





F

17

סדר תפלות כל השנה

The Standard  
Prayer Book

Authorized English Translation

by the

REV. S. SINGER



ENLARGED AMERICAN EDITION

NEW YORK  
BLOCH PUBLISHING COMPANY  
"THE JEWISH BOOK CONCERN"  
5719-1958



# TABLE OF CONTENTS.

---

	PAGE
Morning Prayer for Children.....	I
Prayer on Entering the Synagogue.....	2
Morning Service.....	2
Mourner's Kaddish.....	94
Psalms for the Days of the Week.....	95
Kaddish d'Rabbonon.....	103
Prayer for Sustenance.....	104
The Ten Commandments.....	105
The Thirteen Principles of the Faith.....	107
Afternoon Service for Weekdays.....	109
Evening Service for Weekdays and the Termination of the Sabbath.....	128
Inauguration of the Sabbath.....	151
Evening Service for Sabbaths and Festivals.....	159
Kiddush for Sabbath Evening.....	181
Morning Service for Sabbaths and Festivals.....	182
Order of Reading the Law on Sabbaths and Festivals..	207
Additional Service for Sabbaths.....	226
Hymn of Glory.....	246
Kiddush for Sabbath Morning.....	249
Afternoon Service for Sabbaths.....	250
Ethics of the Fathers.....	271
Service for the Conclusion of the Sabbath.....	298
Meditation and Blessings on taking the Lulab.....	312
Hallel .....	313
Additional Service for the New Moon.....	319
Service for Festivals.....	325
Kiddush for Festivals.....	333
Meditation and Blessings in the Tabernacle.....	335

## PUBLISHERS' FOREWORD.

---

THE STANDARD PRAYER BOOK is an American reprint of *The Authorized Daily Prayer Book*, which is in general use today throughout the British Empire. It was originally published under the authorization of the late Chief Rabbi, Dr. Nathan Marcus Adler. The English translation, by the Rev. Simeon Singer, is universally acknowledged to be the best ever published. This American edition is set from new and larger type and is characterized by the continuity of the text, which has necessitated the addition of nearly 300 pages, making it the most complete daily prayer-book ever published.

# The Standard Prayer Book



## TABLE OF CONTENTS.

	PAGE
Additional Service for Festivals, and for the Intermediate Days of Festivals.....	336
Service for New Year.....	349
Kiddush for New Year.....	357
Additional Service for New Year.....	359
Tashlich Service.....	375
Service for the Eve of the Day of Atonement.....	376
Service for the Day of Atonement.....	377
Additional Service for the Day of Atonement.....	390
Afternoon Service for the Day of Atonement.....	404
Conclusion Service for the Day of Atonement.....	404
Order of Counting the Omer.....	415
Service for Chanukah.....	420
Service for Purim.....	422
Grace Before and After Meals.....	424
Blessings on Various Occasions.....	432
Prayers Before Retiring to Rest at Night.....	438
Marriage Service.....	443
Grace After the Wedding Feast.....	445
Service at the Consecration of a House.....	445
Service at a Circumcision.....	449
Grace After the Meal following a Circumcision.....	451
Service for the Redemption of the First-born.....	453
Prayer to be said by a Sick Person.....	455
Confession on a Death Bed.....	458
The Burial Service.....	459
Prayer in the House of Mourning.....	463
Service at the Setting of a Tombstone.....	466
Memorial Service for the Dead.....	467
Night Prayer for Young Children.....	469

## MORNING PRAYER FOR YOUNG CHILDREN.

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

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst.

Moses commanded us the Law as an inheritance of the congregation of Jacob.

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

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

O my God, guard my tongue from evil, and my lips from speaking guile.

Open my heart to thy Law, and let my soul pursue thy commandments.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

## תפלת שחרית לילדים :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּעֲבִיר  
שָׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפִי :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
נִתְּנָנוּ לְנוּ תּוֹרַת אֱמֶת. וְחַי עוֹלָם נִמְעַ בְּתוֹכֵנוּ :  
תּוֹרַה צִוְּהָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלַת יַעֲקֹב :  
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :  
וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֵדְךָ :

וְהָיוּ חֵדְבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְּךָ : וּשְׁנִנְתָּם לְבָנְיֶךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלִבְתְּךָ בְּהֵרֵךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ :  
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפוֹת בֵּין עֵינֶיךָ :  
וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ :

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מוֹדֵבֵר מִרְמָה :  
פָּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי :  
וְהָיוּ לְרָצוֹן אִמְרֵי בִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְיָ צוּרִי  
וְגוֹאֲלִי :

## PRAYER ON ENTERING THE SYNAGOGUE.

*On entering the Synagogue say the following:—*

As for me, in the abundance of thy loving-kindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

---

## MORNING SERVICE.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

# ת פ ל ה :

*On entering the Synagogue say the following:—*

וְאֲנִי בְּרַב חֲסִדִּים אָבִיא בֵּיתְךָ,  
אֲשֶׁתַּחֲוֶה אֶל-הַיּוֹבֵל קְדֻשָּׁתְךָ בְּיִרְאַתְךָ;  
בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּהַגֵּשׁ:

מִהַטְּבוֹ אֶהְלִיךָ יַעֲקֹב, מִשְׁכַּנְתְּךָ יִשְׂרָאֵל;  
וְאֲנִי בְּרַב חֲסִדִּים אָבִיא בֵּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל-  
הַיּוֹבֵל קְדֻשָּׁתְךָ בְּיִרְאַתְךָ; יְיָ אֶחֱבֹתִי מֵעוֹן בֵּיתְךָ,  
וּמְקוֹם מִשְׁפַּן כְּבוֹדְךָ, וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶבְרָעָה,  
אֶבְרָכָה לְפָנַי יְיָ עֲשֵׂי: וְאֲנִי תַפְלְתִי-לָךְ, יְיָ עֵת  
רְצוֹן אֱלֹהִים בְּרַב חֲסִדִּים, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

---

---

## תפלת שחרית :

יְהִי לְאֱלֹהִים חַי, וַיִּשְׁתַּבַּח. נִמְצָא, וְאִין עֵת  
אֶל-מְצִיאֹתָיו: אָחֵד, וְאִין יְחִיד בְּיַחֲוֵדוֹ. נְעַלְמִים,  
וְגַם אִין סוּף לְאַחֲדוּתָיו: אִין לוֹ, דְּמֹות הַגּוֹף,  
וְאִינוֹ גּוֹף. לֹא-נִעְרֹךְ אֵלָיו קְדֻשָּׁתוֹ: בְּדָמוֹן  
לְכַל-דָּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן, וְאִין רֵאשִׁית  
לְרֵאשִׁיתוֹ: הֵנוּ אַדוֹן עוֹלָם, לְכַל-נוֹצָר. יוֹרָה  
גְּדֻלָּתוֹ וּמְלֻכוּתוֹ: שְׁפַע נְבוֹאָתוֹ נִתְּנוֹ. אֵל אֲנִישִׁי

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

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 ימיר דתו. לעולמים, לזולתו:  
 צופה ויוהע סתרינו. מביט לסוף דבר בקדמתו:  
 גומל לאיש חסד כמפעלו. נותן לרשע רע,  
 ברשעתו: ישלח לקץ ימין משיחנו. לפדוח  
 מחבי קץ ישועתו: מתים יתיה אל ברב חסדו.  
 ברוך, עדי עד שם תהלתו:  
 ארון עולם אשר מלך, במרם כל-יציר נברא:  
 לעת נעשה בהפצו, כל, אני מלך שמו נקרא:  
 ואחרי בכלות הכל, לבדו ימלוך נורא:  
 והוא הנה והוא הנה, והוא יתיה בתפארתה:  
 והוא אחד ואין שני, להמשיל לו להתבירה:  
 בליראשית בלי תכלית, ולו העז והמשרת:  
 והוא אלי וחי גאלי, וצור חבלי בעת צרה:  
 והוא נסי ומנום לי, מנת פוסי ביום אקרא:  
 בידו אפקוד רוחי, בעת אישן ואעורה:  
 ועם רוחי, גניתני, יי לי ולא אורא:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.



בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדָיִם;

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר  
יָצַר אֶת־הָאָדָם בְּחֶכְמָה, וּבָרָא בּוֹ נְקָבִים וְנְקָבִים  
הַלּוֹלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ,  
שָׂאם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,  
אִי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ. בְּרוּךְ  
אַתָּה יי, רוֹפֵא כָּל־בָּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

וְהִעֲרַב־נָא יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ, בְּפִי  
וּבְפִי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִיָּצְאֵינוּ  
וְצִיָּצְאֵי עַמְּךָ, בֵּית יִשְׂרָאֵל. כְּלָנוּ יוֹדְעֵי שְׁמֶךָ  
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה, בְּרוּךְ אַתָּה יי, הַמְּלַמֵּד  
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר  
בְּחֶרֶב־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ  
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Mishnah. Treatise Peah, ch. i.

These are the things which have no fixed measure (by enactment of the Law): the corners of the field, the first fruits, the offerings brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Law.—These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honoring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Law is equal to them all.

O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst breathe it into me; thou preservest it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest souls unto dead bodies.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנּוּךָ:  
 יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיְשִׂם לְךָ שָׁלוֹם:

משנה פאה פ"א

אֵלֶי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר, הַפָּאָה,  
 וְהַפְּפוּרִים, וְהַרְאִיוֹן, וְגַמְלוֹת הַסְּדִים, וְתַלְמוּד  
 תוֹרָה: אֵלֶי דְבָרִים, שְׂאָדָם שׁוֹבֵל פְּרוּתֵיהֶם  
 בְּעוֹלָם הַזֶּה, וְתַקְרָן בְּיָמֵת לוֹ לְעוֹלָם הַבָּא,  
 וְאֵלֶי הֵן: כְּבוֹד אָב וָאִם, וְגַמְלוֹת הַסְּדִים,  
 וְהַשְׁכָּמַת בֵּית הַמְּדַרְשׁ שְׁחַרְיִית וְעַרְבִית, וְהַכְּנַסַת  
 אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנַסַת פְּלָה, וְלוֹנֵת  
 הַמַּת, וְעִיוֹן תְּפִלָּה, וְהַבָּאָת שָׁלוֹם בֵּין אָדָם  
 לְחֵבְרוֹ, וְתַלְמוּד תוֹרָה כְּנֶגֶד כָּלֶם:

אֵלֶי, נְשָׁמָה שְׁנַתְּפָ בִי, טְהוֹרָה הִיא. אַתָּה  
 בְּרֵאתָה, אַתָּה יִצְרַתָּה, אַתָּה נִפְחַתָּה בִי, וְאַתָּה  
 מְשַׁמְרָה בְּקִרְבִי, וְאַתָּה עֲתִיד לְטַלָּה מִמְּנִי,  
 וְלַחֲחֹזְרָה בִי לְעֲתִיד לָבֵא. כָּל־זְמַן שְׁתַּנְּשָׁמָה  
 בְּקִרְבִי, מוֹדָה אָנִי לְפָנֶיךָ, יי אֱלֹהֵי, וְאֱלֹהֵי  
 אֲבוֹתַי, רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.  
 בְּרוּךְ אַתָּה יי, הַמְּחַזֵּיר נְשָׁמוֹת לְבָנָיִם מֵתִים:

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

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

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

*Men say:—*

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

*Women say:—*

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

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

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

Blessed art thou, O Lord our God, King of the universe, who loosest them that are bound.

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
 נָתַן לְשִׁבּוּי בֵּינָה, לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:  
 בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁלֵא  
 עֲשֵׂנִי נָוִי:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁלֵא  
 עֲשֵׂנִי עֶבֶד:

*Men say:—*

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁלֵא  
 עֲשֵׂנִי אִשָּׁה:

*Women say:—*

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁעֲשֵׂנִי  
 בְּרָצוֹנוֹ:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, פְּוִקָח  
 עוֹרִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מְלַבֵּישׁ  
 עָרְמִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מַתִּיר  
 אִסוּרִים:

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

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

Blessed art thou, O Lord our God, King of the universe, who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe, who hast made firm the steps of man.

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

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

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

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

And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us cleave to thy commandments.

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, זוֹכֵר  
כְּבוֹפִים :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, רוֹקֵעַ  
הָאָרֶץ עַל הַמַּיִם :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, שֹׁעֵשֶׂה  
לִי כָל-צָרָכַי :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אֲשֶׁר הִכִּין  
מִצְעָדֵי-נֶגֶד :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אוֹזֵר  
יִשְׂרָאֵל בְּנִבְרָה :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, עוֹמֵר  
יִשְׂרָאֵל בְּתַפְאָרָה :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, הַנוֹתֵן  
לַיַּעַקֵּב כֶּסֶם :

כָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, הַמַּעֲבִיר  
שָׁנָה מֵעֵינִי, וְתַנּוּמָה מֵעַפְעָפִי :

וַיְהִי רָצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׁתַּרְנִילֵנוּ בְּתוֹרַתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאֵל

O lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn: let not the evil inclination have sway over us: keep us far from a bad man and a bad companion: make us cleave to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favor and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbor, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What our righteousness?



## תפלת שחרית

תְּבִיאֵנוּ, לֹא לַיְדֵי חַטָּא, וְלֹא לַיְדֵי עֲבָרָה  
 וְעוֹן, וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בְּזִיוֹן, וְאֵל  
 תִּשְׁלַט־כְּנוּ יַצָּר הָרַע, וְהִרְחַקֵּנוּ מֵאָדָם רַע,  
 וּמִחֶבֶר רַע, וְדַבְּקֵנוּ בַּיַּצָּר הַטּוֹב וּבְמַעֲשֵׂים  
 טוֹבִים, וּבְכַף אֶת יַצְרֵנוּ, לְהִשְׁתַּעֲבֹד-לָךְ. וְהִנְנֵנוּ  
 הַיּוֹם וּבְכָל-יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, בְּעֵינֶיךָ  
 וּבְעֵינֵי כָל-רוֹאֵינוּ, וְתִגְמַלְנוּ חֲסָדִים טוֹבִים;  
 בָּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים, לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי, וְאֱלֹהֵי אֲבוֹתַי,  
 שֶׁתִּצְיִלְנִי הַיּוֹם וּבְכָל-יּוֹם, מִמַּעַן פָּנִים, וּמִמַּעֲזוֹת  
 פָּנִים, מֵאָדָם רַע, וּמִחֶבֶר רַע, וּמִשָּׂבֵן רַע, וּמִפְּנֵע  
 רַע, וּמִשָּׂטֵן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִבְּעַל דִּין  
 קָשָׁה, בֵּין שָׂהוּא בֵּין-בְּרִית וּבֵין שְׂאִינוּ בֵּין-בְּרִית:

לְעוֹלָם יִהְיֶה אָדָם יִרְאֵ שָׁמַיִם, בְּפִסְתָּר וּבְגָלוּי, וּמוֹדָה  
 עַל-הַאֲמֹת, וְדוֹבֵר אֲמֹת בְּלִבּוֹ, וַיִּשְׁבֹּם וַיֹּאמֶר:

רַבּוֹן כָּל-הָעוֹלָמִים, לֹא עַל-צְדָקוֹתֵינוּ, אֲנַחְנוּ  
 מִפְּיִלִים תִּחַנְנוּנוּ לְפָנֶיךָ, כִּי, עַל רַחֲמֶיךָ הָרַבִּים.  
 מִה-אֲנַחְנוּ, מִה-חִינְנוּ, מִה-חֲסָדֶיךָ, מִה-צְדָקוֹתֵינוּ.

What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Nevertheless we are thy people, the children of thy covenant, the children of Abraham, thy friend, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob, thy first b<sup>o</sup>rn son, whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

It is, therefore, our duty to thank, praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving unto thy name. Happy are we! how goodly is our portion, and how pleasant is our lot, and how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, declare:

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is for ever and ever.

מה־ישועתנו, מה־פְּקֻנוּ, מה־גְּבוּרַתְנוּ, מה־נְאֻמֵי  
 לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, ואלֹהֵי אֲבוֹתֵינוּ, הֲלֹא, כָּל־  
 הַגְּבוּרִים, כָּאֵין לְפָנֶיךָ, וְאֲנֹשֵׁי הַשָּׁמַיִם כָּלֹא הָיוּ,  
 וְחַכְמַיִם כְּבָלֵי מִדָּע, וְנְבוֹנִים כְּבָלֵי הַשִּׁבְלִי, כִּי  
 רַב מַעֲשֵׂיהֶם תְּהִי, וַיְמִי חַיֵּיהֶם, הִגְּבַל לְפָנֶיךָ.  
 וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין, כִּי הַכֹּל הִגְּבַל;  
 אֲבָל אֲנַחְנוּ עֲמֻךְ, בְּגִי בְרִיתְךָ, בְּגִי אֲבָרָהֶם  
 אֲהַבְּךָ, שְׁנַשְׁבַּעְתָּ לּוֹ, בְּהַר הַמֹּרִיָּה. וְרַע יִצְחָק  
 יְחִידוֹ, שְׁנַעֲבָד עַל־גֹּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵךְ  
 בְּכוֹרֶךָ, שְׁמֵאֱהָבְתֶךָ שְׁאֲהַבְתָּ אֹתוֹ, וּמִשְׁמֹחֲתֶךָ  
 שְׁשִׁמְחֵת־בוֹ, קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוֹן;  
 לְפִיכֶךָ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לְךָ, וּלְשַׁבְּחֶךָ  
 וּלְבָאֲרֶךְ, וּלְבָרֵךְ וּלְקַדֵּשׁ, וּלְתַתֵּי־שִׁבְחֵךָ וְהוֹדִיָּה  
 לְשִׁמְךָ: אֲשַׁרְנוּ, מֵהַטּוֹב הַלְקֵנוּ, וּמֵהַנְּעִים  
 גֹּדַרְלָנוּ, וּמֵהַיִּפָּה יְרִשְׁתָּנוּ. אֲשַׁרְנוּ, שְׁאֲנַחְנוּ  
 מִשְׁפִּימִים וּמַעֲרִיבִים, עֶרֶב וּבֶקֶר, וְאוֹמְרִים  
 פְּעַמִּים בְּכָל־יוֹם,

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:  
 בְּרוּךְ, שֵׁם כְּבוֹד מְלְכוּתוֹ, לְעוֹלָם וָעֶד:

Thou wast the same ere the world was created; thou hast been the same since the world hath been created; thou art the same in this world, and thou wilt be the same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name amongst the many.

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. Verily thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you; for I will make you

אָתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אָתָּה הוּא  
 מִשְׁנִבְרָא הָעוֹלָם, אָתָּה הוּא, בְּעוֹלָם הַיּוֹם, וְאָתָּה  
 הוּא לְעוֹלָם הַבָּא. קִדַּשׁ אֶת שְׁמֶךָ עַל מִקְדְּוֵי שֵׁי  
 שְׁמֶךָ, וְקִדַּשׁ אֶת שְׁמֶךָ, בְּעֹלְמֶךָ. וּבִישׁוּעָתְךָ  
 תָּרוּם וְתִנְבְּחָה קִרְיָנוּ, בְּרוּךְ אָתָּה יְיָ, מְהֵרָה  
 אֶת-שְׁמֶךָ, בְּרַבִּים:

אָתָּה הוּא יְיָ אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ, וּבְשָׁמַי  
 הַשָּׁמַיִם הָעֲלִיּוֹנִים, אֲמֵת, אָתָּה הוּא רֵאשׁוֹן,  
 וְאָתָּה הוּא אַחֲרוֹן, וּמִבְּלִעְיָהּ אֵין אֱלֹהִים. קִבֵּץ  
 קִוְיָךְ מֵאַרְבַּע פְּנִיּוֹת הָאָרֶץ. יִבְרֹוּ וַיִּדְעוּ כָּל־  
 בְּצֵי עוֹלָם, כִּי אָתָּה-הוּא הָאֱלֹהִים, לְבִדְךָ, לְכֹל  
 מִמְּלָכוֹת הָאָרֶץ. אָתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְאֶת־  
 הָאָרֶץ, אֶת-הַיָּם וְאֶת כָּל-אֲשֶׁר בָּם, וּמִי, בְּכָל־  
 מַעֲשֵׂה יְדִיךָ, בְּעֲלִיּוֹנִים אוֹ בַתְּחִתּוֹנִים, שִׁיאֲמַר  
 לְךָ מַה-תַּעֲשֶׂה: אָבִינוּ שֶׁבְּשָׁמַיִם, עָשִׂה עִמָּנוּ  
 חֶסֶד, בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִבֵּים־  
 לָנוּ יְיָ אֱלֹהֵינוּ, מַה־שְּׂכַתוֹב. בָּעֵת הַהִיא אָבִיא  
 אֶתְכֶם, וּבָעֵת, קִבְּצִי אֶתְכֶם, כִּי-אֲתִן אֶתְכֶם,

a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord.

Numbers xxviii. 1—8.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savor unto me, shall ye observe to offer unto me in its due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savor unto the Lord.

Leviticus i. 11.

And he shall slay it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.

לְשֵׁם וּלְתַהֲלָה, בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבֵי אֶת־  
 שְׁבוּתֵיכֶם, לְעֵינֵיכֶם, אָמַר יי':

במדבר כ"ח, א' ח'

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צוּ אֶת־בְּנֵי  
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. אֶת־קָרְבְּנֵי לַחֲמֵי לְאִשֵּׁי  
 הַיּוֹם נִיחָחִי, תִּשְׁמְרוּ לְתַקְרִיב לִי, בְּמוֹעֲדוֹ:  
 וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה, אֲשֶׁר תַּקְרִיבוּ לַיהוָה,  
 בְּבָשִׂים בְּגֵי־שָׁנָה תְּמִימִים, שְׁנָיִם לַיּוֹם, עֹלָה  
 תָּמִיד: אֶת־הַבָּבֶשׂ אֲחֹד תַּעֲשֶׂה בַבֶּקֶר, וְאֶת  
 הַבָּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם: וְעֲשִׂיתִּי  
 הָאִיפָה סֹלֶת לְמִנְחָה, בְּלוּלָה, בְּשֶׁמֶן כְּתִית,  
 רְבִיעֵת הַהֵיזֵן: עֹלֶת תָּמִיד, תַּעֲשֶׂינָהּ, בְּהַר סִינַי,  
 לְהִיחַ נִיחָחַ אִשָּׁה לַיהוָה: וְנִסְכּוֹ רְבִיעֵת הַהֵיזֵן,  
 לַבָּבֶשׂ הָאֲחֹד, בַּקֶּדֶשׁ הַסֶּדֶךְ גִּבְסֵךְ שֶׁכֶר, לַיהוָה:  
 וְאֶת הַבָּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם, כַּמִּנְחָה  
 הַבֶּקֶר וּכְנִסְכּוֹ, תַּעֲשֶׂה, אִשָּׁה הַיּוֹם נִיחָחַ לַיהוָה:  
 ויקרא א' י"א

וְשַׁחַט אֶתְּךָ עַל יְהוָה הַמִּזְבֵּחַ, צִפְנָה, לְפָנֶי  
 יְהוָה. וְזָרְקוּ בְּנֵי אֲהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ, עַל־  
 הַמִּזְבֵּחַ סָבִיב:

*On Sabbath the following is added:—*

Numbers xxviii. 9, 10.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

*On New Moon the following is added:—*

Numbers xxviii. 11—15.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savor, an offering made by fire unto the Lord. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the Lord; it shall be offered beside the continual burnt offering, and the drink offering thereof

---



*On Sabbath the following is added:—*

במדבר כ"ה, ט' י'

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה, תְּמִימִים.  
 וּשְׁנֵי עֶשְׂרֹנִים, סֵלֶת מִנְחָה, בְּלוּלָה בַשֶּׁמֶן, וְנִסְכּוֹ;  
 עַל־עֲלֵת הַשַּׁבָּתוֹ. עַל-עֲלֵת הַתָּמִיד, וְנִסְכָּהּ:

*On New Moon the following is added:—*

במדבר כ"ה, י"א-ט"ו

וּבְרֵאשֵׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה, פָּרִים,  
 בְּנֵי-בָקָר שְׁנָיִם וְאַיִל אֶחָד, בְּכִשְׁמֵי בְנֵי-שָׁנָה  
 שְׁבָעָה, תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֵלֶת, מִנְחָה  
 בְּלוּלָה בַשֶּׁמֶן, לִפְרֵי הָאֶחָד. וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת,  
 מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לְאֵיל הָאֶחָד: וְעֶשְׂרֹן  
 עֶשְׂרֹן סֵלֶת, מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לִכְבֹּשׂ הָאֶחָד,  
 עֹלָה יְחִים נִיחָם, אִשָּׁה לַיהוָה: וְנִסְפִיהֶם, חֲצִי  
 הַחֵין יִהְיֶה לִפְרֵי, וּשְׁלִישֵׁת הַחֵין לְאֵיל, וּרְבִיעֵת  
 הַחֵין לִכְבֹּשׂ, יָיִן. וְזֹאת עַל־עֲלֵת הַחֹדֶשׁ בְּחֹדְשׁוֹ,  
 לְחֹדְשֵׁי הַשָּׁנָה: וּשְׁעִיר עֲזִים אֶחָד לְחַטָּאת  
 לַיהוָה. עַל-עֲלֵת הַתָּמִיד יַעֲשֶׂה, וְנִסְכּוֹ:

## Mishnah, Treatise Zebachim, ch. v.

1. Which are the places where the sacrifices were offered?—Those that were most holy were slain on the north side of the altar: the bull and the he-goat of the Day of Atonement were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled between the staves of the ark, and towards the veil, and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he did not do so, the omission did not render the ceremony invalid.

2. The bulls and he-goats which were to be wholly burnt were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled towards the veil and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he failed to do so, it did not render the ceremony invalid: both these and the preceding offerings were burnt in the repository of ashes.

3. The sin offerings of the congregation and of the individual.—These are the sin offerings of the congregation: the he-goats offered on the new moon and on the festivals. They were slain on the north side; their blood was received in a vessel of ministry on the north side, and of this blood four sprinklings had to be made, one upon each of the four corners of the altar. How was this done? The priest went up the ascent, passed on to the middle terrace that surrounded the altar, and came successively to the

משנה זבחים פ"ה

« אִינְהוּ מְקוֹמָן שֶׁל זְבָחִים, קִדְשֵׁי קִדְשִׁים  
 שֶׁהֵיטְתָן בַּצָּפוֹן, פֶּר וְשִׁעוֹר שְׁלֵי־יּוֹם הַכִּפּוּרִים,  
 שֶׁהֵיטְתָן בַּצָּפוֹן, וְקַבּוּל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן,  
 וְדָמָן טָעוֹן הַנֶּהָה עַל־בֵּין הַבַּדִּים, וְעַל הַפְּרָכֶת,  
 וְעַל־מִזְבַּח הַזֶּהָב, מִתְּנָה אַחַת מֵהֵן מְעַכְבֶּת:  
 שְׁנֵי הַדָּם הָיָה שׁוֹפֵךְ, עַל יְסוּד מְעַרְבֵי,  
 שֶׁל־מִזְבַּח הַחִיצוֹן, אִם־לֹא נָתַן לֹא עֵבֶב:

ב פָּרִים הַנִּשְׂרָפִים, וְשִׁעוֹרִים הַנִּשְׂרָפִים,  
 שֶׁהֵיטְתָן בַּצָּפוֹן, וְקַבּוּל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן,  
 וְדָמָן טָעוֹן הַנֶּהָה עַל־הַפְּרָכֶת, וְעַל־מִזְבַּח הַזֶּהָב,  
 מִתְּנָה אַחַת מֵהֵן מְעַכְבֶּת, שְׁנֵי הַדָּם הָיָה שׁוֹפֵךְ,  
 עַל יְסוּד מְעַרְבֵי, שֶׁל־מִזְבַּח הַחִיצוֹן, אִם־לֹא נָתַן  
 לֹא עֵבֶב. אֵלּוּ וְאֵלּוּ נִשְׂרָפִין בְּבֵית הַדְּשָׁן:

ג חֲטָאת הַצֹּבֵר וְהַיְחִיד, אֵלּוּ הֵן חֲטָאת  
 הַצֹּבֵר, שְׁעִירֵי רָאשֵׁי יְהוּדָיִם, וְשֶׁל־מוֹעֲדוֹת,  
 שֶׁהֵיטְתָן בַּצָּפוֹן, וְקַבּוּל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן,  
 וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת, עַל אַרְבַּע קָרְנוֹת:  
 בַּיָּצֵד, עָלָה בְּקֶבֶשׁ וּפְנָה לְפָנָיִם, וּבְאֵלּוּ לְקָרָן

south-east, the north-east, the north-west and the south-west corners. The remaining blood he poured out at the southern base of the altar. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

4. The burnt offering belonged to the class of the most holy. It was slain on the north side; its blood was received in a vessel of ministry on the north side; and of its blood two sprinklings had to be made (at opposite angles of the altar) so as to constitute four, (a portion of the blood thus reaching each of the four sides of the altar). This offering had also to be flayed, dismembered and totally consumed by fire.

5. The peace offerings of the congregation and the trespass offerings.—These are the trespass offerings: the trespass offerings for robbery, for profane appropriation of sanctified objects, for carnally knowing a handmaid already promised in marriage; the trespass offering of a Nazirite who has become defiled by a dead body; the trespass offering of a leper at his cleansing; the trespass offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin offering. All these were slain on the north side; their blood was received in a vessel of ministry on the north side; and of their blood two sprinklings had to be made at the altar in such a manner as to constitute four. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

6. The thank offering and the ram of the Nazirite were holy in a minor degree. They might be slain in any part of the court; of their blood two sprink-

דְּרוּמִית מְזֻרְחִית . מְזֻרְחִית צְפוֹנִית , צְפוֹנִית  
 מְעֻרְבִית , מְעֻרְבִית דְּרוּמִית . שְׁנֵי הַדָּם הָיָה  
 שֶׁכָּךְ עַל יְסוּד דְּרוּמִי , וְנִאֶכְלִין לְפָנֶיךָ מִן־  
 הַקְּלָעִים , לְזַכְּרֵי כְהֻנָּה , בְּכָל־מֵאֲכָל , לְיוֹם  
 וּלְיֵלֶה עַד הַצּוֹת :

ד הָעוֹלָה , קִדְּשׁ קִדְּשִׁים , שְׁחִיטָתָהּ בַּצֶּפֶן .  
 וְקַבּוּל דָּמָהּ בְּכָלִי שְׂרֵת בַּצֶּפֶן . וְדָמָה טָעוּן  
 שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע , וְטָעוּנָה הַפְּשִׁט וְנִתְּחַם  
 וּבְלִיל לְאִשִּׁים :

ה זָבַחֵי שְׁלָמֵי צְבוּר וְאַשְׁמוֹת , אֵלֶּיךָ הֵן אֲשָׁמוֹת .  
 אֲשֶׁם גְּזוּלוֹת , אֲשֶׁם מְעִילוֹת , אֲשֶׁם שִׁפְחָה הַרוּפָה ,  
 אֲשֶׁם גְּזוּר , אֲשֶׁם מְצוּרַע , אֲשֶׁם תְּלוּי . שְׁחִיטָתָן  
 בַּצֶּפֶן וְקַבּוּל דָּמָן בְּכָלִי שְׂרֵת בַּצֶּפֶן . וְדָמָן  
 טָעוּן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע . וְנִאֶכְלִין לְפָנֶיךָ  
 מִן הַקְּלָעִים לְזַכְּרֵי כְהֻנָּה , בְּכָל־מֵאֲכָל , לְיוֹם  
 וּלְיֵלֶה עַד הַצּוֹת :

ו הַתּוֹדָה וְאֵיל גְּזוּר , קִדְּשִׁים קָלִים , שְׁחִיטָתָן  
 בְּכָל־מְקוֹם בְּעֻזָּרָה . וְדָמָן טָעוּן שְׁתֵּי מִתְּנוֹת ,

lings had to be made at the altar in such a manner as to constitute four; and they might be eaten, dressed after any manner, by any person, in any part of the city, the same day and until midnight. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

7. The peace offerings were also holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four, and they might be eaten, dressed after any manner, by any person, in any part of the city, during two days and one night. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

8. The first-born, the tithe of cattle and the paschal lamb were likewise holy in a minor degree. They might be slain in any part of the court; only one sprinkling of their blood had to be made; this, however, had to be done towards the base of the altar. In respect to their consumption the following differences prevailed: the first-born might be eaten only by the priests, while the tithe might be eaten by any person: both might be eaten, dressed after any manner, in any part of the city, during two days and one night. The paschal lamb might only be eaten the same evening until midnight; it might be partaken of by none but the previously appointed number of persons, and it might only be eaten roasted.

Boraita d'R. Ishmael.

Rabbi Ishmael says: There are thirteen exegetical princi-

שֶׁהֵן אַרְבַּע, וַיֵּאָכְלוּ בְּכָל הָעִיר, לְכָל אָדָם.  
 בְּכָל-מֵאֲכָל, לְיוֹם וּלְיֹלָה עַד חֲצוֹת: הַמּוֹרָר  
 מֵהֶם פִּיּוּצָא בָהֶם, אֲלֵא, שֶׁהַמּוֹרָר נֵאָכַל לַבְּהֵימָה  
 לְנִשְׂיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

וּשְׁלָמִים, קָדָשִׁים קָלִים, שְׁחִיטָתָן בְּכָר-מְקוֹם  
 בְּעֶזְרָה. וּדְמָן טָעוֹן שְׁתֵּי מִתְּנוֹת, שֶׁהֵן אַרְבַּע.  
 וַיֵּאָכְלוּ בְּכָל-הָעִיר, לְכָל אָדָם, בְּכָל-מֵאֲכָל,  
 לְשְׁנֵי יָמִים וּלְיֹלָה אֶחָד: הַמּוֹרָר מֵהֶם, פִּיּוּצָא  
 בָּהֶם, אֲלֵא, שֶׁהַמּוֹרָר נֵאָכַל לַבְּהֵימָה, לְנִשְׂיָהֶם  
 וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

הַהֶבְכוֹר וְהַמְעֵשֵׁר וְהַפֶּסַח, קָדָשִׁים קָלִים.  
 שְׁחִיטָתָן בְּכָל-מְקוֹם בְּעֶזְרָה. וּדְמָן טָעוֹן מִתְּנֵה  
 אֶחָת. וּבִלְבָד שְׁחִיטָתָן בְּיָסוּד: שְׁנֵה בְּאֵכִילָתָן.  
 הַהֶבְכוֹר נֵאָכַל לַבְּהֵימָה, וְהַמְעֵשֵׁר לְכָל-אָדָם.  
 וַיֵּאָכְלוּ בְּכָל הָעִיר, בְּכָל מֵאֲכָל, לְשְׁנֵי יָמִים  
 וּלְיֹלָה אֶחָד. הַפֶּסַח, אֵינוֹ נֵאָכַל אֲלֵא בַלְיָלָה.  
 וְאֵינוֹ נֵאָכַל אֲלֵא עַד-חֲצוֹת, וְאֵינוֹ נֵאָכַל אֲלֵא  
 לְמִנּוּיָו, וְאֵינוֹ נֵאָכַל אֲלֵא צְלִי:

רַבִּי יִשְׁמַעֵאל אוֹמֵר, בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת

ples by which the Law is expounded:—1. The inference from minor to major. 2. The inference from a similarity of phrases. 3. A general law may be derived by induction from different cases which, occurring in the same or in different verses, have yet some feature in common. 4. A general proposition followed by the enumeration of particulars already comprehended in the general proposition, (in which case the scope of the proposition is limited by the things specified). 5. An enumeration of particulars followed by a general proposition in which they are also comprehended, (in which case the scope of the proposition extends also to the things not specified). 6. Two general propositions, separated from each other by an enumeration of particulars, include only such things as are similar to those specified. 7. An inference drawn from a general proposition complemented by a particular term, and an inference drawn from a particular term complemented by a general proposition. 8. If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be applied to the whole of the general proposition. 9. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, similar to the general proposition, this particularisation is intended, so far as its subject is concerned, to lessen and not to add to its restrictions. 10. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, not similar to the general proposition, this particularisation is intended in some respects to lessen and in others to add to its restrictions. 11. If anything is included in a general proposition, and is then made the subject of a fresh statement (not in harmony with the former), the terms of the general proposition will not apply to it, unless the Scripture distinctly indicates that they shall apply. 12. The meaning of a passage may be deduced from its context, or from some subsequent passage. 13. Similarly, when two passages are in contradiction to each other, the explanation can be determined only when a third text is found, capable of harmonizing the two.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years



## תפלת שחרית

התורה נדרשת : מקל וחרטום : ומגורה שנה :  
 מבנין אב מכתוב אחר , ומבנין אב משני  
 כתובים : מכלל ופרט : ומפרט וכלל : כלל  
 ופרט וכלל , אי אתה דן אלא בעין הפרט :  
 מכלל שהוא צריך לפרט , ומפרט שהוא צריך  
 לכלל : כל דבר שהיה בכלל ויצא מן הכלל  
 ללמד , לא ללמד על-עצמו יצא , אלא ללמד  
 על-הכלל כלו יצא : כל-דבר שהיה בכלל ,  
 ויצא לטעון טען אחר , שהוא בענינו יצא להקל  
 ולא להחמיר : כל דבר שהיה בכלל , ויצא  
 לטעון טען אחר שלא בענינו , יצא להקל  
 ולהחמיר : כל דבר שהיה בכלל , ויצא  
 לדון בדבר החדש , אי אתה יכול להחזירו  
 לכלל , עד שיחזירנו הכתוב לכלל בפרוש :  
 דבר הלמד מענינו , ודבר הלמד מסופו : וכן  
 שני כתובים המכחישים זה את-זה , עד שיבוא  
 הכתוב השלישי , ויכריע ביניהם :

יהי רצון לפניך , יי אלהינו ואלהי אבותינו , שיבנה  
 בית המקדש במהרה ביומנו , ותן חלקנו בתורתך : ושם  
 נעבדך ביראה בימי עולם וכשנים גדמניות :

*Before putting on the Tallith, say the following:—*

I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Law, They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the Tallith in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.

*On putting on the Tallith, say:—*

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

How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. For with thee is the fountain of life: in thy light do we see light. O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart.

*Meditation before laying the Tephillin.*

I am here intent upon the act of laying the Tephillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tephillin, as it is written in the Law, And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tephillin are placed four sections of the Law,\* that declare the absolute

---

\* Deut. vi. 4—9; xi. 13—21; Exod. xiii. 1—10; 11—16.

*Before putting on the Tallith, say the following:—*

הִנְנִי מִתְעַטֵּף בְּטַלִּית שְׁל־צִיצֵת, בְּדֵי לְבָבִים מִצְוֹת  
 בּוֹרְאֵי. בְּכַתוּב בַּתּוֹרָה. וְעָשׂוּ לָהֶם צִיצֵת עַל־בְּנָפְי  
 בְּגָדֵיהֶם לְדוֹרָתָם. וּכְשֵׁם שֶׁאֲנִי מִתְכַּפֵּה בְּטַלִּית בְּעוֹלָם  
 הַזֶּה, בֵּן תּוֹכָה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטַלִּית נְאֻה, לְעוֹלָם  
 הַבָּא בְּגַן עֵדֶן. אָמֵן:

*On putting on the Tallith, say:—*

קְרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר  
 קִדְשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

מֵהַיָּקָר חֲסִדְךָ אֱלֹהִים, וּבְגֵי אָדָם, בְּצֵל  
 בְּנִגְיֶיךָ יְיָחֲסִיּוֹן: יְרוּיֵן מִדְּשֵׁן בֵּיתְךָ, וְנַחֵל עֲדָנֶיךָ  
 תִּשְׁקָם: כִּי עַמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה־אוֹר:  
 מִשֶּׁךְ חֲסִדְךָ לְיִדְעֶיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב:

*Meditation before laying the Tephillin.*

הִנְנִי מִבּוֹן בְּהַנְחַת תְּפִלִּין, לְבָבִים מִצְוֹת בּוֹרְאֵי, שֶׁצִּוֵּנוּ  
 לְהַנִּיחַ תְּפִלִּין, בְּכַתוּב בַּתּוֹרָה: וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ,  
 וְהָיוּ לְטָמְטֵפֹת בֵּין עֵינֶיךָ: וְהֵם אֲרַבַּע פְּרָשׁוֹת אֱלֹו, שְׁמַע,  
 וְהָיָה אִם שָׁמַע, קִדְשׁ, וְהָיָה כִּי יְבוֹאֶךָ. שֵׁשׁ בָּהֶם יְחוּדוֹ

unity of God, and that remind us of the miracies and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tephillin upon the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.

*On placing the Tephillah on the arm, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to lay the Tephillin.

*On placing the Tephillah on the forehead, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the precept of the Tephillin.

Blessed be His name, whose glorious kingdom is for ever and ever.

## תפלת שחרית

ואחדותו, יתברך שמו. וישנזכר נסים ונפלאות, שעשה  
עמנו, בהוציאנו אתנו ממצרים. ואשר לו הכח והממשלה,  
בעליונים ובמתחונים, לעשות בהם כרצונו. וצננו להניח  
על-הקד, לזכרון זרעו הנמונה, ושהיא נגד הלב, לשעבד  
בזה, פאות ומחשבות לבנו, לעבדתו ותברך שמו. ועל  
הראש נגד המוח, שהנשמה שבמוחי, עם הושי וכוחותי,  
כלם יהיו משעבדים לעבדתו, ותברך שמו. ומשפע מצות  
הכלין יתמשך עלי, להיות לי חיים ארוכים, ושפע קדש,  
ומחשבות קדשות, בלי הרהור חטא ועון כלל, ושל  
יפתנו, ולא יתגרה בנו יצר הרע, ויניחנו לעבד את יי.  
באשר עם לבנו. אמן:

*On placing the Tephillah on the arm, say:—*

ברוך אתה יי אלהינו, מלך העולם, אשר  
קדשנו במצותיו, וצננו להניח תכלין:

*On placing the Tephillah on the forehead, say:—*

ברוך אתה יי אלהינו, מלך העולם, אשר  
קדשנו במצותיו, וצננו על-מצות תכלין:

ברוך שם כבוד מלכותו לעולם ועד:

*The Retsuah is placed thrice round the middle finger,  
and the following is said:—*

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercy: I will even betroth thee to me in faithfulness; and thou shalt know the Lord.

---

*In some Congregations Psalm xxx (page 103) is said here.*

---

Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.—Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people, lauded and glorified by the tongue of thy loving ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our

*The Retsua is placed thrice round the middle finger,  
and the following is said:—*

וְאַרְשֵׁתֶיךָ לִי לְעוֹלָם . וְאַרְשֵׁתֶיךָ לִי בְצַדֶּךָ  
וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים . וְאַרְשֵׁתֶיךָ לִי  
בְּאַמוּנָה וַיְדַעַת אֶת יי :

*Some say מְזוֹמָר שִׁיר חֲנֻכַּת , page 103, here.*

בָּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם , בָּרוּךְ הוּא  
בָּרוּךְ עוֹשֶׂה בְּרֵאשִׁית , בָּרוּךְ אוֹמֵר  
וְעוֹשֶׂה , בָּרוּךְ גּוֹזֵר וּמְקַיֵּם , בָּרוּךְ מְרַחֵם  
עַל הָאָרֶץ , בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת ,  
בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לְיִרְאָיו , בָּרוּךְ  
חַי לְעַד וְקַיֵּם לְנֶצַח , בָּרוּךְ פּוֹדֶה וּמַצִּיל  
בָּרוּךְ שְׁמוֹ : בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם , הָאֵל , הָאֵב הַרְחֵמֵן , הַמְהַלֵּל  
בְּבֵי עַמּוֹ , מְשַׁבַּח וּמְבַאֵר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו , וּבְשִׁירֵי דָוִד עַבְדְּךָ , גְּהַלְלֶךָ יי  
אֱלֹהֵינוּ , בְּשִׁבְחוֹת וּבְזִמְרוֹת גְּהַלְלֶךָ  
וּנְשַׁבְּחֶךָ וּנְבַאֲרֶךָ , וְנִזְכִּיר שְׁמֶךָ , וְנִמְלִיכֶךָ

God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

1 Chron. xvi. 8—36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number; yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine



מִלְבְּנוּ אֱלֹהֵינוּ, יְחִיד, חַי הָעוֹלָמִים, מְלֶךְ  
 מְשֻׁבָּח וּמְבֹרָךְ עַד-עַד שְׁמוֹ הַגָּדוֹל.  
 בְּרוּךְ אַתָּה יְיָ, מְלֶךְ מְהֻלָּל בַּתְּשׁוּבָה:

דברי הימים א' ט"ז ח' ל"ו

הוֹדוּ לַיְיָ קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְּעַמּוֹם  
 עֲלִילָתוֹ; שִׁירוּ לוֹ, וּמְרוּ-לוֹ, שִׁיחוּ, בְּכָל-  
 נִפְלְאוֹתָיו: הִתְהַלְּלוּ, בְּשֵׁם קְדֹשׁוֹ, יִשְׂמַח לֵב  
 מִבְּקִשֵׁי יְיָ: דַרְשׁוּ יְיָ וְעִזּוּ, בַּקִּשׁוֹ פָּנָיו תָּמִיד:  
 וּזְכוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתוֹ וּמִשְׁפָּטֵי-  
 פִּיהוֹ: זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּגִי יַעֲקֹב בְּחִירָיו:  
 הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטוֹ: וּזְכוּ  
 לְעוֹלָם בְּרִיתוֹ, דַּבֵּר צְוֶה לְאַלְפֵי דוֹר: אֲשֶׁר  
 בָּרַת אֶת-אֲבֹתָהֶם, וַיִּשְׁבּוּעַתוּ לְיִצְחָק: וַיַּעֲמִידָהּ  
 לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר,  
 לֵךְ אֶתֵּן אֶרֶץ כְּנָעַן, חֲבָל נַחֲלַתְכֶם. בְּהִיוֹתְכֶם  
 מְתֵי מִסְפָּר, כְּמַעַט וְנָגְרִים בָּהּ: וַיִּתְּהַלְכוּ מִגּוֹי  
 אֶל-גּוֹי, וּמִמְּלָכָה אֶל-עַם אֲחֵר: לֹא-הִנִּיחַ לְאִישׁ  
 לְעַשְׂקֶם, וַיּוֹבַח עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ

anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be feared above all gods. For all the gods of the peoples are things of nought; but the Lord made the heavens. Grandeur and majesty are before him: strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come before him: worship the Lord in the beauty of holiness. Tremble before him all the earth; the world also is set firm, that it cannot be moved. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord; for he is good: for his lovingkindness endureth forever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his foot-

בְּמִשְׁיָחִי, וּבְנִבְיָאֵי אֶל־תִּרְעוּ: שִׁירוּ לַיְיָ כָּל  
הָאָרֶץ, בְּשִׁירוֹ מִיּוֹם אֶל־יוֹם יִשׁוּעָתוֹ: סִפְרוּ  
בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל הָעַמּוֹת נִפְלְאוֹתָיו: כִּי  
גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:  
כִּי כָל־אֱלֹהֵי הָעַמּוֹת אֱלִילִים. וַיְיָ שָׁמַיִם עָשָׂה:  
הוֹד וְהָדָר לְפָנָיו, עַז וְחֵדָה בְּמִקְוָמוֹ: הָבוּ לַיְיָ  
מִשְׁפָּחוֹת עַמּוֹת, הָבוּ לַיְיָ כְּבוֹד וְעֹז: הָבוּ לַיְיָ  
כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְפָנָיו, הַשְׁתַּחֲוּוּ  
לַיְיָ, בְּהִדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ,  
אֲף תִּבְּזוּן תִּבְּל בַּל־תִּמּוֹט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל  
הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם, יְיָ מִלְּךָ: יִרְעַם הַיָּם  
וּמְלֵאוֹ, יַעֲלֶן הַשָּׁדָה, וְכָל־אֲשֶׁר־בוֹ: אֹז יִרְנְנוּ  
עֲצֵי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ:  
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ: וַאֲמָרוּ,  
הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וּקְבֹצֵנו וְהַצִּילֵנו מִן־  
הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח  
בְּתִהְלִתְךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם  
וְעַד הָעוֹלָם. וַיֹּאמְרוּ כָּל־הָעַם אָמֵן, וְתִלַּל לַיְיָ:  
רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רִגְלָיו.

stool; holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Ascribe ye strength unto God: his majesty is over Israel, and his strength is in the skies. O God, thou art to be feared out of thy holy places: the God of Israel he giveth strength and power unto his people. Blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Save thy people, and bless thine inheritance: feed them, and carry them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy loving-kindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help and set

קָדוֹשׁ הוּא : רֹמְמוּ יי אֱלֹהֵינוּ , וְהַשְׁתַּחוּוּ לְהַר  
 קָדְשׁוֹ , כִּי קָדוֹשׁ יי אֱלֹהֵינוּ : וְהוּא רַחוּם יַכְפִּיר  
 עֲוֹן וְלֹא יִשְׁחִית , וְהִרְבָּה לְהַשִּׁיב אָפּוֹ , וְלֹא יַעֲדִיר  
 כָּל-חַמְתּוֹ : אֲפָה יי , לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי ,  
 חֲסִדֶּיךָ וְאַמְתֶּיךָ תָּמִיד יִצְרוּנִי : וְזַכֵּר רַחֲמֶיךָ יי  
 זַחֲסָדֶיךָ , כִּי מֵעוֹלָם הִנֵּחָה , תָּנוּ עֵז לְאֱלֹהִים , עַל  
 יִשְׂרָאֵל גְּבוּרָתוֹ , וְעֵזוֹ בַּשִּׁחָקִים : נוֹרָא אֱלֹהִים  
 מִמְּקוֹדֶיךָ , אֵל יִשְׂרָאֵל הוּא נוֹתֵן עֵז וְתַעֲצָמוֹת  
 לָעָם , בָּרוּךְ אֱלֹהִים : אֵל נִקְמוֹת , יי , אֵל נִקְמוֹת,  
 הוֹפִיעַ : הַנְּשֵׂא שִׁפְט הָאָרֶץ , הַשִּׁב גְּמוּל עַל-  
 גְּאוֹים : לִי הִשְׁוִיעָה , עַל-עַמֶּיךָ בְּרַבְתָּךְ סִלָּה :  
 יי צַבָּאוֹת עִמָּנוּ , מִשְׁנֵב-לָנוּ , אֱלֹהֵי יַעֲקֹב סִלָּה :  
 יי צַבָּאוֹת , אֲשֶׁרֵי אָדָם בִּטָּח בָּךְ : יי הוֹשִׁיעָה ,  
 הַמִּלְכָּךְ יַעֲנֵנוּ בְּיֹזֵב קִרְאֵנוּ : הוֹשִׁיעָה אֶת-עַמֶּיךָ ,  
 וּבָרַךְ אֶת-נִחְלָתְךָ , וְרַעַם וְנִשְׂאֵם עַד-הָעוֹלָם :  
 נַפְשֵׁנוּ חִבְתָּה לִּי , עֲזָרְנוּ וּמְגַנְּנוּ הוּא : כִּי-בוֹ  
 יִשְׁמַח לְבָבֵנוּ , כִּי בְשֵׁם קָדְשׁוֹ בִטָּחֵנוּ : יְהִי-חֲסִדֶּיךָ  
 יי עִלֵּינוּ , בְּאֲשֶׁר יִחַלְנוּ לָךְ : הִרְאֵנוּ יי חֲסִדֶּיךָ ,  
 וַיִּשְׁעֶךָ , תַּתֵּן לָנוּ : קוֹמָה עֲזָרְתָהּ-לָנוּ , וּפָדֵנוּ ,

us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt: open wide thy mouth and I will fill it. Happy is the people, that is in such a case: happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness; my heart shall be glad in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me.

*The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.*

Psalm c.

A Psalm of Thanksgiving. Shout for joy unto the Lord, all ye lands. Serve the Lord with joy: come before him with exulting. Know ye that the Lord he is God: he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, bless his name. For the Lord is good; his lovingkindness is everlasting; and his faithfulness from generation to generation.

*On Weekdays continue "Let the glory," etc., p. 33.*

*On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—*

Psalm xix.

For the Chief Musician. A Psalm of David. The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

לְמַעַן חֲסִידֶךָ : אָנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ  
 מִצְרָיִם, הַרְחֵב-פִּיךָ וַאֲמַלְאֵהוּ : אֲשֶׁר־י הָעַם  
 שִׁכְבָּה-לוֹ, אֲשֶׁר־י הָעַם שִׁי אֱלֹהֵי : וְאֲנִי,  
 בְּחִסְדֶּךָ בְּטַחְתִּי, יִגַּל לְבִי בִישׁוּעָתְךָ, אֲשִׁירָה  
 לַי, בִּי נִמַּל עָלַי :

*The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.*

תהלים ק'

מִזְמוֹר לְתוֹדָה, הִרְיעוּ לַי כָּל-הָאֶרֶץ : עֲבְדוּ  
 אֶת-יי בְּשִׂמְחָה, בְּאוֹ לְפָנָיו בְּרִנָּה : דַּעוּ, בִּי יי  
 הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלֹא (וְלוֹ ק) אֲנַחְנוּ,  
 עֲמוּ, וְצֹאן מְרֵיתוֹ : בְּאוֹ שְׁעָרָיו בְּתוֹדָה,  
 תִּצְרְתֵּי בְּתִהְיֶה, הוֹדוּ לוֹ, בְּרַכּוּ שְׁמוֹ : בִּי טוֹב  
 יי, לְעוֹלָם חֲסִדוֹ, וְעַד-דָּר וָדָר אֲמוֹנָתוֹ :

*On weekdays continue יהי כבוד page 33.*

*On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—*

ט' לְמִנְצַח, מִזְמוֹר לְדָוִד : הַשָּׁמַיִם מְסַפְּרִים  
 כְּבוֹד-אֱל, וּמַעֲשֵׂה יָדָיו, מְגִיד הַרְקִיעַ : יוֹם  
 לְיוֹם יִבְיַע אָמַר, וְלַיְלָה לְלַיְלָה, יִתְהַדְּקֶת : אִין

There is no speech nor language; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are truthful, righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv.

A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth.



אָמַר וְאִין יְדַבְּרִים , בְּלִי נִשְׁמָע קוֹלָם : בְּכָל-  
הָאָרֶץ יֵצֵא קוֹלָם , וּבִקְצֵה תִבְּל מְלִיָּהֶם לְשׁוֹמֵשׁ  
שָׁם אֶהְל בָּהֶם : וְהוּא בְּחֶזֶן יֵצֵא מִחֶפְתּוֹ יְשִׁישׁ  
בְּגִבּוֹר , לָרוּץ אֲרַח : מִקְצֵה הַשָּׁמַיִם | מוֹצֵאוֹ  
וְתִקּוּפָתּוֹ , עַל-קְצוֹתָם , וְאִין נִסְתָּר מִחֶפְתּוֹ :  
תּוֹרַת יְהוָה תְּמִימָה , מְשִׁיבַת נֶפֶשׁ , עֲדוּת יְהוָה  
נִבְּמָנָה , מִחֻבִּימַת פִּתִּי : פִּקּוּדֵי יְהוָה יִשְׁרִים ,  
מְשִׁמְחֵי-לֵב , מִצֹּת יְהוָה בָּרָה מְאִירַת עֵינָנִים :  
יִרְאֵת יְהוָה מְהוֹרָה , עֲמֻדַת לָעַד מִשְׁפָּטֵי-יְהוָה  
אֲמַת , צְדָקוֹ יִחַדְּיוּ : הַנְּחַמְדִּים מִזֶּהָב וּמִפֶּזֶז רָב ,  
וּמִתַּנְקִים מִדְּבֶשׁ וְנֹפֶת צוּפִים : גַּם-עֲבָדְךָ נִזְהַר  
בָּהֶם בְּשִׁמְרָם עֵקֵב רָב : שְׁגִיאוֹת מִי-יָבִין ,  
מִנִּסְתָּרוֹת נִקְנִי : גַּם מִזֵּדִים חֲשׂוֹךְ עֲבָדְךָ , אֶל-  
יְמִשְׁלוּ-בִי , אֲזוֹ אֵיתָם , וְנִקְיִתִי מִפֶּשַׁע רָב : יְהִי  
לְרָצוֹן אִמְרֵי-פִי , וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי  
וְנִאֲלִי :  
לִי לְדוֹד , בְּשָׁנוֹתַי אֶת-טַעְמוֹ , לְפָנֶי אָבִימִלְךָ ,  
וַיִּגְרֶשְׁהוּ , וַיִּלְךְ :  
אֲבָרְכָה אֶת-יְהוָה בְּכָל עֵת , תָּמִיד תִּהְלֶלְתוּ , בְּפִי :

My soul shall make her boast in the Lord: the meek shall hear and rejoice.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he answered me, and delivered me from all my fears.

They looked unto him, and shone with joy: and their faces shall not be confounded.

This sufferer cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: happy is the man that taketh refuge in him.

O fear the Lord, ye his holy ones: for there is no want to them that fear him.

Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that delighteth in life, and loveth many days that he may see good?

Keep thy tongue from evil and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are towards the righteous, and his ears are towards their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.

בִּיהוָה תִּתְהַלֵּל גַּפְשִׁי , וְשָׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ :

גִּידְלוּ לַיהוָה אֹתִי , וּגְדוּמָמָה שְׁמוֹ יִחַדְדוּ :

דַּרְשֵׁתִי אֶת־יְהוָה וְעֲנֵנִי , וּמִכָּל־מְגִירוֹתַי הַצִּילֵנִי :

הַבֵּיטוּ אֵלָיו וְנִהְרֹו , וּפְנִיָהֶם אֶל־יִחְפְּרוּ :

זֶה עָנִי קָרָא , וַיְהוֶה שָׁמַע , וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ :

חֲנֹה מִלְּאֹד־יְהוָה , סָבִיב לִירְאָיו , וַיַּחֲלֹצֵם :

מַעֲמוּ וּרְאוּ כִי־טוֹב יְהוָה , אֲשֶׁר־י הַגִּבֹּר יַחֲסֶה־בוּ :

יִרְאוּ אֶת־יְהוָה קְדוֹשָׁיו , כִּי אֵין מַחְסוֹר לִירְאָיו :

כַּפִּירִים רָשׁוּ וְרַעֲבוּ , וְדוֹרְשֵׁי יְהוָה לֹא יַחֲסְרוּ :

כָּל־טוֹב :

לְכוּ־בָנִים , שָׁמְעוּ־לִי , יִרְאת יְהוָה אֶלְמִדְכֶם :

מִי־הָאִישׁ הַחֲפִיץ חַיִּים , אֲהַב יָמִים , לְרְאוֹת טוֹב :

נִצֹר לְשׁוֹנֵךְ מִרַע , וּשְׁפַתְיֶךָ , מִדַּבֵּר מְרָמָה :

סוֹר מִרַע , וְעֲשֵׂה־טוֹב , בִּבְקֶשׁ שְׁלוֹם , וְרַדְפֵהוּ :

עֵינֵי יְהוָה אֶל־צַדִּיקִים , וְאֲזַנָּיו , אֶל־שׁוֹעֲתָם :

פָּנֵי יְהוָה , בְּעֲשֵׂי־רַע , לְהַכְרִית מֵאֶרֶץ וּכְרָם :

צָעֲקוּ , וַיְהוֶה שָׁמַע , וּמִכָּל־צָרוֹתֶם הַצִּילָם :

קָרוֹב יְהוָה , לְנַשְׁבְּרֵי־לֵב , וְאֶת־דַּבְּאֵי־רוּחַ :

יוֹשִׁיעַ :

Many are the evil fortunes of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked; and they that hate the righteous shall be condemned.

The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned.

Psalm xc.

A Prayer of Moses, the man of God. O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are in a sleep: in the morning they are like grass which sprouteth afresh. In the morning it bloometh and sprouteth afresh; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long?—and repent thee concerning thy

רבות רעות צדיק, ומכָּלם, יצילָנוּ יְהוָה :  
 שֹׁמֵר כָּל-עֲצוּמוֹתָיו, אַחַת מֵהֵנָּה, לֹא נִשְׁכַּרְהָ :  
 תְּמוֹתַת רָשָׁע רָעָה, וְשִׁנְאֵי צַדִּיק יֵאֻשְׁמוּ :  
 פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ, וְלֹא יֵאֻשְׁמוּ, כָּל-  
 הַחוֹסִים בּוֹ :

צִי תִפְלֶה לְמֹשֶׁה, אִישׁ-הָאֱלֹהִים, אֲדֹנָי, מִעוֹן אַתָּה  
 הָיִיתָ לָנוּ בְּדַרְוָדָר : בְּטָרַם הָרִים יִלְדוּ וּתְחִילָל  
 אֶרֶץ וְתַבַּל, וּמַעוֹלָם עַד-עוֹלָם אַתָּה אֵל : תִּשָּׁב  
 אֲנוֹשׁ עַד-דָּבָא, וְתֹאמַר, שׁוּבוּ בְנֵי-אָדָם : כִּי אֲלַף  
 שָׁנִים בְּעֵינֶיךָ, כִּי־אֶתְמוּל, כִּי יַעֲבֹר, וְאֵשְׁמֹרָה  
 בְּלִילָה : וְרַמַּתֶּם, שָׁנָה יְהוּי, בְּבִקְרַת כְּחֲצִיר יִחַלֵּף  
 בְּבִקְרַת יִצִּיץ וְחֲלָף, לְעֶרְב, יְמוּלָל וַיִּבֶשׁ : כִּי-כָלֵינוּ  
 כְּאַפְּדָה, וּבְחֲמַתְךָ נִבְהָלָנוּ : שֶׁת עֲוֹנוֹתֵינוּ לְגִגְדֶּךָ,  
 עַל־מִנּוּ, לְמֵאֹר פְּנִיךָ : כִּי כָל-יְמִינֵנוּ, פָּנּוּ בְּעִבְרַתְךָ.  
 כָּלֵינוּ שָׁנִינוּ כְּמוֹ-הֶגְדָּה : יְמֵי שְׁנוֹתֵינוּ, כָּהֶם, שְׁבַע־עִים  
 שָׁנָה, וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה, וְרַהֲבִם עָמַל  
 וְאֹזֶן, כִּי גֹ חֵישׁ, וְנִנְעָפָה : מִי יוֹדַע עוֹ אַפְּדָה,  
 וּכְיִרְאֵתְךָ עִבְרַתְךָ : לְמִנּוֹת יְמִינֵנוּ, בֵּן הוֹדַע, וְנָבֵא  
 לִבִּב חֲכָמָה, שׁוֹכָה יְהוָה, עַד-מָתַי, וְהִנָּחֵם עַל-

servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder; upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me.

עֲבָדֶיךָ : שְׂבַעֲנוּ בַּבְּקָר חֲסִדֶךָ, וְנִרְנְנָה וְנִשְׁמְחָה,  
 בְּכָל-יָמֵינוּ : שְׂמְחָנוּ, כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רָאִינוּ  
 רָעָה : יִרְאָה אֶל-עֲבָדֶיךָ, פְּעֻלָּתְךָ, וַהֲדַרְךָ עַל-  
 בְּנֵיהֶם :

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ  
 כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ :

צ' א יֵשֵׁב בְּסִתְר עֲלִיּוֹן, בְּצֹל, שִׁדְי יִתְלוֹנֵן : אִמֵּר  
 לִי, מַחְסִי וּמַצֻּדְתִּי, אֱלֹהִי, אֲבִטַח-בּוֹ : כִּי הוּא  
 יִצְיִלְךָ מִפֶּח יְקוּשׁ, מִדְּבָר חַוּוֹת : בְּאֲבָרְתוֹ יִסְדֵּךָ  
 לָךְ, וְתַחַת כְּנַפְיוֹ תִּתְחַסֶּה, צָנָה וְסִתְרָה אֲמַתּוֹ :  
 לֹא-תִירָא מִפֶּחַד לְיָלָה, מִחֵץ יְעוֹף יוֹמָם : מִדְּבָר  
 בְּאִפְל יַהֲלֵךְ, מִקָּטָב יִשׁוּד צְהָרִים : יִפֹּל מִצִּדְךָ  
 אֲלֵת, וּרְבָבָה מִימִינְךָ, אֲלֵיךָ לֹא יִגֹּשׁ רַק בְּעֵינֶיךָ  
 יִתְבַּיֵּשׁ, וְשִׁלְמַת רְשָׁעִים תִּרְאָה : כִּי-אֲתָה יְהוָה  
 מַחְסִי, עֲלִיּוֹן שָׁמַת מְעוֹנְךָ : לֹא-תֵאָנֶה אֲלֵיךָ  
 רָעָה, וְנִגְעֵ לֹא-יִקְרַב בְּאֲהָלֶךָ : כִּי מִלְּאֲכָזִי  
 יִצְוֶה-לָךְ, לְשִׁמְרֶךָ, בְּכָל דְּרָכֶיךָ : עַל-כַּפַּיִם  
 יִשְׂאוּנְךָ, פֶּן-תִּגַּף בְּאֲבָזֵי רַגְלֶךָ : עַל-שַׁחַל וּפְתָן  
 תִּדְרֹךְ, תִּרְמָם כְּפִיר וְתַנִּין, כִּי כִי חֲשַׁק

therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation.

*Repeat the last verse.*

Psalm cxxxv.

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord; for the Lord is good: sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleaseth, that doeth he, in heaven and in earth, in the seas and in all deeps. He causeth vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth forth the wind out of his treasures. It is he who smote the firstborn of Egypt, both of man and beast. He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. It is he who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. For the Lord shall judge his people, and repent himself concerning his servants.



וְאֶפְלֹטָהוּ , אֲשַׁבְּהוּ , כִּי־יָדַע שְׁמִי : יִקְרָאֵנִי  
וְאֶעֱנֶהוּ , עִמּוֹ אֲנֹכִי בְּצָרָה , אֲחַלְצֵהוּ וְאֶבְרָהוּ :  
אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ , וְאֶרְאֶהוּ , בְּשׁוֹעֲתִי :

*Repeat the last verse.*

קל'ה הללויה, הללו את־שם יהוה, הללו עבדי  
יהוה: שעומדים בבית יהוה, בַּחֲצֹרוֹת בַּיִת  
אֱלֹהֵינוּ: הללו־יהוה, כִּי טוֹב יְהוָה, וּפְרוּ לְשִׁמּוֹ, כִּי  
נָעִים: כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה. יִשְׂרָאֵל לְסִגְלוֹתָו: כִּי  
אֲנִי יָדַעְתִּי, כִּי־גָדוֹל יְהוָה, וְאֶדְגְּנֶנּוּ מִכָּל־אֱלֹהִים:  
כֹּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ, בַּיָּמִים  
וּכְל־תְּהִמּוֹת: מַעֲלָה נְשָׂאִים מִקְצֵה הָאָרֶץ,  
בְּרָקִים לְמָטָר עָשָׂה, מוֹצֵא רוּחַ מֵאֲצֻרוֹתָיו:  
שֶׁהֵבָה, בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד־בְּהֵמָה: שָׁלַח  
אוֹתוֹת וּמִפְתִּים בְּתוֹכֵי מִצְרַיִם, בְּפִרְעֹה וּבְכָל־  
עַבְדָּיו; שֶׁהֵבָה, גִּזְוִים רַבִּים, וְהָרַג מְלָכִים  
עֲצוּמִים: לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, וּלְעוֹג מֶלֶךְ הַבְּשָׁן  
וּלְכָל מַמְלָכוֹת בְּנֶעֱן: וְנָתַן אֶרֶץ אֲרָצִים נְחָלָה, נְחָלָה  
לְיִשְׂרָאֵל עִמּוֹ: יְהוָה, שָׁמַךְ לְעוֹלָם, יְהוָה, וּבְרָךְ  
לְדֹר־וָדָר: כִּי־יִדְוֶין יְהוָה עִמּוֹ, וְעַל־עַבְדָּיו יִתְנַחֵם:

The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them shall become like unto them; yea, every one that trusteth in them. O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: O house of Levi, bless ye the Lord: ye that fear the Lord, bless ye the Lord. Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O give thanks unto the God of gods: for his lovingkindness endureth for ever.

O give thanks unto the Lord of lords: for his lovingkindness endureth for ever.

To him who alone doeth great marvels: for his lovingkindness endureth for ever.

To him that by understanding made the heavens: for his lovingkindness endureth for ever.

To him that spread forth the earth above the waters: for his lovingkindness endureth for ever.

To him that made great lights: for his lovingkindness endureth for ever.

The sun to rule by day: for his lovingkindness endureth for ever.

The moon and stars to rule by night: for his lovingkindness endureth for ever.

To him that smote the Egyptians in their firstborn: for his lovingkindness endureth for ever.

And brought out Israel from among them: for his lovingkindness endureth for ever.

עֲצָבֵי הַגּוֹיִם כְּסֶפֶד וְזֹהַב, מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם  
 וְלֹא יִדְבְּרוּ, עֵינָיִם לָהֶם וְלֹא יֵרְאוּ: אָזְנוֹת לָהֶם  
 וְלֹא יִשְׁמְעוּ, אֵף אִין־יִשְׁרוּחַ בְּפִיהֶם: כְּמוֹתֵם  
 יִהְיוּ עֲשִׂיהֶם, כֹּל, אֲשֶׁר בְּמַחַבְרֵיהֶם: בֵּית יִשְׂרָאֵל  
 בָּרְכוּ אֶת־יְהוָה, בֵּית אֶהֱרֹן בָּרְכוּ אֶת־יְהוָה, בֵּית  
 הַלְוִי, בָּרְכוּ אֶת־יְהוָה, יִרְאֵי־יְהוָה, בָּרְכוּ אֶת־יְהוָה:  
 בְּרוּךְ יְהוָה מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם, הַלְלוּהָ:

הוֹדוּ לַיהוָה, כִּי־טוֹב, כִּי, לְעוֹלָם חֲסִדוֹ:  
 הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, כִּי, לְעוֹלָם חֲסִדוֹ:  
 הוֹדוּ לְאֱדֹנֵי הָאֲדָנִים, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לַעֲשֵׂה הַשָּׁמַיִם בְּתִבּוּנָה, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לְרוּקַע הָאָרֶץ עַל־הַמַּיִם, כִּי, לְעוֹלָם חֲסִדוֹ:  
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי, לְעוֹלָם חֲסִדוֹ:  
 אֶת־הַשָּׁמַשׁ, לְמַמְשָׁלֶת בַּיּוֹם, כִּי, לְעוֹלָם חֲסִדוֹ:  
 אֶת־הַיָּרֵחַ וְכּוֹכָבִים, לְמַמְשָׁלוֹת בַּלַּיְלָה,  
 כִּי, לְעוֹלָם חֲסִדוֹ:  
 לְמַבְּה מַצָּרִים בְּכִבּוּרֵיהֶם, כִּי, לְעוֹלָם חֲסִדוֹ:  
 יוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי, לְעוֹלָם חֲסִדוֹ:

With a strong hand, and with a stretched out arm:  
for his lovingkindness endureth for ever.

To him who parted the Red Sea in sunder: for his  
lovingkindness endureth for ever.

And made Israel to pass through the midst of it:  
for his lovingkindness endureth for ever.

But overthrew Pharaoh and his host in the Red  
Sea: for his lovingkindness endureth for ever.

To him who led his people through the wilderness:  
for his lovingkindness endureth for ever.

To him who smote great kings: for his lovingkind-  
ness endureth for ever.

And slew mighty kings: for his lovingkindness en-  
dureth for ever.

Sihon king of the Amorites: for his lovingkindness  
endureth for ever.

And Og king of Bashan: for his lovingkindness en-  
dureth for ever.

And gave their land for an heritage: for his loving-  
kindness endureth for ever.

Even an heritage under Israel his servant: for his  
lovingkindness endureth for ever.

Who remembered us in our low estate: for his lov-  
ingkindness endureth for ever.

And hath released us from our adversaries: for his  
lovingkindness endureth for ever.

He giveth food to all flesh: for his lovingkindness  
endureth for ever.

O give thanks unto the God of heaven: for his  
lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous: praise is seemly  
for the upright. Give thanks unto the Lord with the  
lyre; sing praises unto him with the harp of ten strings.  
Sing unto him a new song; play skilfully with shouts  
of joy. For the word of the Lord is right; and all his  
work is done in faithfulness. He loveth righteousness

בְּיַד תְּנוּקָה וּבְרוּעַ נְטוּיָה , כִּי , לְעוֹלָם חֲסִדוֹ :  
 לְגִזְרֵי יַם־סוּף לְגִזְרֵים , כִּי , לְעוֹלָם חֲסִדוֹ :  
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ , כִּי , לְעוֹלָם חֲסִדוֹ :  
 וְנִעַר פְּרַעַה וְחִילוֹ בְּיַם־סוּף , כִּי , לְעוֹלָם חֲסִדוֹ :  
 לְמוֹלִיךְ עַמּוֹ , בַּמִּדְבָּר , כִּי , לְעוֹלָם חֲסִדוֹ :  
 לְמַבְּהַ מְלָכִים גְּדֹלִים , כִּי , לְעוֹלָם חֲסִדוֹ :  
 וַיַּהֲרֹג מְלָכִים אֲדִירִים , כִּי , לְעוֹלָם חֲסִדוֹ :  
 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי , כִּי , לְעוֹלָם חֲסִדוֹ :  
 וְלַעֲוֹג מֶלֶךְ הַכַּשְׂשִׁי , כִּי , לְעוֹלָם חֲסִדוֹ :  
 וְנָתַן אֶרְצָם לְנַחֲלָה , כִּי , לְעוֹלָם חֲסִדוֹ :  
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ , כִּי , לְעוֹלָם חֲסִדוֹ :  
 שֶׁבַשְׁפִּילָנוּ וְזָכַר־לָנוּ , כִּי , לְעוֹלָם חֲסִדוֹ :  
 וַיַּבְרַקְנוּ מִצְרַיִנוּ , כִּי , לְעוֹלָם חֲסִדוֹ :  
 נָתַן לָהֶם לְכָל־בְּשָׂר , כִּי , לְעוֹלָם חֲסִדוֹ :  
 הוֹדוּ לְאֵל הַשָּׁמַיִם , כִּי , לְעוֹלָם חֲסִדוֹ :

רַגְנוּ צְדִיקִים בִּיהוָה , לְיִשְׂרָאֵל נְאֻוֹה תְהִלָּה: הוֹדוּ  
 לַיהוָה, בְּכִנּוּר , בְּנִגְבֹל עֲשׂוּר וּמְרוֹלֹ: שִׁירוֹ לֹ  
 שִׁיר חֲדָשׁ הַטִּיבוּ נִגּוֹן בְּתִרְוַעָה כִּי יֵשֶׁר דְּבַר  
 יְהוָה, וְכָל־מַעֲשָׂהוּ, בְּאִמוּנָה: אֲדַבֵּר צְדָקָה וּמִשְׁפָּט.

and justice: the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the floods in store-houses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose god is the Lord; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he gazeth upon all the inhabitants of the earth; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power: a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety: neither shall he rescue any by his great power. Behold the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkind-

חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ: בְּדַבַּר יְהוָה שָׁמַיִם נִעְשׂוּ:  
 וּבְרוּחַ כִּיּוֹ, כָּל־צִבְעָם: כַּנֶּסֶם פִּגְד מִי הַיָּם, נִתֵּן  
 בְּאִזְצָרוֹת תְּהוֹמוֹת: יִירָאוּ מִיהוָה כָּל־הָאָרֶץ, מִמְּנוֹ  
 יִגִּדּוּ, כָּל־יֹשְׁבֵי תִבְל: כִּי הוּא אָמַר, וַיִּהְיֶה, הוּא  
 צִוָּה וַיַּעֲמַד: יְהוָה הִפִּיר עֲצַת־גּוֹיִם, הִנְיָא מִחֻשְׁבוֹת  
 עַמִּים: עֲצַת יְהוָה, לְעוֹלָם תַּעֲמַד, מִחֻשְׁבוֹת לְבוֹ,  
 לְדָר נָדָר: אֲשֶׁר־י הַגּוֹי, אֲשֶׁר־יְהוָה אֶלְהוּוּ, הָעַם,  
 בְּחַר לְנַחֲלָה לּוֹ: מִשְׁמֹנֶם הִבִּיט יְהוָה, רָאָה אֶת־כָּל־  
 בְּנֵי הָאָדָם: מִמְּכוּן־שִׁבְתּוֹ הִשְׁגִּיחַ, אֵל כָּל־יֹשְׁבֵי  
 הָאָרֶץ: הַיָּצַר יַחַד לָבָם, הַמְּבִין אֵל־כָּל־  
 מַעֲשֵׂיהֶם: אֵינן הַמְּלִיךְ נוֹשָׁע בְּרֵב־תְּהִלָּה, וְנִבְזֵר לֹא־  
 יִנְצַל בְּרֵב־כֹּחַ: שֶׁקֶר הַסּוֹס לְתַשׁוּעָה, וּבְרֵב חֵילוֹ  
 לֹא יִמְלֹט: הִנֵּה עֵינֵי יְהוָה אֵל־יִרְאוּ, לְמִנְחָלִים  
 לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרַעַב:  
 נַפְשֵׁנוּ חֲפָתָה לִיהוָה, עֲזָרְנוּ וּמְגִנָּנוּ הוּא: כִּי־בוֹ  
 יִשְׁמַח לְבָבֵנו, כִּי בְשֵׁם קָדְשׁוֹ בְּטַחְנוּ: יְהִי־חַסְדְּךָ  
 יְהוָה עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ:  
 כִּי מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לִיהוָה  
 וּלְאֹמַר לְשִׁמְךָ, עָלִיוֹן: לְהַגִּיד בְּבִקְרַח חַסְדְּךָ

ness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the work of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high.



## תפלת שחרית

וַאֲמוֹנְתָךְ, בְּלִילוֹת; עָלַי-עֲשׂוֹר וְעָלַי-נָבֵל  
 עָלַי הַגִּיזוֹן בְּכַנּוּר; כִּי שִׁמְחֵתְנִי יְהוָה בְּפִעֲלֶיךָ  
 בְּמַעֲשֵׂי יָדֶיךָ אֲרַגֵּן; מִה־נָּדְלוֹ מֵעֲשׂוֹךְ יְהוָה מְאֹד  
 עִמָּקוֹ מִחֲשַׁבְתֶּיךָ; אִישׁ בְּעַר לֹא יֵדַע וְכִסִּיל  
 לֹא-יָבִין אֶת-זֹאת; בְּפָרַח רְשָׁעִים כְּמוֹ-עֹשֵׁב  
 וַיִּצְיָצוּ כָּל-פְּעֵלֵי אָוֶן לְהַשְׁמֵדֵם עַד־יַעַר; וְאַתָּה  
 מָרוֹם לְעֵלָם יְהוָה; כִּי הִנֵּה אֲיֹבֶךָ, יְהוָה כִּי-  
 הִנֵּה אֲיֹבֶיךָ יֹאבְדוּ, יִתְפָּרְדּוּ כָּל-פְּעֵלֵי אָוֶן;  
 וַתִּרְם בְּרֹאם קַרְנִי, בַּלְתִּי בְּשֶׁמֶן רֵעֵנָה; וַתִּבְטַח  
 עֵינַי בְּשׁוּרֵי, בַּקָּמִים עָלַי מְרַעִים, תִּשְׁמַעְנָה  
 אָזְנִי; צְדִיק כַּתְּמָר יִפְרַח, כְּאַרְזוֹ בַּלְבָּנוֹן יִשְׁגָה;  
 שְׁתוּלִים בְּבֵית יְהוָה, בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ;  
 עוֹד יִנּוּכּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ; לְהַגִּיד  
 כִּי-יֵשֶׁר יְהוָה, צִוְרֵי, וְלֹא-עֹלָתָה, בּוֹ;  
 צִיָּג יְהוָה מִלֶּךָ, גִּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ  
 הַתְּאֵזֵר, אֶף-תִּכּוֹן תִּבְל, בַּל-תִּמּוֹט; נָכוֹן כִּסְאֶיךָ  
 מִמָּו, מֵעוֹלָם אָתָּה; נְשֹׂאוּ נְהָרוֹת, יְהוָה, נְשֹׂאוּ  
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָנָם; מִקְלוֹת מִים  
 רַבִּים, אֲדִירִים מִשְׁבְּרֵי-יָם, אֲדִיר בְּמָרוֹם יְהוָה;

Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

*On Weekdays continue here from p. 23.*

Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the nations are perished out of his land. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was; he commanded, and it stood fast. For the Lord hath chosen Zion; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his inheritance. And he, being merciful, forgiveth iniquity, and de-

עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד , לְבֵיתְךָ נֶאֱוָה קִדְשׁ , יְהוָה ,  
לְאֶרֶץ יָמִים :

*On Weekdays continue here from p. 23.*

יְהִי כְבוֹד יְיָ לְעוֹלָם , יִשְׁמַח יְיָ בְּמַעֲשָׂיו : יְהִי  
שֵׁם יְיָ מְבָרָךְ , מֵעַתָּה וְעַד-עוֹלָם : מִמְּנוֹרֵי-שָׁמַשׁ  
עַד-מְבוֹאוֹ , מְהֵלֵל שֵׁם יְיָ : רַם עַל-כָּל-גּוֹיִם | יְיָ  
עַל הַשָּׁמַיִם כְּבוֹדוֹ : יְיָ , שִׁמְךָ לְעוֹלָם , יְיָ , וּכְרָךְ  
לְדַרְוָדָר : יְיָ בַשָּׁמַיִם הַכִּיָּן כִּסְאוֹ , וּמְלִכּוּתוֹ ,  
בְּכֹל מְשֻׁלָּה : יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ ,  
וַיֹּאמְרוּ בְּגוֹיִם יְיָ מְלֹךְ : יְיָ מְלֹךְ , יְיָ מְלֹךְ , יְיָ |  
יְמֹלֵךְ לְעֹלָם וָעֶד : יְיָ מְלֹךְ עוֹלָם וָעֶד , אֲבָדוֹ גּוֹיִם  
מֵאֲרָצוֹ : יְיָ הַפִּיר עֲצַת גּוֹיִם , הִנֵּי־א מְחַשְׁבוֹת  
עַמִּים : רַבּוֹת מְחַשְׁבוֹת בְּלֵב-אִישׁ , וְעֲצַת יְיָ  
הִיא תְקוּם : עֲצַת יְיָ לְעוֹלָם תִּעֲמֶד , מְחַשְׁבוֹת לְבוֹ  
לְדַרְוָדָר : כִּי הוּא אָמַר וַיְהִי , הוּא צָוָה וַיַּעֲמֶד :  
כִּי-בָחַר יְיָ בְּצִיּוֹן , אֲוָה לְמוֹשֵׁב לוֹ : כִּי-יַעֲקֹב  
בָּחַר לוֹ יְהוָה , יִשְׂרָאֵל לְסִגְלָתוֹ : כִּי לֹא-יִטַּשׁ יְיָ  
עַמּוֹ , וּנְחַלְתּוֹ לֹא יַעֲזוֹב : וְהוּא רַחוּם , יַכְפִּיר עֵזוֹן

stroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

אֵלֹא יִשְׁחִית , וְהִרְבָּה לְהָשִׁיב אָפּוֹ , וְלֹא יַעִיר  
 כָּל־חַמָּתוֹ : וְיִ הוֹשִׁיעָה , הַמַּלְאָךְ יַעֲנֵנּוּ בְיוֹם־  
 קָרְאֵנוּ :

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ . עוֹד יִהְלָלוּךָ סֵלָה :  
 אֲשֶׁרֵי הָעַם שִׁכְּבָה לוֹ , אֲשֶׁרֵי הָעַם שָׁוִי אֶלְהִיו :  
 קמ"ה תְּהַלֵּה לְדוֹד .

אֲרוֹמַמְךָ אֱלוֹהֵי הַמַּלְאָךְ , וְאַבְרָכָה שִׁמְךָ לְעוֹלָם  
 וָעֶד :

בְּכָל־יוֹם אֲבָרְכֶךָ , וְאַהֲלִלָה שִׁמְךָ לְעוֹלָם וָעֶד :  
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד , וְלִגְדֻלָּתוֹ אֵין חֶקֶר :  
 דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂיֶיךָ , וְגִבּוֹרֵתֶיךָ יִגְדֹהוּ :  
 תִּדְרֵי כְבוֹד הוֹדֶךָ , וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :  
 וְעֲזוֹנוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ , וְגִדְלָתְךָ אִם־פִּרְנָה :  
 וְכִר רַב־טוֹבָךָ יִבְיַעוּ , וְאַדְרָכֶתְךָ יִרְגְּנוּ :  
 חֲנוּן וְרַחוּם יְהוָה , אֶרְךָ אַפְּיִם וְגִדְל־חֶסֶד :  
 טוֹב־יְהוָה לְכָל , וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :  
 יוֹדוּךָ יְהוָה כָּל־מַעֲשָׂיֶיךָ , וְחַסִּידֶיךָ יִבְרָכוּכָה :  
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ , וְגִבּוֹרֵתֶיךָ יִדְבְּרוּ :

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxlvi.

Praise ye the Lord. Praise the Lord, O my soul: I will praise the Lord, while I live; I will sing praises unto my God while I have my being. Put not your trust

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר  
מַלְכוּתוֹ :

מַלְכוּתְךָ, מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ, בְּכָל-  
דָּוָר וְדָוָר :

סוּמְךָ יְהוָה לְכָל הַנִּפְלְאִים, וְזוֹקֶךָ לְכָל-הַכְּפוּפִים :  
עֵינַי כָּל, אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה גּוֹתֵן-לָהֶם, אֶת-  
אֲכָלָם בְּעֵתוֹ :

פּוֹתֵחַ אֶת-יְהוָה, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן :  
צַדִּיק יְהוָה בְּכָל-דַּרְכָּיו, וְחָסִיד בְּכָל-מַעֲשָׂיו :  
קָרוֹב יְהוָה לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאַמֶּת :

רְצוֹן-יִרְאֵי יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם :  
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים  
יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדְבַר-פִּי, וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם  
קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ :  
קמ"ו הִלְלוּיָהּ, הִלְלוּ נַפְשֵׁי אֶת-יְהוָה : אֲהַלֵּלָהּ  
יְהוָה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְעוּדַי : אֶל-תִּבְטְחוּ

in princes, in a son of man, in whom there is no help. When his breath goeth forth, he returneth to his earth; in that very day his designs perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God: who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever; who executeth judgment for the oppressed; who giveth food to the hungry: the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous; the Lord guardeth the strangers; he upholdeth the fatherless and widow; but the way of the wicked he maketh crooked. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm cxlvii.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is seemly. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He counteth the number of the stars; he calleth them all by their names. Great is our Lord, and mighty in power; his understanding is infinite. The Lord upholdeth the meek; he abaseth the wicked to the ground. Sing unto the Lord with thanksgiving; sing praises upon the lyre unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to sprout upon the mountains; who giveth to the beast its food,



בְּנִדְבִיבִים, בְּבֶן-אָדָם, שְׂאִין לוֹ תְּשׁוּעָה, תֵּצֵא  
רוּחוֹ יֵשֶׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אָבְדוּ עֲשֹׂתֵנִתָּיו:  
אֲשֶׁרֵי שָׁאֵל יַעֲקֹב בְּעֵזְרוֹ, שִׁבְרוּ, עַל-יְהוָה  
אֲלֹהָיו: עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת-הַיָּם, וְאֶת-כָּל-  
אֲשֶׁר-בָּם, הַשְׁמֵר אֲמֵת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט  
לְעֲשׂוֹקִים, נֹתֵן לֶחֶם לְרַעֲבִים, יְהוָה מִתִּיר  
אֲסוּרִים: יְהוָה פָּקַח עֵינָיו, יְהוָה זָקַף כַּפּוּפִים,  
יְהוָה אֱהֵב צַדִּיקִים: יְהוָה שָׁמַר אֶת-גִּבּוֹרִים, יְתוֹם  
וְאֶלְמָנָה יַעֲזֹר, וַיְהַרְדֵּךְ רַשְׁעִים יַעֲנֵת: יִמְלֹךְ יְהוָה  
לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ:  
קמ"ז הִלְלוּהָ, כִּי-טוֹב וַמָּרָה אֱלֹהֵינוּ, כִּי-נַעֲמִים,  
נֵאֻוָּה תְּהַלֵּלָהּ: בִּנְיָה יְרוּשָׁלַם יְהוָה, גִּדְּחֵי יִשְׂרָאֵל  
יְבָנִים: הָרוּפָא לְשִׁבְוֵי לֵב, וּמַחֲבֵשׁ לְעַצְבוֹתָם:  
מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכָל־שְׁמוֹת יִקְרָא:  
גָּדוֹל אֲדוֹנֵינוּ וְרַב-כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר:  
מְעוֹזֵד עֲנוּיִם, יְהוָה, מִשְׁפִּיל רַשְׁעִים עַד־אָרֶץ:  
עֲנֵנו לִיהוָה, בְּתוֹדָה וַמָּרוּ לְאֱלֹהֵינוּ בְּכִנּוּר:  
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאָרֶץ מָטָר,  
הַמְצַמִּיחַ הָרִים חֲצִיר: נוֹתֵן לְבַהֲמָה לַחֲמָה,

and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh no pleasure in the vigor of a man. The Lord taketh pleasure in them that fear him, in them that hope for his lovingkindness. Extol the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders; he satisfieth thee with the fat of wheat. He sendeth out his commandment to the earth; his word runneth very swiftly. He giveth snow like wool; he scattereth hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they do not know them. Praise ye the Lord.

Psalm cxlviii

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels; praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath established them for ever and ever: he gave a decree which none shall transgress. Praise the Lord from the earth,

לְבַנֵּי עֶרְב, אֲשֶׁר יִקְרְאוּ: לֹא בְגִבּוֹרַת הַסּוּם  
 יִחַפֵּן, לֹא-בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוּצֶה יְהוָה אֶת-  
 יִרְאוּ, אֶת-הַמְּוֹחֵלִים לְחַסְדּוֹ: שִׁבְחֵי יְרוּשָׁלַם,  
 אֶת-יְהוָה, הַגָּלִי אֶלְהֵנָּךְ, צִיּוֹן: פִּי-חֹזֵק בְּרִיחֵי  
 שְׁעָרֶיךָ, בִּרְךָ בְּנֵיךָ בְּקִרְבֶּךָ: הַשָּׁם גְּבוּרָתְךָ  
 שָׁלוֹם, הַלֵּב הַטָּיִם יִשְׁבִּיעֶנּוּ: הַשִּׁלְחָה אִמְרָתוֹ,  
 אֶרֶץ, עַד-מִהֲרָה יִרוּץ דְּבָרוֹ: הַנִּתֵּן שְׁלֵג בַּצְּמֶר,  
 בְּפוֹר, בְּאֶפְרַיִם יִפְנוֹר: מִשְׁלֵיךְ קָרְחוֹ כְּפִתִּים,  
 לְפָנַי קָרְתוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם, יֹשֵׁב  
 רוּחוֹ יִזְלוּ מָיִם: מִגִּיד דְּבָרוֹ לִיעֶקֶב, חֶקְיוֹ  
 וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן לְכָל-גּוֹי  
 וּמִשְׁפָּטִים בְּלִי-יָדָעוֹם, הַגְּלוּיָה:

קמ"ח הַגְּלוּיָה, הַגָּלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם,  
 הַגְּלוּהוּ, בְּמַרוֹמִים: הַגְּלוּהוּ, כָּל-מַלְאָכָיו,  
 הַגְּלוּהוּ, כָּל-צְבָאוֹ: הַגְּלוּהוּ, שֶׁמֶשׁ וַיְהִי.  
 הַגְּלוּהוּ, כָּל-כּוֹכְבֵי אוֹר: הַגְּלוּהוּ שְׁמֵי הַשָּׁמַיִם,  
 וְהַמָּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יַהֲלֹלוּ אֶת-שֵׁם יְהוָה,  
 כִּי הוּא צִוָּה וַיִּבְרָאוּ: וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֶק-  
 נָתַן וְלֹא יַעֲבוֹר: הַגָּלוּ אֶת-יְהוָה מִן-הָאָרֶץ.

ye sea-monsters and all deeps: fire and hail, snow and smoke; stormy wind, fulfilling his word: mountains and all hills; fruit trees and all cedars: wild beasts and all cattle; creeping things and winged birds: kings of the earth and all peoples; princes and all judges of the earth: both 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 the earth and heaven. And he hath lifted up a horn for his people, to the praise of all his loving ones: even of the children of Israel, the people near unto him: praise ye the Lord.

Psalm cxlix.

Praise ye the Lord. Sing unto the Lord a new song; his praise in the assembly of those that love him. Let Israel rejoice in his Maker: let the children of Zion be glad in their King. Let them praise his name with the dance: let them sing praises unto him with the timbrel and lyre. For the Lord taketh pleasure in his people: he adorneth the meek with salvation. Let those that love him triumph in glory: let them exult upon their beds. High praises of God are in their throat, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this is an honour for all his loving ones. Praise ye the Lord.

תַּנִּינִים וְכָל-תְּהוֹמוֹת : אֵשׁ וּבָרָד , שֶׁלֵּג וְקִיטוֹר  
רוּחַ סַעֲרָה עֲשֵׂה דְבָרוֹ : הַהָרִים וְכָל-נִבְעוֹת , עֵץ  
פְּרִי וְכָל אֲרָזִים : הַחַיָּה וְכָל-בְּהֵמָה , רֶמֶשׂ וְצַפּוֹר  
בְּנֶפֶח : מַלְכֵי-אָרֶץ וְכָל-לְאֻמִּים , שָׂרִים וְכָל-  
שֹׁפְטֵי אָרֶץ : בַּחֹרִים וְגַם-בְּתוֹלוֹת , וְקִנִּים עִם-  
נְעָרִים : יִהְיֶה לָּךְ אֶת-שֵׁם יְהוָה , כִּי-נִשְׁׁבַח שְׁמוֹ  
לְבָדוֹ , הוֹדוֹ עַל-אָרֶץ וְשָׁמַיִם : וַיִּרְם קִרְוֹן לְעַמּוֹ ,  
תְּהַלֵּךְ לְכָל-חֲסִידָיו , לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ  
הַלְלוּיָהּ :

מ'ט הַלְלוּיָהּ , שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ , תְּהַלֵּאתוּ ,  
בְּקַהֲל חֲסִידִים : יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו , בְּגִי-  
צִיּוֹן יִגִּילוּ בְּמִלְכָם : יִהְיֶה לָּךְ שְׁמוֹ בְּמַחֹל , בְּתַחַם  
וּבְנוֹר יִזְמְרוּ-לוֹ : כִּי-רוּצָה יְהוָה בְּעַמּוֹ , יִפְאַר  
עַנְוִים בִּישׁוּעָה : יַעֲלוּ חֲסִידִים בְּכַבּוֹד , יִרְגְּנוּ  
עַל-מִשְׁכְּבוֹתָם : רוּמְמוֹת אֵל בְּגִרוֹנָם , וְחֲרַב  
פִּיפְיֹת בְּיָדָם : לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם תּוֹכַחוֹת  
בְּלְאֻמִּים : לְאָסֵר מַלְכֵיהֶם בְּזֻקִים , וְנִכְבְּדֵיהֶם  
בְּכַבְּלֵי בְרֹזֶל : לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב ,  
תִּדְרֹךְ הוּא לְכָל-חֲסִידָיו . הַלְלוּיָהּ :

Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the horn: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals; praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord: praise ye the Lord.

*The last verse is repeated.*

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

*The following to "worship thee," p. 40, is said standing.*

1 Chron. xxix. 10—13.

And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches

ק"ג הִלְלוּיָהּ, הִלְלוּ-אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ, בְּרִקְיעַ  
 עֵזוֹ : הִלְלוּהוּ, בְּגִבּוֹרֹתָיו, הִלְלוּהוּ, כְּרֹב גְּדָלוֹ :  
 הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ, בְּנִבְלָ וּבְנֹר :  
 הִלְלוּהוּ, בְּתִפָּ וּמַחֹל, הִלְלוּהוּ, בְּמִנִּים וְעָגָב :  
 הִלְלוּהוּ, בְּצִלְצְלֵי-שָׁמַע, הִלְלוּהוּ, בְּצִלְצְלֵי  
 תְרוּעָה : כֹּל הַנְּשָׁמָה, תִּתְהַלֵּל יָהּ, הִלְלוּיָהּ :

*The last verse is repeated.*

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן : בָּרוּךְ יְיָ מִצִּיּוֹן,  
 שִׁכֵּן יְרוּשָׁלָּם. הִלְלוּיָהּ : בָּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי  
 יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ : וּבָרוּךְ שֵׁם כְּבוֹדוֹ  
 לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל-דָּאָרְץ, אָמֵן וְ  
 אָמֵן :

*The following to מִשְׁתַּחֲוִים, page 40, is said standing.*

ד'ה א' כ'ט י'-י'ג

וַיִּבְרַךְ דָּוִד אֶת-יְיָ, לְעֵינָי כָּל-הַיּוֹמָה, וַיֹּאמֶר  
 דָּוִד, בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם  
 וְעַד-עוֹלָם : לָךְ יְיָ הַגְּדֻלָּה, וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת,  
 וְהַנְּצָח, וְהַהוֹד, כִּי-כָל-בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ  
 הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא, לְכֹל וְלְרֹאשׁ : וְהַעֲשֵׂר

and honor come of thee, and thou rulest over all; and in thine hand are might and power; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

Nehemiah ix. 6—11.

Thou art the Lord, even thou alone; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt arrogantly against them; and didst make thee a name, as it is this day.



וְהַכְבוֹד מִלְּפָנֶיךָ, וְאֶתָּה מוֹשֵׁל בְּכָל, וּבְיַדְךָ,  
 כָּח וּגְבוּרָה, וּבְיַדְךָ, לְגַדֵּל וּלְחַזֵּק לְכָל; וְעַתָּה  
 אֱלֹהֵינוּ, מוֹדִים אֲנֵהְנוּ לָךְ, וּמִהֲלָלִים לְשֵׁם  
 תְּפִאֲרָתְךָ :

נחמיה ט' ו' י"א

אֶתָּה-הוּא יְיָ לְבָרְךָ, אַתָּה עֹשֶׂית אֶת-הַשָּׁמַיִם,  
 שָׁמַי הַשָּׁמַיִם, וְכָל-צְבָאָם, הָאָרֶץ וְכָל-אֲשֶׁר  
 עָלֶיהָ, תַּיִמִּים וְכָל-אֲשֶׁר בָּהֶם, וְאֶתָּה מִתְּיָה אֶת-  
 כָּלָם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים: אֶתָּה הוּא  
 יְיָ הָאֱלֹהִים, אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוּ  
 מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם: וּמִצֵּאתָ  
 אֶת-לָבָבו גִּיָּאֲמֵן לְפָנֶיךָ

וּבְרוּת עֲמוֹ הַבְּרִית, לָתֵת אֶת-אָרֶץ חַבְלֵנֵנוּ,  
 הַחַתִּי, הָאֲמֹרִי, וְחַפְרֹזִי, וְחִיבוּסִי, וְהַגְּרָנְשִׁי,  
 לָתֵת לְזַרְעוֹ, וּתְתַקֵּם אֶת-דְּבָרֶיךָ, כִּי צִדִּיק אָתָּה:  
 וּתְתַרָּא אֶת-עֲנִי אֲבֹתֵינוּ בְּמִצְרָיִם, וְאֶת-זַעֲקָתָם  
 שָׁמְעֵתָ עַל-יַם-סוּף: וְתִתֵּן אֶתָּה וּמִפְתִּים בְּפִרְעֹה  
 וּבְכָל-עַבְדָּיו וּבְכָל-עַם אֲרָצוֹ, כִּי יִדְעֵתָ, כִּי  
 הַזִּידוֹ עָלֶיהֶם, וּתַעֲשֵׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters.

Exod. xiv. 30—xv. 18.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great power which the Lord put forth against the Egyptians, and the people feared the Lord: and they believed in the Lord, and in Moses his servant.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: I will sing unto the Lord, for he hath been highly exalted: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: and his chosen captains are sunk in the Red Sea. The floods cover them: they went down into the depths like a stone. Thy right hand, O Lord, that is glorious in power, thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thy majesty thou overthrowest them that rise up against thee: thou sendest forth thy wrath, it consumeth them as stubble. And with the

בְּקֶעֶף לִפְנֵיהֶם, וַיַּעֲבְרוּ בְּתוֹךְ-הַיָּם בַּיַּבָּשָׁה  
 וְאֶת-רַדְפֵיהֶם הִשְׁלַכְתָּ בַמַּצּוֹלֹת, כְּמוֹ-אֶבֶן,  
 כְּמוֹם עֲזִים:

שמות יד ל"טו י"ח

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא, אֶת-יִשְׂרָאֵל מִיַּד  
 מִצְרָיִם, וַיֵּרָא יִשְׂרָאֵל אֶת-מִצְרַיִם מֵת עַל-שֵׁפֶת  
 הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה, אֲשֶׁר  
 עָשָׂה יְהוָה בְּמִצְרַיִם, וַיֵּרְאוּ הָעָם אֶת-יְהוָה,  
 וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עֲבָדָיו:

אֲנִי יִשׂוּר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, אֶת-הַשִּׁירָה הַזֹּאת  
 לַיהוָה, וַיֹּאמְרוּ לְאֹמֶר, אֲשִׁירָה לַיהוָה כִּי נָאֵה נָאֵה,  
 סוֹם וְרָכְבוֹ רָמָה בַיָּם: עֲזִי וְזַמְרַת יְהוָה, וַיְהִי-לִי  
 לִישׁוּעָה, יְהוָה אֱלֹהֵי וְאֹנְיָהוּ, אֱלֹהֵי אָבִי  
 וַאֲרַמְּנֶהוּ: יְהוָה אִישׁ מִלְחָמָה, יְהוָה

שְׁמוֹ: מִרְכַּבַת פָּרְעָה וַחֲיִלוֹ יָרָה בַיָּם, וּמִבְּחַר  
 שְׁלִישָׁיו, מִבְּעוֹ בַיָּם-סוּף: תְּהַמֹּת יִבְסְוּמֵי וַיִּרְדּוּ  
 בַמַּצּוֹלֹת, כְּמוֹ-אֶבֶן: וּמִיַּד יְהוָה נִאֲדָרֵי בַבַּת,  
 יְמִינֶךָ יְהוָה תִּרְעַץ אֲנִיב: וַיָּרֹב גְּאוֹנֶךָ, תִּהְרַם  
 קַמּוֹד, תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוֹ, פִּקְשׁ: וּבְרִוּם

blast of thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the mighty ones: who is like unto thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy lovingkindness hast led the people which thou hast redeemed: thou has guided them in thy strength to thy holy habitation. The peoples have heard it; they tremble: pangs have taken hold of the inhabitants of Philistia. Then were the dukes of Edom confounded; the mighty men of Moab, trembling taketh hold of them: all the inhabitants of Canaan are melted away. Terror and dread falleth upon them: by the greatness of thine arm they are as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast acquired. Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. The Lord shall reign for ever and ever.

For the kingdom is the Lord's: and he is ruler over the nations. And saviors shall come up

אָפִיךָ נְעַרְמוּ מַיִם , נִצְבוּ כְמוֹ-נֶגֶד  
נְזֻלִים , קָבְאוּ תְהַמַּת בְּלִבֵּי-יָם : אָמַר  
אוֹיֵב , אֶרְדֶּה , אֲשִׁיג , אֶחְלַק שָׁלָל , תִּמְלֹאמוּ  
נַפְשֵׁי , אָרִיק חֶרֶבִי , תוֹרִישְׁמוּ יָדַי : נִשְׁפֹּת  
בְּרוּחְךָ , בְּסִמּוֹ יָם , צָלְלוּ כַעֲפֹפֶרֶת , בְּמַיִם  
אֲדִירִים : מִי-כְמֹכָה בְּאֵלִם יְהוָה , מִי  
כְּמֹכָה נֶאֱדָר בְּקֹדֶשׁ , נוֹרָא תְהִלָּת , עֲשֵׂה  
כְּלָא : גִּשְׁיֹת יְמִינְךָ , תִּבְלַעְמוּ אֶרֶץ : גְּחִיֹת  
בְּחֶסֶדְךָ עִם-זוֹ נִאֲלָת , גְּהִלָּת בְּעֵינֶיךָ , אֶל-גְּוֹה  
קֹדֶשְׁךָ : שָׁמְעוּ עַמִּים יִרְגִּזוּן , חֵיל  
אָחוֹ , יִשְׁבִּי בְּלִשְׁת : אֲזוּ נִבְהָלוּ אֱלֹהֵי  
אֲדוּם , אֱלֵי מוֹאָב , יִאֲחֹזְמוּ רָעַד , נִמְנוּ  
כָּל יִשְׁבֵי כְנָעַן : תִּפְּל עֲלֵיהֶם אִימָתָה  
וּפְחָד , בְּגֹל זְרוּעֶיךָ יִדְמוּ בְּאֶבֶן עַד  
יַעֲבֹר עִמָּךָ יְהוָה , עַד-יַעֲבֹר עִם-זוֹ  
קִנְיֹת : תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר גְּהִלָּתְךָ , מְכוּן  
לְשִׁבְתְּךָ פְּעֻלָּת יְהוָה , מִקֹּדֶשׁ אֲדָנִי בּוֹנְנוּ יִתְּךָ :  
יְהוָה וַיִּמְלֹךְ לְעֹלָם וָעַד : יְיָ וַיִּמְלֹךְ לְעֹלָם וָעַד :  
כִּי לֵי יְהוָה הַמְּלוּכָה , וּמוֹשֵׁל בְּגוֹיִם : וְעַל מוֹשִׁיעִים

on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One. And in thy Law it is written, saying, Hear, O Israel: the Lord our God, the Lord is One.

*On Sabbaths and Holydays continue here "The breath,"  
etc., p. 182.*

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during

בְּהַר צִיּוֹן לְשֹׁפֵט אֶת־הַר עֲשׂוֹ, וְהִוָּתָה לִּי  
הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם  
הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ אֶחָד: וּבַתּוֹרַתְךָ  
בְּתוֹב לֵאמֹר. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*On Sabbaths and Holydays continue here נְשַׁמֵּת p. 182.*

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלָכְנוּ. הָאֵל, הַמֶּלֶךְ  
הַגָּדוֹל וְהַקָּדוֹשׁ, בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ  
נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר  
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עִז וּמְמִשְׁלָה, נֶצַח  
נֶדְלָה וּגְבוּרָה, תְּהִלָּה וְתִפְאַרֶת, קִדְשָׁה  
וּמְלָכוּת, בְּרָכוֹת וְהוֹדָאוֹת, מִעַתָּה וְעַד־  
עוֹלָם: בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ, גָּדוֹל  
בַּתְּשׁוּבָחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,  
הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי  
הָעוֹלָמִים:

*Reader.* יתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא  
דִּי־בְרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מְלְכוּתָהּ בְּחַיִּיכוּן

your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Reader.* — Bless ye the Lord who is to be blessed.

*Cong. and Reader.*—Blessed is the Lord who is to be blessed for ever and ever.

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

*Congregation in an undertone.*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.



## תפלת שחרית

וּבְיוֹמוֹכּוֹן, וּבְחַיֵּי דַי־כָּל־בְּיֹת יִשְׂרָאֵל, בְּעֵגְלָא  
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן :

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעֵלְמַם

וּלְעֵלְמֵי עֵלְמֵיָא.

יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם,

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דַי־

קִדְשָׁא. בְּרוּךְ הוּא, לְעֵלְמַם מִן־כָּל־בְּרַכְתָּא

וְשִׁירְתָּא, הַשְּׁבַחְתָּא וְנִתְחַמְתָּא, דַי־אֲמִירָן בְּעֵלְמֵיָא.

וְאָמְרוּ אָמֵן :

*Congregation in an undertone.*

*Reader.*

יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

בְּרַכּוֹ אֶת־יְיָ הַמְבָרַךְ:

וְיִתְרַמֵּם, וְיִתְנַשֵּׂא, שְׁמוֹ שְׁל-

*Cong. and Reader.*

מָלְךְ מַלְכֵי הַמַּלְכִים הַקְדוֹשׁ

בְּרוּךְ יְיָ הַמְבָרַךְ לְעוֹלָם

בְּרוּךְ הוּא. שְׁהוּא רַאשׁוֹן וְהוּא

וְעַד :

אַחֲרוֹן, וּמַבְלַעְדֵי אֵין אֱלֹהִים.

סְלוּ לְרַכֵּב בְּעֵרְבוֹת, בְּגֵה שְׁמוֹ

וְעֵלוּ לְפָנָיו. וְשְׁמוֹ מְרוֹמָם

עַל־כָּל־בְּרַכָּה וְתַהֲלָה :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעַד : יְהִי שֵׁם יְיָ

מְבָרַךְ, מְעַתָּה וְעַד עוֹלָם :

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,

מְלִךְ הָעוֹלָם. יוֹצֵר אוֹר

וּבוֹרֵא הַשֶּׁשׁ. עֹשֶׂה

שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל :

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours!

The blessed God, great in knowledge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty; and all of them in dread and awe do the will of their Master; and all of

הַמַּאִיר לְאֶרֶץ וְלָהָרִים עָלֶיךָ, בְּרַחֲמִים .  
 וּבִטְוֵבוֹ מִחֲדָשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית :  
 מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כָּל־כֶּלֶם בְּחֻכְמָה עֲשִׂיתָ, מְלֵאָה  
 הָאֶרֶץ קִנְיָנֶיךָ : הַמְלִיךְ הַמְרוֹמֵם לְבַדּוֹ מֵאֵל .  
 הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם :  
 אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,  
 אֲדוֹן עֲגוּנוֹ צוּר מְשֻׁנְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ מְשֻׁנָּב בְּעֲדָנוּ :  
 אֵל בְּרוּךְ גָּדוֹל יִדְעָה, הַכִּיִן וּפְעַל זִהְרֵי חֲמָה .  
 טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֵזוֹ,  
 פְּנוֹת צָבָאוֹ קְדוֹשִׁים רוֹמְמֵי שְׁדֵי, תָּמִיד  
 מִסְּפָרִים, כְּבוֹד-אֵל וְקֹדְשָׁתוֹ; תַּתְּבַרֵךְ יְיָ אֱלֹהֵינוּ  
 עַל-שִׁבְחַ מַעֲשֵׂה יְדִיךָ, וְעַל-מְאֹרֵי-אוֹר שְׁעֵשִׂיתָ,  
 וּפְאֲרוֹךְ סִלָּה :

תַּתְּבַרֵךְ צוּרֵנוּ מְלִבְנוֹ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים,  
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִבְנוֹ, יוֹצֵר מְשֻׁרְתִים, וְאֲשֶׁר  
 מְשֻׁרְתָיו, כָּל־כֶּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמֵּיעִים  
 בְּיִרְאָה, יַחַד בְּקוֹל, דְּבַרֵי אֱלֹהִים חַיִּים וּמְלִיךְ  
 עוֹלָם : כָּל־סְאֵהוֹבִים, כָּל־בְּרוּרִים, כָּל־גְּבוּרִים,  
 וְכָל־עֲשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנֵם, וְכָל־

them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth

פֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבְטַהֲרָה, בְּשִׁירָה  
 וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים  
 וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְיָכִים

אֶת־שֵׁם הָאֵל, הַמְּלֶךְ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא  
 קָדוֹשׁ הוּא: וְכָל־מְקַבְּלִים עֲלֵיהֶם, עַל מַלְכוּת  
 שָׁמַיִם זֶה מְזַה. וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ  
 לְיוֹצְרָם. בְּנַחַת רוּחַ בְּשִׁפְהַ בְּרוּרָה, וּבְנִיעֻמָּה  
 קִדְשָׁה, כָּל־מְפָאֵד עֲוֹנוֹת, וְאוֹמְרִים בְּיִרְאָה.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־  
 הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים  
 לְעֵמֶת שָׂרָפִים, לְעֵמֶת־מְשַׁבְּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בְּרוּךְ גְּעִימוֹת יִתְגַּו. לְמַלְךְ אֵל חַי וְקַיָּם,  
 זְמִירוֹת יֹאמְרוּ וְתִשְׁבַּחוּת יִשְׁמְיעוּ, כִּי הוּא לְבָדוּ.  
 פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה תְּדָשׁוֹת, בְּעַל מַלְחָמוֹת,  
 זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
 נוֹרֵא תְהִלּוֹת. אֲרוֹן בְּנִפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ.

the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. 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 luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever compassionate, have mercy upon us; O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever

בְּכָל־יּוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית . כְּאָמֹר .  
 לַעֲשֵׂה אֲזָרִים גְּדֹלִים , כִּי לְעוֹלָם חֲסִדוֹ : אֹר  
 הַדָּשׁ עַל־צִיּוֹן תִּאִיר . וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ :  
 בְּרוּךְ אַתָּה יְיָ . יוֹצֵר הַמְּאוֹרוֹת :

אַהֲבָה רַבָּה אֶהְבְּתָנוּ יְיָ אֱלֹהֵינוּ . הַמְלֵךְ גְּדוֹלָה  
 וַיִּתְּרָה חַמְלַתְּ עָלֵינוּ : אָבִינוּ מִלְּבָנוּ . בַּעֲבוּר  
 אֲבוֹתֵינוּ שֶׁכְּטָחוּ בְךָ , וַתִּלְמְדֵם חֲקֵי חַיִּים , כֵּן  
 תְּחַנְּנֵנוּ וַתִּלְמְדֵנוּ : אָבִינוּ הָאֵל הַרְחֵמֵנוּ . הַמְּרַחֵם ,  
 רַחֵם עָלֵינוּ , וְתֵן כָּל־בְּלִבְנוּ לְהַבִּין וּלְהַשְׁפִּיל , לְשִׁמְעַ  
 לְלַמֵּד וּלְלַמֵּד , לְשִׁמּוֹר וּלְעֲשׂוֹת , וּלְקַיֵּם אֶת־כָּל־  
 דְּבָרֵי תִלְמוּד תּוֹרַתְךָ , בְּאַהֲבָה : וְהֵאֵר עֵינֵינוּ  
 בְּתוֹרַתְךָ , וּדְבַק לִבְנוּ בְּמִצְוֹתֶיךָ , וַיִּחַד לְבָבֵנו  
 לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ , וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד :  
 כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחָנוּ . נִגְיָלָה  
 וְנִשְׁמָחָה , בִּישׁוּעָתְךָ : וְהִבִּיאָנוּ לְשָׁלוֹם מֵאַרְבַּע  
 בְּנֵפוֹת הָאָרֶץ , וְתוֹלִיכֵנוּ קוֹמְמֵיוֹת לְאַרְצֵנוּ . כִּי  
 אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה . וּכְנוּ בְּחֻרַת מִכָּל־עַם  
 וּלְשׁוֹן , וְקַבְּלֵנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה , בְּאַמֶּת .

in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

*When prayers are not said with the Congregation, add:—*

God, faithful King!

Deut. vi. 4—9.

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

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I



לְהוֹדוֹת לְךָ וּלְיַחֲדֶיךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*When prayers are not said with the Congregation add:—*

אֵל מְלֶכֶךְ נְאֻמִּין:

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ, שֵׁם כְּבוֹד מְלֻכּוֹתוֹ, לְעוֹלָם וָעֶד:

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ

וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ חֵדְ בְרִים

הָאֱלֹהִים, אֲשֶׁר אָנֹכִי מִצִּוְךָ הַיּוֹם עַל-

לִבְבְּךָ: וְשִׁנְנֶתָם לְבִנְיָךָ וְדַבַּרְתָּ בָם:

בְּשִׁבְתֶּךָ בְּבֵיתֶךָ, וּבְלִכְתֹּתֶךָ בַּהֲרָךָ,

וּבְשִׁכְבְּךָ וּבְקוּמֶךָ: וְקִשְׁרֶתָם לְאוֹת עַל-

יְדֶיךָ, וְהָיוּ לְטָמִטִּים בֵּין עֵינֶיךָ: וּבַתְּבִתָּם

עַל-מְזוֹזוֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ:

דברים י"א י'ג-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֵל-מִצְוֹתַי,

command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in

אֲשֶׁר אָנֹכִי מְצֹנֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה  
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל־  
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־  
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאִסְפַּתִּי  
דְגַנְךָ, וְתַרְשֶׁה וַיִּצְהַרְךָ: וְנָתַתִּי עֹשֶׂב  
בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאֶכְלֶת וְשָׂבַעְתָּ:  
הַשְׁמְרוּ לָכֶם בְּפִן־יַפְתָּה לְבַבְכֶם, וְסִרְתֶּם,  
וְעַבְדְּתֶם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם, וְעָצַר אֶת־  
הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטָר, וְהָאָדָמָה לֹא  
תִתֵּן אֶת־יְבוּלָהּ, וְאֶבְדְּתֶם מְהֵרָה, מֵעַל־  
הָאָרֶץ הַטּוֹבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־  
נַפְשְׁכֶם, וּבְקִשְׁרֹתֶם אַתֶּם לְאוֹת עַל־יְדְּכֶם,  
וְהָיוּ לְטוֹמְטֹפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אַתֶּם  
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who

וּבְלִכְתֹּךָ בַּהֲרֹךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ :  
 וּבְתַבִּתֶם עַל־מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ ;  
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל  
 הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם,  
 לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ :

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
 צִיצִית, עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
 עַל־צִיצִית הַכֶּנֶף, פְּתִיל תְּכֵלֶת : וְהָיָה  
 לָכֶם לְצִיצִית. וּרְאוּתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־  
 כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,  
 אֲשֶׁר אַתֶּם זָנִים אַחֲרֵיהֶם : לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם : אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר

brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God, and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

הוצאתי אתכם מארץ מצרים, להיות  
לכם לאלהים, אני יהוה אלהיכם:

אמת ויציב, ונכון, וקיים, וישר ונאמן, ואהוב  
וחביב, ונחמד ונעים, ונורא ואדיר, ומתקן  
ומקבל, וטוב ויפה, הדבר הזה עלינו לעולם  
ועד: אמת, אלהי עולם מלבנו, צור יעקב מן  
ישענו: לדור ודור הוא קיים, ושמו קיים. וכסאו  
נכון, ומלכותו ונאמנותו לעד קימת: ודבריו  
חיים וקיימים, נאמנים ונחמדים לעד ולעולמי  
עולמים, על-אבותינו ועלינו, על-בנינו ועל-  
דורותינו, ועל כל-דורות נב ע ישראל עבדך:

על-הראשונים ועל-האחרונים, דבר טוב וקיים  
לעולם ועד. אמת ונאמנה, חק ולא יעבור: אמת  
שאפה הוא יי אלהינו ואלהי אבותינו. מלבנו  
מלך אבותינו, גואלנו גואל אבותינו, יוצגנו  
צור ישועתנו, פודנו ומצילנו מעולם הוא שמך.  
אין אלהים זולתך:

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen 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 proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,



עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָהּ הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ  
לְבַנְיָהֶם אֲהַרְיָהֶם, בְּכָל יוֹר וְדוֹר; בְּרוּם עוֹלָם  
מוֹשֶׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצַדִּיקְתֶּךָ עַד-אַפְסֵי אֶרֶץ;  
אֲשֶׁר־י אִישׁ שִׁישָׁמַע לְמִצְוֹתֶיךָ. וְתוֹרַתֶּךָ וְדַבְרֶיךָ  
יָשִׁים עַל-לְבָבוֹ; אֱמֶת, אֶתְּהָהּ הוּא אֲדוֹן לְעַמֶּךָ,  
וּמְלֶכֶךָ גְּבוּר לָרִיב רִיבָם; אֱמֶת, אֶתְּהָהּ הוּא רֵאשׁוֹן,  
וְאֶתְּהָהּ הוּא אַחֲרוֹן. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ  
גּוֹאֵל וּמוֹשִׁיעַ; מִמִּצְרַיִם גְּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ,  
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל-בְּכוֹרֵיהֶם הִבַּרְתָּ,  
וּבְכוֹרֶיךָ גְּאֻלְתָּ. וַיִּסְוֶךָ בְּקַעֲתָ, וַיְוֹדִים טַבַּעֲתָ,  
וַיְדִידִים הִעֲבַרְתָּ, וַיִּכְסּוּ מִיַּם צַרִּיָהֶם. אַחֲרַי מֵהֶם  
לֹא נוֹתַר; עַל-זֹאת שָׁבַחֻ אֱהוּבִים וְרוֹמְמוֹ אֵל.  
וְנִתְּנוּ יְדִידִים וְמִירוֹת, שִׁירוֹת וְתִשְׁבַּחוֹת, בְּרָכוֹת  
וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשְׂאָ, גָדוֹל  
וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִגְבִּיָה שְׁפָלִים, מוֹצִיא  
אֲסִירִים וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ  
בְּעֵת שׁוֹעֵם אֱלֹו. תְּהַלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא  
וּמְבָרֶךְךָ. מִשָּׁה וּבְגֵי יִשְׂרָאֵל לְךָ עָנִי שִׁירָה,  
כְּשִׁמְחָה רַבָּה. וְאָמְרוּ כָלָם.

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

With a new song the redeemed people offered praise unto thy name at the sea shore: they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

*The following prayer (Amidah) to "as in ancient years," p. 66 is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

## תפלת שחרית

מִי־קָמְכָה, בְּאֵלִם יְהוָה, מִי קָמְכָה וְאָדָר  
בְּקִדְשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה כְּלָא:

שׁוּרָה חֲדָשָׁה, שְׂבָחוּ גְאוּלִים לְשִׁמְךָ, עַל־שִׁפְת  
הַיָּם, יַחַד כָּלָם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה | יִמְלֹךְ לְעַלְמֵם וְעַד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה  
בְּנֵאֲמֹךְ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלְגֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ.  
קְדוֹשׁ יִשְׂרָאֵל. כְּרוּךְ אַתָּה יְיָ. גְּאֻל יִשְׂרָאֵל:

*The following prayer, עמידה, to קדמוניות, p. 66 is to  
be said standing.*

אֲדַנִּי, שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

כְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
גּוֹמֵל חַסְדִים טוֹבִים, וְקוֹנֵה הַכּוֹל. וְזוֹכֵר  
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם.  
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*During the Ten Days of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou caustest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and caustest salvation to spring forth?

*During the Ten Days of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

*During the Ten Days of Penitence say:—*

וְבָהֲנוּ לַסַּיִם, מִלֶּדֶד חֶפֶץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים  
לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּדֶד עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ,  
מִגֵּן אֲבֹרָהּם:

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר  
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עֲפָר. מִי  
בְּמוֹד, בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּדֶד  
מִמִּית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

*During the Ten Days of Penitence say:—*

מִי בְּמוֹד אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

*When the Reader repeats the Amidah, the following is said, to "holy God," p. 56.*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart

וּנְאֻמֵן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה.  
יְיָ. מְחַיֶּה הַמֵּתִים:\*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל־יּוֹם יְהַלְלוּךָ סִלָּה. בְּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:--*

בְּמִלָּךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said:—*

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שִׁמְךָ יְשִׁיב *Reader.\**  
אוֹתוֹ בְּשִׁמִּי מְרוֹם, כְּכַתוּב עַל יַד נְבוֹאֶיךָ. וְקָרָא  
יְהִי אֵל יְהִי וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ  
צְבָאוֹת. מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעַמְתָּם  
בְּרוּךְ יֵאמְרוּ. *Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ:  
*Reader.* וּבְדַבְּרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר. *Cong.* יְמַלֵּךְ  
יְיָ לְעוֹלָם, אֶלְהֵנוּךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ:  
*Reader.* לְדֹר וָדֹר נְגִיד נְדָבָרְךָ. וּלְגִצָּח נְצַחִים  
קִדְשֶׁתְךָ נְקַדֵּישׁ. וְשִׁבְחֶךָ אֶלְהֵינוּ, מִפִּינוּ לֹא

from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:*

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

*On Fast Days Selichoth are inserted here.*

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

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



יְמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ, גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְלֵךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ  
 בִּינָה. חָנְנוּ מֵאַתָּה, יְדָעָה, בִּינָה וְהַשְׂכִּיל.  
 בְּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ. וְקַרְבֵּנו מִלְּבָנוּ  
 לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ, בְּתַשׁוּבָה שְׁלֵמָה  
 לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ. הַרוֹצֵה בְּתַשׁוּבָה:  
 סֶלַח-לָנוּ אָבִינוּ, כִּי חָמָאנוּ. מְחַל-לָנוּ  
 מִלְּבָנוּ, כִּי פָשַׁענוּ. *(on Fast Days are סְלִיחוֹת*

*inserted here.* כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ  
 אַתָּה יְיָ. חֲנוּן הַמֵּרַבָּה לְסְלוּחַ:

רְאֵה בְעֵינֵינוּ, וְרִיבָה רִיבֵנוּ. וּגְאֲלֵנוּ מִחֶרֶת  
 לְמַעַן שְׁמֶךָ. כִּי גּוֹאֵל חֲזוֹק אַתָּה. בְּרוּךְ  
 אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

*On Fast Days the Reader here says "Answer us," etc., p. 61, and concludes thus —*

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds;\* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season\*\* substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other

*\*The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

*\*\*From the Fourth of December until the First Day of Pass-over.*

*On Fast Days the Reader here says עֲנֵנוּ, p. 61,  
and concludes thus:—*

בְּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעֵת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנִשְׁעָה. כִּי  
תַהַלְתֵּנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה  
לְכָל-מְבוֹתֵינוּ. \* כִּי אֵל מֶלֶךְ רֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ. רֹפֵא חוֹלֵי  
עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עֲלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת  
וְאֶת-כָּל-מִיּוֹי תְבוֹאָתֶיהָ לְטוֹבָה. וְתֵן בְּרָכָה

*During the Winter Season\*\* substitute for the last Sentence:—*

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ. וּבְרַךְ

*\*The following Prayer for a Sick Person may be introduced here:—*

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח  
מִהֲרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רַפּוּאָת הַנְּפֶשׁ וְרַפּוּאָת  
הַגּוּף לַחֹלֶה פ' ב' פ' בְּתוֹךְ שָׁאַר חוֹלֵי יִשְׂרָאֵל.

*\*\*From December 4, until the First Day of Passover.*

good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush,

שְׁנַתֵּנוּ, בַּשָּׁנִים הַמְּזוּבוֹת, בְּרוּךְ אַתָּה יי.  
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ, וְשֵׂא נֶגַם  
לְקַבֵּץ גְּלוּתֵינוּ, וְקַבְּצֵנוּ יְהוּדָה, מֵאַרְבַּע  
בְּנֵיבוֹת הָאָרֶץ, בְּרוּךְ אַתָּה יי, מְקַבֵּץ  
נְדָחֵי עַמּוֹ יִשְׂרָאֵל:

הַשְׂיִיבָה שׁוֹפְטֵינוּ כְּבָרָאשְׁנָה, וְיִוָּעֲצֵנוּ,  
בְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ  
עָלֵינוּ, אַתָּה יי לְבִדּוֹךְ, בְּחֶסֶד וּבְרַחֲמִים,  
וְצַדִּיקֵנוּ בַּמִּשְׁפָּט, בְּרוּךְ אַתָּה יי, מְלֹךְ  
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְּלֹךְ הַמִּשְׁפָּט:

וְלַמְּלִשְׁיָנִים אֵל-תְּהִי תְקוּנָה, וְכֹל הָרָשָׁעָה,  
בְּהִגַּע תֵּאבֵד, וְכֹל אוֹיְבֵינוּ מְהֵרָה יִכָּרֶתוּ,  
וּמְלָכוֹת זְרוֹן מְהֵרָה תַעֲקֹר, וְתִשְׁכַּר

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.\* Blessed art thou, O Lord, who rebuildest Jerusalem.

---

*\*On the Fast of the Ninth of Ab the following is added at the Afternoon Service:—*

Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city that

וְתַמְגֵּר, וְתִכְנִיעַ, בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ  
 אַתָּה יְיָ. שֶׁבַר אוֹיְבִים וּמִכְנִיעַ זָרִים:  
 עַל-הַצַּדִּיקִים וְעַל-הַחֲסִידִים, וְעַל-זַקְנֵי  
 עַמּוֹת, בֵּית יִשְׂרָאֵל, וְעַל-פְּלִיטַת סוּפְרֵיהֶם,  
 וְעַל גְּרֵי הַצַּדִּיק וְעַלֵּינוּ, יִהְיֶמוּ רַחֲמֶיךָ יְיָ  
 אֱלֹהֵינוּ. וְתֵן שֶׁכָּר טוֹב, לְכָל הַבוֹטְחִים  
 בְּשִׁמְךָ, בְּאַמֶּת. וְשִׁים חֶלְקֵנוּ עִמָּהֶם  
 לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי-בָרַךְ, בְּמִוְחָנוּ. בְּרוּךְ  
 אַתָּה יְיָ. מִשָּׁעַן וּמִבְטָח לַצַּדִּיקִים:  
 וְלִירוּשָׁלַיִם עִירָךְ, בְּרַחֲמִים תָּשׁוּב.  
 וְתִשְׁבֹּן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה  
 אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִסֵּא  
 דָוִד מְהֵרָה לְתוֹכָהּ תִּבְנֶן. \* בְּרוּךְ אַתָּה  
 יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

\* On the Fast of the Ninth of Ab the following is added at the Afternoon Service:—

נחם יי אלהינו, את-אבלי ציון, ואת-אבלי ירושלים.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causeth the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications:

---

is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuilddest Jerusalem.

“Speedily,” etc.



אֶת־צִמְחַת דָּוִד עֲבָדְךָ מְהֵרָה תִצְמִיחַ.  
 וּמְרֵנוּ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ  
 קִוִּינוּ כָּל־חַיִּים. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ  
 קִרְיָן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.  
 וּקְבַל בְּרַחֲמִים וּבְרָצוֹן אֶת־הַתְּפִלָּתֵנוּ. כִּי  
 אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְנֶיךָ

וְאֶת־הַעִיר הָאֲבֵלָה וְהַתְּהַרְבָּה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה  
 מִגְּלֵי בְּנֵיהָ. וְהַתְּהַרְבָּה מִמְּעוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְּבוֹדָה,  
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה  
 עֲקָרָה שְׁלֵא יָלְדָה. וּבִלְעִיָּה לְגִזְנוֹת. וַיִּירָשׁוּהָ עוֹבְרֵי  
 גְרָמִים. וַיִּטְוִילוּ אֶת־עַמְּךָ יִשְׂרָאֵל לְחַרְבַּי. וַנִּהְרַגוּ בְּדָוִן הַסּוּדֵי  
 עֲלִיזִין. עַל־בֶּן צִיּוֹן בְּמַר תִּכְבֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִמֵּי  
 לִבִּי עַל חֲלָיִהם, מְעִי מְעִי עַל חֲלָיִהם. כִּי אַתָּה יְיָ בָּאֵשׁ  
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ. כְּאִמּוֹר, וַאֲנִי אֶהְיֶה־לָּהּ  
 נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ  
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם: אֵת צִמַח וכו'

from thy presence, O our King, turn us not empty away;\* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:--*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son

*\*On Fast Days the Congregation here say the following:--*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress; for thou hearkenest, etc.

מִלְכָנוּ רִיקָם אֶל תְּשִׁיבָנוּ. \* כִּי אַתָּה  
שׁוֹמֵעַ תִּפְלַת עַמּוֹת יִשְׂרָאֵל בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תִּפְלָה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמּוֹת יִשְׂרָאֵל וּבַתִּפְלָתָם.  
וְהָשִׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי  
יִשְׂרָאֵל, וְתִפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and  
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיִשְׁקַד וְיִזְכֵּר, וְכִרְגָנוּ וּכְקֹדֶשְׁנוּ. וְנִכְרוֹן

*\* On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתָנוּ. כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ.  
אֶל־תִּתֵּן אֶל־רִשְׁעֵנוּ, וְאֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֶל־תִּתֵּן עֲלֵנוּ  
מִתְחַנְּתָנוּ. הֲיֵה נָא קְרוֹב לְשׁוֹעֲתָנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמָנוּ.  
טָרָם נִקְרָא אֱלֹהֵי עֲנֵנוּ. כַּדְּבַר שְׁנֵאמַר. וְהָיָה טָרָם יִקְרָאוּ,  
נְאֻמֵי אֲעֲנֶה. עוֹד הֵם מִדְּבָרִים, וְנֹאנֵי אֲשַׁמַּע. כִּי אַתָּה יְיָ הָעֹנֶה  
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: כִּי אַתָּה וכו'.

of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover—</i>	<i>On Tabernacles—</i>
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles

אבותינו. וזכרון משים בן דוד עבדך. וזכרון ירושלים  
עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטה  
ולטובה, ולחן ולחסד ולרחמים, ולחסים ולשלום, ביום

*On Tabernacles—*

*On Passover—*

*On New Moon say—*

חג הסוכות

חג המצות

ראש חודש

הזה. וזכרנו יי אלהינו, בו לטובה, ופקדנו בו לכרחה,  
והושיענו בו לחיים. וכדבר ישועה ורחמים, חוס וחסנו,  
וברחם עלינו והושיענו. כי אלקי עינינו. כי אל מלך חנון  
וברחם אלהי:

ותחזיקנו עינינו, בשוכך לציון ברחמים.

ברוך אתה יי. המחזיר שבינתו לציון:

*The Cong. in an undertone—*

מודים אנחנו לך,

מודים אנחנו לך, שאתה

שאתה הוא יי אלהינו,

הוא יי אלהינו ואלהי

ואלהי אבותינו,

אבותינו, אלהי כל-בשר.

לעולם ועד. צור חיינו,

יוצקנו, יוצר בראשית.

מגן ישענו, אתה הוא

ברכות והודאות לשמך

לדור ודור. נודה לך

הגדול ותקדוש. על

ונספר תהלתך, על

שהחייתנו וקיימתנו. בן

תמינו ותקיימתנו. ותאמר

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

*On Chanukah and Purim the following is added:—*

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

*On Chanukah.*

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst 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 them that occupied themselves with thy Law: for thyself thou didst make a great and holy name

תִּיַיְנוּ הַמַּסּוּרִים בְּיָדְךָ, וְלִיּוֹתֵינוּ לְחַצְרֹת קַדְשֶׁךָ.  
 וְעַל נַשְׂמוֹתֵינוּ לְשֹׁמֵר חֻקֶיךָ, וְלַעֲשׂוֹת  
 הַבְּקוּדוֹת לָךְ, וְעַל רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבִּי  
 נְסִיחָה שְׂבִיבָה לְיוֹם עִמָּנוּ, עַל שְׂאֲנֵהֵנוּ מוֹדִים  
 לָךְ. בְּרוּךְ אַתָּה הַהוֹדְאוֹת:  
 וְעַל נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִיבָה לְעַתָּה, עֶרְבֵהוּ  
 וּבְדַקְרָה וְצַהֲרֵימֵהוּ. הַטּוֹב, בִּי לֹא-כָלוּ רַחֲמֶיךָ.  
 וְהִמְרַחֵם, בִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם  
 קוֹיֵנוּ לָךְ:

*On Chanukah and Purim the following is added:—*

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַנְּבִירוֹת, וְעַל הַתְּשׁוּעוֹת,  
 וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה:

*On Chanukah.*

בַּיּוֹם מִתְתַנְּהוּ, בְּנִיּוֹתָנוּ כַּהֵן גְּדוֹל שְׂמוֹנָאֵי וּבְנֵינוּ,  
 בְּשִׁעְמֻדָּה מְלָכוֹת יוֹן הִרְשָׁעָה עַל-עַמֶּךָ יִשְׂרָאֵל, לְהַשְׁפִּיתָם  
 תּוֹרְתָהּ, וְלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים  
 עֲמַדְתָּ לָהֶם בְּעַת צָרָתָם. בְּרַבְּתָ אֶת-רִיבָם, בִּנְתָ אֶת-דִּינָם,  
 נֶקְמַת אֶת-נַקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וּרְבִים  
 בְּיַד מְעֻטִּים, וּמְמַאִים בְּיַד מְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים,  
 וְגִדִים בְּיַד עוֹסְקֵי תוֹרְתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ

in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into the oracle of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

*On Purim.*

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*During the Ten Days of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.



בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ, תְּשׁוּעָה גְדוֹלָה וּפְרָקָן  
 בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדָבִיר בֵּיתְךָ, וּפְנֵנו אֶת־  
 הַיְכָלְךָ, וְטָהָרוּ אֶת־מִקְדָּשְׁךָ, וְהִדְלִיקוּ גֵרוֹת בְּסַעֲרוֹת  
 קִדְשֶׁךָ. וְקָבְעוּ שְׂמוֹנֶת יָמֵי חֲנֻכַּת אֱלֹהֵינוּ, לְהוֹדוֹת וּלְהַלְלֵל  
 לְשִׁמְךָ הַגָּדוֹל:

*On Purim.*

בְּיָמֵי מָרְדֳּכַי וְאַסְתֵּר, בְּשׁוֹשַׁן הַבִּירָה, בְּשִׁעְמֹד עֲלֵיהֶם  
 הָמֵן הָרָשָׁע, בְּקִשׁ לְהַשְׁמִיד לְהַרְוֹג וּלְאַבֵּד, אֶת־כָּל־  
 הַיְהוּדִים, מִנְּעֵר וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלְשָׁה־  
 עָשָׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר, הוּא־חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז.  
 וְאַתָּה, בְּבְחֻמֶיךָ הַרְבִּים הַפְּרַת אֶת־עַצְמוֹ, וְקִלְקַלְתָּ אֶת־  
 מַחֲשַׁבְתּוֹ, וְהַשְׁבֹּתָ גְבוּלוֹ בְּרֵאשׁוֹ, וְתָלוּ אֹתוֹ וְאֶת־בְּנָיו  
 עַל־הָעֵץ:

וְעַל־כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שִׁמְךָ מִלְּבָנוּ.  
 תָּמִיד לְעוֹלָם וָעֶד:

*During the Ten Days of Penitence say:—*

וְקָתוּב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתְךָ:

וְכָל־חַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת־שִׁמְךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בְּרוּךְ  
 אַתָּה יי. הַטּוֹב שִׁמְךָ וּלְךָ נִאֲחָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*During the Ten Days of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת  
בַּתּוֹרָה, הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמוּרָה מִפִּי אֱהָרֹן  
וּבְנָיו בְּהַגִּים. עִם קְרוֹאֲנֶיךָ כְּאֹמֹר. יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּתְנֶה: יִשָּׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם, מוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.  
בְּרַכְנוּ אֲבֵינוּ בְּלִנּוּ, בְּאַחַד בְּאוֹר פְּנִיֶיךָ.  
כִּי בְּאוֹר פְּנִיֶיךָ נִתְּתָה לָנוּ יי אֱלֹהֵינוּ, תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד, וַצַּדִּיקָה וּבְרָכָה,  
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־  
שָׁעָה בְּשָׁלוֹמְךָ.

*During the Ten Days of Penitence say:—*

בְּסֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנָּסָה מוֹבָה, נִזְכָּר  
וְנִבְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וּלְשָׁלוֹם. כְּרוּךְ אַתָּה יי. עוֹשֶׂה הַשָּׁלוֹם:

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

בְּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר  
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי כְּעָפָר  
לְכָל תְּהוֹהָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּדְרֹךְ נַפְשִׁי. וְכָל הַחַוְשָׁבִים עָלַי רָעָה, מִהֲרָה  
זָכֵר עֲצָתְךָ. וּבְקִלְקַל מַחְשְׁבוֹתַם. עֲשֵׂה לְמַעַן  
שָׁמְךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ,  
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יִמְיָנְךָ וְעַנְיֵי: יְהוֹי לְרָצוֹן אִמְרֵי-פִי  
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיְבִנֶה  
בַּיִת הַמְקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשֵׁם  
נִעֲבָדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעַרְכָּה  
לֵבִי מִנְחַת יְהוּדָה וִירוּשָׁלָּם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

*In illness, or when time is lacking, the following shortened form of the Amidah may be said:—*

“O Lord,” p. 53, to “holy God,” p. 55.

Give us understanding, O Lord our God, to know thy ways; circumcise our hearts to fear thee, and forgive us so that we may be redeemed. Keep us far from sorrow; satiate us on the pastures of thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to thy will, and wave thy hand over the wicked. Let the righteous rejoice in the rebuilding of thy city, and in the establishment of thy temple, and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed. Even before we call, do thou answer. Blessed art thou, O Lord, who hearkenest unto prayer.

*Continue—*

“Accept,” p. 61, to “ancient years,” p. 66.

---

*On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say “Hallel,” p. 313.*

---

*During the Ten Days of Penitence, the Sabbath excepted, the following to “and save us” p. 70, is said.*

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

Our Father, our King! we have no king but thee.

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

Our Father, our King! let a happy year begin for us.

Our Father, our King! nullify all evil decrees against us.

*In illness, or when time is lacking, the following shortened form of the Amidah may be said:—*

אַדְנִי, p. 53, to הַקְּרוּשׁ, p. 55.

הִבְיַנְנוּ יְיָ אֱלֹהֵינוּ לְבַעַת הַדְּרָכֶיךָ. וּמִוֹל אֶת־לִבְּנוּ  
 לִירְאָתְךָ. וְתִסְלַח לָנוּ לַהֲיוֹת גְּאוּלִּים. וְרַחֲמֵנוּ מִמִּכְאוֹב.  
 וְנִשְׁגְּנוּ בְּנֵאוֹת אֶרְצֶךָ. וְנִפְּוֹצוּתֵינוּ מֵאֶרְבַּע כְּנַפּוֹת הָאָרֶץ  
 תִּקְבְּצֵן. וְהַתּוֹעִים עַל דַּעְתְּךָ יִשְׁפָּטוּ. וְעַל הַרְשָׁעִים תִּנְיֶף  
 יָדְךָ. וְיִשְׁמְחוּ צַדִּיקִים בְּבִגְדֵי עֵדֶךָ וּבְתִקְוֵי הַיְכָלְךָ וּבְצַמִּיחַת  
 קַרְן לְדוֹר עֲבָדֶךָ וּבַעֲרִיבַת גֵּר לְבֶן־יִשְׂרָאֵל מִשִּׁיחָךָ. טָרָם  
 נִקְרָא אַתָּה תַעֲנֶה בְּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תַּפִּלָּה:

*Continue—*

בְּקַמְוִינִיּוֹת, p. 66, to רְצָה, p. 61.

*On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say "Hallel", p. 313.*

*During the Ten Days of Penitence, the Sabbath excepted, the following to וְהוֹשִׁיעֵנוּ, p. 70, is said.*

אָבִינוּ מִלְּבָנוּ. הִטָּאנוּ לְפָנוּךָ:  
 אָבִינוּ מִלְּבָנוּ. אֵין לָנוּ מִלֶּךְ אֵלָּא אַתָּה:  
 אָבִינוּ מִלְּבָנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ:  
 אָבִינוּ מִלְּבָנוּ. חַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה:  
 אָבִינוּ מִלְּבָנוּ. בַּטֵּל מֵעַלֵּינוּ כָּל־גְּזֵרוֹת קָשׁוֹת:

Our Father, our King! nullify the designs of those that hate us.

Our Father, our King! make the counsel of our enemies of none effect.

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

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

Our Father, our King! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

Our Father, our King! withhold the plague from thine inheritance.

Our Father, our King! forgive and pardon all our iniquities.

Our Father, our King! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King! erase in thine abundant mercies all the records of our guilt.

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

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

Our Father, our King! rend the evil judgment decreed against us.

Our Father, our King! let thy remembrance of us be for good.

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

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

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

---

\*At the Conclusion Service on the Day of Atonement, "seal us" is substituted for "inscribe us" in this and the following sentences.



אָבִינוּ מִלְּפָנֶינוּ . בְּטֵל מַחְשְׁבוֹת שְׂנְאֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . הַפֵּר עֵצת אוֹיְבֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . פִּלֵּה כָּל-צָר וּמִשְׁטֵיץ מֵעַלֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . סְתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטוּרֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . פִּלֵּה הַקָּר וְהַרְבֵּ וְרָעַב וְשָׂבִי

וּמִשְׁחָתוֹת מִבְּנֵי בְרִיתְךָ :

אָבִינוּ מִלְּפָנֶינוּ . מְנַע מִגְּפָה מִנְחֶלְתְּךָ :

אָבִינוּ מִלְּפָנֶינוּ . סִלַּח וּמַחֲל לְכָל-עֲוֹנוֹתֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . מַחֲהַ וְהַעֲבֵר פְּשָׁעֵינוּ מִנְּגִיד עֵינֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . מַחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל-שְׂטָרֵי

חַוְבוֹתֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . הַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . שְׁלַח רַפּוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּיךָ :

אָבִינוּ מִלְּפָנֶינוּ . קַרַע רוּעַ גִּזְרֵי דֵינֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ :

\* אָבִינוּ מִלְּפָנֶינוּ . פְּתַבְנוּ בְּסִפְרֵי חַיִּים טוֹבִים :

אָבִינוּ מִלְּפָנֶינוּ . פְּתַבְנוּ בְּסִפְרֵי גְּאֻלָּה וַיִּשׁוּעָה :

אָבִינוּ מִלְּפָנֶינוּ . פְּתַבְנוּ בְּסִפְרֵי פְּרִנְסָה וּבְלִפְלָה :

\* At the *תְּתַבְנוּ* Service on the Day of Atonement, *נְעִילָה* is substituted for *פְּתַבְנוּ* in this and the following sentences.

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

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

Our Father, our King! let salvation soon spring forth for us.

Our Father, our King! exalt the horn of Israel, thy people.

Our Father, our King! exalt the horn of thine anointed.

Our Father, our King! fill our hands with thy blessings.

Our Father, our King! fill our storehouses with plenty.

Our Father, our King! hear our voice, spare us, and have mercy upon us.

Our Father, our King! receive our prayer in mercy and in favor.

Our Father, our King! open the gates of heaven unto our prayer.

Our Father, our King! we pray thee, turn us not back empty from thy presence.

Our Father, our King! remember that we are but dust.

Our Father, our King! let this hour be an hour of mercy and a time of favor with thee.

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

Our Father, our King! do this for the sake of them that were slain for thy holy name.

Our Father, our King! do it for the sake of them that were slaughtered for thy Unity.

Our Father, our King! do it for the sake of them that went through fire and water for the sanctification of thy name.

אָבִינוּ מִלְּפָנֶינוּ . כְּתִבְנוּ בְּסֵפֶר זְכוּיֹת :

אָבִינוּ מִלְּפָנֶינוּ . כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה :

אָבִינוּ מִלְּפָנֶינוּ . הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב :

אָבִינוּ מִלְּפָנֶינוּ . הָרַם קָרְן יִשְׂרָאֵל עִמָּךְ :

אָבִינוּ מִלְּפָנֶינוּ . הָרַם קָרְן מְשִׁיחֶךָ :

אָבִינוּ מִלְּפָנֶינוּ . מִלֵּא יְהִינוּ מִבְּרַכּוֹתֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . מִלֵּא אֲסַמְּיֵנוּ שְׂבַע :

אָבִינוּ מִלְּפָנֶינוּ . שְׁמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ :

אָבִינוּ מִלְּפָנֶינוּ . פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ :

אָבִינוּ מִלְּפָנֶינוּ . נָא אֶל־תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . זְכוּר כִּי עָפָר אֲנִיָּהּנוּ :

אָבִינוּ מִלְּפָנֶינוּ . תְּהִי הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רָצוֹן מִלְּפָנֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . חַמּוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וּמַפְּנוּ :

אָבִינוּ מִלְּפָנֶינוּ . עֲשֵׂה לְמַעַן הַרְוֵגִים עַל־שֵׁם קְדוֹשְׁךָ :

אָבִינוּ מִלְּפָנֶינוּ . עֲשֵׂה לְמַעַן מְבוֹחִים עַל־יְהוָהךָ :

אָבִינוּ מִלְּפָנֶינוּ . עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמּוֹם

עַל־קְדוּשַׁת שְׁמֶךָ :

Our Father, our King! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King! do it for thy sake, if not for ours.

Our Father, our King! do it for thy sake, and save us.

Our Father, our King! do it for the sake of thine abundant mercies.

Our Father, our King! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King! be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

*On Mondays and Thursdays the following is said to "the Lord is One," p. 76. On other Week Days continue, "And David said," etc., p. 76. Both these Prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.*

And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away and doth not stir up all his wrath. Withhold

אָבִינוּ מִלְּבָנוּ . נִקּוּם לְעֵינֵינוּ נִקְמַת דָּם-עֲבָדֶיךָ  
הַשְּׂפוּךְ :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַנְךָ אִם-לֹא לְמַעַנְנוּ :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַן שִׂמְךָ הַגָּדוֹל הַגָּבוֹר  
וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ :

אָבִינוּ מִלְּבָנוּ . חַנּוּנוּ וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה  
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ :

*וְהוּא רַחוּם* Ou Mondays and Thursdays the following, from *וְהוּא רַחוּם*  
to *וְיִאָּמֵר* p. 76, is added. On other Weekdays continue *וְיִאָּמֵר*  
*וְיִאָּמֵר*, p. 76. Both these prayers are omitted on New Moon,  
during the whole month of Nisan, on the thirty-third day  
of Counting the Omer, from the first day of Sivan until the  
second day after Pentecost, on the 9th and 15th of Ab, on  
the day before New Year, from the day before the Fast of  
Atonement until the second day after Tabernacles, on the  
Feast of Dedication, on the 15th of Shebat, on the two days  
of Purim, and on the two days of Purim Katon, the 14th  
and 15th of Adar Rishon. These prayers are also omitted  
in the house of a mourner during the week of mourning,  
and at the celebration of a circumcision.

וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה  
לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר כָּל-חַמָּתוֹ: אֲתָה יְיָ לֹא

not thou thy tender mercies from us, O Lord: let thy lovingkindness and thy truth continually preserve us. Save us, O Lord our God, and gather us from amongst the nations, to give thanks unto thy holy name, and to triumph in thy praise. If thou shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. Not according to our sins wilt thou deal with us, nor requite us according to our iniquities. If our iniquities testify against us, work thou, O Lord, for thy name's sake. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. May the Lord answer us in the day of trouble, the name of the God of Jacob set us up on high. Save, Lord: may the King answer us on the day when we call. Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity for thy name's sake. Our Lord, our God, hearken to the voice of our supplications, and remember unto us the covenant of our fathers, and save us for thy name's sake. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast made thee a name as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, hearken, O our God, unto the prayer

תכלא רחמיך ממנו, חסדיך ואמתך תמיד יצרונו;  
 הושיענו יי אלהינו, וקבצנו מן הגוים. להדות  
 לשם קדשך, להשתבח בתהלתך: אם-עונות  
 תשמר-יה, אדני, מי יעמד: כיעמך הסליחה,  
 למען תנרא: לא בהטאינו תעשה-לנו, ולא  
 בעונתנו תגמול עלינו: אם-עונונו ענו בנו, יי  
 עשה למען שמך: וזכר רחמיך יי, וחסדיך, כי  
 מעולם הטה: יענו יי ביום צרה, ישגבנו שם  
 אלהי יעקב: יי הושיעה, המלך יענו ביום-  
 קראנו: אבינו מלכנו חננו וענו, כי אין בנו  
 מעשים. צדקה עשה עמנו למען שמך: אדוננו  
 אלהינו, שמע קול תחנונינו וזכר-לנו את-ברית  
 אבותינו, והושיענו למען שמך: ועתה אדני  
 אלהינו, אשר הוצאת את-עמך מארץ מצרים,  
 ביד חזקה ותעש-לך שם ביום הזה, חטאנו  
 רשענו: אדני, בכל-צדקתך, ישב-נא אפך  
 וחסתך מעירך ירושלים הר קדשך, כי בהטאינו  
 ובעונות אבותינו ירושלים ועמך להרפה לכל-  
 סביבותינו: ועתה, שמע אלהינו אל-תפלת

of thy servant and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Incline thine ear, O my God, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not lay our supplications before thee because of our righteous acts, but because of thine abundant mercies. O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name. O our Father, merciful Father, show us a sign for good, and gather our scattered ones from the four corners of the earth. Let all the nations perceive and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter, yea, we are all the work of thy hand. Save us for thy name's sake, our Rock, our King, and our Redeemer. Spare thy people, O Lord, and give not thine inheritance over to reproach, that the nations should make a by-word of them. Wherefore should they say among the peoples, Where is their God? We know that we have sinned, and there is none to stand up in our behalf; let thy great name stand for our defence in time of trouble. We know that we have no good works of our own; deal with us in charity for thy name's sake. As a father hath mercy upon his children, so, O Lord, have mercy upon us, and save us for thy name's sake. Have pity upon



עֲבֹדָה וְאֶל־תַּחֲנוּנָיו, וְהָאֵר פְּנִיךָ עַל־מִקְדָּשְׁךָ  
הַשָּׁמַיִם, לְמַעַן אֲדָנִי:

הַמָּה אֱלֹהֵי אֲזִנְךָ וּשְׁמֵעַ, פָּקַח עֵינֶיךָ וּרְאֵה  
שִׁמְמֹתַינִי, וְהַעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלָיָהּ. כִּי לֹא  
עַל־צַדִּיקְתִּינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי  
עַל־רַחֲמֶיךָ הַרְבִּים: אֲדָנִי וְשִׁמְעָה, אֲדָנִי וְסַלְחָה,  
אֲדָנִי הַקְּשִׁיבָה, וַעֲשֵׂה אֶל־תְּאֵחֶר. לְמַעַן אֱלֹהֵי  
כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ: אָבִינוּ הָאֵב  
הַרְחֵמֵן. הִרְאֵנוּ אוֹת לְטוֹבָה. וְקִבֵּץ נְפֻצוֹתֵינוּ  
מֵאַרְבַּע פְּנֵפוֹת הָאָרֶץ. יִפְּרוּ וַיִּדְעוּ פְּלֵהֲגוּוֹם,  
כִּי אַתָּה יְיָ אֱלֹהֵינוּ: וְעַתָּה יְיָ אָבִינוּ אַתָּה. אֲנַחְנוּ  
הַחֲמֹר וְאַתָּה יִצְהַרְנוּ וּמַעֲשֵׂה יָדְךָ פְּלָנוּ: הוֹשִׁיעֵנו  
לְמַעַן שִׁמְךָ, צוּרְנוּ מִלְּבָנוּ וְגוֹאֲלֵנוּ: הוֹסֵה יְיָ עַל־  
עַמְּךָ, וְאֶל־תַּתָּן נִחְלָתְךָ לְחֶרֶףָהּ לְמִשְׁלַבֵּם גּוֹיִם.  
לָמָּה יֹאמְרוּ בְּעַמִּים. אֵיזָה אֱלֹהֵיהֶם: יִדְעֵנוּ, כִּי  
חֲמָאנוּ וְאִין מִי יַעֲמֵד בְּעַדְנוּ. שִׁמְךָ הַגָּדוֹל יַעֲמֵד־  
לָנוּ בְּעֵת צָרָה: יִדְעֵנוּ, כִּי אִין בָּנוּ מַעֲשִׂים. צַדִּיקָה  
עֲשֵׂה עִמָּנוּ לְמַעַן שִׁמְךָ: פָּרַחַם אָב עַל־בָּנִים, בֶּן  
תָּרַחַם יְיָ עָלֵינוּ וְהוֹשִׁיעֵנו לְמַעַן שִׁמְךָ: חֲמוֹל עַל־

thy people; have mercy upon thine inheritance; spare, we pray thee, according to the abundance of thy tender mercies; be gracious unto us and answer us, for charity is thine, O Lord; thou doest wondrous things at all times.

Look, we beseech thee, and speedily have mercy upon thy people for thy name's sake in thine abundant mercies. O Lord our God, spare and be merciful; save the sheep of thy pasture; let not wrath rule over us, for our eyes are bent upon thee; save us for thy name's sake. Have mercy upon us for the sake of thy covenant; look, and answer us in time of trouble, for salvation is thine, O Lord. Our hope is in thee, O God of forgiveness. We beseech thee, forgive, O good and forgiving God, for thou art a gracious and merciful God and King.

We beseech thee, O gracious and merciful King, remember and give heed to the Covenant between the Pieces (with Abraham), and let the binding (upon the altar) of (Isaac) an only son appear before thee, to the welfare of Israel. Our Father, our King, be gracious unto us and answer us, for we are called by thy great name. Thou who doest wondrous things at all times, deal with us according to thy lovingkindness. O gracious and merciful Being, look, and answer us in time of trouble, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, thy tender mercies and thy lovingkindnesses; save us according to thy abundant goodness, and have pity upon us, we beseech thee, for we have no other God beside thee, our Rock.

עֲמֹךָ, רַחֵם עַל־נַחֲלָתְךָ, הוֹסֵה־נָא כָּרֵב רַחֲמֶיךָ.  
 חַנּוּנוֹ וְעֲנָנוֹ, כִּי לֹךְ יְיָ הַצְדִּיקָה עֲשֵׂה נַפְלָאוֹת  
 בְּכָל־עֵת:

הַבִּט־נָא, רַחֵם־נָא, עַל־עַמֶּךָ מִהֲרָה לְמַעַן  
 שְׂמֹךְ, בְּרַחֲמֶיךָ הַרְבִּים. יְיָ אֱלֹהֵינוּ, חוּם וְרַחֵם  
 וְהוֹשִׁיעָה צֶאֱן מִרְעִיתְךָ. וְאֵל־יִמְשַׁל־בָּנוּ קִצְרָה,  
 כִּי לֹךְ עֵינֵינוּ תְלוּיוֹת. הוֹשִׁיעֵנו לְמַעַן שְׂמֹךְ: רַחֵם  
 עָלֵינוּ לְמַעַן בְּרִיתְךָ. הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.  
 כִּי לֹךְ יְיָ הַיְשׁוּעָה. בְּךָ תוֹחַלְתֵּנוּ אֱלֹהִים סְלִיחוֹת.  
 אָנָּה, סְלַח־נָא, אֵל טוֹב וְסָלַח. כִּי אֵל מְלֹךְ חַנוּן  
 וְרַחוּם אַתָּה:

אָנָּה מְלֹךְ חַנוּן וְרַחוּם. זְכוֹר וְהַבִּט לְבְרִית בֵּין  
 הַבְּתָרִים. וְתִרְאֶה לְפָנֶיךָ עֲקֻבֶּת יְחִיד לְמַעַן  
 יִשְׂרָאֵל: אָבִינוּ מִלְּפָנֶיךָ חַנּוּנוֹ וְעֲנָנוֹ, כִּי שְׂמֹךְ הַגְּדוֹל  
 נִקְרָא עָלֵינוּ. עֲשֵׂה נַפְלָאוֹת בְּכָל־עֵת. עֲשֵׂה עִמָּנוּ  
 כְּחֶסְדְּךָ. חַנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.  
 כִּי לֹךְ יְיָ הַיְשׁוּעָה: אָבִינוּ מִלְּפָנֶיךָ מִחֶסְדְּךָ. אֵל־תַּעַשׂ  
 עִמָּנוּ כְּרוּעַ מֵעַלְלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסְדֶּיךָ.  
 וְכָרֵב טִיבְךָ הוֹשִׁיעֵנוּ וְחַמְּל־נָא עָלֵינוּ. כִּי אֵין לָנוּ

Forsake us not, O Lord our God, be not far from us; for our soul is shrunken by reason of the sword and captivity and pestilence and plague, and of every trouble and sorrow. Deliver us, for we hope in thee; put us not to shame, O Lord our God; make thy countenance to shine upon us; remember unto us the covenant of our fathers, and save us for thy name's sake. Look upon our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God! Have mercy upon us and upon all thy works, for there is none like unto thee, O Lord our God. We beseech thee, forgive our transgressions, O our Father, our King, our Rock and our Redeemer, O living and everlasting God, mighty in strength, loving and good to all thy works; for thou art the Lord our God. O God, who art slow to anger and full of mercy, deal with us according to the abundance of thy tender mercies, and save us for thy name's sake. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and deliver us from all trouble and sorrow. Thou art our Father, our King, and we are called by thy name; desert us not. Forsake us not, our Father, and cast us not off, O our Creator, and forget us not, O our Maker, for thou art a gracious and merciful God and King.

אֱלֹהֵי אַחַר מִבְּלַעְיָיִךְ צוּרֵנוּ: אֵל־תַּעֲזֹבֵנוּ יְיָ  
 אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ. כִּי נִפְשָׁנוּ קִצְרָה,  
 מִחֶרֶב וּמִשָּׁבִי, וּמִדְּבָר וּמִמִּנְפָה, וּמִכָּל־צָרָה  
 וְיָגוֹן. הַצִּילֵנוּ, כִּי לֹךְ קוֹנֵינוּ, וְאֶל־תִּכְלִימֵנוּ יְיָ  
 אֱלֹהֵינוּ, וְהָאֵר פְּנֵיךָ בָּנוּ וּזְכַר־לָנוּ אֶת־בְּרִית  
 אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמִיךָ. רֵאֵה בְּצָרוֹתֵינוּ,  
 וּשְׁמַע קוֹל תַּפְּלָתֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תַּפְּלַת  
 כָּל־בָּהּ:

אֵל רַחוּם וְחַנוּן. רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֵׂיךָ.  
 כִּי אִין כְּמוֹךָ יְיָ אֱלֹהֵינוּ. אָנָּה שָׂא נָא פְּשָׁעֵינוּ  
 אָבִינוּ מִלִּבֵּנוּ, צוּרֵנוּ וְגוֹאֲלֵנוּ, אֵל חַי וְקַיִם, הַחֲסִין  
 בְּבִתּוֹ, חָסִיד וְטוֹב עַל כָּל־מַעֲשֵׂיךָ. כִּי אַתָּה הוּא  
 יְיָ אֱלֹהֵינוּ: אֵל אֲהָרָה אַפָּיִם וּמְלֵא רַחֲמִים. עֲשֵׂה  
 עִמָּנוּ כְּרַב רַחֲמֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמִיךָ. שְׁמַע  
 מִלִּבֵּנוּ תַּפְּלָתֵנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילֵנוּ. שְׁמַע  
 מִלִּבֵּנוּ תַּפְּלָתֵנוּ, וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ: אָבִינוּ  
 מִלִּבֵּנוּ אַתָּה, וְשְׁמִיךָ עָלֵינוּ נִקְרָא, אֵל־תַּנְחֵנוּ: אֵל־  
 תַּעֲזֹבֵנוּ אָבִינוּ, וְאֶל־תִּטְשֵׁנוּ בְּוֶרְאָנוּ, וְאֶל־תִּשְׁפָּחֵנוּ  
 יוֹצְרֵנוּ. כִּי אֵל מִלֵּךְ חַנוּן וְרַחוּם אַתָּה:

There is none gracious and merciful like thee, O Lord our God; there is none like thee, O God, slow to anger and abounding in lovingkindness and truth. Save us in thine abundant mercies; from fierceness and rage deliver us. Remember thy servants, Abraham, Isaac and Jacob; look not unto our stubbornness and our wickedness and our sin. Turn from thy fierce anger, and repent of the evil against thy people. Remove from us the stroke of death, for thou art merciful, for such is thy way—showing lovingkindness freely throughout all generations. Spare thy people, O Lord, and deliver us from thy wrath, and remove from us the stroke of the plague, and harsh decrees, for thou art the Guardian of Israel. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face. How may we complain? What can we say, what can we speak, or how can we justify ourselves? We will search our ways and try them, and turn again to thee; for thy right hand is stretched out to receive the penitent. Save, we beseech thee, O Lord; we beseech thee, O Lord, send prosperity. We beseech thee, O Lord, answer us on the day when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; be not silent, nor let us be oppressed; for the nations say, Their hope is lost. Let every knee and all that is lofty bow down to thee alone.

Ó thou, who openest thy hand to repentance, to receive transgressors and sinners—our soul is sore vexed through the greatness of our grief; forget us not for

אֵין פְּמוֹד חַנּוּן וּרְחוּם יְיָ אֱלֹהֵינוּ. אֵין פְּמוֹד אֵל  
 אֶחָד אֲפֹם וּרְב־חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ  
 הַרְבִּים, מִרַעַשׁ וּמִרְגֵז הַצִּילָנוּ: זְכַר לַעֲבָדֶיךָ  
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֵל־תִּכְּפֹן אֵל־קְשִׁינוּ  
 וְאֵל־רַשְׁעֵנוּ וְאֵל־חַטָּאתֵנוּ: שׁוּב מִחֲרוֹן אַפְּךָ  
 וְהַנָּחֵם עַל־הַרְעָה לְעַמֶּךָ. וְהַסֵּר מִמֶּנּוּ מִכַּף הַמָּוֶת  
 כִּי רַחוּם אַתָּה. כִּי בֵן בְּרַחֲמֶיךָ עָשִׂה חֶסֶד חַנּוּם  
 בְּכָל־דּוֹר וְדוֹר: הוֹסֵף יְיָ עַל־עַמֶּךָ וְהַצִּילָנוּ  
 מוֹעֲמֶךָ. וְהַסֵּר מִמֶּנּוּ מִכַּף הַמַּנְפָּה וּגְזֵרָה קָשָׁה.  
 כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל: לָךְ אֲדַנִּי הַצְדָּקָה וְלָנוּ  
 בְּשֵׁת הַפְּנִים: מַה־נִּתְּאוּנוּ, מַה־נִּאֲמַר, מַה־נִּדְבַּר  
 וּמַה־נִּצְטַדֵּק: גַּחֲפֹשָׁה דָרְכֵינוּ וְנִהְיֶינָה וְנִשְׁוִיבָה  
 אֲלֶיךָ. כִּי יִמִּינֶךָ פִּשְׁוֹטָה לְקַבֵּל שָׁבִים: אָנָּה יְיָ  
 הוֹשִׁיעָה נָּא. אָנָּה יְיָ הַצְלִיחָה נָּא: אָנָּה יְיָ עֲנֵנוּ כִּי־נִים  
 קָרְאֵנוּ: לָךְ יְיָ חֲכִינֵנוּ, לָךְ יְיָ קוֹיֵנוּ, לָךְ יְיָ נִיחַל. אֵל־  
 תִּחַּשֶׁה וְתַעֲנֵנוּ. כִּי נֶאֱמַר גּוֹיִם, אָבְדָה תִּקְוַתָם.  
 כָּל־בְּרֶךְ וְכָל־קוֹמָה לָךְ לְבַד תִּשְׁתַּחֲוֶה:  
 הַפּוֹתַח יָד בְּתִשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים.  
 נִבְהַלָה נַפְשֵׁנוּ מִרַב עֲצָבוֹנֵנוּ. אֵל־תִּשְׁפָּחֵנוּ נִצַּח.

ever ; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our affliction, for many are our griefs and the sorrows of our heart. Have pity upon us, O Lord, in the land of our captivity, and pour not out thy wrath upon us, for we are thy people, the children of thy covenant. O God, look upon our sunken glory among the nations, and the abomination in which we are held as of utter defilement. How long shall thy strength remain in captivity, and thy glory in the hand of the foe? Arouse thy might and thy zeal against thine enemies, that they may be put to shame and broken down in their might. O let not our travail seem little in thy sight. Let thy tender mercies speedily come to meet us in the day of our trouble ; and if not for our sake, do it for thine own sake, and destroy not the remembrance of our remnant ; but be gracious unto a people, who in constant love proclaim the unity of thy name twice every day, saying, Hear, O Israel : the Lord our God, the Lord is One.

And David said unto Gad, I am troubled exceedingly ; let us fall, I pray thee, into the hand of the Lord, for his mercies are many ; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications



קוֹמָה וְהוֹשִׁיעֵנִי, כִּי הִסִּינוּ בְךָ : אָבִינוּ מִלְּפָנֶיךָ אִם  
 אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים, וְכָרְלָנוּ אֶת-  
 בְּרִית אֲבוֹתֵינוּ וְעַד הַיּוֹם, כָּכָל-יּוֹם, יְיָ אֶחָד : תְּפִיטָה  
 בְּעֵינֵינוּ, כִּי רָבוּ מִכְאוּבֵינוּ, וְצָרוֹת לְבַבֵּינוּ : הוֹסֶה  
 יְיָ עָלֵינוּ בְּאֶרֶץ שְׂבִינָה, וְאֶל-תְּשׁוּבָה הָרוּנָה עָלֵינוּ.  
 כִּי אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ : אֵל, תְּפִיטָה בְּלִ  
 כְּבוֹדֵנוּ בַּגּוֹיִם, וְשִׁקְצוּנוּ בְּטַמְאֹת הַנְּדָה : עַד-מָתִי  
 עָנָה בְּשִׁבּוֹ, וְתִפְאַרְתְּךָ בְּיַד-צָר : עוֹרְרָה גְבוּרְתְּךָ  
 וְקִנְיַתְךָ עַל-אֵינִיקָה. הֵם יְבוֹשׁוּ וַיִּחַתּוּ מִגְבוּרְתְּךָ,  
 וְאֶל-יַמְעַטוֹ לְפָנֶיךָ תִּלְאֹתֵינוּ : מֵחֵר יִקְדְּמוּנוּ  
 רַחֲמֶיךָ, כִּיֹּם צָרְתָנוּ. וְאִם-לֹא לְמַעַנְנוּ, לְמַעַנְךָ  
 בְּעַל. וְאֶל-תִּשְׁחִית וְכָר שְׂאֵרֵינוּ : וְחַן אִם  
 הַמְּוַחְדִּים שְׁמֶךָ, פְּעָמַיִם כָּכָל-יּוֹם, תְּמִיד בְּאַהֲבָה,  
 וְאוֹמְרִים, שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד :  
 וַיֹּאמֶר דָּוִד אֶל-גֹּד צַר-לִי מְאֹד נִפְלְאָה נָא בְיַד-  
 יְהוָה, כִּי-רַבִּים רַחֲמוֹ וּבִיד אָדָם אֶל-אֶפְלָה :  
 רַחוּם וְחַנוּן, תִּטָּאֵתִי לְפָנֶיךָ יְיָ מִלֹּא  
 רַחֲמַיִם, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָיִי :

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

*On Monday and Thursday Mornings the following is added.  
On other Weekdays, and in the Afternoon Service, continue  
"O Guardian of Israel," p. 79.*

*Reader and Cong.*—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

*Cong.*—Look from heaven and see how we have become a scorn and a derision among the nations;

תהלים ו

יי אֶל-בְּאֶפְדָּה תֹכִיחֵנִי, וְאֶל-בְּחִמָּתְךָ  
 תִּסְפְּרֵנִי: חָנּוּנִי יי כִּי-אֲמַלֵּל אֹנִי, רַפְּאֵנִי יי  
 כִּי נִבְהָלֹו עַצְמִי: וְנַפְשִׁי נִבְהָלָה מְאֹד,  
 וְאַתָּה יי עַד-מָתִי: שׁוּבָה יי חֲלֹצָה נַפְשִׁי,  
 הוֹשִׁיעֵנִי לְמַעַן חֲסִינֶךָ: כִּי אֵין בַּמּוֹת זְכָרְךָ,  
 בְּשֵׂאוֹל מִיּוֹדֵה-לָךְ: יַגִּיעֵתִי בְּאַנְחָתִי אֲשׁוּחָה  
 בְּכָל-לַיְלָה מִמָּתִי, בְּדַמְעָתִי עַרְשִׁי אֲמַסָּה:  
 עַשְׂשָׂה מִכַּעַם עֵינַי, עֲתָקָה, בְּכָל-צוּרְרָי:  
 סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אֹזֶן, כִּי-שָׁמַע יי קוֹל  
 בְּכִי: שָׁמַע יי תְּהַנְתִּי, יי תִּפְלֹתִי יִקָּח: יִבְשׁוּ  
 וַיִּבְהָלֹו מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ יִבְשׁוּ רָגַע:

*On Monday and Thursday Mornings the following is added.*

*On other Weekdays, continue* שְׁרָאֵל שׁוֹמֵר, p. 79.

יי אֱלֹהֵי יִשְׂרָאֵל. שׁוֹב מִחֲרוֹן  
 אֲפָדָה. וְהִנָּחֵם עַל-הָרָעָה לְעַמְּךָ:

הַבֵּט מִשָּׁמַיִם וּרְאֵה, כִּי הִיָּינוּ לְעַג וְקוֹלָם  
 Cong.

we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

*Cong. and Reader.*—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

*Cong.*—Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in thy name. O thou who art most pure, bring our salvation near. We are weary, and no rest is granted us. Let thy tender mercies subdue thine anger from us.

*Cong. and Reader.*—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

*Cong.*—O Lord, spare us in thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For thine own sake deal kindly with us, and delay not.

*Cong. and Reader.*—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

*Cong.*—Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we are left a few out of many.

בגוים. נְחַשְׁבֵנו כְּצֹאן לַטֹּבַח וְיִבָּל, לַהֲרוּג וּלְאֶבֶד  
וּלְמָכָה וּלְחֶרֶףָה :

*Cong. and Reader.* וּבְכָל-זֹאת שְׁמִיךְ לֹא שָׁחֲחֵנוּ.

נָא אֶל-תִּשְׁכַּחֲנוּ : יי

*Cong.* זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה. חֵן אִם

לְשִׁמְךְ מְקַוֶּה. טָהוּר יִשׁוּעַתָנוּ קְרָבָה. יִגְעֵנוּ וְלֹא  
הוֹנַח-לָנוּ. רַחֲמֶיךָ יִכְבְּשׁוּ אֶת-פִּעְסֶךָ מֵעַלֵינוּ :

*Cong. and Reader.* אָנָּא, שׁוּב מִחֲרוֹנֶךָ. וְרַחֵם סְגָלָה

אֲשֶׁר בְּחַרְתָּ : יי

*Cong.* הוֹסֵה יי עַלֵינוּ בְּרַחֲמֶיךָ. וְאֶל-תִּתְּנֵנוּ בְיַדֵי

אֲבֹרִים. לָמָּה יֹאמְרוּ הַגּוֹיִם. אֵיךְ נָא אֶלֶהֵיהֶם.  
לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאֶל-תֵּאָחֵר :

*Cong. and Reader.* אָנָּא, שׁוּב מִחֲרוֹנֶךָ. וְרַחֵם סְגָלָה

אֲשֶׁר בְּחַרְתָּ : יי

*Cong.* קוּלָנוּ תִשְׁמַע וְתַחֲוֶן, וְאֶל-תִּטְשֵנוּ בְיַד

אוֹיְבֵנוּ לְמַחֹת אֶת-שִׁמְנוּ. זְכוּר אֲשֶׁר נִשְׁבַּעְתָּ  
לְאֲבוֹתֵינוּ. כְּכֹכְבֵי הַשָּׁמַיִם אֲרָבָה אֶת-זֶרְעֶכֶם,

וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהֲרַבָּה :

*Cong. and Reader.*—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

*Cong.*—Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins for thy name's sake.

*Cong. and Reader.*—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us, and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

*Cong. and Reader.* ובְּכֹל־זֹאת שְׁמַךְ לֹא שָׁכַחְנוּ.

נָא אֱלֹהֵי־תְשַׁכְּחֵנוּ : יי

*Cong.* עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שְׁמֶךָ.

וְהַצִּילְנוּ וּבְכֹר עַל־חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ :

*Cong. and Reader.* יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן

אַפֶּיךָ. וְהִנָּחֵם עַל־הִרְעָה לְעַמֶּיךָ :

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל. וְאֵל־

יֵאבֹד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל :

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֵרֵי עַם אֶחָד. וְאֵל־

יֵאבֹד גּוֹי אֶחָד. הַמְּנַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד :

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֵרֵי עַם קָדוֹשׁ. וְאֵל־

יֵאבֹד גּוֹי קָדוֹשׁ. הַמְּשַׁלְּשִׁים בְּשִׁלוֹשׁ קְדָשָׁה

לְקָדוֹשׁ :

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיִם בְּתַחֲנוּנִים. הַתְּרַצָּה

וְהַתְּפַיִם לְדוֹר עָנִי כִּי אֵין עֲזָר :

אָבִינוּ מִלְּבָנוּ חָנּוּנוּ וְעַגְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ :

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.



וְאֶנְחֵנוּ לֹא גִדַע מִה־נַעֲשֶׂה, כִּי עָלֶיךָ  
 עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יי וְחַסְדֶיךָ, כִּי מֵעוֹלָם  
 הָקָמָה: יְהִי־חַסְדֶךָ יי עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ  
 לָךְ: אֵל תִּזְכָּר־לָנוּ עֹנֹת רֵאשִׁימוֹת, מִיָּהָר  
 יְקִדְמוֹנוּ רַחֲמֶיךָ, כִּי בָדְלוּנוּ מְאֹד: חָנְנוּ יי  
 חָנְנוּ, כִּי־רַב שָׁבַענוּ בּוֹז: בְּרָגְזוּ רַחֲמֵי תִזְכּוֹר:  
 כִּי הוּא יָדַע יִצְהַרְנוּ, זְכוֹר כִּי־עָפָר אֶנְחֵנוּ:  
 עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שִׁמְךָ,  
 וְהִצִּילְנוּ וְכִפֵּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:  
*Reader.* וְתִגְבַּל וְיִתְקַבֵּשׁ שִׁמְהָ רַבָּא, בְּעֵלְמָא דִּי־בְרָא  
 בְּרַעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ, בְּסַיְיבוֹן וּבְיוֹמֵיכוֹן, וּבְסַיְי  
 בְּל־בֵּית יִשְׂרָאֵל, בְּעֵזְלָא וּבְזַמְן קָרִיב. וְאָמְרוּ אַמֵּן:  
*Cong. and Reader.* יְהִיא שִׁמְהָ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עֵלְמָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
 וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלַּל שִׁמְהָ דִּי־קִדְשָׁא בְּרִיךְ הוּא.  
 לְעֵלְא מִן־כָּל־בְּרַבְתָּא וְשִׁירְתָּא, תְּשִׁבְתָּא וְנִחְמָתָא, דִּי־  
 שְׂמִירָן בְּעֵלְמָא. וְאָמְרוּ אַמֵּן:

*On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:—New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.*

O God, slow to anger and abounding in loving-kindness and truth, rebuke us not in thine anger. Have pity upon thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

O God, slow to anger and abounding in loving-kindness and truth, hide not thy face from us. Have pity upon Israel, thy people, and deliver us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

---

## ORDER OF READING THE LAW.

*The following to "as of old," p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of "May it be the will," etc., to "Amen," p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).*

*The Ark is Opened.*

**Reader and Cong.**—And it came to pass, when the ark set forward, that Moses said, Rise

*On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:— New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.*

אֵל אֲרֶךְ אַפַּיִם וְרַב-חֶסֶד וַיַּאֲמֵת, אֵל-בְּאֶפְדָּי  
 תּוֹכִיחֵנוּ: הוֹסֶה יְיָ עַל-עַמּוֹךְ, וְהוֹשִׁיעֵנוּ מִכָּל-רָע:  
 חָטְאנוּ לָךְ אָדוֹן, סִלְחֵנָּא כְּרַב רַחֲמֶיךָ אֵל:  
 אֵל אֲרֶךְ אַפַּיִם וְרַב-חֶסֶד וַיַּאֲמֵת, אֵל-תַּסְתֵּר  
 פְּנֵיךָ מִמֶּנּוּ: הוֹסֶה יְיָ עַל-יִשְׂרָאֵל עַמּוֹךְ, וְהַצִּילֵנוּ  
 מִכָּל-רָע: חָטְאנוּ לָךְ אָדוֹן, סִלְחֵנָּא כְּרַב  
 רַחֲמֶיךָ אֵל:

## סדר קריאת התורה:

*The following to p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of יְהִי רָצוֹן, p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).*

*The Ark is opened.*

*Reader and Congregation.*

יְהִי בְּנִסְעֵ הָאָרֶץ, וַיֹּאמֶר מֹשֶׁה. קוּמָה וּ

up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

*The Reader takes the Scroll of the Law, and says:—*

Magnify the Lord with me, and let us exalt his name together.

*Reader and Cong.*—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

יִי וַיִּפְצוּ אֵיבֹיךָ וַיִּגְסוּ מִשְׁנֵאֹיךָ מִפְּנֵיךָ: כִּי  
 מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יִי מִירוּשָׁלַם:  
 בָּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

*The Reader takes the Scroll of the Law, and says:—*

גִּדְלוּ לִי אֱתֵי. וּגְרוּמָמָה שְׁמוֹ יַחְדָּו:

*Reader and Congregation:—*

לָךְ יִי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפֹאֶרֶת וְהַגְּזָח  
 וְהַהוֹד. כִּי־כָל בְּשָׁמַיִם וּבְאָרֶץ, לָךְ יִי הַמְּמֹלָכָה  
 וְהַמְּתַנְשֵׂא לְכֹל | לְרֹאשׁ: רוּמְמוֹ יִי אֱלֹהֵינוּ,  
 וְהַשְׁתַּחֲוִי לְהֵרֵם רַגְלָיו קְדוֹשׁ הוּא: רוּמְמוֹ  
 יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵר קְדָשׁוֹ, כִּי קְדוֹשׁ  
 יִי אֱלֹהֵינוּ:

אב הַרְחָמִים. הוּא יִרְחֵם עִם עַמּוּסִים. וַיִּזְכּוֹר  
 בְּרִית אֲתָנִים. וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת  
 הָרָעוֹת. וַיִּגְעַר בְּיֹצֵר הָרַע מִן הַנְּשׂוּאִים. וַיַּחַן  
 אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים. וַיַּמְלֵא מִשְׁאֵלוֹתֵינוּ  
 בְּמִדָּה טוֹבָה יְשׁוּעָה וּרְחָמִים:

*The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—*

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honor to the Law.

*Here the Reader names the Person who is to be called to the Reading of the Law.*

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

*Cong. and Reader.*—And ye that cleave unto the Lord your God are alive every one of you this day.

*Those who are called to the Reading of the Law say the following Blessing:—*

Bless ye the Lord who is to be blessed.

*Cong.*—Blessed be the Lord, who is to be blessed for ever and ever.

*The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—*

וּתְנַגֵּלָהּ וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קְרוֹב.  
 יִיחֹזֵן פְּלִיטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן  
 וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן, וְנֹאמֵר אָמֵן: הַכֹּל הָבִי  
 נָדָל לְאַלְהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה:

*Here the Reader names the Person who is to be called to the Reading of the Law:—*

בְּהֵן קָרַב יַעֲמַד פ' בֵּן פ' הַבְּהֵן.  
 בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ;  
 תּוֹרַת יי תְּמוּמָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יי נְאֻמָּה  
 מִחֲקִימַת פְּתֵי: בְּקוֹדֵי יי יִשְׂרָאֵל מְשֻׁמְחֵי-לֵב  
 מְצַנֵּת יי בְּרָה מְאִירַת עֵינָיִם: יי עֵז לְעַמּוֹ וְתָן  
 יי וְיִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם: הָאֵל תְּמִים דְּרַבּוֹ  
 אֲמַרַת יי צְרוּפָה. מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ:

*Congregation and Reader:—*

וְאַתֶּם הַדְּבָקִים בְּיי אֱלֹהֵיכֶם חַיִּים בְּלַכֶּם הַיּוֹם:

*Those who are called to the Reading of the Law say the following Blessing:—*

בְּרַכּוּ אֶת-יי הַמְּבַרֵּךְ:

*Congregation:—*

בְּרוּךְ יי הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

*The Response of the Congregation is repeated and the Blessing continued:—*

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

*After the Reading of a Section of the Law, the following Blessing is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

*The Congregation respond:—*

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace.



*The Response of the Congregation is repeated and the Blessing Continued:—*

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

*After the Reading of a Section of the Law, the following Blessing is said:—*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר  
נָתַן-לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.  
בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. הַגּוֹמֵל  
לְחַיִּים טוֹבוֹת. שֶׁנִּמְלָגְנִי כָּל-טוֹב:

*The Congregation respond:—*

מִי שֶׁנִּמְלָךְ כָּל-טוֹב. הוּא יְגַמְלֶךְ כָּל-טוֹב סָלָה:

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל,  
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הוּא לַמַּחְיִי קִיּוּם בָּה,  
וְתַמְכֶיהָ מֵאֲשֶׁר: דְּרָכֶיהָ דְרָכֵי-נְעִים, וְכָל-

*On returning the Scroll of the Law to the Ark, the Reader says:—*

Let them praise the name of the Lord; for his name alone is exalted:

*Congregation.*—His majesty is above the earth and heaven; and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv.

A Psalm of David: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*On returning the Scroll of the Law to the Ark,  
the Reader says:—*

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָּב שִׁמּוֹ לְבָדוֹ.

*Congregation:—*

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם. וַיִּרְם קַרְנֵן לְעַמּוֹ, תְּהַלֵּךְ  
לְכָל חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

תהלים כ"ד

לְכֹד מִזְמוֹר. לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבְל  
וַיִּשְׁבֵי בָהּ: כִּי הוּא עַל־יַמִּים יֹסְדָהּ, וְעַל־נְהָרוֹת  
יִכְוֶנְנֶהּ: מִי־יַעֲלֶה בְּהַר יְהוָה, וּמִי־יִקּוּם בְּמִקּוֹם  
קָדְשׁוֹ: נָקִי כַפָּיִם וְבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לִשְׂוֹא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרִכָּה מֵאֵת  
יְהוָה וְצַדִּיקָה מֵאֵלֹהֵי יִשְׁעוֹ: זֶה הוּר הַרְשׁוֹ  
מִבְּקִשֵׁי פְגִיף יַעֲקֹב סָלָה: שָׂאוּ שְׁעָרִים רְאֵי שִׁיכֶם,  
וְהַנְּשִׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי זֶה  
מִלֶּךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר  
מִלֶּךְ־מָחָה: שָׂאוּ שְׁעָרִים רְאֵי שִׁיכֶם, וַיִּשְׂאוּ פִתְחֵי  
עוֹלָם, וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה מִלֶּךְ  
הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מִלֶּךְ הַכְּבוֹד סָלָה:

*While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—*

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

---

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

*While the Scroll of the Law is being placed in the Ark,  
the following, to בְּקָרָם, is said:—*

וּבְנַחֵה יֹאמֵר. שׁוּבָה יְהוָה רַב־בוֹת אֲלֵפֵי  
 יִשְׂרָאֵל: קוּמָה | יְהוָה לְמִנוּחַתֶּךָ, אֶתָּה וְאַרְוֵן  
 עֵינֶיךָ: כִּהְנִיחַ יִלְבָּשׁוּ-צַדִּיק, וְחִסִּידֶיךָ יִרְגְּעוּ:  
 בְּעֵבֹר דָּוִד עֲבָדְךָ, אֶל-תֵּשֵׁב פָּנֶי מְשִׁיחֶךָ: כִּי  
 לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל-תַּעֲזוּבוּ: עֵץ-  
 חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֹּיֶה מְאֹשָׁר:  
 וְדַרְכֶיהָ דַרְכֵי-נְעִים, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:  
 הַשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ בְּקָרָם:

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֶלָה:  
 אֲשֶׁרֵי הָעַם שֹׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שֵׁנִי אֶלֶהוּ:  
 קמ"ה  
 תִּהְלָה לְדוֹד.

אֲרוֹמְמֶךָ אֱלוֹהֵי הַמַּלְאָךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם  
 וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ, וְאַתְּלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד:  
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:  
 דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂוֶיךָ, וְגִבּוֹרֵתֶיךָ יִגְדּוּ:  
 הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

וַיַּעֲזֹז נוֹרְאֵתֶיךָ יְאֹמְרוּ, וַיִּגְדְּלֶתְךָ אֱסֻפְרֹנָה :

וַיְכַר רַב־טוֹבֶךָ גִּבְעוֹ, וַיַּצְדֵּקְתָּךְ יַרְגִּנוּ :

חֲנוּן וְרַחוּם יְהוָה, אֲרֹךְ אַפַּיִם וַיִּגְדַּל־לְחֹסֶד :

טוֹב־יְהוָה לְכֹל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :

יִזְדוֹךְ יְהוָה כָּל־מַעֲשָׂיֶךָ, וַיְחַסֵּדֶיךָ יְבָרְכֻכָּה :

כְּבוֹד מַלְכוּתֶךָ יְאֹמְרוּ, וַיִּגְבוֹרְתֶךָ יִדְבְּרוּ :

לְהוֹדִיעַ לְבִנְיָ הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר

מַלְכוּתוֹ :

מַלְכוּתֶךָ, מַלְכוּת כָּל־עֲלָמִים, וַיִּמְשַׁלְתֶךָ, בְּכָל־

דוֹר וָדוֹר :

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִיִּם, וְזוֹקֵף לְכָל־הַכַּפּוּפִּים :

עֵינַי כָּל, אֲלֹךְ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־

אֲכָלָם בְּעֵתוֹ :

פּוֹתֵחַ אֶת־יַדֶּךָ, וַיִּמְשָׁכֵיעַ לְכָל־חַי רָצוֹן :

צַדִּיק יְהוָה בְּכָל־יְדָרְכָיו, וַיְחַסֵּד בְּכָל־מַעֲשָׂיו :

קָרוֹב יְהוָה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ

בְּאַמֶּת :

רָצוֹן־יִרְאֵיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם :

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for ever more. Praise ye the Lord.

*On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.*

Psalm xx.

For the Chief Musician. A Psalm of David. The Lord answer thee in the day of trouble; the name of the God of Jacob set thee up on high; send thee help from the sanctuary, and uphold thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice (Selah); grant thee thy heart's desire, and fulfil all thy purpose. We will exult in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will answer him from his holy heaven with the mighty saving acts of his right hand. Some trust in chariots and some in horses: but we will make mention of the name of the Lord our God. They are bowed down and fallen: but we are risen and stand upright. Save, Lord: may the King answer us on the day when we call.



שומר יהוה את-כל-אהביו, ואת כל-הרשעים  
ישמיד:

תהלת יהוה ידבר-פי, ויברך כל-בשר שם  
קדשו לעולם ועד:

ואנחנו נברך יי, מעתה ועד עולם. הללויה:

*On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.*

תתלים ב'

למנצח מזמור לדוד: יענך יהוה ביום צרה,  
ישגבך שם אלהי יעקב: ישלח עזרך מקדש,  
ומציון יסעדה: יזכר כל מנחתיה, ועולתה:  
ידשנה-סלה: יתן-לך כל-בבך, וכל-עצתך ימלא:  
זרננה בישועתך ובשם-אלהינו נדגל, ימלא  
יהוה כל-משאלותיה: עתה ירעתני, כי הושיע  
יהוה משיחו, יענהו משמי קדשו, בנבורות ישע  
ימינו: אלה ברכב ואלה בסוסים, ואנחנו בשם-  
יהוה אלהינו נזכיר: המה פרעו ונפלו, ואנחנו  
קמנו ונתעורר: יהוה הושיעה, המלך יעננו  
ביום-קראנו:

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. \*And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. \*Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. \*The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity

---

\*The Chaldee paraphrase of the preceding verse.

וְבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בְּיַעֲקֹב, נְאֻם יי':  
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יי', רוּחִי אֲשֶׁר עָלְיָךְ,  
 וּדְבָרֵי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי  
 זָרַעַךְ וּמִפִּי זָרַע זָרַעַךְ, אָמַר יי', מֵעַתָּה וְעַד-  
 עוֹלָם:

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה  
 אֶל-זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי' צְבָאוֹת,  
 מֶלֶאכְלֵה אֶרֶץ כְּבוֹדוֹ, וּמְקַבְּלֵין יְדֵן מִן-יְדֵן,  
 וְאֹמְרֵי קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה, בֵּית שְׂכִינְתָּהּ.  
 קְדִישׁ עַל-אֶרֶץ עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלְמֵם  
 וּלְעֵלְמֵי עֲלִמְיָא. יי' צְבָאוֹת, מְלִיָּא כָּל-אֶרֶץ זִיו  
 יְקָרָה: וּתְשִׁיאֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ  
 גְּדוֹל, בְּרוּךְ כְּבוֹד-יי' מִמְּקוֹמוֹ: וְנִטְלַתְנִי רוּחָא,  
 וְשִׁמַּעַת בְּתֵרֵי קָל זִיע שְׁגִיָּא, דִּי מְשַׁבְּחִין וְאֹמְרִין.  
 בְּרִיךְ יְקָרָא דִּי יי' מְאַתֵּר בֵּית שְׂכִינְתָּהּ: יי' וְיִמְלֵךְ  
 לְעֵלְמֵם וְעַד: יי' מְלָכוּתָהּ קָאֵם לְעֵלְמֵם וּלְעֵלְמֵי  
 עֲלִמְיָא: יי' אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ.  
 שְׁמְרָה זֹאת לְעוֹלָם, לְיִצְרַח מְחֻשְׁבוֹת לְבַב עַמְּךָ,  
 וְהִבֵּן לְבָבְכֶם אֱלֹהֵי: וְהוּא רַחוּם, יִכְפֹּר עֵז וְלֹא

and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou has sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock

יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יָעִיר כָּל־חַמָּתוֹ:  
 כִּי־אָתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב־חֶסֶד לְכָל־קַוְאֵיךָ:  
 צַדִּיקְתָּךְ צָדִיק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת  
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּיִנוּ  
 מִיַּמֵּי קְדָם: בָּרוּךְ אֲדֹנָי, יוֹם אֶיּוֹם, יַעֲמַס־לָנוּ,  
 הָאֵל יִשׁוּעַתָּנוּ סִלָּה: יי צבאות עֲמָנוּ, מִשׁוֹנֵב־לָנוּ  
 אֱלֹהֵי יַעֲקֹב סִלָּה: יי צבאות, אֲשֶׁר־י אָדָם בַּמַּח  
 בָּךְ: יי הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם־קְרָאֵנוּ: בָּרוּךְ  
 אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,  
 וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא  
 יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ,  
 וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵב בְּשָׁלֵם. לְמַעַן לֹא  
 נִיָּע לְרִיק, וְלֹא נִלְד לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ  
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שֶׁנִּשְׁמֹר הַקְּלוֹךְ בְּעוֹלָם  
 הַזֶּה. וְנִזְכָּה וְנִחְיֶה וְנִגְרָאָה, וְנִירַשׁ טוֹבָה וּבִרְכָּה,  
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן  
 יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם. יי אֱלֹהֵי לְעוֹלָם אוֹהֶבֶךָ:  
 בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיִי, וְהָיָה יי מִבְּטַחוֹ:  
 בְּטַחוֹ בְּיִי עַד־עַד, כִּי בָּיָה יי צוֹר עוֹלָמִים:

And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*On the days when the Additional Service is said, the Reader here says Half Kaddish, to "in the world; and say ye, Amen"; on other days, the whole Kaddish, as follows:—*

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindness; for they have been ever of old.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

וַיְבָרְכֵהוּ בְּכֹחַ יְיָ וְיִדְעֵי שְׁמֵךְ, כִּי לֹא-עֲזַבְתָּ דָרְשֵׁיךָ יְיָ;  
 יְיָ חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וְיִאֲדִיר:

*On the days when the Additional Service is said, the Reader here says Half Kaddish, i. e. to* וְאָמְרוּ אָמֵן *; on other days, the whole Kaddish, as follows:—*

וְעַתָּה יַגְדִּל-נָא בְּחַסְדְּךָ אֲדֹנָי כַּפָּא שֶׁר דְּבִרְתָּ לְאִמְרָה:  
 זְכַר בְּחַסְדֵיךָ יְיָ וְנִחְסְדֵיךָ כִּי מַעֲוֹלָם הִמָּה:

*Reader.* יתגדל ויתקדש שִׁמְהָ רַבָּא בְּעָלְמָא

דִּי-בְרָא כְרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיבוֹן  
 וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל, בְּעֵנְלָא  
 וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יהא שִׁמְהָ רַבָּא מְבָרַךְ, לְעֵלַם

וּלְעָלְמֵי עָלְמֵינָא.

*Reader.* יתברך וישתבח, ויתפאר ויתרם,

ויתנשא ויתחדר ויתעלה, ויתהלל, שִׁמְהָ דִּי-  
 קִדְשָׁא. בְּרִיךְ הוּא, לְעֵלְא מִן-כָּל-בְּרַכְתָּא  
 וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דִּי-אַמְרֵן בְּעָלְמָא.  
 וְאָמְרוּ אָמֵן:

*Cong.* קבל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.



## תפלת שחרית

*Reader.* תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּיִי-כָל-

יִשְׂרָאֵל קִדְּם אָבוּהוֹן דְּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

*Reader.* יְהִי שְׁלָמָא רַבָּא מִן-שְׁמֵיָא וְחַיִּים עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם,

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עָלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכֹּל, לְתַת גְּדָלָה לְיוֹצֵר

בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ

כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם הִלְקֵנוּ כְּהֵם,

וּגְדַלְנוּ כְּכָל-הַמוֹנָם. וְאִנְהֵנוּ כְּרַעִים וּמִשְׁתַּחֲוִיִּים

וּמֹזְדִים לְפָנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִים הַקָּרוֹשׁ בְּרוּךְ

הוּא. שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוּ

בְּשָׁמַיִם מִמַּעַל, וְיִשְׁכֵּינַת עֵזוֹ בְּגִבְהֵי מְרוֹמָיִם:

הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אֲפָם זוּלְתוֹ.

כְּפַתוּב בְּתוֹרְתוֹ. וְיַדְעָתָּה יוֹם וַהֲשִׁבְתָּ אֵל-לְבָבְךָ,

כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ

מִתְחַת, אֵין עוֹד:

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, the Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

על-כן נקוה לך יי אלהינו, לראות מהרה  
 בתפארת עזך, להעביר גלולים מן הארץ  
 והאילים פרות יברתוין, לתקן עולם במלכות  
 שדי, וכל-בני בשר יקראו בשמך, להפנות אלוך  
 כל-רשעי ארץ: יכירו וידעו כל-יושבי תבל:  
 כי לך תכרע כל-בך, תשבע כל-לשון: לפניך  
 יי אלהינו יכרעו ויפולו, ולכבוד שמך יקר יתנו,  
 ויקבלו כלם את-על מלכותך, ותמלך עליהם  
 מהרה לעולם ועד, כי המלכות שלך היא,  
 ולעולמי עד תמלך בכבוד: פכתוב בתורתך,  
 יי | ומלך לעולם ועד: ונאמר, והנה יי למלך על-  
 כל-הארץ, ביום ההוא יהיה יי אחר ושמו אחר:

קדיש יתום

ועתה יגדל-נא כח אדני באשר דברת לאמר:

זכר בחסדך יי וחסדיך כי מעולם הטה:

*Mourner.* יתגדל ויתקדש שמה רבא בעלמא

די-ברא ברעויתה, וימליך מלכותה בתיבון

וביומיבון, ובחיי די-כל-בית ישראל, בענגלא

ובזמן קריב, ואמרו אמן:

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

---

*Psalm for the First Day of the Week.*

This is the First Day of the Week on which the Levites in the Temple used to say:—

Psalm xxiv.

A Psalm of David: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods.

יְהִי שֵׁם רַבָּא מְבָרַךְ, לְעֵלָם *Cong. and Mourner.*

וְלְעֵלְמֵי עֵלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, *Mourner.*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׂמֵיהּ דִּי-

קְדֻשָּׁא. בְּרִיךְ הוּא, לְעֵלְא מִן-כָּל-בְּרַכְתָּא

וְשִׁירְתָּא, וְשִׁבְחָתָא וְנִחְמָתָא, דִּי-אַמִּירֵן בְּעֵלְמָא.

וְאָמְרוּ אָמֵן :

יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם; *Cong.*

יְהִי שֵׁלְמָא רַבָּא מִן-שְׂמֵיָא וְחַיִּים עָלֵינוּ *Mourner.*

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :

עֲזָרֵי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ; *Cong.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם. *Mourner.*

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :

*Psalm for the First Day of the Week.*

הַיּוֹם יוֹם רֵאשׁוֹן בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

תהלים כ"ד

לְדָוִד מְזוֹמָר. לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבְל

וְיִשְׁבִי בָהּ: כִּי הוּא עַל-יָמַיִם יֹסְדָהּ, וְעַל-נְהָרוֹת

Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*Psalm for the Second Day of the Week.*

This is the Second Day of the Week on which the Levites in the Temple used to say:—

(Psalm xlvi.)

A Song; a Psalm of the Sons of Korah. Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth is mount Zion,—at the sides of the north,—the city of the great king. God hath made himself known in her palaces as a stronghold. For, lo, the kings met each other, they passed on together. They saw it; then were they amazed; they were confounded, they hasted away. Trembling took hold of them there; pangs

יְבוֹנְנָה: מִי־יַעֲלֶה בְּהַר יְהוָה, וּמִי־יָקוּם בְּמָקוֹם  
 קָדְשׁוֹ: נָקִי בַפֶּה וּבֵר לֵבָב אֲשֶׁר לֹא־נָשָׂא לְשׂוֹא  
 וּנְפֹשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשָׂא בִרְכָה מֵאֵת  
 יְהוָה וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דֹר דֹרְשׁוֹ  
 מִבְּקֵשֵׁי פָנָיו יַעֲקֹב סֶלָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם,  
 וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה  
 מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר  
 מִלְחָמָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי  
 עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ  
 הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֶלָה:

*Psalm for the Second Day of the Week.*

הַיּוֹם יוֹם שְׁנֵי בְּשַׁבָּת, שָׁבוּ הַלְלוּם הֵיוּ אוֹמְרִים בְּמִקְדָּשׁ:  
 (תהלים מ"ה)

שִׁיר מְזֻמָּר לְבְנֵי־קִנְחָה: גִּדּוּל יְהוָה וּמְהֻלָּל  
 מְאֹד, בְּעִיר אֱלֹהֵינוּ הִר־קָדְשׁוֹ: יִפְּחֶה נֹחַ מְשׁוֹשׁ  
 כָּל־הָאָרֶץ הִר־צִיּוֹן, יִרְכָּתִי צְפוֹן קַרְנֵי מֶלֶךְ רָב:  
 אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנָב: כִּי־הִנֵּה  
 הַמְּלָכִים נוֹעְדוּ, עָבְרוּ־יַחְדָּו: הִקְפָּה רְאוּ, בֵּן תְּקַהֲוּ,  
 נִבְהָלוּ נְחָפוּזוּ: רַעְדָה אֲחֻזָּתָם שָׁם, חֵיל כִּי־לָדָה:

as of a woman in travail. With an east wind thou didst break the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. (Selah.) We thought of thy loving-kindness, O God, in the midst of thy temple. As is thy name, O God, so is thy renown unto the ends of the earth; thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion and go round about her: count the towers thereof. Mark ye well her rampart, traverse her palaces; that ye may tell a later generation, that this God is our God for ever and ever: he will be our guide even unto death.

*Psalm for the Third Day of the Week.*

This is the Third Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxii.)

A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the judges. How long will ye judge unjustly, and respect the persons of the wicked? (Selah.) Judge the lowly and fatherless: do justice to the afflicted and destitute. Rescue the lowly and needy: deliver them out of the hand of the wicked. They know not, neither do they understand; they walk about in darkness: all the foundations of the earth are moved. I said, Ye are gods, and all of you sons



בְּרוּחַ קָדִים תִּשְׁבֵּר אָנִיּוֹת תְּרִשִׁישׁ: בְּאֲשׁוּר  
 שָׁמַעְנוּ, בֵּן רֵאִינוּ בְּעִיר יְהוָה-צְבָאוֹת, בְּעִיר  
 אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנֶנָּה עַד-עוֹלָם סֶלָה: דְּמִינוּ  
 אֱלֹהִים חֲסִידָךְ בְּקִרְבֵּי הַיְכָלֶךָ: בְּשִׁמְךָ אֱלֹהִים  
 בֵּן תְּהַלְתֶּךָ עַל קַצְוֵי-אָרֶץ, צֶדֶק מְלֹאָה יִמְנָךְ:  
 יִשְׂמַח הַר-צִיּוֹן תִּגְלָגֵלָה בְּנוֹת יְהוּדָה, לְמַעַן  
 מִשְׁפָּטֶיךָ: סִבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מִגְדְּלוֹתֶיהָ:  
 שִׁיתוּ לְבַבְכֶם לְחִילָה, פִּסְגוּ אַרְמְנוֹתֶיהָ, לְמַעַן  
 תִּסְפְּרוּ לְדוֹר אַחֲרוֹן: כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ  
 עוֹלָם וָעֶד, הוּא יִנְהַגְנוּ עַל-מוֹת:

*Psalm for the Third Day of the Week.*

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבֹת, שְׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים פ"ב)

מְזִמּוֹר לְאַסָּף. אֱלֹהִים נִצָּב בְּעֶדְת־אֵל, בְּקִרְבֵּי  
 אֱלֹהִים יִשְׁפֹּט: עַד מָתִי תִשְׁפָּטוּ-עוֹלָם, וּפְנֵי רַשָּׁעִים  
 תִּשְׂאוּ-סֵלָה: שְׁפָטוּ-דָל וְיִתּוֹם, עָנִי וְרֵשׁ הַצְּדִיקוֹ:  
 שְׁפָטוּ-דָל וְאֶבְיוֹן, מִיַּד רַשָּׁעִים הַצְּלִילוּ: לֹא יִדְעוּ  
 וְלֹא יִבְיֵנוּ, בְּחֻשְׁבָּה יִתְהַלְכוּ, יִמּוּטוּ כָל-מוֹסְדֵי  
 אָרֶץ: אֲנִי אֶמְרֵתִי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם:

of the Most High. Nevertheless ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt possess all the nations.

*Psalm for the Fourth Day of the Week.*

This is the Fourth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm xciv.)

O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Lord, how long shall the wicked, how long shall the wicked triumph? They prate, they speak arrogantly: all the workers of iniquity are boastful. They crush thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And they say, The Lord will not see, neither will the God of Jacob give heed. Give heed, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chasteneth the nations, shall not he punish, even he that teacheth man knowledge? The Lord knoweth the thoughts of men, that they are vanity. Happy is the man whom thou chastenest, O Lord, and teachest out of thy Law; that thou mayest give him rest from the days of evil, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against

אֲכַן בְּאָדָם תִּמּוּתוֹן, וּבְאַחַד הַשָּׁרִים תִּפְלוּ: קוּמָה  
אֱלֹהִים שִׁפְטָה הָאָרֶץ, כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:

*Psalm for the Fourth Day of the Week.*

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבֹת, שָׁבוּ הַלְלוּם הָיו אומרים במקדש:  
(תהלים צ"ד)

אֵל־נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ: הַנְּשֵׂא  
שִׁפְט הָאָרֶץ, הַשֵּׁב נְמוּל עַל־גֹּאֲוִים: עַד־מָתִי  
רָשָׁעִים וַיְהוֶה, עַד־מָתִי רָשָׁעִים יַעֲלוּ: וַיָּבִיעוּ  
יַדְבְּרוּ עֵתְק, יִתְאַמְרוּ כָּל־פְּעֻלֵי אָוֶן: עַמּוֹד יְהוָה  
יִדְבָּא, וְנַחֲלָתְךָ יַעֲנוּ: אֲלֻמְנָה וְגַר יִהְרַגוּ, וַיִּתּוּמִים  
יִצְחָחוּ: וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה, וְלֹא יִבִּין אֱלֹהֵי  
יַעֲקֹב: כִּינֹו בַעֲרִים בָּעָם, וּכְסִילִים מָתִי תִשְׁכִּילוּ:  
הִנְטַע אָזֶן הֵלֵא יִשְׁמַע, אִם־יֵצֵר עֵינַן הֵלֵא יִבִּיט:  
הַיִּסֵּר גּוֹיִם הֵלֵא יוֹקִיחַ, הַמְּלַמֵּד אָדָם דָּעַת: יְהוָה  
יִדַע מַחֲשַׁבוֹת אָדָם, כִּי הִקְמָה הַבֵּל: אֲשֶׁר־י הַגִּבּוֹר  
אֲשֶׁר־תִּיִּסְרֶנּוּ יְהוָה, וּמִתּוֹרַתְךָ תִּלְמְדֶנּוּ: לְהַשְׁקִיט  
לוֹ מִימֵי רָע, עַד־יִפְרָה לְרָשָׁע שְׁחַת: כִּי לֹא־יִשַׁשׁ  
יְהוָה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב: כִּי־עַד־צָדֵק יָשׁוּב  
מִשִּׁפְט, וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב: מִי־יִקּוּם לִי עִם־

the evil-doers, who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had soon dwelt in silence. When I say, My foot slippeth, thy lovingkindness, O Lord, holdeth me up. In the multitude of my thoughts within me, thy comforts delight my soul. Hath the tribunal of destruction fellowship with thee, which frameth mischief by statute? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is become my stronghold; and my God the rock of my refuge. And he bringeth back upon them their own iniquity, and for their evil shall cut them off; the Lord our God shall cut them off.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation.

*Psalm for the Fifth Day of the Week.*

This is the Fifth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxi.)

To the Chief Musician. Set to the Gittith. A Psalm of Asaph. Exult aloud unto God our strength: shout for joy unto the God of Jacob. Raise the song, and strike the timbrel, the pleasant lyre with the harp. Blow the horn on the new moon, at the beginning of the month, for our day of festival. For it is a statute of Israel, a decree of the God of Jacob. He appointed it in Joseph for a testimony, when he went forth over the land of Egypt: where I heard a language that I knew not. I removed his shoulder from the burden: his hands were freed from the basket. Thou calledst in

מִרְעִים, מִי־יִתְיַצַּב לִי עִם־פְּעָלִי אָנֹן: לוּלִי יְהוָה  
 עֲזָרְתָה לִּי, כִּמְעַט שָׁכְנָה דוֹמָה נַפְשִׁי: אִם־אֶמְרָתִי  
 מָטָה רַגְלִי, הִסְדֵּךְ יְהוָה יִסְעֶהֲנִי: כָּרַב שָׂרְעָפִי  
 בְּקֶרְבִּי, תִּנְחַוְמֶיךָ יִשְׁעֵשְׂעוּ נַפְשִׁי: הִיחַבְּרֵךְ כִּסֵּא  
 הַזּוֹת, יִצַּר עָמָל עָלַי־חֶק: יְגֹדֵדוּ עַל־נַפְשׁ צַדִּיק,  
 וְדָם נָקִי יִרְשִׁיעוּ: וַיְהִי יְהוָה לִי לְמִשְׁנָב, וְאֱלֹהֵי  
 לְצוּר מַחְסִי: וַיָּשָׁב עֲלֵיהֶם אֶת־אוֹנָם, וּבְרַעַתָּם  
 יִצְמִיתֵם, יִצְמִיתֵם יְיָ אֱלֹהֵינוּ:  
 לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ:

*Psalm for the Fifth Day of the Week.*

הַיּוֹם יוֹם חֲמִישִׁי בְּשַׁבַּת, שָׁבוּ הַלְוִיִּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:  
 (ההלים פ' א)

לְמִנְצָחַ עַל־הַנְּתִיב לְאָסָף: הִרְנֵנוּ לַאֱלֹהִים  
 עֲזָנָנוּ, הִרְיעוּ לַאֱלֹהֵי יַעֲקֹב: שְׂאוּ־זַמְרָה וּתְנוּ־תָה, כְּנֹר  
 נְעִים עִם־נֶבֶל: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה  
 לַיּוֹם חֲגֹנוּ: כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לַאֱלֹהֵי  
 יַעֲקֹב עֲדוּת בִּיהוֹסֵף שָׁמוּ, בְּצֵאתוֹ עַל־אֲרֶץ  
 מִצְרָיִם, שִׁפְתַּי לֹא־יִדְבְּעֵתִי אֲשַׁמְעֵ: הַסִּירוּתִי מִסִּבְלַ  
 שְׁכָמוֹ, כִּפְיוֹ מִדוֹד תַּעֲבֹרְנָה: בַּצָּרָה קָרָאתָ

trouble and I delivered thee; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. (Selah.) Hear, O my people, and I will testify against thee: O Israel, if thou wilt hearken unto me. There shall be no strange god in thee; neither shalt thou worship any foreign god. I am the Lord thy God, who brought thee out of the land of Egypt: open wide thy mouth, and I will fill it. But my people hearkened not to my voice; and Israel was not willing towards me. So I let them go in the stubbornness of their heart, that they might walk in their own counsels. O that my people would hearken unto me, that Israel would walk in my ways. I would soon subdue their enemies; and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him; so that their time might endure for ever. He would feed them also with the fat of wheat: and with honey out of the rock would I satisfy thee.

---

*Psalm for the Sixth Day of the Week.*

This is the Sixth Day of the Week, on which the Levites in the Temple used to say:—

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very

וְאַחֲלֶצְךָ, אֶעֱנֶךָ בְּסֹתֵר רַעַם, אֲבַחֲנֶךָ עַל-מִי  
 מְרִיבָה סְלָה: שָׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל  
 אִם-תִּשְׁמַע-לִי: לֹא-יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה  
 לְאֵל גֵּכָר: אָנֹכִי וַיְהִי אֱלֹהֶיךָ, הַמַּעֲלֶךָ מֵאֲרֶז  
 מִצְרָיִם, הִרְחַב-פִּיךָ וַאֲמַלְאֵהוּ: וְלֹא-שָׁמַע עַמִּי  
 לְקוֹלִי, וַיִּשְׂרָאֵל לֹא-אָבָה לִי: וַאֲשַׁלְּחֵהוּ בַּשְּׂרִירוֹת  
 לְבָם, וְיִלְכּוּ בְּמוֹעֲצוֹתֵיהֶם: לֹא עַמִּי שָׁמַע לִי, יִשְׂרָאֵל  
 בְּדַרְכֵי יִהְלְכוּ: כַּמַּעַט, אֹיְבֵיהֶם אֲכַנֶּיֶע, וְעַל-  
 אַרְיֵהם אָשִׁיב יָדַי: מִשִּׁנְאֵי יְהוָה יִבְחָשׁוּ-לוֹ, וַיְהִי  
 עֲתָם לְעוֹלָם: וַיִּאֲכִילֵהוּ מִחֶלֶב חֶטְאָה, וּמִצֹּר  
 דָּבַשׁ אֲשַׁבֵּיֶעָךְ:

*Psalm for the Sixth Day of the Week.*

הַיּוֹם יוֹם שִׁשִּׁי בַּשַּׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(תהלים צ"ג)

יְהוָה מֶלֶךְ, גֵּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ  
 הַתְּאֵזֵר, אֶף-תִּבְזֹן תִּבְל, בַּל-תִּמּוֹט: נָכוֹן כַּסְאֶךָ  
 מֵאֵז, מֵעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ  
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרֵם: מִקְלוֹת מִיָּם  
 רַבִּים, אֲדִירִים מִשְׁפָּרִיִּים, אֲדִיר בְּמָרוֹם יְהוָה:

faithful: holiness becometh thine house, O Lord, for evermore.

*On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the day:—*

Psalm lxxxiii.

A Song: A Psalm of Asaph. O God, keep not thou silence: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be remembered no more. For they have consulted together with one consent; against thee do they make a covenant. The tents of Edom and the Ishmaelites; Moab and the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre: Assyria also is joined with them; they have been an arm of help to the children of Lot. (Selah.) Do thou unto them as unto Midian; as to Sisera, as to Jabin, at the brook Kishon. They were destroyed at Endor; they became as dung for the earth. Make their nobles like Oreb and Zeeb; yea, all their princes like Zebah and Zalmunna: who said, Let us take to ourselves in possession the habitations of God. O my God, make them like the whirling dust, as stubble before the wind; as the fire that burneth the forest, and as the flame that setteth the mountains on fire: so pursue them with thy storm, and confound them with thy hurricane. Fill their faces with confusion; that they may seek thy name,



עֲדֹתֶיךָ נְאֻמָּנוּ מְאֹד , לְבֵיתְךָ נְאֻוֹה־קֹדֶשׁ , יְהוָה ,  
לְאַרְךָ יָמִים :

*On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the Day:—*

תהלים פ"ג

שִׁיר מְזֻמָּר לְאַסָּף: אֱלֹהִים אֱלֹדָמִי-לָךְ, אֱלֹ-  
תִּחְרַשׁ וְאֵל־תִּשְׁקֹט אֵל: כִּי הִנֵּה אֲוִיבֶיךָ יַהֲמִינִן,  
וּמִשְׁנֵאֵיךָ נָשְׂאוּ רֹאשׁ: עַל־עַמְּךָ יַעֲרִימוּ סוּד,  
וַיִּתְּעֲצוּ עַל־צַפּוֹנֶיךָ: אָמְרוּ לָכֹו וְנִכְחִידֵם מִגּוֹי,  
וְלֹא־יִזְכָּר שֵׁם־יִשְׂרָאֵל עוֹד: כִּי נִוְעֲצוּ לֵב יַחֲדוּ,  
עָלֶיךָ בְּרִית יִכָּרְתוּ: אָהָלֵי אֲדוֹם וַיִּשְׁמַע־אֱלֹהִים,  
מוֹאָב וְהַגְּרִים: נָבָל וְעַמּוֹן וַעֲמָלֵק, פִּלְשֶׁת עִם־יִשְׂרָאֵל  
צוּר: גַּם־אֲשׁוּר נִלְוָה עִמָּם, הָיוּ זְרוּעַ לְבָנֵי־לוֹט  
סָלָה: עֲשֵׂה־לָהֶם כְּמִדְיָן, כְּסִיסְרָא כְּנִבְיָן כְּנַחֲל  
קִישׁוֹן: נִשְׁמְדוּ בְּעֵין־דָּאָר, הָיוּ דָחֵן לְאַדְמָה:  
שִׁיתָמוּ נְדִיבָמוּ, כְּעַרְב וּכְזָאָב, וּכְבּוֹבַח וּכְצִלְמִנְעַ.  
כָּל־נְסִיבָמוּ: אֲשֶׁר אָמְרוּ, נִירְשָׁה־לָנוּ אֵת נְאוֹת  
אֱלֹהִים: אֱלֹהֵי שִׁיתָמוּ כַּנְּלָנָל, כְּקֶשׁ לְבָנֵי־רוּחַ:  
כָּאֵשׁ תִּבְעַר־יַעַר, וּכְלֹהָבָה תִּלְהַט הָרִים: כִּן  
תִּרְדָּפֵם כְּסַעֲרָךְ, וּבְסִיפֹתֶיךָ תִּבְהַלֵּם: מִלֵּא פְּנֵיהֶם

O Lord. Let them be ashamed and confounded for ever; yea, let them be abashed and perish. That they may know that thou, of whom alone the name is the Lord, art Most High over all the earth

*On New Moon, Psalm civ. is read, p. 264.*

*From the beginning of the Month of Elul until Hoshanah Rabba, the following Psalm is read every Morning and Evening:—*

Psalm xxvii.

A Psalm of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evil-doers drew nigh against me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart would not fear; though war should rise against me, even then would I be confident. One thing have I asked of the Lord, that will I seek after: 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 inquire in his temple. For in the day of trouble he will hide me in his pavilion: in the shelter of his tabernacle will he conceal me; he will lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joyful shouting; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have pity upon me, and answer me. My heart saith unto thee, (since thou hast said), Seek ye my face, Thy face, Lord will I seek. Hide not thy face from me; thrust not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For my father and my mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me on an even path, because of them that lie in wait for me. Give me not up to the will of mine

קְלוֹן, וַיִּבְקְשׁוּ שְׂמֵךְ יְהוָה: וַיִּבְשׁוּ וַיִּבְקְהָלוּ עַד־עַד,  
וַיַּחֲפְרוּ וַיִּיאֲבְדוּ: וַיִּדְעוּ כִּי־אַתָּה שְׂמֵךְ יְהוָה לְבַקֵּהָ,  
עַל־יוֹן עַל־כָּל־הָאָרֶץ:

*On New Moon, Psalm civ. is read p. 264.*

*From the beginning of the Month of Elul until Hoshana Rabba,  
the following Psalm is read every Morning and Evening:—*

תהלים כ"ז

לְדָוִד, יְהוָה אֹרְזִי וַיִּשְׁעֵי מַמִּי אִירָא, יְהוָה מָעוֹז חַיִּי מִמֵּי  
אֲפָקָה: בְּקִרְוֹב עָלַי מְרַעִים, לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאוֹיְבֵי  
לִי, הִמָּה בְּשָׁלוֹ וַנִּפְּלוּ: אִם־תִּסְמְנָה עָלַי מִסְמְנָה לֹא־יִירָא  
לְבִי, אִם־תִּקְוִים עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח: אַחַת שָׂאֲלַתִּי  
מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי,  
לְחֻזּוֹת בְּנֵעָם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִבָּה,  
בְּיוֹם רָצָה יִסְתִּיהֲנִי, בְּסִתֵּר אֲתָלוֹ, בְּצֹדֵר יְרוּמְנֵי: וְעַתָּה  
יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי, וְאִנְקָה בְּאַתָּלוֹ וּבְחֵי  
תְרוּעָה, אֲשִׁירָה וְאִזְמָרָה לִיהוָה: שְׁמַע־יְהוָה קוֹלִי אֲקַרָא,  
וְחַנּוּנִי וְעֲנֵנִי: לָהּ אָמַר לְבִי, בִּקְשׁוּ פָנָי, אֶת־פָּנֶיךָ יְהוָה  
אֲבַקֵּשׁ: אַל־תִּסְתֵּר פָּנֶיךָ מִמֵּנִי, אַל־תֵּט בְּאֶף עֲבָהָה,  
עֹרְתֵי חַיִּית, אַל־תִּמְשָׁנִי וְאַל־תִּעַזְבֵּנִי אֱלֹהֵי יִשְׁעַי: כִּי־  
אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יִאֲסָפֵנִי: הוֹדֵנִי יְהוָה בִּרְבֹהָ, וּנְחַנֵּנִי  
בְּאֹרַח מִישׁוֹר, לְמַעַן שִׁבְרִי: אַל תִּתְּנֵנִי בְּגַפְשׁ צָרִי, כִּי

adversaries: for false witnesses have risen up against me, and such as breathe out violence. (I should despair), unless I believed to see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and let thine heart take courage; yea, wait thou for the Lord.

*In some Congregations the following Psalm is said daily before "Blessed be he," etc., v. 19.*

Psalm xxx.

A Psalm; a Song at the Dedication of the House; a Psalm of David. I will extol thee, O Lord; for thou hast drawn me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou didst heal me. O Lord, thou broughtest up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye his loving ones, and give thanks to his holy name. For his anger is but for a moment; his favor is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. As for me, I said in my prosperity I shall never be moved. Thou, Lord, of thy favor hadst made my mountain to stand strong; thou didst hide thy face; I was confounded. I cried unto thee, O Lord; and unto the Lord I made supplication: What profit is there in my blood if I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious unto me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness: to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

*Kaddish to be said after reading Lessons from the Works of the Rabbis:—*

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

## תפלת שהרית

קמו-כי עדי-שֶׁקֶר וַיִּפֶּחַ חֶמְסִים: לוֹלֵא הָאֲמִנְתִּי לְרֹאוֹת  
בְּטוֹב-יְהוָה בְּאָרֶץ חַיִּים: בָּנָה אֶל-יְהוָה, חֹזֵק וְנֹאמֵץ לַבָּהָ,  
יִבְנֶה אֶל-יְהוָה:

*In some Congregations the following Psalm is said daily  
before בְּרוּךְ שְׁאָמַר p. 19:—*

תהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמְמָה יְהוָה, כִּי  
דָלִיתָנִי, וְלֹא-שָׁמַחַת אִיבֵי לִי: יְהוָה אֱלֹהֵי, שִׁוְעָתִי אֱלֹהֶיךָ  
וַתִּרְפְּאֵנִי: יְהוָה הַעֲלִיטָה מִן-שָׂאוֹל נַפְשִׁי, חַיִּיתָנִי מִיַּד-יְ-  
בוֹר: וַמְרוּ לִיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ: כִּי רָגַע בְּאֶפְסוֹ,  
חַיִּים בְּרִצּוֹנוֹ, בְּעָרֵב יַלִּין בְּכִי, וְלַבָּקָר רָנָה: וְאֲנִי אָמַרְתִּי  
בְּשִׁלְוִי, בַּל-אֲמוֹט לְעוֹלָם: יְהוָה בְּרִצּוֹנְךָ הַעֲמַדְתָּ לְהַרְרִי  
עוֹ, הַסְמַרְתָּ בָּנֶיךָ, הִיִּיתִי נִבְהָל: אֱלֹהֶיךָ יְהוָה אֶקְרָא, וְאֶל-  
אֲדָנִי אֶתְחַנֵּן: מִה-בִּצַּע בְּדַמִּי, בְּרִדְתִּי אֶל שַׁחַת, הַיּוֹדֶה  
עָפָר, הַנִּגִּיד אֶמְתָּה: שְׁמַע-יְהוָה וְחַנּוּנִי, יְהוָה, הִנֵּה עוֹזֵר לִי:  
דַּבַּרְתָּ מִסִּפְדֵי לְמַחֹל לִי, פִּתַּחְתָּ שַׁקִּי וַתִּצְרַחְנִי שְׁמִיחָה:  
לְמַעַן וַיִּמְרָד בָּבוֹד, וְלֹא יָדַם, יְהוָה אֱלֹהֵי לְעוֹלָם אוֹרְךָ:

קדיש דרבנן

*Reader.* יתגבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיִּי דִּי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אַמֵּן:

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

*Reader.*—May there be abundant peace from heaven, and a happy life for us and for all Israel; and say ye, Amen.

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; and say ye, Amen.

---

## PRAYER FOR SUSTENANCE.

My help is from the Lord, who made heaven and earth. Cast thy burden upon the Lord, and he shall sustain thee. Mark the perfect man, and behold the upright; for the latter end of that man is peace.

*Cong. and Reader.* יהא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא.

*Reader.* יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְלַמַּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדְּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדִישָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחֶתָּא וְנִחַמְתָּא, דִּי-

אַמְרוּן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל בְּרַגְזָא, וְעַל תְּלַמְיְדֵיהוֹן וְעַל כָּל-תְּלַמְיְדֵי

תְּלַמְיְדֵיהוֹן, וְעַל כָּל-מִן דִּי עֲסָקִין בְּאוּרֵייתָא, דִּי בְּאַתְרָא

הָבֵן וְדִי בְּכָל-אַתְרַיְתָא, יְהֵא לְהוֹן וּלְכוּן, שְׁלָמָא רַבָּא

חַנּוּא וְחַסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וְמוֹנֵי רְוִיחָא, וּפְרַקְנָא

מִן-קָדָם אַבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יהי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

*Reader.* יהא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים טוֹבִים, עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְעֵן:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו וְעֲשֵׂה שְׁלוֹם,

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## תפלה על הפרנסה:

עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְעֵן: הַשְׁלֵךְ עַל-יְיָ יְהִבְךָ

וְהוּא יְבַלְבְּלֶךָ: שְׁמֵרְתֶם וּרְאֵה נִשְׁרֵי, כִּי אַחֲרִית לְאִישׁ

Trust in the Lord, and do good ; dwell in the land, and feed upon faithfulness. Behold, God is my salvation ; I will trust and will not be afraid : for Jah the Lord is my strength and song, and he is become my salvation.—O Sovereign of the universe, in thy holy words it is written, saying, He that trusteth in the Lord, lovingkindness shall compass him about ; and it is written, And thou givest life to them all. O Lord God of truth, vouchsafe blessing and prosperity upon all the work of my hands, for I trust in thee that thou wilt so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by forbidden means, unto life and peace. In me also let the scripture be fulfilled, Cast thy burden upon the Lord, and he shall sustain thee. Amen!

---

## THE TEN COMMANDMENTS.

Exodus xx. 1—17.

And God spake all these words, saying.

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image ; nor the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself unto them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children,



שְׁלוֹם: בְּטַח בִּי וַעֲשֵׂה טוֹב, שְׂכַן-אֶרֶץ וְרַעַה אֲמוֹנָה: הַגִּה  
 אֵל יִשׁוּעָתִי אֲבֹטָח וְלֹא אֲפָחַד. כִּי עָזוּ וְזָמְרָת יְהוָה יְיָ, וַיְהִי־  
 לִי לִישׁוּעָה: רַבּוֹנוּ שְׁלֵ-עוֹלָם, בְּרַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר.  
 הַבּוֹטְחִים בִּי חֲסֹד יְסוּבְבֵנּוּ, וְכָתוּב וְאַתָּה מְתִיב אֶת-כָּל־  
 יְיָ אֱלֹהִים אֲמַת. תַּן בְּרַכָּה וְהַצְלֵחָה בְּכָל-מַעֲשֵׂה יָדַי. כִּי  
 בְּטַחְתִּי בָךְ, שְׁעַל-יָדַי מִשָּׂא וּמִתָּן וְעַסְקִים שְׁלִי, תִּשְׁלַח  
 לִי בְרַכָּה, כְּהִי שְׂאוּבֵל לְפָרְנִים אֶת-עַצְמִי וּבְנֵי בֵיתִי, בְּנִחַת  
 וְלֹא בַצָּעַר, בְּהִתַּר וְלֹא בְּאִסּוּר, לְחַיִּים וּלְשָׁלוֹם, וַיְקַיֵּם כִּי  
 מְקַרָּא שְׁפָתוֹב, הַשְּׁלֵךְ עַל-יְיָ יְהִי בְךָ וְהוּא יְבַלְבְּלֶךָ. אָמֵן:

### עשרת הדברות:

שמות כ"א'—י"ז

וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר:  
 \* אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ  
 מִצְרַיִם מִבֵּית עַבְדִּים:  
 ב לֹא-יְהִיֶּה לְךָ אֱלֹהִים אֲחֵרִים, עַל-פָּנָי: לֹא-  
 תַעֲשֶׂה לְךָ כֶּסֶל וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם  
 מִמַּנְעַל, וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת, וְאֲשֶׁר בַּמַּיִם מִתַּחַת  
 לָאֶרֶץ: לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי  
 יְהוָה אֱלֹהֶיךָ אֵל-רַבָּנָא, פִּקֹּד עֵזֶן אֲבֹת עַל-בָּנִים,

upon the third and upon the fourth generation, unto them that hate me: and shewing lovingkindness to the thousandth generation, unto them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

## תפלת שחרית

עַל-שְׁלֹשִׁים וְעַל-רַבְעִים לְשָׁנָאֵי: וְעָשָׂה הַסֹּד  
 לְאֱלֹפִים, לְאֶהְבִּי וּלְשֹׁמְרֵי מִצְוֹתַי:

ג לא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׁוּא, כִּי  
 לֹא יִנְקָה יְהוָה, אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׁוּא:  
 ד וְזָכֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים  
 תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי, שַׁבָּת  
 לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה, אַתָּה!  
 וּבִנְךָ וּבִתֶּךָ, עַבְדְּךָ וְאִמָּתֶךָ וּבְהֵמְתֶךָ, וּגְרֶךָ אֲשֶׁר  
 בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה, אֶת-הַשָּׁמַיִם  
 וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיָּנַח  
 בַּיּוֹם הַשְּׁבִיעִי עַל-בֶּן בְּרֶךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת  
 לְקַדְּשׁוֹ:

ה כִּכְד אֶת-אָבִיךָ וְאֶת-אִמֶּךָ, לְמַעַן יֵאָרְכוּ יָמֶיךָ,  
 עַל הַצְּדָקָה, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

ו לא תִרְצַח.

ז לא תִנָּאֵף.

ח לא תִגְנֹב.

ט לֹא-תַעֲנֶה בְרֵעֶךָ עַד שֹׁקֶר:

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

---

### THIRTEEN PRINCIPLES OF THE FAITH.\*

1. I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.

4. I believe with perfect faith that the Creator, blessed be his name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be his name, and to him alone, it is right to pray, and that it is not right to pray to any being besides him.

---

\*These Articles of the Jewish Creed were formulated by Moses Maimonides in the 12th century C. L.

· לא תִחַמַד בֵּית הָעֵקֶד, לֹא־תִחַמַד אִשֶּׁת רַעְעָה,  
וְעָבְדוּ וְאַמְתוּ וְשִׁזְרוּ וְחָמְרוּ, וְכָל אֲשֶׁר־לְרַעְעָה:

### שלשה עשר עקרים:

א אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְכַרֵּךְ  
שְׁמוֹ, הוּא בּוֹרָא וּמְנַהִיג לְכָל־הַבְּרוּאִים. וְהוּא  
לְבַדּוֹ עֹשֶׂה, וְעוֹשֶׂה וַיַּעֲשֶׂה לְכָל־הַמַּעֲשִׂים:

ב אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְכַרֵּךְ  
שְׁמוֹ, הוּא יְהוּד. וְאִין יְהוּדוֹת כְּמוֹהוּ בְּשׁוּם פְּנִים.  
וְהוּא לְבַדּוֹ אֱלֹהֵינוּ, הָיָה הוּא וַיְהִיָּה:

ג אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְכַרֵּךְ  
שְׁמוֹ, אִינוּ גוֹף. וְלֹא יִשְׁיָנֶהוּ מִשִּׁנֵּי הַגּוֹף. וְאִין  
לוֹ שׁוּם דְּמִיּוֹן כְּלָל:

ד אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְכַרֵּךְ  
שְׁמוֹ, הוּא רֵאשׁוֹן וְהוּא אַחֲרוֹן:

ה אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְכַרֵּךְ  
שְׁמוֹ, לוֹ לְבַדּוֹ רְאוּי לְהִתְפַּלֵּל. וְאִין רְאוּי לְהִתְפַּלֵּל  
לְזוּלָתוֹ:

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.

9. I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

10. I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁכַל־דְּבָרֵי  
הַנְּבִיאִים אֲמַת:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁנִבְוֹאת מִשֶּׁה  
רַבֵּינוּ עָלָיו הַשְּׁלוֹם, הַיְוָה אֲמִתִּית. וְשֶׁהוּא הַיְוָה  
אֵב לַנְּבִיאִים, לְקוֹדְמִים לְפָנָיו וּלְבָאִים אַחֲרָיו:  
וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁכַל־הַתּוֹרָה  
הַמְצֻוֶּה עָתָה בְּיַדֵּינוּ, הִיא הַנְּתוּנָה לְמִשֶּׁה רַבֵּינוּ,  
עָלָיו הַשְּׁלוֹם:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁזֹאת הַתּוֹרָה  
לֹא תְהִי מְחֻלָּפֶת. וְלֹא תְהִי תוֹרָה אַחֲרֶת, מֵאֵת  
הַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, יוֹדֵעַ כָּל־מַעֲשֵׂה בְנֵי אָדָם וְכָל־מַחְשְׁבֹתָם.  
שֶׁנֶּאֱמַר. הִיצַר יַחַד לָבָם הַמִּבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ  
שְׁמוֹ, גּוֹמֵל טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעוֹבְרֵי  
מִצְוֹתָיו:

12. I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

For thy salvation I hope, O Lord! I hope, O Lord, for thy salvation! O Lord, for thy salvation I hope!

---

#### AFTERNOON SERVICE FOR WEEKDAYS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.



יב אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה בְּבִיאַת הַמְּשִׁיחַ.  
 וְאֵף עַל פִּי שְׂוִיתָמָהֶמָּה, עִם כָּל־זֶה אֲחַכֶּה־לוֹ,  
 בְּכָל־יּוֹם, שֶׁיָּבֵא:

י אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה, שְׂפִתְהֶנָּה תַּחֲנִית  
 הַיְמָתִים, בְּעֵת שִׁיעָלָה רְצוֹן מֵאֵת הַבּוֹרָא, יתְּכַרֵּךְ  
 שְׁמוֹ, וַיִּתְעַלָּה וְזָכְרוּ לָעַד וּלְנֶצַח נִצְחִים:

לִישׁוּעָתְךָ קְוִיתִי יי . קְוִיתִי יי לִישׁוּעָתְךָ . יי  
 לִישׁוּעָתְךָ קְוִיתִי:

\* לְפָרְקָנְךָ סִבְרַת יי . סִבְרַת יי לְפָרְקָנְךָ . יי  
 לְפָרְקָנְךָ סִבְרַת:

## תפלת מנחה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סְלָח:

אֲשֶׁרִי הָעַם שֶׁכָּבַח לּוֹ, אֲשֶׁרִי הָעַם שֶׁיֵּי אֶלְהִיו:

תְּהַלֵּלָה לְרֹד .

קמ"ה

אֲרוּמְךָ אֶלּוֹנֵי הַמִּלֵּךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם

וְעַד:

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

בְּכַל-יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שִׁמְךָ קְעוֹזָם וְעַד :  
זָדוּל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר :  
דוֹר לְדוֹר יִשְׁבַח מִעַשְׂיֶיךָ, וּנְבוֹרְתֶיךָ יִגְדְּרוּ :  
הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :  
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּנְגִדְלֶתְךָ אֲסַפְּרֶנָּה :  
וְכָר רַב-טוֹבְךָ יִבְרִיעוּ, וְאַדְרָקֶתְךָ יִרְגְּמוּ :  
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפְּיִם וּנְגִדְלֶתְךָ חֶסֶד :  
טוֹב-יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעַשְׂוֵי :  
יִזְדוֹק יְהוָה כָּל-מַעַשְׂוֵיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה :  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּנְבוֹרְתֶיךָ יִדְבְּרוּ :  
לְהוֹדִיעַ לְבָנֵי הָאָדָם נְבוֹרְתֶיךָ, וְכְבוֹד הַדָּר  
מַלְכוּתוֹ :  
מַלְכוּתְךָ, מַלְכוּת כָּל-עֲלָמִים, וּמְמַשְׁלֶתְךָ, בְּכָל-  
דוֹר וָדוֹר :  
סוֹמֵךְ יְהוָה לְכָל הַנְּפֻלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים :  
עֲיִנֵי כָל, אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם, אֶת-  
אֲכָלָם בְּעֵתוֹ :  
פּוֹתֵחַ אֶת-יְגִדְךָ, וּמְשַׁבֵּיעַ לְכָל-חַי רָצוֹן :

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*On Fast Days the Scroll of the Law is taken from the Ark, and the portion of the Law beginning Vay'chal is read.*

צַדִּיק יְהוָה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו:  
 קָרוֹב יְהוָה לְכָל-קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ  
 בְּאַמֶּת:

רְצוֹן יִרְאֵוּ וַעֲשֵׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעִם:  
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים  
 יִשְׂמִיד:

תְּהִלַּת יְהוָה יְדַבֵּר-פִּי, וּיְבָרֵךְ כָּל-בָּשָׂר שֶׁב  
 קִדְשׁוֹ לְעוֹלָם וָעֶד:

וּבְאַנְחֵנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

*Reader.* יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא  
 בְּרַעוּתָהּ. וְנִמְלִיךְ מַלְכוּתָהּ, בְּסַיְיבוֹן וּבְיוֹמֵיכוֹן, וּבְסַיְי דִּי-  
 כָּל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אַמֵּן:

*Cong. and Reader.* יְהוָה שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
 עָלְמַיָּא.

*Reader.* יִתְבָּרַךְ וַיִּשְׁמַבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא  
 וַיִּתְהַדְּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.  
 לְעֵלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-  
 אָמִירָן בְּעֵלְמָא. וְאָמְרוּ אַמֵּן:

*On Fast Days the Scroll of the Law is taken from the Ark,  
 and וַיִּחַל is read:—*

*The following prayer (Amidah) to "as in ancient years," v. 123, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*During the Ten Days of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

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

Thou sustainest the living with loving-kindness, quickenest the dead with great mercy,

אֲדָנָי, שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
 גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
 חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*During the Ten Days of Penitence say:—*

זְכַרְנוּ לַחַיִּים, מְלֶכֶךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.  
 לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.  
 מַגֵּן אֲבֹרָהֶם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדָנָי, מְחַיֶּה מֵתִים  
 אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
 Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמֹרִיד הַגִּשְׁמִים:

מְבַלְבֵּל חַיִּים בְּחַסְדְּךָ. מְחַיֶּה מֵתִים בְּרַחֲמִים

supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*During the Ten Days of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

*When the Reader repeats the Amidah, the following is said, to "holy God," p. 114.*

\**Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.



רבים, סומך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.  
 בְּמִוֶּדֶה, בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶד  
 מְמִית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

*During the Ten Days of Penitence say:—*

מִי כְמוֹדֶךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.  
 וְנִבְאֵמֶן אֶתְּךָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה  
 יי. מְחַיֶּה הַמֵּתִים: \*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
 בְּכָל־יוֹם יְהַלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יי.  
 הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְּלֶכֶד הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said:—*

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שִׁמְךָ יְשׁוּעָה \*  
 אותו בְּשֵׁמִי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאֶיךָ. וְקָרָא  
 זֶה אֵל זֶה וְאָמַר. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יי  
 צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ: \*  
 Reader. לְעַמְתָּם

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

*(On Fast Days Selichoth are inserted here.)*

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

בָּרוּךְ יֵאמְרוּ . *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ :

וּבְדִבְרֵי קְדוּשָׁה כְּתוּב לְאִמְרוּ . *Cong.* יְמַלֵּךְ

יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיוֹן, לְדָר וָדָר. הִלְלוּהָ :

לְדָר וָדָר נְגִיד גְּדֻלָּה . וּלְנִצָּח נִצְחִים *Reader.*

קְדוּשָׁתְךָ נְקוּדֵי־שׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ, מִפְּיֵנו לֹא

יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מַלְךְ, גָּדוֹל וְקָדוֹשׁ

אַתָּה . בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ :

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְּלֶכֶת הַקָּדוֹשׁ :

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֵנוֹשׁ

בִּינָה. חָנְנוּ מֵאַתָּה, דַּעַת, בִּינָה וְהַשְׂכֵּל.

בָּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת :

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ. וְקַרְבֵנו מִלְּבָנוּ

לְעִבּוֹדְתְךָ. וְהַחֲזִירֵנוּ, בְּתַשׁוּבָה שְׁלֵמָה

לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ. הַרוּצֵה בְּתַשׁוּבָה :

סְלַח-לָנוּ אָבִינוּ, כִּי חָטְאָנוּ. מְחַל-לָנוּ

מִלְּבָנוּ, כִּי פָשַׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בָּרוּךְ אַתָּה יְיָ. חֲנוּן הַמְּרַבֵּה לְסִלּוֹת :

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

*On Fast Days the Reader here says "Answer us," etc., p. 51, and concludes thus:—*

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds;\* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season\*\* substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like

*\*The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

*\*\*From the Fourth of December until the First Day of Passover.*

רֵאֵה בְּעֵינֶיךָ וְרִיבָה רִיבָנוּ. וּגְאֹלֵנוּ מִהָרָה  
 לְמַעַן שְׂמֹךְ. כִּי גּוֹאֵל תִּזְק אֶתָּה. בְּרוּךְ  
 אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

*On Fast Days the Reader here says עֲנֵנִי, p. 61,*

*and concludes thus:—*

בְּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעַת צָרָה:

רָפְאוּנוּ יְיָ וְגַרְפֵּא. הוֹשִׁיעֵנו וְנוֹשְׁעָה. כִּי  
 תַהֲלִתֵנוּ אֶתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה  
 לְכָל-מְבוֹתֵינוּ. כִּי אֵל מְלֶךְ רּוֹפֵא נְאֻמָּן  
 וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ. רּוֹפֵא חוֹלֵי  
 עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עֲלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת  
 וְאֶת-כָּל-מִינֵי תְבוּאֹתֶיהָ לְשׂוּבָה. וְתֵן בְּרָכָה

*During the Winter Season\* substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטּוֹבָהּ. וּבְרַךְ

\*From December 4. until the First Day of Passover.

other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush,

שִׁנְתָנוּ, בַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ.  
מִבְּרַךְ הַשָּׁנִים:

תִּבְקַע בְּשׁוֹפָר גָּדוֹל לְחַרוֹתָנוּ. וְשָׂא נֶגַם  
לְקַבֵּץ גְּלוּיֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע  
בְּנֵיפֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ. מִקַּבֵּץ  
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשֵׁנָה, וְיִוָּעֲצֵינוּ,  
בְּבִתְחִלָּה. וְהַסֵּר מִמֶּנּוּ יְגוֹן וְאַנְּחָה. וּמְלוֹךְ  
עָלֵינוּ, אַתָּה יְיָ לְבִדְדָךְ, בְּחֶסֶד וּבְרַחֲמִים.  
וּצְדִיקָנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מִלֹּךְ  
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְּלֹךְ הַמִּשְׁפָּט:

וְלַמְּלָשִׁינִים אֵל-תְּהִי תְקוּנָה, וְכָל הָרָשָׁעָה,  
בְּהִגַּע תֵּאבֵד. וְכָל אוֹיְבֵיךָ מִהֲרָה יִכָּרְתוּ.  
וּמַלְכוּת זְרוֹן מִהֲרָה תַעֲקֹר, וּתְשַׁבֵּר

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.\* Blessed art thou, O Lord, who rebuildest Jerusalem.

---

\**On the Fast of the Ninth of Ab the following is added:—*  
Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city



וְתַמְגַּר, וְתִבְנֶינֵעַ, בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ  
 אַתָּה יְיָ, שֶׁכֵּר אוֹיְבִים וּמִכְנִיעַ זָרִים:  
 עַל-הַצַּדִּיקִים וְעַל-הַחֲסִידִים, וְעַל-זִקְנֵי  
 עַמּוֹךְ, בֵּית יִשְׂרָאֵל, וְעַל-פְּלִיטַת סוּפְרֵיהֶם,  
 וְעַל גְּרֵי הַצַּדִּיק וְעַלֵּינוּ, יְיָמוּ רַחֲמֶיךָ יְיָ  
 אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים  
 בְּשִׁמְךָ, בְּאַמְתּוֹ, וְשִׁים חֶלְקֵנוּ עִמָּהֶם  
 לְעוֹלָם, וְלֹא גְבוּשׁוֹ. כִּי-בָךְ בָּטַחְנוּ. בְּרוּךְ  
 אַתָּה יְיָ, מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים:  
 וְלִירוּשָׁלַיִם עִירֶךָ, בְּרַחֲמִים תָּשׁוּב.  
 וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבָנֵה  
 אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכַסֵּא  
 דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְבֵּן. \* בְּרוּךְ אַתָּה  
 יְיָ, בּוֹנֵה יְרוּשָׁלַיִם:

\* On the Fast of the Ninth of Ab the following is added:—

נַחֵם יְיָ אֱלֹהֵינוּ, אֶת-אַבְלֵי צִיּוֹן, וְאֶת-אַבְלֵי יְרוּשָׁלַיִם,

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causeth the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not

---

that is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings. despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuildest Jerusalem.

“Speedily,” etc.

אֶת־צֶמַח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַיֵחַ.  
 וְקִרְנוּ תְרוֹם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ  
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ  
 קִרְן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.  
 וּבְכַל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי  
 אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְּפָנֶיךָ

וְאֶת־הָעִיר הָאֲבֵלָה וְהַתְּרֵבָה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה  
 מִבְּלֵי בְּנֵיהָ. וְהַתְּרֵבָה מִמַּעֲוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְּבוֹדָה,  
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חַפְזִי, כְּאִשָּׁה  
 עֲקָרָה שֶׁלֹּא יֵלְדָה. וַיְבַלְעוּהָ לְגִיוֹנוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי  
 זָרִים. וַיִּטְּיִלוּ אֶת־עַמְּךָ יִשְׂרָאֵל לְחֶרֶב. וַיִּהְרְגוּ בְּדוֹן חֲסִידֶיךָ  
 עֲלִיוֹן. עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי  
 לְבִי עַל חֲלָלֵיהֶם, מַעֲשֵׂי מַעֲשֵׂי עַל חֲלָלֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ  
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ. כְּאִמּוֹר, וַאֲנִי אֶהְיֶה־לָּהּ  
 נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ  
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם: אֵת צִמַח וכו'

empty away;\* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israeî and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with

---

*\*On Fast Days the Congregation here say the following:—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress;

מִלִּבְנוֹ רִיקָם אֵל תְּשִׁיבֵנו. \* כִּי אַתָּה  
שׁוֹמֵעַ תְּפִלַּת עַמּוֹת יִשְׂרָאֵל בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמּוֹת יִשְׂרָאֵל וּבְתַפִּלָּתָם.  
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי  
יִשְׂרָאֵל, וְתַפִּלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and  
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִבְרָא,  
וְיִרְצֵה וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֵּר, וְיַכְרִיז וְיַפְקֹדֵנוּ. וְזָכְרוֹן

*\* On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, כִּיּוֹם צוּם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוּלָּה אֲנִי  
אֶל־תִּפְּן אֶל־רִשְׁעֵנוּ, וְאֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֶל־תִּתְעַלֵּם  
מִתַּחַנְתָּנוּ. הִנֵּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ.  
טָרֵם נִקְרָא אֱלֹהֵי עֲנֵנוּ. בְּדָבָר שֶׁנֶּאֱמַר. וְהָיָה טָרֵם יִקְרָאוּ,  
נִאֲנִי אֲעֲנֶה. עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֲשַׁמְעֵם. כִּי אַתָּה יְיָ הָעוֹנֶה  
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: כִּי אַתָּה וכו'

the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover—</i>	<i>On Tabernacles—</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

*Congregation in an undertone:*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather

אבותינו. וְנִכְרֹז מְשִׁים בֶּן דָּוִד עֲבָדָה. וְנִכְרֹז יְרוּשָׁלַיִם  
עִיר קְדֻשָׁה. וְנִכְרֹז כָּל עַמּוּד בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְכַלִּיטָה  
וּלְטוֹבָה, וְלַחַן וְלַחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*On Tabernacles—*

סג הסָבוֹת

*On Passover—*

סג הַמִּצּוֹת

*On New Moon say—*

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקָדָנוּ בּוֹ לְכַרְכָּה,  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, הַיּוֹם וְחַגֵּנוּ,  
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ סִנּוּן  
וּרְחוּם אַתָּה:

וְתַחֲזִיקֵנוּ עֵינֵינוּ, בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ,  
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ,  
וְאֵלֵהוּ אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ,  
מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא  
לְדוֹר וָדוֹר. נוֹדָה לָךְ  
וּנְסַפֵּר הַהִלְתָּךְ, עַל

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהוּ  
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בָּשָׂר.  
יִזְכְּרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ. עַל  
שְׂהַחֲזִיקֵנוּ וְקַנְיָתֵנוּ. בֶּן  
תַּחֲנוּנוֹ וְתַחֲנוּמֵנוּ. וְהַאֲסוּר

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Chanukah and Purim say:—*

We thank thee, etc., p. 63

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*During the Ten Days of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.



## תפלת מנחה

תִּיַיֵּנוּ הַמְּסוּרִים בְּיָדְךָ, וְלִיּוֹתֵינוּ לְחַצְרֹת קִדְשֶׁךָ,  
 וְעַל נְשַׁמוֹתֵינוּ לְשִׁמּוֹר חֻקֶיךָ, וְלַעֲשׂוֹת  
 הַבְּקוּדוֹת לָךְ, וְעַל נְפְשֵׁיךָ שֶׁבְּכָל-יּוֹם עֲמָנוּ  
 וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֲרֹב  
 וּבִקֵּר וְצַהֲרִים, הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.  
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם  
 קוּיֵנוּ לָךְ:

*On Chanukah and Purim say* עַל הַנְּסִים *p. 63.*

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שִׁמְךָ מִלְּבָנוּ  
 תָּמִיד לְעוֹלָם וָעֶד:

*During the Ten Days of Penitence say:—*

וּבְתוֹב לְחַיִּים טוֹבִים, כָּל-כְּגִי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שִׁמְךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזַרְתָּנוּ סֶלָה. בָּרוּךְ  
 אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וְלָךְ נִאֶה לְהוֹדוֹת:

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

*During the Ten Days of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ הַנְּשִׁים  
 לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
 הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ  
 יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

*During the Ten Days of Penitence say:—*

בְּסֶפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה, נִגְדֶר  
 וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים  
 טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

בְּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעֶפְרַר  
 לְכָל תְּהִינָה: פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 הֲפֹר עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ,  
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְגִּי: יְהִי לְרָצוֹן אִמְרֵי-פִי

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*During the Ten Days of Penitence, Friday excepted, say Our Father, Our King, p. 67. Then say the following; but if Tachanun is omitted, the Reader, immediately after the Amidah, says the whole Kaddish p. 125.*

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness'

וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ; וְשָׂם  
נַעֲבֹדֶךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנֵי־זֶה; וְעָרְבֵה  
לֵבֵי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קְדָמוֹנֵי־זֶה:

*During the Ten Days of Penitence, Fridays excepted, say  
אָרְכֵינוּ מִלְכָּנוּ p. 67. Then say the following; but if  
Tachanun is omitted, the Reader, immediately after the  
Amidah, says the whole Kaddish p. 125.*

וַיֹּאמֶר דָּוִד אֶל־נֶדַר צַר־לִי מְאֹד נִפְלְאָה־נָא בְיָד־  
יְהוָה, כִּי־רַבִּים רַחֲמָיו וּבִיד אָדָם אֶל־אֲפֹלָה:

רַחוּם וְחַנוּן, חֲטָאתִי לְפָנֶיךָ יְיָ מָלֵא  
רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי:

תהלים ו'

יְיָ אֶל־בְּאֶפְסָךָ תוֹכִיחֵנִי, וְאֶל־בְּחִמָּתֶךָ  
תִּיַסְרֵנִי: חָנּוּן יְיָ כִּי־אֲמַלְל אָנֹכִי, רַפְּאֵנִי יְיָ,  
כִּי נִבְהַלּוּ עֵצָמַי: וְנִפְשִׁי נִבְהַלָּה מְאֹד,  
וְאַתָּה יְיָ עַד־מָתַי: שׁוּבָה יְיָ תִלְצָה נַפְשִׁי,

sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear, O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

הוֹשִׁיעֵנִי לְמַעַן חֲסֶהָךְ: כִּי אֵין בְּמוֹת זְכָרְךָ,  
 בְּשֵׁאוֹל מִיּוֹדֵה-לָךְ: יִגְעֵתִי בְּאַנְחֹתֵי אֲשִׁיחָה  
 בְּכָל-לַיְלָה מִמָּתִי, בְּדַמְעֹתַי עַרְשֵׁי אֲמֹסָה:  
 עֲשֵׂשָׁה מִבְּעַם עֵינַי, עֲתַקָּה, בְּכָל-צוּרְרָי:  
 סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אָוֶן, כִּי-שָׁמַע יי קוֹל  
 בְּכִי: שָׁמַע יי תַּחֲנֹתַי, יי תִּפְלְתִי יִקָּח: יִבְשׁוּ  
 וַיִּבְהָלוּ מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ וַיִּבְשׁוּ רַגְע:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֲרֵי־ת יִשְׂרָאֵל. וְאֵל-  
 יֵאבֹד יִשְׂרָאֵל. הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֲרֵי־ת עִם אֶחָד. וְאֵל-  
 יֵאבֹד גּוֹי אֶחָד. הַמְּיַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֲרֵי־ת עִם קָדוֹשׁ. וְאֵל-  
 יֵאבֹד גּוֹי קָדוֹשׁ. הַמְּשַׁלְּשִׁים בְּשִׁלוֹשׁ קְדוּשָׁה  
 לְקָדוֹשׁ:

מְתַרְצָה בְּרַחֲמִים וּמִתְפַּיִם בְּתַחֲנוּנִים. הַתְּרַצֵּד  
 וְהַתְּפַיֵּם לְדוֹר עָנִי כִּי אֵין עֲזָר:

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he;



אָבִינוּ מִלְכֵנוּ חָנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

וְאַנְחֵנוּ לֹא גִדַע מִה־נַּעֲשֶׂה, כִּי עָלֶיךָ  
עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסְדֶיךָ, כִּי מֵעוֹלָם  
הִקְמָה: יְהִי־חֶסְדֶךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ  
לָךְ: אֵל תִּזְכָּר־לָנוּ עֲוֹנֹת רֵאשִׁימִים, מִהֵרָ  
יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלּוּנוּ מְאֹד: חָנּוּנוּ יְיָ  
חָנּוּנוּ, כִּי־רַב שָׁבַענוּ בּוֹ: בְּרַגְזֵי רַחֵם תִּזְכּוּר:  
כִּי הוּא יָדַע יִצְרָנוּ, זְכוֹר כִּי־עָפָר אָנּוּחֵנוּ:  
עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שִׁמְךָ,  
וְהִצִּילְנוּ וְכִפֵּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:

*Reader.* יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי־בְרָא

בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּסִיּוּבּוֹן וּבִיּוּמִיּוּבּוֹן, וּבְסִיּוּבּוֹן דִּי־  
כָּל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵיָא.

*Reader.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַבֵּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דִי־קִדְשָׁא בְרִיךְ הוּא.

though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart,

לְעֵלָא מִן-כָּל-בְּרַכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמָתָא, דִּי-  
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קִבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִּי-כָל-יִשְׂרָאֵל קָדָם

אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

*Reader.* יְהִי שְׁלָמָא רַבָּא מִן-שִׁמְיָא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עָלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֵא עֲשִׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שְׁקִמְנוּ

בְּמִשְׁפַּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חִלְקֵנוּ בָּהֶם,

וְנָרְקֵנוּ בְּכָל-הַמוֹנָם. וְאֶנְחֵנוּ בְּרָעִים וּמִשְׁתַּחֲוִים

וּמוֹדִים לְפָנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ

הוּא. שֶׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוּ

בְּשָׁמַיִם מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּנִבְהֵי מְרוֹמַיִם:

הוּא אֶלְהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אָפְס זוּלָתוּ.

בְּכַתוּב בְּתוֹרָתוּ. וְנִרְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לְבָבְךָ.

that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

כִּי יי הוּא הַאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ  
מִתְחַת, אֵין עוֹד:

עַל-כֵּן נִבְּרָה לְךָ יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה  
בְּתַפִּילָת עֲוֹנֶךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
וְהַאֲדִילִים פָּרוֹת יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְי, וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְּנוֹת אֶלְיֶךָ  
כָּל-רְשָׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל-יוֹשְׁבֵי תֵבֵל:  
כִּי לְךָ תִּכְרַע כָּל-בְּרֵךְ, תִּשָּׁבַע כָּל-לָשׁוֹן: לְפָנֶיךָ  
יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרַ וְתִגְנוּ,  
וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרַתֶךָ.  
יי | וְיִמְלֹךְ לְעוֹלָם וָעֶד: וַיִּבְרָךְ יי לְמַלְךְ עַל-  
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

*Mourner.* יִתְגַּדַּל וַיִּתְקַבַּד שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי-בְרָא

בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-  
כָּל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Mourner.* יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעַלְמֵי

עַלְמֵיָא.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

---

## EVENING SERVICE FOR WEEKDAYS AND THE TERMINATION OF THE SABBATH

*On Weekdays, if the Evening Service is read after nightfall, commence here. At the termination of the Sabbath say Psalms cxliv. and lxvii., p. 298, 299; then continue, "And he being merciful," p. 129. On Weekdays, if the Evening Service is read before nightfall, commence, "And he being merciful."*

Psalm cxxxiv.

A Song of Degrees.—Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

*Mourner.* יתְּבַרְךָ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתַלַּמֵם, וַיִּתְנַשֵּׂא וַיִּתְחַבֵּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדוּשָׁא בְּרִיךְ הוּא.  
לְעֵלָּא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-  
אַמְיָרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

*Mourner.* יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְחַיִּים עָלֵינוּ  
וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## ערבית לימות החול ולמוצאי שבת

*On Weekdays, if the Evening Service is read after nightfall, commence שִׁיר הַמַּעֲלוֹת.* *At the termination of the Sabbath* והוא *say לְדוֹד בְּרוּךְ to אָרֶץ, pp. 298, 299; then continue* והוא *רחום, p. 129. On Weekdays, if the Evening Service is read before nightfall, commence והוא רחום.*

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת, הִנֵּה בָּרְכוּ אֶת-יְיָ, כָּל-עַבְדֵי יְיָ,  
הָעֹמְדִים בְּבַיִת יְיָ בַּלַּיְלוֹת: שְׂאוּ יְדָכֶם קֹדֶשׁ,  
וּבָרְכוּ אֶת-יְיָ: וּבָרְכֵךְ יְיָ מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.)

*To be said three times.*

O Lord of hosts, happy is the man that trusteth in thee.

*To be said three times.*

Save, Lord: may the King answer us on the day when we call.

*To be said three times.*

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And he being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.



יְיָ צְבָאוֹת עֲמָנוּ מִשָּׁנָב-לָנוּ אֱלֹהֵי יַעֲקֹב סִלָּה:

(To be said three times.)

יְיָ צְבָאוֹת אֲשֶׁרֵי אָדָם בִּטְחָ בְּךָ:

(To be said three times.)

יְיָ הוֹשִׁיעָה הַמַּלְאָךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

(To be said three times.)

*Reader.* יתְנַבֵּל וְיִתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵי-בְרָא

בְּרֵעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דֵי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמָיָא.

*Reader.* יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דֵי-קְדוּשָׁא בְרִיךְ הוּא.  
לְעֵלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דֵי-  
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה  
לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמְתּוֹ: יְיָ הוֹשִׁיעָה,  
הַמַּלְאָךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

*Reader.* — Bless ye the Lord who is to be blessed.

*Cong. and Reader.*—Blessed is the Lord who is to be blessed for ever and ever.

*Congregation in an undertone.*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore,

*Congregation in an undertone.*

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר  
וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ  
בְּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא  
אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים.  
סִדְדוּ לָרֶכֶב בְּעֶרְבוֹת, בְּנֵה שְׁמוֹ  
וְעֲלוּ לַפְּנִי. וּשְׁמוֹ מְרוֹמָם  
עַל-כָּל-בְּרָכָה וְתַהֲלָה:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי  
מְבָרָךְ, מִעַתָּה וְעַד עוֹלָם:

וּמִסֵּדֶר אֶת-הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ  
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלְלֵ אֹר מִפְּנֵי-  
הַשֶּׁף וְהַשֶּׁף מִפְּנֵי-אֹר. וּמַעֲבִיר יוֹם וּמִבִּיא  
לַיְלָה. יַמְבְּדִיל בֵּין יוֹם וּבֵין לַיְלָה. יי אֲבָאוֹת  
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם  
וָעֶד, בְּרוּךְ אַתָּה יי הַמַּעֲרִיב עֶרְבִים:

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבֵּת. תּוֹרָה  
וּמִצְוֹת הַקָּיִים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יי

*Reader.*

בְּרָכוּ אֶת-יי הַמְבָרָךְ:

*Cong. and Reader.*

בְּרוּךְ יי הַמְבָרָךְ לְעוֹלָם  
וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בְּדָבָרוֹ מַעֲרִיב עֶרְבִים  
בְּחֻכְמָה פּוֹתַח שְׁעָרִים  
וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים  
וּמַחֲלִיף אֶת-הַיּוֹמִים.

O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

*When Prayers are not said with the Congregation, add:—*  
God, faithful King!

Deut. vi. 4—9.

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

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

אֱלֹהֵינוּ בְּשִׁבְבְּנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקְךָ : וְנִשְׁמַח  
 בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם  
 חַיֵּינוּ וְאֶרֶץ יְמֵינוּ . וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה .  
 וְאַהֲבָתְךָ אֵל תְּסוּר מִמֶּנּוּ לְעוֹלָמִים . בְּרוּךְ אַתָּה  
 יי אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל :

*When prayers are not said with the Congregation add:—*

אל מֶלֶךְ נֶאֱמָן :

דברים ו' ד' ט'

שְׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

בְּרוּךְ , שֵׁם כְּבוֹד מְלְכוּתוֹ , לְעוֹלָם וָעֶד :

וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ , בְּכָל לְבָבְךָ

וּבְכָל-נַפְשְׁךָ , וּבְכָל-מְאֵדְךָ : וְהָיוּ חֲדָבְרִים

הָאֵלֶּה , אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-

לְבָבְךָ : וְשִׁנְנֶתָם לְבִנְיָךָ וְדַבְרָתְךָ בָּם ,

בְּשִׁבְבְּתְךָ בְּבֵיתְךָ , וּבְלִבְתְּךָ בְּהֵרְךָ ,

וּבְשִׁבְבְּךָ וּבְקוֹמְךָ : וּקְשַׁרְתָּם לְאוֹת עַל-

יָדְךָ , וְהָיוּ לְטַמְּפַת בֵּין עֵינֶיךָ : וּכְתַבְתָּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon

דברים י"א י"ג-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מִצְוֹתַי,  
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה  
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-  
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטַר-  
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלֻקּוֹשׁ, וְאִסַּפְתִּי  
דָגְנְךָ, וְתִרְשָׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב  
בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ, וְאֹכְלֹת וְשֹׁבְעֹת:  
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם,  
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם, וְעָצַר אֶת-  
הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטָר, וְהִיאָדְמָה לֹא  
תִתֵּן אֶת-יְבוּלָהּ, וְאֹכְלֹתֶם מִחֶרֶד, מֵעַל  
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהָ עַל-לְבַבְכֶם וְעַל-  
נַפְשְׁכֶם, וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל-יְיָדְכֶם,

your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember



וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמְדָתֶם אֹתָם  
 אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלִכְתְּךָ בַּהֲרָד וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
 וְכַתְּבֶתֶם עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:  
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל  
 הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם,  
 לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
 צִיצִית, עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
 עַל-צִיצִית הַכַּנָּף, פְּתִיל תְּכֵלֶת: וְהָיָה  
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם אֶת-  
 כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,  
 אֲשֶׁר אֹתָם זְנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

and do all my commandments, and be holy unto 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, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
 לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר  
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לְהִיּוֹת  
 לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אֱמֶת וַאֲמוּנָה כָּל-זֹאת וְקָיָם עָלֵינוּ, כִּי  
 הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל  
 עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מַלְכִים, מַלְכֵנוּ הַגּוֹאֲלֵנוּ  
 מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנִּבְרָע לָנוּ  
 מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.  
 הַעֲשֵׂה גְדֻלוֹת עַד-אֵין חֵקֶר, וְנִבְרָאוֹת עַד-  
 אֵין מִסְפָּר. הַשָּׁם נַפְשֵׁנוּ בְּחַיִּים, וְלֹא-נָתַן  
 לְמוֹט רַגְלֵנוּ. הַמְדַרְיֵקֵנוּ עַל-כְּמוֹת אוֹיְבֵינוּ,  
 וְנִרְם קַרְנֵנוּ עַל-כָּל-שֹׂנְאֵינוּ. הַעֲשֵׂה-לָנוּ  
 נִסִּים וּנְקָמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים  
 בְּאֶדְמַת בְּנֵי-חָם. הַמְכֵּה בְּעִבְרָתוֹ כָּל-  
 בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל

everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings;

מֵתוֹכֶם לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵי בֵּין  
 גְּזֵרֵי יַם־סוּף, אֶת־רֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם  
 בְּתַהֲמוֹת טַבַּע. וְרָאוּ בְּנֵי גְבוּרָתוֹ, שְׂבָחוּ  
 וְהוֹדוּ לְשִׁמּוֹ, וּמִלְכוּתוֹ בְּרָצוֹן קָבְלוּ עֲלֵיהֶם.  
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה, בְּשִׂמְחָה  
 רַבָּה. וְאָמְרוּ כֻלָּם.

מִי־כִמְכָה בָּאֱלֹים יְהוָה, מִי כִמְכָה גֵּאֲדָר  
 בַּקֶּדֶשׁ, נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פִלְאָ:

מִלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה. זֶה  
 אֵלֵי עָנוּ. וְאָמְרוּ. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וַיִּבְרָךְ, כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וַיִּגְאֻלוּ מִיַּד חֹזֶק  
 מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ. גֹּאֲלֵי יִשְׂרָאֵל:

הַשְׂפִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ  
 לְחַיִּים. וּפְרוֹשׁ עֲלֵינוּ סֶפֶת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֲצָה  
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו לְמַעַן שִׁמְךָ. וְהִגֵּן בְּעֲדָנוּ.  
 וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, הַקֶּרֶב, וְהַרְבֵּב, וְהַרְעֵב, וְהַגִּזֵּן. וְהִסֵּר  
 שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תִּסְתֵּינֵנוּ.

for thou, O God, art our Guardian and our Deliverer ; yea, thou, O God, art a gracious and merciful King ; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore. Blessed art thou, O Lord, who guardest thy people Israel for ever.

Blessed be the Lord for evermore. Amen and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things : and blessed be his glorious name for ever ; and let the whole earth be filled with his glory. Amen and Amen. Let the glory of the Lord endure for ever ; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. For the Lord will not forsake his people for his great name's sake ; because it hath pleased him to make you a people unto himself. And when all the people saw it, they fell on their faces : and they said, The Lord, he is God ; the Lord, he is God. And the Lord shall be King over all the earth : in that day shall the Lord be One, and his name

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אָתָּה, כִּי אֵל מְלֹךְ הַנּוֹן  
 וְרַחֵם אָתָּה. וּשְׁמֹר צְאִתָּנוּ וּבֹאֲנוּ, לְחַיִּים  
 וְלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵר  
 עַמּוֹ יִשְׂרָאֵל לָעַד:

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ  
 מִצִּיּוֹן שִׁכֵּן יְרוּשָׁלַיִם. הִלְלוּהָ: בָּרוּךְ יְיָ  
 אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ:  
 וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ  
 אֶת-כָּל-הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יְיָ  
 לְעוֹלָם, יִשְׁמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ  
 מְבָרָךְ, מִעַתָּה וְעַד-עוֹלָם: כִּי לֹא-יִשָּׁשׁ יְיָ  
 אֶת-עַמּוֹ בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל  
 יְיָ לַעֲשׂוֹת אֶתְכֶם לֹא לְעָם: וַיִּרְא כָּל-הָעָם  
 וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים,  
 יְיָ הוּא הָאֱלֹהִים: וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-  
 הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ

One. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name: for thou art great and doest marvellous things; thou art God alone. But we are thy people and the sheep of thy pasture; we will give thanks unto thee for ever: we will recount thy praise to all generations.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it



אָחַד: יְהִי חֲסִדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ  
לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילְנוּ  
מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח  
בְּתִהְלָתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ  
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ:  
כִּי־גָדוֹל אַתָּה וְעָשִׂה נִפְלְאוֹת אַתָּה אֱלֹהִים  
לְבַדְּךָ: וַאֲנַחְנוּ עִמָּךָ וְצֵאן מִרְעִיתְךָ, נוֹדָה  
לָךְ לְעוֹלָם לְדוֹר וָדוֹר גַּם־סַפֵּר תִּהְלָתְךָ:  
בָּרוּךְ יי בַּיּוֹם, בָּרוּךְ יי בַּלַּיְלָה, בָּרוּךְ  
יי בְּשִׂכְבֵּנוּ, בָּרוּךְ יי בְּקוּמֵנוּ: כִּי בִידְךָ  
נִפְשוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בָּדָד נִפְשׁ  
כָּל־חַי וְרוּחַ כָּל־בְּשָׂר־אִישׁ: בִּידְךָ אֲבִקִּיד  
רוּחֵי, פְּדִיתָה אוֹתִי יי אֵל אֱמֶת: אֱלֹהֵינוּ  
שְׂבִשְׁמַיִם יַחַד שִׁמְךָ, וְקוּם מִלְכוּתְךָ תָּמִיד,  
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:  
יֵרְאוּ עֵינֵינוּ, וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ,

shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee. Blessed art thou, O Lord, the King, who constantly in his glory will reign over us and over all his works for ever and ever.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*The following prayer (Amidah) to "as in ancient years," p. 148, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac,

בִּישׁוּעָתְךָ בְּאַמֶּת, בְּאִמֵּר לְצִיּוֹן מֶלֶךְ  
 אֱלֹהֵינוּ. יי מֶלֶךְ. יי מֶלֶךְ. יי יְמִלְךָ לְעוֹלָם  
 וָעַד: כִּי הַמַּלְכוּת שְׁלֶךָ הִיא, וְלְעוֹלָמִי עַד  
 תִּמְלֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא  
 אַתָּה. בָּרוּךְ אַתָּה יי. הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד  
 יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעַד, וְעַל כָּל מַעֲשָׂיו:

*Reader.* יִתְנַבֵּל וְיִתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעִלְמָא דִּי-בְרָא  
 כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִּי-  
 כָּל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֹמַן קָרִיב. וְאִמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמִי וְלְעוֹלָמִי

עֲלֵמָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.  
 לְעַגְלָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-  
 אִמְרִין בְּעִלְמָא. וְאִמְרוּ אָמֵן:

אַדְנֵי, שְׁפַתֵּי תַפְתַּח וּפִי נְגִיד תְּהַלְתֵּךְ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.

and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*During the Ten Days of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

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

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
 גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
 חַסְדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*During the Ten Days of Penitence say:—*

וְזָכְרֵנוּ לַסִּיּוּם, מִלֵּךְ חַפְזָן בַּסִּיּוּם. וְכַתְּבֵנוּ בְּסֵפֶר הַסִּיּוּם.  
 לְמַעַן אֱלֹהִים תִּיּוּם:

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ.  
 מִגֵּן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
 אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
 Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמֹזֵיז הַנְּשָׁם:

מִכֹּל לִפְלִי חַיִּים בְּחֻסְדְּךָ. מְחַיֶּה מֵתִים בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה  
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי

in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*During the Ten Days of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*  
the holy King.

Thou favorest man with knowledge, and teachest mortals understanding.

*At the conclusion of Sabbath or of a Festival say:—*

Thou hast favored us with a knowledge of thy Law, and hast taught us to perform the statutes of thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. O our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee.

כְּמוֹהָ, בְּעַל גְּבוּרוֹת וּמִי הוֹמָה לָךְ. מְלֶךְ.  
מִמִּית וּמַחֲיָה, וּמְצַמִּיחַ יְשׁוּעָה.

*During the Ten Days of Penitence say:—*

מִי כְּמוֹהָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.  
וְנִאֲמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה  
יְיָ. מְחַיֶּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל-יוֹם יְהִלְלוּךָ סְלָחָה. בָּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמְּלֶךְ הַקָּדוֹשׁ:  
אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ  
בִּינָה.

*At the conclusion of Sabbath or of a Festival say:—*

אַתָּה חוֹנֵנִתָּנוּ לְמַדַּע תּוֹרָתְךָ. וּתְלַמְּדֵנוּ לַעֲשׂוֹת  
הֵיכָן רְצוֹנְךָ. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל,  
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמּוֹם, בֵּין יוֹם  
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. אָבִינוּ מְלַבְּנֵנוּ. הָחֵל  
עָלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתָנוּ לְשָׁלוֹם הַשְּׂוֹכִים  
מִכָּל-חַטָּא, וּמִנְקִיָּם מִכָּל-עֶוֹן, וּמְדַבְּקִים בְּיַד אֲתָךְ.

O favor us with knowledge, understanding and discernment from thee. Blessed art thou. O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

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

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

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



(ו) חָנְנוּ מֵאֲתָךְ, יְדָעָה, בִּינָה וְהַשְׂכִּיל.

בָּרוּךְ אַתָּה יי. חוֹנֵן הַדָּעַת:

הַשִּׁבְנוּ אָבִינוּ לְתוֹרַתְךָ, וְקָרְבָנוּ מִלְּבָנוּ  
לְעִבּוֹדְתְךָ, וְהַחֲזִירֵנוּ, בְּתַשׁוּבָה שְׁלֵמָה

לְפָנֶיךָ. בָּרוּךְ אַתָּה יי. הַרּוֹצֵה בְּתַשׁוּבָה:

סָלַח-לָנוּ אָבִינוּ, כִּי חָטָאנוּ, מְחַל-לָנוּ

מִלְּבָנוּ, כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בָּרוּךְ אַתָּה יי. חֲנוּן הַמְּרַבֵּה לְסְלוּחַ:

רְאֵה בְּעֵינֶיךָ, וְרִיבָה רִיבָנוּ, וּגְאֹלֵנוּ מִהֲרָה

לְמַעַן שְׂמֶךָ. כִּי גּוֹאֵל חֲזוֹק אַתָּה. בָּרוּךְ

אַתָּה יי. גּוֹאֵל יִשְׂרָאֵל:

רַפָּאנוּ יי וְגַרְפָּא. הוֹשִׁיעֵנו וְנוֹשְׁעָה. כִּי

תִּהְלָתָנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה

לְכָל-מְבוֹתֵינוּ. כִּי אֵל מְלֵךְ רּוֹפֵא נְאֻמָּן

וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יי. רּוֹפֵא חוֹלֵי

עַמּוֹ יִשְׂרָאֵל:

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season\* substitute for the last sentence:—*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy,

---

*\*From the 4th December until the First Day of Passover.*

בְּרַךְ עֲלֵינוּ, יי אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת  
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה, וְתֵן בְּרָכָה

*During the Winter Season\* substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ, וּבְרַךְ  
שָׁנָתָנוּ, בַּשָּׁנִים הַטּוֹבוֹת, בָּרוּךְ אַתָּה יי,  
מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתָנוּ, וְשָׂא נֶגַם  
לְקַבֵּץ גְּלוּיֹתֵינוּ, וּקְבָצֵנוּ יַחַד, מֵאַרְבַּע  
בְּנֵיפּוֹת הָאָרֶץ, בָּרוּךְ אַתָּה יי, מְקַבֵּץ  
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשָׁנָה, וְיִזְעַצְּנוּ,  
בְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ  
עֲלֵינוּ, אַתָּה יי לְבִדָּד, בְּחֶסֶד וּבְרַחֲמִים,

*\*From December 4, until the First Day of Passover.*

and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי. מֶלֶךְ.  
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמְּלֻשִׁינִים אֲל־תִּהְיֶה תְקוּנָה, וְכָל הָרָשָׁעָה,  
בְּרָגַע תֵּאבֵד. וְכָל אוֹיְבֵינוּ מִהֲרָה יִכָּרְתוּ.  
וּמְלָכוֹת זְרוֹן מִהֲרָה תִּעֲקַר, וְהַשֶּׁבֶר  
וְהַמִּגְרָ, וְתִכְנִיעַ, בְּמִהֲרָה בְיָמֵינוּ. בְּרוּךְ  
אַתָּה יי. שֶׁבֶר אוֹיְבִים וּמְכַנְיַע זְרִים:  
עַל־הַצְּדִיקִים וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי  
עַמֶּךָ, בֵּית יִשְׂרָאֵל, וְעַל־כָּל־יִטַּת סוֹפְרֵיהֶם,  
וְעַל גְּרֵי הַצָּדֵק וְעַל־יָנוּ, יִהְיוּ רַחֲמֶיךָ יי  
אֶל־הֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים  
בְּשִׁמְךָ, בְּאַמֶּת. וְשִׁים חֶלְקֵנוּ עִמָּהֶם  
לְעוֹלָם, וְלֹא גִבוּשׁ. כִּי־בָךְ בָּטְחָנוּ. בְּרוּךְ  
אַתָּה יי. מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים:

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causeth the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

וְלִירוּשָׁלַיִם עִירָךְ, בְּרַחֲמִים תָּשׁוּב.  
 וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבָנֵה  
 אוֹתָהּ בְּקֶרֶב בְּנֵי־מִנּוּ, בְּנֵי עוֹלָם. וְכִסֵּא  
 דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶין. בָּרוּךְ אַתָּה  
 יי. בּוֹנֵה יְרוּשָׁלַיִם:

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ.  
 וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ  
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יי. מִצְמִיחַ  
 קֶרֶן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יי אֲלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.  
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי  
 אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְּפָנֶיךָ  
 מִלְּבָנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה  
 שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
 בָּרוּךְ אַתָּה יי. שׁוֹמֵעַ תְּפִלָּה:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>		<i>On Passover</i>		<i>On Tabernacles</i>
the New Moon.		the Feast of Un-		the Feast of
		leavened Bread.		Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

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



רצה יי אלהינו בעמך ישראל ובתפלתם.  
 והשב את העבודה לדביר ביתך ואשי  
 ישראל, ותפלתם באהבה תקבל ברצון.  
 ותהי לרצון תמיד עבודת ישראל עמך:

*On New Moon and the Intermediate Days of Passover. and  
 Tabernacles the following is added:—*

אלהינו ואלהי אבותינו. יעלה ויבא, ויגיע, ויראה,  
 וירצה וישמע, ויפקד ויזכר, וקרננו ופקדננו. וזכרון  
 אבותינו. וזכרון משים בן דוד עבדך. וזכרון ירושלים  
 עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטון  
 ולטובה, ולחן ולחסד ולרחמים, ולחיים ולשלום, ביום

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
חג הסוכות	חג המצות	ראש החודש

הזה. וקרננו יי אלהינו, בו לטובה, ופקדננו בו לברכה,  
 והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס ותננו,  
 ורחם עלינו והושיענו. כי אלה עינינו. כי אל מלך חנון  
 ורחום אתה:

ותחזינה עינינו, בשוכך לציון ברחמים.  
 ברוך אתה יי, המחזיר שכנתו לציון:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Chanukah and Purim say:—*

We thank thee, etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*During the Ten Days of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

מוֹרִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֶלְהֵינוּ,  
 וְאֵלֵהוּ אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,  
 מִיָּן יִשְׁעֵנוּ, אֵתָה הוּא לְדוֹר וָדוֹר. נוֹדָה  
 לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
 בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
 נַפְשֵׁךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל גְּבֻלֹתֶיךָ  
 וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.  
 הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם, כִּי  
 לֹא-תִמוּ חֲסָדֶיךָ, מֵעוֹלָם קוּיֵנוּ לָךְ:

*On Chanukah and Purim say על הנסים, p. 63.*

וְעַל-כֵּן יִתְפָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּבָנוּ  
 תְּמִיד לְעוֹלָם וָעֶד:

*During the Ten Days of Penitence say:—*

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בָּרוּךְ  
 אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת:

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

*During the Ten Days of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים  
 לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
 הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ  
 יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

*During the Ten Days of Penitence say:—*

בְּסִפּוּי יָמֵים, בְּרַכָּה וְשָׁלוֹם, וּפְרַנְסָה טוֹבָה, נִזְכָּר  
 וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ, בְּיַת יִשְׂרָאֵל, לְיָמֵים  
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעֶפְרַיִם  
 לְכָל תְּהוֹנָה: פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תְּרַדְדוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 הֲפֹר עֲצָתָם, וְקַלְקַל מַחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ,  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצֵנִי יְדִידְךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ, יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם  
נַעֲבָדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת: וְעַרְבָה  
לָּנוּ מִנִּסְתַּי הַיְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

---

*Reader.* יתְגַבַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא  
בְּרֵעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיָמֵיכוּן, וּבְחַיֵּי דִי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמֵינָא.

*Reader.* יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קְדֻשָּׁא בְּרִיךְ הוּא.  
לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דִּי-  
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל זְלוֹתְהוֹן וּבְרֵעוּתְהוֹן דִּי-כָל-יִשְׂרָאֵל קָדָם

אֲבוֹתָנוּ דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יי מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know



*Reader.* יהא שְׁלָמָא רַבָּא מִן-שְׁמַיָא, וְחַיִּים עֲלֵינוּ  
וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲרִי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם, עֲלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲלֵינוּ לְשַׁבַּח לְאֲרוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חֲלַקְנוּ כְּהֵם,  
וְנִרְלָנוּ בְּכָל-הַמוֹנָם. וְאִנְחָנוּ בְּיָעִים וּמִשְׁתַּחֲוִים  
וּמִזְבֵּיִם לְפָנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ  
הוּא. שֶׁהוּא נוֹטֵד שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ  
בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּנִגְבְּהֵי מְרוֹמִים:  
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אָפְס זִילְתּוּ.  
כְּפָתוּב בְּתוֹרָתוֹ. וַיְבַרְכֵת הַיּוֹם וְהַשַּׁבָּת אֶל-לְבָבְךָ,  
כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאֲרֶץ  
מִתְחַת, אֵין עוֹד:

עַל-כֵּן נִקְנָה לְךָ יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה  
בְּתַפְאֲרַת עֲזֻךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶץ  
וְהָאֲלִילִים כְּרוֹת וּפְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְיָ, וְכָל-בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְחַפְנוֹת אֱלֹהֶיךָ  
כָּל-רְשָׁעֵי אֲרֶץ: יִפְּרוּ וַיִּדְעוּ כָּל-יְיָ שְׁבִי תַבֵּל.

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

כִּי לָךְ תִּכְרַע כָּל-בְּרֵךְ, תִּשָּׁבַע כָּל-לָשׁוֹן; לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְּנוּ.  
 וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שִׁלְךָ הֵיא,  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרַתְךָ.  
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַנִּבְּאֵר. וְהָיָה יְיָ לְמֶלֶךְ עַל-  
 כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:  
*Mourner.* יתגבול ויתקבדש שמה רבא, בעלמא די-ברא  
 ברעותה. ונמליך מלכותה, בסייכון וביומיכון, ובסני די-  
 כל-בית ישראל, בענגלא ובזמן קריב. ואמרו אמן:  
*Cong. and Mourner.* יהא שמה רבא, מכברך לעולם ולעלמי

עלמא.

*Mourner.* יתברך וישתבח, ויתפאר ויתלמס, ויתנשא  
 ויתהדר, ויתעלה ויתהלל שמה די-קדשא בריך הוא.  
 לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-  
 אמירן בעקמא. ואמרו אמן:

*Cong.* יהי שם יי מכברך מעתה ועד עולם:

*Mourner.* יהא שלמא רבא מן-שמא וסניס, עלינו

ועל-כל-ישראל. ואמרו אמן:

*Cong.* עזרי מעם יי עשה שמים וארץ:

*Mourner.* עשה שלום במרומיו, הוא יעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

## INAUGURATION OF THE SABBATH.

*On Kindling the Sabbath lights say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

---

Psalm xcvi.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I swore in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name:

# קבלת שבת:

*On kindling the Sabbath lights say:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁל־שַׁבָּת:

תהלים צ"ה

לְכוּ נְרַנְנָה לַיי, נְרַיְעָה לְצוֹר יִשְׁעֵנוּ: נְקַדְמָה  
כְּנִיו בְּתוֹדָה, בְּזִמְרוֹת נְדִיעַ לוֹ: כִּי אֵל גָּדוֹל  
יי, וּמְלֶכֶד גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בְּיָדוֹ  
מְחַקְרֵי־אָרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ: אֲשֶׁר־לוֹ הַיָּם  
וְהוּא עֹשֶׂהוּ, וַיַּבְשֵׁת יַדָיו וַיְצַרוּ: בְּאוֹ נִשְׁתַּחֲוֶה  
וְנִבְרָעָה, נִבְרָכָה לְפָנֵי־יי עֵשָׂנוּ: כִּי הוּא אֱלֹהֵינוּ  
וְנִאֲנַחֵנוּ עִם מְרַעִיתוֹ וְצֹאן יָדוֹ, הַיּוֹם אִם־בָּקְלוֹ  
תִּשְׁמָעוּ: אֶל־תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה כִּיּוֹם מַסָּה  
כַּמְדָּבָר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם, בְּחַנּוּנֵי גַם־רָאוּ  
כְּעָלִי: אַרְבָּעִים שָׁנָה אָקוּם בְּדוֹר וְאָמַר עִם תַּעֲי  
לִבְבִי הֵם, וְהֵם לֹא־יָדְעוּ דַרְכָי: אֲשֶׁר נִשְׁבַּעְתִּי  
בְּאָפִי, אִם־יִבְאוּן אֶל־מְנוּחָתִי:

תהלים צ"ו

שִׁירוֹ לַיי שִׁיר חֲדָשׁ, שִׁירוֹ לַיי כָּל־הָאָרֶץ: שִׁירוֹ

proclaim his salvation from day to day. Recount his glory among the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be revered above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Splendor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations, the Lord reigneth: the world also is set firm that it cannot be moved: he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the plain triumph and all that is therein; yea, let all the trees of the forest exult before the Lord, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvi.

The Lord reigneth; let the earth be glad; let the many coast-lands rejoice. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world: the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The

לַיְי, בְּרַכּוֹ שְׁמוֹ, בְּשָׂרוֹ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ: סִפְרוּ  
 בְּגוֹיִם כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי נָדוּל  
 יְיָ וּמְהֻלָּל מְאֹד, נִרְאָה הוּא עַל-כָּל-אֱלֹהִים: כִּי  
 כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה: הוֹדֵר  
 וְהַרְרָ לְפָנָיו, עוֹ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ לַיְי  
 מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיְי כְּבוֹד וְעוֹ: הָבוּ לַיְי  
 כְּבוֹד שְׁמוֹ, שְׂאוּ-מִנְחָה וּבְאוּ לְחַצְרוֹתָיו: הַשְׁתַּחֲוּ  
 לַיְי בְּהַדְרַת-קִדְשׁוֹ, הִילֹו מִפְּנֵיו כָּל-הָאָרֶץ: אָמְרוּ  
 בְּגוֹיִם יְיָ מְלֹךְ, אֶת-תְּבוּן תַּבֵּל בַּל-תְּמוּט, יָדִין  
 עַמִּים בְּמִישְׁרִים: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
 יִרְעֵם הַיָּם וּמְלֹאוּ: יַעֲלוּ שָׂדֵי וְכָל-אֲשֶׁר-בוֹ, אֲזוּ  
 יִרְנְנוּ כָּל-עֲצֵי-יַעַר: לְפָנֵי יְיָ כִּי בָא, כִּי בָא לְשַׁפֵּט  
 הָאָרֶץ, יִשְׁפֹט-תַּבֵּל בְּצַדִּיק וְעַמִּים בְּאִמּוֹנָתוֹ:

תהלים ס"ז

יְיָ מְלֹךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אַיִם רַבִּים: עֲנֵן  
 וְעָרְפָל סָבִיבוֹ, צַדִּיק וּמִשְׁפָּט מְבוֹן כְּסֹאוֹ: אִשׁ  
 לְפָנָיו תִּלְדָּה, וְתִלְהַט סָבִיב צָרִיו: הַאִירוּ בְּרָקָיו  
 תַּבֵּל, רְאֵתָהּ וְתִתְחַל הָאָרֶץ: הָרִים כִּדְוֹנָה נִמְסוּ  
 מִלְּפָנֵי יְיָ, מִלְּפָנֵי אֲדוֹן כָּל-הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם

heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought: worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad because of thy judgments, O Lord. For thou, Lord, art most high above all the earth: thou art exalted far above all gods. O ye that love the Lord, hate evil: he preserveth the souls of his loving ones; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks to his holy name.

Psalm xcvi.

A Psalm. O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath wrought salvation for him. The Lord hath made known his salvation: his righteousness hath he revealed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. Shout for joy unto the Lord, all the earth; break forth into exultation, and sing praises. Sing praises unto the Lord with the lyre; with the lyre and the sound of song. With trumpets and the sound of the horn shout for joy before the king, the Lord. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the streams clap their hands, let the mountains exult together before the Lord, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.



## קבלת שבת

צָדִקוֹ, וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ כָּל־עֲבָדֵי  
 כְּסָל הַמֶּתֶהֱלִלִים בְּאֵלֵי לֵאמֹר, הַשֵּׁתִּחוּדֵי לֹא כָּל־  
 אֱלֹהִים: שָׁמְעָה וְהִשְׁמַח צִיּוֹן, וְתִגְלַגְלָה בְּנוֹת יְהוּדָה,  
 לְמַעַן מִשְׁפָּטֶיךָ יְיָ: כִּי־אַתָּה יְיָ עֲלִיוֹן עַל־כָּל־  
 הָאָרֶץ, מְאֹד נִעְלִיתָ עַל־כָּל־אֱלֹהִים: אֲהַבִּי יְיָ  
 שְׁנֵאוֹ רָע, שִׁמְרֵנִי נַפְשׁוֹת חֲסִידָיו, מִיַּד רָשָׁעִים  
 יִצְיִלֵם: אֲוֹר־זָרָע לְצַדִּיק, וְלוֹשְׁרֵי־לֵב שִׁמְחָה:  
 שִׁמְחוּ צַדִּיקִים בְּיְיָ, וְהוֹדוּ לְגֹבֵר קְדָשׁוֹ:

תהלים צ"ח

מְזִמּוֹר, שִׁירוֹ לַיְיָ שִׁיר חֲדָשׁ, כִּי־נִפְלְאוֹת עָשָׂה,  
 הוֹשִׁיעָה לֹא יִמִּינֹו וְזָרָע קְדָשׁוֹ: הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,  
 לְעֵינֵי הַגּוֹיִם גִּלְיָה צַדִּיקָתוֹ: זָכַר חֲסִדוֹ וַאֲמוּנָתוֹ  
 לְבַיִת יִשְׂרָאֵל, רָאוּ כָּל־אֲפִסֵי־אָרֶץ אֵת יְשׁוּעַת  
 אֱלֹהֵינוּ: הִקְרִיעוּ לַיְיָ כָּל־הָאָרֶץ, בְּצַחוֹ וּבְרִנּוֹ  
 וְנִמְרוּ: וְנִמְרוּ לַיְיָ בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמֶרָה:  
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר, הִקְרִיעוּ לְפָנַי הַמְּלֶכֶךְ יְיָ:  
 יִרְעֵם הַיָּם וּמִלְאוּ, תִּבְבַּל וַיִּשְׁבִּי בָהֶם: נְהַרֹת  
 יִמְחֲאוּ־בָהֶם, יַחַד הָרִים יִרְנְנוּ: לְפָנַי יְיָ כִּי בָא  
 לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט תִּבְבַּל בְּצַדִּיק וְעַמִּים בְּמֵי שָׁרִים:

## Psalm xcix.

The Lord reigneth; let the peoples tremble: he sitteth above the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the peoples. Let them give thanks to thy great and dreaded name; holy is he. And the strength of a king that loveth justice thou didst establish in equity; thou hast wrought justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool: holy is he. Moses and Aaron among his priests, and Samuel among them that call upon his name, called upon the Lord, and he answered them. He spake unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them. Thou didst answer them, O Lord our God: a forgiving God thou wast unto them, though thou tookest vengeance on their misdeeds. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

## Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the

## קבלת שבת

תהלים צ"ט

יי מְלֶךְ יִרְגְּזוּ עַמִּים, יֵשֶׁב כְּרוּבִים תָּנוּט הָאָרֶץ:  
 יי בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ  
 שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא: וְעוֹ מְלֶךְ מִשְׁפָּט  
 אֱהַב, אֶת־הַ בּוֹנֵנֵת מִיִּשְׂרָאֵל, מִשְׁפָּט וְצַדִּיקָה בְּיַעֲקֹב  
 אֶת־הָ עֲשִׂיתָ: רוּמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹו לְהַרֵם  
 רִגְלָיו, קָדוֹשׁ הוּא: מִשָּׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׂמוּאֵל  
 בְּקִרְאֵי שְׁמוֹ, קִרְאִים אֶל-יי וְהוּא יַעֲנֵם: בְּעַמּוּד  
 עֲנֵן יְדַבֵּר אֲלֵיהֶם, שְׁמְרוּ עֲדֹתָיו וְחַק גְּתֹן לָמוֹ:  
 יי אֱלֹהֵינוּ אֶת־הָ עֲנִיתָם, אֵל נִשְׂא הָיִיתָ לָהֶם וְנִקָּם  
 עַל-עֲלִילוֹתָם: רוּמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹו לְהַר  
 קָדְשׁוֹ, כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:

תהלים כ"ט

מִזְמוֹר לְדָוִד, הָבוּ לַיי בְּנֵי אֱלִים, הָבוּ לַיי כְּבוֹד  
 וְעוֹ: הָבוּ לַיי כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוֹו לַיי בְּהַרְרַת-  
 קִדְשׁ: קוֹל יי עַל הַמַּיִם, אֵל-הַכְּבוֹד הַרְעִים, יי  
 עַל-מַיִם רַבִּים: קוֹל-יי בְּבַחַ, קוֹל יי בְּהַדָּר: קוֹל  
 יי שִׁבְר אֲרָזִים, וַיִּשְׁבֵּר יי אֶת-אַרְזֵי הַלְּבָנוֹן:  
 וַיִּרְקֹדֵם כְּמוֹ-עֵגֶל, לְבָנוֹן וּשְׂרִיּוֹן כְּמוֹ בֶן-רְאֵמִים:

wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

\*Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

“Observe” and “Remember the Sabbath day,” the only God caused us to hear in a single utterance:† the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc.

\* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honor and welcome.

† A reference to the Midrashic explanation (see *Talmud Shebuoth*, 20b) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deut. v. 12.

## קבלת שבת

קול־יְיָ הַצֵּב לַהֲבוֹת אֵשׁ: קול יְיָ יַחִיל מִדְּבַר  
 יַחִיל יְיָ מִדְּבַר קֹדֶשׁ: קול יְיָ יַחִיל לֵל אֵילֹת וַיַּחֲשֵׁף  
 יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד: יְיָ לַמְּבוֹל יָשָׁב,  
 וַיֵּשֶׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ אֱבָרְךָ  
 אֶת־עַמּוֹ בְּשָׁלוֹם:

לְכָה רוּרֵי לְקַרְאֵת פְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה: לכה  
 שְׁמֹר וְזָכוֹר בְּדְבוֹר אֶחָד. הַשְּׁמִיעֵנוּ אֵל הַמְּיָחֵד. יְיָ  
 אֶחָד וַשְּׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֳרָתוֹ וּלְתַהֲלָה: לכה  
 לְקַרְאֵת שַׁבַּת לְכוּ וְנִלְכָה. כִּי הוּא מְקוֹר הַבְּרָכָה.  
 מֵרֵאשׁ מִקְּדָם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַהֲשָׁבָה  
 תַּחֲלָה: לכה

מִקְדֵּשׁ מִלֶּךְ עִיר מְלוּכָה. קוּמֵי צְאֵי מִתּוֹךְ  
 הַהַפְּכָה. רַב לָךְ שָׁבַת בְּעַמְּק הַבְּכָא. וְהוּא  
 יַחֲמוּל עָלֶיךָ הַמְּלָה: לכה

הַתְּנַעֲרֵי מֵעַפָּר קוּמֵי. לְבָשֵׁי בְּגָדֵי תַפְאֳרָתֶיךָ  
 עַמִּי. עַל־יַד בְּנֵי־יִשְׂרָאֵל הַלְחָמֵי. קְרָבָה אֶל־  
 נַפְשֵׁי נְאֻלָּה: לכה

הַתְּעוֹבְרֵי הַתְּעוֹבְרֵי. כִּי בָּא אֲוֶרְךָ קוּמֵי אֲוֶרִי.  
 עוֹרֵי עוֹרֵי שִׁיר דְּבַרֵי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה: לכה

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

Psalm xcii.

A Psalm, A Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for,

## קבלת שבת

לא תבשי ולא תקלמי. מה תשתוּחחי ומה תהמי.  
 בך יחסי עניי עמי. ונבנתה עיר על-תלה: לכה  
 והיו למשסה שאסוף ורחקו כל-מבלעיך. ישיש  
 עליך אלהיך. כמשוש חתן על-כלה: לכה  
 ימין ושמאל תפרוּצי. ואת-י תעריצי. על-יד-  
 איש בן פרצי. ונשמחה ונגילה: לכה  
 בואי בשלום עמרת בעלה. גם בשמחה ובצהלה.  
 תוך אמוני עם סגלה. בואי כלה. בואי כלה:  
 לכה דודי לקראת כלה. פני שבת נמכלה:

תהלים צ"ב

מזמור שיר ליום השבת: טוב להדות ליהוה  
 ולומר לשמך, עליזון: להגיד בבקר חסדך  
 וּאֲמוֹנֶתְךָ, בלילות: עלי-עשור ועלי-נבל  
 עלי הגיזון בכנור: כי שמחתני יהוה בפעולך  
 במעשי ידך ארגון: מה-נדלו מעשיו יהוה מאד  
 עמקו מחשבתך: איש בער לא ידע וכסיל  
 לא-יבין את-זאת: בפרח רשעים כמו-עשב  
 ויצצו כל-פעלי און להשמדם עדי-עד: ואתה  
 מרום לעלם יהוה: כי הגה איבך, יהוה פי-

lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.



הִנֵּה אֵיכָיֶךָ יֹאבְדוּ, יִתְפָּרְדוּ כָּל־פְּעָלֵי אֲוֹן:  
 וְתָרַם כְּרֹאם קַרְנֵי, בִּלְתֵּי כְּשֶׁמֶן רֵעֵנָן: וְתַבְט  
 עֵינֵי כְּשׁוּרֵי, בְּקָמִים עָלַי מְרַעִים, תִּשְׁמַעֲנָה  
 אָזְנִי: צַדִּיק כִּתְמָר יִפְרָח, כְּפֶאֱרוֹ בִּלְכָנוֹן יִשְׁגָּה:  
 שְׁתוּלִים בְּבֵית יְהוָה, כְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
 עוֹד יְנוּבוֹן כְּשִׁיבָה, דְּשָׁנִים וְרֵעֵנָנִים יִהְיוּ: לְהַגִּיד  
 כִּי־יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא־עוֹלָתָה, בּוֹ:

תהלים צ"ג

יְהוָה מִלֶּךְ, נְאוֹת לֶבֶשׁ, לֶבֶשׁ יְהוָה, עוֹ  
 הַתְּאֵזֶר, אֶחָ־תְבוֹן תִּבְל, בַּל־תִּמוּט: נָכוֹן כֶּסֶף־אֶרֶץ  
 מֵאֵז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת, יְהוָה, נָשְׂאוּ  
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָנָם: מִקְלוֹת מַיִם  
 רַבִּים, אֲדִירִים מִשְׁבְּרֵי־יָם, אֲדִיר בְּמָרוֹם יְהוָה:  
 עֲדַתְיָךְ נִאֲמְנוּ מְאֹד לְבֵיתְךָ נִאֲוָה־קִדְשׁ יְהוָה  
 לְאֶרֶץ יָמִים:

*Mourner.* יתגביל ויתקבש שמה רבא, בעלמא די-ברא

ברעותה. ונמליך מלכותה, בשׁיכון וביומיכון, ובסׁי די-  
 כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

*When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with "A Psalm, a Song, etc.," p. 156.*

---

## קברת שבת

*Cong. and Mourner.* יהא שְׁמֵהּ רַבָּא, מְבַרְךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמַיָּא.

*Mourner.* יתְבַרְךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא  
וַיִּתְהַדְבֵּר, וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי-קְדִישָׁא בְּרִיךְ הוּא.  
לְעָלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-  
אַמִּירֵן בְּעָלְמָא. וְאָמְרוּ אַמֵּן:

*Cong.* יהי שֵׁם יְיָ מְבַרְךְ מֵעַתָּה וְעַד עוֹלָם:

*Mourner.* יהא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְסַיִים, עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

*Cong.* עֲזְרֵי מַעַם יְיָ עֲשֵׂה שְׂמִימִים וְאַרְבֵּץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

*When a Festival or one of the Intermediate Days of a Festival  
falls on Sabbath, the Inauguration Service commences with  
שיר* *p. 156.*

# EVENING SERVICE FOR SABBATHS AND FESTIVALS

*Reader.*— Bless ye the Lord who is to be blessed.

*Congregation and Reader.*— Blessed is the Lord who is to be blessed for ever and ever.

*Congregation in an undertone:*  
Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore. O Lord

# ערבית לשבת ויום טוב

*Congregation in an undertone.*

*Reader.*

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר  
וַיִּתְרוֹמַם, וַיִּתְנַשֵּׂא, שְׁמוֹ שָׁלֹ-  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ  
בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא  
אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים.  
סֵדוֹ לְרַכֵּב בְּעַרְבוֹת, בְּיַד שְׁמוֹ  
וְעָלוֹ לְפָנָיו. וּשְׁמוֹ מְרוֹמָם  
עַל-כֵּן בְּרַכָּה וּתְהַלָּה:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ  
מְבָרַךְ, מִעַתָּה וְעַד עוֹלָם:

וּמִסֵּדֵר אֶת-הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ  
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלָל אוֹר מִפְּנֵי-  
הַשֶּׁשׁ וְהַשָּׁד מִפְּנֵי-אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא  
לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת  
שְׁמוֹ: אֵל חַי וְקַיָּם תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם  
וָעֶד. בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עַרְבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת. תּוֹרָה  
וּמִצְוֹת הַקָּיָם וּמִשְׁפָּטִים אוֹתָנוּ לְמִדְתָּךְ. עַל כֵּן יְיָ

בְּרַכּוּ אֶת-יְיָ הַמְבָרָךְ:

*Cong. and Reader.*

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם  
וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בְּדַבְּרוֹ מַעֲרִיב עַרְבִים  
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים  
וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים  
וּמַחֲלִיף אֶת-הַזְּמַנִּים.

our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

*When Prayers are not said with the Congregation, add:—*  
God, faithful King!

Deut. vi. 4—9.

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

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shalt be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

אֱלֹהֵינוּ בְּשִׁבְבוֹנוֹ וּבְקוֹמָנוּ נְשִׁיחַ בְּהַקְדָּה : וְנִשְׁמַח  
 בְּדַבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם  
 חַיֵּינוּ וְאַרְךְ יָמֵינוּ . וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה .  
 וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים . כָּרוּךְ אַתָּה  
 יְיָ אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל :

*When prayers are not said with the Congregation add:—*

אל מִלֶּךָ נִאֶמֶן :

דברים ו' ד' ט'

שִׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

כָּרוּךְ , שֵׁם כְּבוֹד מַלְכוּתוֹ , לְעוֹלָם וָעֶד :

וְאַהֲבַתְךָ אֵת יְהוָה אֱלֹהֶיךָ , כָּכֹל לְבָבְךָ

וּבְכָל-נַפְשְׁךָ , וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים

הָאֵלֶּה , אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם עַל-

לְבָבְךָ : וְשִׁנְנֶתָם לְבָנֶיךָ וּדְבַרְתָּ בָּם ,

בְּשִׁבְתְּךָ בְּבֵיתְךָ , וּבְלִכְתּוֹתְךָ בַּהֲרָךְ ,

וּבְשִׁבְבְּךָ וּבְקוּמְךָ : וְקִשְׁרָתָם לְאוֹת עַל-

יָדְךָ , וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ : וּכְתַבְתָּם

עַל-מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your



דברים י"א י"גכ"א

וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי,  
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה  
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, כְּכֹל-  
לְבַבְכֶם וּכְכֹל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-  
אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסַּפְתִּי  
דַּגְּיָהּ, וְתִרְשָׁהּ וַיִּצְהָרָהּ: וְנָתַתִּי עֵשֶׂב  
בְּשִׂדְךָ לְבְהִמְתָּךְ, וְאֶכְלָתְּ וּשְׂבַעְתָּ:  
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם,  
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְתָרַח אֶרְ-יְהוָה בְּכֶם, וְעָצַר אֶת-  
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהִיאָדָמָה לֹא  
תִתֵּן אֶת-יְבוּלָהּ, וְאֶבְרַתֶם מִהָרָה, מֵעַל  
הָאָרֶץ הַטְּבָחָה, אֲשֶׁר יִהְיֶה נָתַן לָכֶם:  
וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-  
נַפְשְׁכֶם, וּבְקִשְׁרֹתֶם אַתֶּם לְאוֹת עַל-יְדְּכֶם,

hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do

וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלַמִּדָּתָם אֲתֶם  
 אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלִבְתְּךָ בַּהֲרֹךְ וּבְשִׂבְבָךָ וּבְקוֹמָךָ:  
 וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:  
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל  
 הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם,  
 לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
 צִיצִית, עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
 עַל-צִיצִית הַכֹּפֶר, פְּתִיל תְּכֵלֶת: וְהָיָה  
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-  
 כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,  
 אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

all my commandments, and be holy unto 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, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who heldeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
 לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר  
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהֵיוֹת  
 לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אֲמַת וְאַמוֹנָה כָּל-זֹאת וְקַיָּם עָלֵינוּ, כִּי  
 הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל  
 עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּבָנֵנוּ הַגּוֹאֲלֵנוּ  
 מִבַּר כָּל-הָעֲרִיצִים. הָאֵל הַנּוֹבְרֵעַ לָנוּ  
 מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.  
 הַעֲשֵׂה גְדֻלוֹת עַד-אֵין חֶקֶר, וְנִבְלָאוֹת עַד-  
 אֵין מִסְפָּר. הַשָּׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא-נָתַן  
 לְמוֹט רַגְלֵנוּ. הַמְדַרְיֵבֵנוּ עַל-כְּמוֹת אוֹיְבֵינוּ,  
 נִיָּרָם קָרְנֵנוּ עַל-כָּל-שִׁנְאֵינוּ. הַעֲשֵׂה-לָנוּ  
 נִסִּים וּנְקָמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים  
 בְּאֶדְמַת בְּנֵי-חָם. הַמְכֵּה בְּעִבְרָתוֹ כָּל-  
 בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל

people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said,

The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sor-

מֵהַתּוֹכֶם לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין  
 גְּזֵרֵי יַם־סוּף, אֶת־רוּדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם  
 בְּתַהֲמוֹת טַבַּע. וְרָאוּ בְנֵיו גְּבוּרָתוֹ, שִׁבְחוּ  
 וְהוֹדוּ לְשִׁמּוֹ, וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.  
 מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה, בְּשִׂמְחָה  
 רַבָּה. וְאָמְרוּ כֻלָּם.

מִי בָמִכָּה בָּאֵלִים יְהוָה. מִי בָמִכָּה נֶאֱדָר  
 בְּקִדְשׁ, נוֹרָא תְהִלּוֹת, עֲשֵׂה פִלָּא:  
 מִלְכוּתְךָ רָאוּ בְנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה. וְהָ  
 אֵלֵי עָנוּ. וְאָמְרוּ.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:  
 וּנְאָמַר, כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֹזֶק  
 מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ. גֹּאֵל יִשְׂרָאֵל:  
 הַשְׁפִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּבָנוּ  
 לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֲצָה  
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ. וְהִגֵּן בְּעַדֵּנוּ.  
 וְהִסֵּר מֵעַלְיָנוּ אוֹיֵב, הַבֵּר, וְהַרְבֵּב, וְרָעַב, וַיִּגְוֹן, וְהִסֵּר

row; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

*On Sabbaths:—*

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

*On Passover, Pentecost and Tabernacles, say:—*

And Moses declared the set feasts of the Lord unto the children of Israel.

*On New Year:—*

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

*On the Day of Atonement:—*

For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord



שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפוֹךְ תִּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן  
 וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאתָנוּ וּבֹאֲנוּ, לְחַיִּים  
 וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִפְת  
 שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ. הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְעַל-יְרוּשָׁלָּיִם:

*On Sabbaths:—*

שְׁמוֹת ל'א ט'וֹיִן

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-  
 הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
 אֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-  
 הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ:

*On Passover, Pentecost and Tabernacles, say:—*

וַיְדַבֵּר מֹשֶׁה אֶת-מִעַדֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל:

*On New Year:—*

תִּקְעוּ בַהַקֹּדֶשׁ שׁוֹפָר, בַּבֶּקֶסֶה לְיוֹם תְּהַנְּנוּ: כִּי חַק  
 לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

*On the Day of Atonement:—*

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם מִכָּל  
 חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה תִּטְהָרוּ:

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*On Festivals say the appropriate Amidoth.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*On the Sabbath of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

## ערבית לשבת ויום טוב

*Reader.* יתגבַל וַיִּתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֵלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ, בְּמַיְיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבַרְךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמַיָּא.

*Reader.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדַּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דִּי-קִדְשָׁא בְּרִיךְ הוּא,  
לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-  
אִמִּירָן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

*On Festivals say the appropriate Amidoth.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.

גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר

חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*On the Sabbath of Penitence say:—*

זְכַרְנוּ לַחַיִּים מְלַךְ חַפְזָן בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

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

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*On the Sabbath of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

מִלְךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.  
מִגֵּן אֲבֹרָתָם:

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly  
until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי  
בְּמִוְךָ, בָּעַל גְּבוּרוֹת וּמִי הַוָּמָה לָךְ. מִלְךָ  
מְמִית וּמְחַיֶּה, וּמְצַמֵּחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי בְּמִוְךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.  
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה  
יְיָ. מְחַיֶּה הַמֵּתִים:

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:--*  
the holy King.

Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it because he rested thereon from all his work which God had created and made.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law;

אֶתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל-יּוֹם יְהַלְלוּךָ סְלָה. בָּרוּךְ אַתָּה יי.  
הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמְלִיךָ הַקָּדוֹשׁ:

אַתָּה קִדְשָׁת אֶת-יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ.  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ  
מִכָּל-הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל-הַיָּמִים. וְכֵן  
בְּתוֹב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם; וַיְכַל  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֵאכְתּוֹ אֲשֶׁר  
עָשָׂה; וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל-מְלֵאכְתּוֹ  
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמַנוּחָתְנוּ  
קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.

satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i> say— the New Moon.		<i>On Passover—</i> the Feast of Un- leavened Bread.		<i>On Tabernacles</i> the Feast of Tabernacles.
---	--	--	--	---

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing,



שִׁבְעֵנוּ מִטּוֹבָה, וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְמָהֲרָ  
 לָבֵנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ  
 בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קַדְשֶׁךָ, וַיְנַוְחוּ בָהּ  
 יִשְׂרָאֵל מִקַּדְשֵׁי שְׁמֶךָ, בְּרוּךְ אַתָּה יְיָ,  
 מִקַּדְשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעֶמְדָה יִשְׂרָאֵל וּבִתְפִלָּתָם,  
 וְהָשִׁיב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי  
 יִשְׂרָאֵל, וְתִפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and  
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,  
 וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיַזְכֵּר, וְזַכְּרָנוּ וּפְקֹדָנוּ, וְזַכְּרוֹן  
 אֲבוֹתֵינוּ, וְזַכְּרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ, וְזַכְּרוֹן יְרוּשָׁלָּיִם  
 עִיר קַדְשֶׁךָ, וְזַכְּרוֹן כָּל עִמָּדָה בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה  
 וּלְטוֹבָה, וְלַחַן וְלַחֲסֵד וּלְרַחֲמִים, וְלַחַיִּים וְלְשָׁלוֹם, בְּיוֹם

*On Tabernacles—*

חַג הַסֻּכּוֹת

*On Passover—*

חַג הַמַּצּוֹת

*On New Moon say—*

רֹאשׁ הַחֹדֶשׁ

הַזֶּה, וְזַכְּרָנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֹדָנוּ בּוֹ לְבִרְכָתְךָ

and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee

*On Chanukah say:—*

We thank thee, etc., *p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever

והושיענו בו לחיים. וכדבר ישועה ורחמים, חוס ותננו,  
 ורחם עלינו והושיענו. כי אלקי עינינו. כי אל מלך מנון  
 ורחום אלה:

ותחזינה עינינו בשוכה לציון ברחמים.  
 ברוך אתה יי. המחזיר שכנתו לציון:  
 מודים אנחנו לך, שאתה הוא יי אלהינו,  
 ואלהי אבותינו, לעולם ועד. צור חיינו,  
 מגן ישענו, אתה הוא לדור ודור. נוֹדָה  
 לך ונספר תהלתך, על חיינו המסורים  
 ביהך, ועל נשמותינו הפקודות לך, ועל  
 נפיק שִׁבְכָל־יוֹם עִמָּנוּ, ועל נבלאותיך  
 ומובותיך שִׁבְכָל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.  
 הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי  
 לֹא־תָמוּ חַסְדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

*On Chanukah say על הנסים, p. 63.*

ועל-כִּפְּם יתברך ויתרומם שמך מלכנו  
 תמיד לעולם ועד:

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all the people of the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law,

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלְהָה. וַיְהִלְלוּ אֶת-שִׁמְךָ  
בְּאֱמֶת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֶלְהָה. בָּרוּךְ  
אַתָּה יי. הַטּוֹב שִׁמְךָ וְלִךָ נָאֶה לְהוֹדוֹת:  
שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תַּשִּׁים  
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ  
יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

*On the Sabbath of Penitence say:—*

בְּסֶפֶר חַיִּים. בְּרַכָּה וְשָׁלוֹם. וּפְרִנְסָה טוֹבָה. נִזְכָּר  
וְנִבְהַב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים  
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יי. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר  
מְרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, כְּעַפְרָה  
לְכָל תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ

and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

*The Reader and Congregation repeat from "And the heaven"  
to "and made."*

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

תִּרְדוּךָ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הַכֵּר עַצְתָּם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
שְׁמוֹךְ. עֲשֵׂה לְמַעַן יִמְיִנְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי: יְהוֹי לְרָצוֹן אִמְרֵי-פִי  
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה  
בית המקדש במהרה בימינו, ותן חלקנו בתורתך, ושם  
נעבדך ביראה, בימי עולם ובשנים קדמוניות; וערכה  
לפי מנחת יהודה נירושלם, בימי עולם, ובשנים קדמוניות:

*The Reader and Congregation repeat* וַיִּכְלוּ.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיִּכְלֵ אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם  
הַשְּׁבִיעִי מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים  
אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבֹת מִכָּל-  
מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*The following to "the Sabbath," is omitted when Prayers are not said with the Congregation:—*

*Reader.*—Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most high God, Possessor of heaven and earth.

*Reader and Cong.*—He with his word was a shield to our forefathers, and by his bidding will quicken the dead; the holy God (*on the Sabbath of Penitence say, "holy King"*), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of Blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

*Reader.*—Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.



*From בְּרוּךְ to מְקַדֵּשׁ הַשַּׁבָּת, is omitted when Prayers are not said with the Congregation:—*

*Reader.* בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהֶם. אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וְאָרֶץ:

*Reader and Congregation.* מִגֵּן אֲבוֹת בְּדָבָרוֹ, מִחַיִּיה

*(On the Sabbath of Penitence read הָאֵל*

*for הַמְלִאָה) הַקָּדוֹשׁ שְׂאִין כְּמַהוֹ, הַמְנִיחַ לְעַמּוֹ*

*בְּיוֹם שַׁבָּת קָדְשׁוֹ. כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.*

*לְפָנָיו נִעְבֹּד בִּירְאָה וּפְחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל־*

*יּוֹם תָּמִיד מֵעַיִן הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן*

*הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרֵךְ שְׂבִיעֵי. וּמְנִיחַ*

*בְּקֹדֶשׁה לְעַם מִדְּשָׁנֵי עֲנָנֵי. וְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:*

*Reader:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קֹדֶשׁ שְׁנֵי

בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֵנוּ מִטּוֹבֶךָ

וּשְׂמַחְנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.

וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קֹדֶשֶׁךָ.

וַיְנוּחֵנוּ בְּהַ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה

יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

*The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—*

Mishnah, Treatise Sabbath, ch. ii.

I. With what materials may the Sabbath lamp be lighted, and with what may it not be lighted? It may not be lighted with cedar-bast, nor with uncombed flax, nor with floss-silk, nor with willow-fibre, nor with nettle fibre, nor with water-

*Reader.* יתגבדל ויתקדש שמה רבא, בעלמא די-ברא  
 ברעותה. ויגליף מלכותה, גמניכון וכיומיכון, וכחיי די-  
 כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:  
*Cong. and Reader.* יהא שמה רבא, מבדך לעלם ולעלמי  
 עלמיא.

*Reader.* יתברך וישתבח, ויתפאר ויתרם, ויתנשא  
 ויתעבר, ויתעלה ויתהלל שמה די-קדשא בריף הוא.  
 לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-  
 אמירן בעלמא. ואמרו אמן:  
*Cong.* קבל ברחמים ובדצון את תפלתנו:

*Reader.* תתקבל צלותהון ובעותהון די-כל-ישראל קדם  
 אבוהון די בשמיא. ואמרו אמן:  
*Cong.* יהי שם יי מבדך מעתה ועד עולם:  
*Reader.* יהא שלמא רבא מן-שמיא, וחסים עלינו  
 ועל-כל ישראל. ואמרו אמן:

*Cong.* עזרי מעם יי, עשה שמים וארץ:  
*Reader.* עשה שלום במרומו, הוא ועשה שלום, עלינו  
 ועל-כל-ישראל. ואמרו אמן:

*The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—*

משנה שבת פ"ב

(א) במה מדליקין ובמה אין מדליקין. אין מדליקין לא  
 בלכש ולא בקחמן ולא בכלה. ולא בפתילת האידן ולא

weeds (all these forming imperfect wicks). It may also not be lighted with pitch, nor with liquid wax, nor with oil made from the seeds of the cotton plant, nor with oil which, having been set apart as a heave-offering and having become defiled, is condemned to be destroyed by burning, nor with the fat from the tails of sheep, nor with tallow. Nahum the Mede says one may use tallow when it has been boiled, but the other sages say, that whether so prepared or not, it may not be used. 2. On a festival one may not use such consecrated oil as has been condemned, after defilement, to be burnt. R. Ishmael says, one may not, from respect to the Sabbath, use tar. The sages permit the use of all kinds of oil; the oil of sesamum, of nuts, of radish seeds, of fish, of colocynth seeds, as well as tar and naphtha. R. Tarphon says, one may use no other than olive oil for lighting the Sabbath lamp. 3. No part of a tree may be used as a wick for lighting, with the exception of flax (spoken of in Joshua ii. 6 as "the flax of a tree"); nor is any part of a tree, if used in the construction of a tent, capable of acquiring pollution according to the law concerning the pollution of tents, except flax. If a slip of cloth has been folded but not singed, R. Eliezer says it may become unclean, and may not be used as a wick for lighting; R. Akiba says it remains clean, and may be used. 4. One may not perforate an egg-shell, fill it with oil, and place it above the opening of the lamp, so that drops of oil may fall therein; he may not even employ an earthenware vessel in this manner; but R. Jehudah permits it. If, however, the potter had originally joined the two parts, then it is allowed, because it is actually only one vessel. A person may not fill a bowl with oil, place it by the side of the lamp, and put the end of the wick into it, so that it may draw the oil to the flame; but R. Jehudah permits it. 5. He who extinguishes the light, because he is in fear of heathens, or robbers, or of an evil spirit. or to enable a sick person to sleep, is absolved;

## ערבית לשבת

בַּפְּתִילַת הַמְדָּבָר. וְלֹא בִירוּקָה שְׁעַל פְּנֵי הַמָּיִם. וְלֹא בְנוֹפֶת  
וְלֹא בְשִׁעוֹת. וְלֹא בְשָׂמֵן קִיָּק וְלֹא בְשָׂמֵן שְׂרָפָה. וְלֹא  
בְאַלְיָה וְלֹא בְחֶלֶב. נְחוּם הַמְדָּרֵי אֹמֵר מִדְּלִיקוֹן בְּחֶלֶב  
מְבֻשָּׁל. וְנַחֲכָמִים אֹמְרִים אֶחָד מְבֻשָּׁל וְאֶחָד שְׂאִינוּ מְבֻשָּׁל  
אִין מִדְּלִיקוֹן בּוֹ: (ב) אִין מִדְּלִיקוֹן בְּשָׂמֵן שְׂרָפָה בְּיוֹם  
טוֹב. רַבִּי יִשְׁמַעֵאל אֹמֵר אִין מִדְּלִיקוֹן בְּעֶטְרָן מִפְּנֵי כְבוֹד  
הַשַּׁבָּת. וְנַחֲכָמִים מַתִּירִין בְּכָל הַשְּׂמָנִים בְּשָׂמֵן שְׂמֻשָּׁמִין  
בְּשָׂמֵן אֲגוּזִים בְּשָׂמֵן אֲנִינּוֹת בְּשָׂמֵן דְּרֵיגִים בְּשָׂמֵן פְּקָעוֹת  
בְּעֶטְרָן וּבְגַנְפָּט. רַבִּי טַרְפוֹן אֹמֵר אִין מִדְּלִיקוֹן אֶלֶּא בְּשָׂמֵן  
וַיֵּית בְּלָבָד: (ג) כָּל הַיּוֹצֵא מִן הָעֵץ אִין מִדְּלִיקוֹן בּוֹ אֶלֶּא  
בְּשִׂתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אִינוּ מִמַּמָּא טְמֵאָת אֱהֵלִים  
אֶלֶּא בְּשִׂתָּן. פְּתִילַת הַבְּגָד שֶׁקִּפְּלָה וְלֹא הִבְהֵבָה. רַבִּי  
אֱלִיעֶזֶר אֹמֵר טְמֵאָה הִיא וְאִין מִדְּלִיקוֹן בָּהּ. רַבִּי עֲקִיבָא  
אֹמֵר טְהוֹרָה הִיא וּמִדְּלִיקוֹן בָּהּ: (ד) לֹא יִקוּב אָדָם  
שֶׁבִפְרֶת שָׁל בִּיצָה וַיִּמְלְאָנָה שָׂמֵן וַיִּתְנַנֶּה עַל פִּי הַיָּם  
בְּשִׁבִיל שְׂתֵּהָא מְנַטְמָת וְאֶפִּילוּ הִיא שָׁל חֶרֶם. וְרַבִּי יְהוּדָה  
מַתִּיר. אֲבָל אִם חִבְרָה הַיּוֹצֵר מִתְחַלָּה מִתָּר מִפְּנֵי שֶׁהוּא  
כְּלִי אֶחָד. לֹא יִמְלֵא אָדָם קַעֲרָה שָׂמֵן וַיִּתְנַנֶּה בְּצַד הַיָּם  
וַיִּתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בְּשִׁבִיל שְׂתֵּהָא שׁוֹאֲבָת. וְרַבִּי  
יְהוּדָה מַתִּיר: (ה) הַמְּכַבֵּה אֶת הַיָּם מִפְּנֵי שֶׁהוּא מַתְיָרָא  
מִפְּנֵי גוּיִם מִפְּנֵי לְסֻטִּים מִפְּנֵי רוּחַ רָעָה אוֹ בְּשִׁבִיל הַחֹלָה

if his object is to save the lamp, the oil, or the wick, he is guilty of a breach of the Sabbath law. R. Jose absolves from such guilt in every case except in that of the one whose object is to save the wick, because by thus extinguishing it, he converts it into a coal. 6. For three transgressions women die in childbirth: because they have been negligent in regard to their periods of separation, in respect to the consecration of the first cake of the dough, and in the lighting of the Sabbath lamp. 7. Three things a man must say to his household on Sabbath eve towards dusk: Have ye separated the tithe? Have ye made the Erub? Kindle the Sabbath lamp. If it be doubtful whether it is dark, that which is certainly untithed must not then be tithed, vessels must not be immersed to purify them from their defilement, nor must the Sabbath lamps be lighted; but that which is doubtfully untithed may be tithed, the Erub may be made, and hot victuals may be covered to retain their heat.

Talmud Babli. End of Treatise Berachoth.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. (Read not here *banayich*, hy children, but *bonayich*, thy builders.)—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

*Kiddush is said by the Reader, p. 181.*

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

שְׂיִישָׁן פְּטוּר. כָּחֶם עַל הַגֵּר כָּחֶם עַל הַשְּׂמֹן כָּחֶם עַל  
הַפְּתִילָה חָנֵב. רַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה  
מִפְּנֵי שֶׁהוּא עוֹשֶׂה פָּחֶם: (ו) עַל שֶׁלֹּשׁ עֲבֵרוֹת נָשִׂים  
מֵתוֹת בְּשַׁעַת לְדַתָּן: עַל שֶׁאֵינָן זְהִירוֹת בְּנִבְיָה בְּחֻלָּה  
וּבְהַדְלָקַת הַגֵּר: (ז) שֶׁלֹּשָׁה דְבָרִים צָרִיךְ אָדָם לֹאמַר בְּתוֹךְ  
בֵּיתוֹ עֶרֶב שַׁבַּת עִם חֲשִׁכָה. עֲשֵׂרְתָם עֲרַבְתָּם הַדְּלִיקוּ  
אֶת הַגֵּר. סַפֵּק חֲשִׁכָה סַפֵּק אֵינָה חֲשִׁכָה אֵין מְעַשְׂרִין  
אֶת הַגֵּרִי וְאֵין מְטַבִּילִין אֶת הַבָּלִים וְאֵין מְדֹלִיקִין אֶת  
הַגֵּרוֹת. אֲבָל מְעַשְׂרִין אֶת הַדָּמִי וּמְעַרְבִין וְטוֹמְנִין אֶת  
הַחֲמִין:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינְא. תְּלִמִידֵי חֲכָמִים  
מְרַבִּים שָׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ וְרַב  
שָׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֵלָּא בּוֹנֵיךְ: — שָׁלוֹם רַב  
לְאֹהֲבֵי תוֹרָתְךָ וְאֵין לָמוּז מְכֻשׁוֹל: יְהִי־שָׁלוֹם בְּחִילְךָ  
שְׁלוֹהַ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲבָדְבְּרֵה־נָא שָׁלוֹם  
בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ  
יִתֵּן יְיָ וַיְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

*Kiddush is said by the Reader, p. 181.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law,



בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם הִלְקֵנוּ בָּהֶם,  
 וְגַרְלָנוּ בְּכָל־הַמוֹנָם. וְאִנְהֵנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
 וּמוֹדִים לְפָנָיו מִלֵּךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ  
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ  
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים;  
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמֵת מְלִכְנוּ. אָפֶס זִוְלָתוֹ.  
 פְּתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָּ הַיּוֹם וַהֲשִׁבְתָּ אֶל־לִבְךָ,  
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ  
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה  
 בְּתַפְאֲרַת עֲזֻךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ  
 וְהַאֲלִילִים פְּרוֹת וּפְרִתוֹן. לְתַגְּן עוֹלָם בְּמַלְכוּת  
 שְׁדֵי, וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בַּשָּׁמַיִם. לְהַפְנוֹת אֶלְיֶךָ  
 כָּל־רְשָׁעֵי אֶרֶץ: יִקְרוּ וַיִּדְעוּ כָּל־יְוֹשְׁבֵי תִבְלָה.  
 כִּי לָךְ תִּכְרַע כָּל־כְּהֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ  
 יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרַ וְיִתְנוּ  
 וַיִּקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם  
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא.  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: פְּתוּב בְּתוֹרָתֶךָ.

The Lord shall reign for ever and ever. And it is said,  
And the Lord shall be king over all the earth: in that  
lay shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִתְּנָה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

*Mourner.* יתגבדל ויתקבדש שמה רבא, בעלמא די-ברא  
 ברעותה, וימליך מלכותה, בתיכון וכיומיכון, ובתי די-  
 כל-בית ישראל, בעגלא ובזמן קריב, ואמרו אמן:

*Cong. and Mourner.* יהא שמה רבא, מכרד לעלם ולעלמי  
 עלמא.

*Mourner.* יתברך וישתבח, ויתפאר ויתרם, ויתנשא  
 ויתהדר, ויתעלה ויתהלל שמה די-קדשא בריך הוא,  
 קעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-  
 אמירן בעלמא. ואמרו אמן:

*Cong.* יהי שם יי מכרד מעפה ועד עולם:  
*Mourner.* יהא שלמא רבא מן-שמא, ותיים עלינו  
 ועל-כל ישראל. ואמרו אמן:

*Cong.* עזרי מעם יי, עשה שמם וארץ:  
*Mourner.* עשה שלום במרומו, הוא יעשה שלום, עלינו  
 ועל-כל-ישראל. ואמרו אמן:

יגדל אלהים חי וישתבח. נמצא ואין עת  
 אל-מציאותו: אחר ואין יחיד ביחודו. נעלם  
 וגם אין סוף לאחודותו: אין לו דמות הגוף

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

---

*On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—*

*To Sons say:—*

God make thee as Ephraim and Manasseh.

*To Daughters say:—*

God make thee as Sarah, Rebekah, Rachel and Leah.

*To Sons and Daughters:—*

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

וְאֵינוּ גּוֹף. לֹא נַעְרוֹךְ אֵלָיו קִדְשָׁתוֹ: קְדָמוֹן  
 לְכַל־דְּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן וְאֵין רֵאשִׁית  
 לְרֵאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם. לְכֹר־נוֹצֵר יוֹרָה  
 נִדְלָתוֹ וּמְלֻכוֹתוֹ: שִׁפְעַע נְבוֹאָתוֹ נִתְּנוּ אֶל־אֲנָשֵׁי  
 סִנְגָּלָתוֹ וְתַפְאֲרָתוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד  
 נָבִיא. וּמִבֵּיט אֶת־תְּמוּנָתוֹ: תּוֹרַת אֵימַת נִתֵּן לְעַמּוֹ  
 אֵל. עַל־יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ: לֹא יִהְיֶה הָאֵל וְלֹא  
 יָמִיר דָּתוֹ לְעוֹלָמִים לְזוֹלָתוֹ: צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ.  
 מִבֵּיט לְסוּף דְּדָבָר בְּקִדְמָתוֹ: גּוֹמֵל לְאִישׁ הַסֵּד  
 כְּמַפְעָלוֹ. נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ: יִשְׁלַח  
 לְקֶץ יָמָיו מִשִּׁיחָנוּ. לְפִדּוֹת מִחֲבִי קֶץ יִשׁוּעָתוֹ:  
 גִּמְתִּים יַחֲיֶה אֵל בְּרוּב חֲסֵדוֹ. בְּרוּךְ עַד־י עַד שֵׁם  
 תְּהִלָּתוֹ:

*On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—*

*To Sons say:—*

יְשִׁימָךְ אֱלֹהִים כְּאֲפָרַיִם וְכַמְנַשָּׁה:

*To Daughters say:—*

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רַבְקָה רָחֵל וְלֵאָה:

*To Sons and Daughters:—*

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחֲנֶנֶךָ: וְיִשָּׂא  
 יי פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שָׁלוֹם:

*The following is said in the Home by the Master of the House:—*

Proverbs xxxi. 10—31.

A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying, Many daughters have done worthily, but thou excellest them all. Favor is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

---

*The following is said in the Home by the Master of the House:—*

מיטלי ל'א וי-ל'א

אִשֶׁת הַיּוֹלָם מִי יִמְצָא וְרָחֵק מִפְּנִינִים מִכְּרָה: בְּמַח  
 בָּה לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחָסֵר: נִמְלַתְהוּ טוֹב וְלֹא-  
 רַע כְּלִימֵי חַיִּיהֶּ: הַדְרָשָׁה צָמֵר וּפְשָׁתֵי סוּפָעַשׁ בְּהַפֵּץ  
 בְּפִיָּה: הַיְתָה בְּאֲנִיּוֹת סוּחֵר מִמְרָחֵק תָּבִיא לְחֻמָּה:  
 וּתְקַם בְּעוֹד לִילָהּ וְתִתֵּן מִשְׁרָף לְבֵיתָהּ וְחֵק לְנַעֲרַתֶּיהָ:  
 וּמִמָּה שֶׁדָּהּ וְתִקְחָהּ מִפְּרִי בְּפִיָּה נִמְטָעָה פְּרִים: הַגְּרָה  
 בְּעוֹז מִתְנִיָּהּ וְתִאֲמַץ זְרוּעֶיהָ: טַעַמָּה כִּי טוֹב סְהָרָה  
 לֹא יִכְבֶּה בְּלִילָהּ גְּרָה: יְדִיָּהּ שְׁלָחָה בְּפִי שׁוֹר וְכִפְיָהּ  
 תִּמְכּוּ פְּלִד: כִּפְיָהּ פָּרָשָׁה לְעֵנִי וְיְדִיָּהּ שְׁלָחָה לְאֲבִיוֹ:  
 לֹא תִירָא לְבֵיתָהּ מִשְׁלָג כִּי כָל-בֵּיתָהּ לְקֶבֶשׁ שָׁנִים:  
 מִרְבֵּידִים עֲשֵׂתָהּ-לָהּ יֵשׁ וְאַרְנָמָן לְבוֹשָׁה: נוֹדַע  
 בְּשַׁעֲרִים בַּעֲלָהּ בְּשַׁבְּתוֹ עִם זִקְנֵי-אַרְץ: סָדִין  
 עֲשֵׂתָהּ וְתִמְכּוּר וְחֵגוֹר נִתְנָה לְפָנַי: עוֹ וְהַדָּר  
 לְבוֹשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן: פִּיָּה פִּתְחָה בְּחֻכְמָה  
 וְתוֹרַת-חֵסֶד עַל-לְשׁוֹנָה: צוּפָה הַלִּיכּוֹת בֵּיתָהּ  
 וְלָחֵם עֲצָלוֹת לֹא תֵאָבֵל: קָמוּ בְּנוֹתַי אֲשֶׁר הֵן בַּעֲלָהּ  
 וַיְהִי לָהּ: רַבּוֹת בְּנוֹת עֲשׂוּ חֵיל וְאַתְּ עֲלִית עַל-כַּלְנֵה:  
 שְׁקֵר חֲחֹן וְהַבֵּל הַיְפִי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלֵּל:  
 תְּנוּ-לָהּ מִפְּרִי יְדִיָּהּ וַיְהִי לָהּ בְּשַׁעֲרִים מַעֲשִׂיהָ:

## KIDDUSH FOR SABBATH EVENING.

*The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—*

And it was evening and it was morning—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

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

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

*For Kiddush on Festivals and New Year, see pp. 333 and 357.*



# סדר קדוש לליל שבת:

*The following is said in the Home by the Master of the House,  
previous to partaking of the Sabbath Meal:—*

וַיְהִי-עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשַׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת  
בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְבַקֵּשׂ אֹתוֹ. כִּי בּו שַׁבַּת  
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַנֶּפֶן:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְהִצִּיאָנוּ מֵאֶרֶץ מִצְרַיִם וְשַׁבַּת קִדְּשָׁנוּ  
הַנְּחִילָנוּ וּפְרוּן לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם  
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ וְגַר לִיצִיאַת מִצְרָיִם. כִּי  
בָּנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים וְשַׁבַּת  
קִדְּשָׁתָּ בְּאֶהְבָּה וּבְרַצוֹן הִנַּח לְתַנּוּ. בָּרוּךְ אַתָּה יְיָ.  
מִקְדַּשׁ הַשַּׁבָּת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצֵיא לָחֶם  
מִן הָאָרֶץ:

*For Kiddush on Festivals and New Year, see p. 333 and p. 357.*

## MORNING SERVICE FOR SABBATHS AND FESTIVALS.

*Begin page 2 to "the Lord is One," p. 43. Then continue as follows:—*

The breath of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.

He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth; he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, loseth the bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth

# תפלת שחרית לשבת ויום טוב :

Page 2, to אחר, p. 43. Then continue as follows:—

נשמת כל־חי תִּבְרַךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ  
כָּל־בָּשָׂר תִּפְאַר וּתְרוּמָם זְכָרְךָ מִלְּבָנוּ תָּמִיד.  
מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבְּלִעְיָי אֵין  
לָנוּ מִלְּךָ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיחַ  
וּמַרְחֵם בְּכָל־עַת צָרָה וְצוּקָה. אֵין לָנוּ מִלְּךָ אֱלֹה  
אַתָּה: אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־  
בְּרִיּוֹת אָדוֹן כָּל־הַתּוֹלְדוֹת הַמְהַלְּל בְּרַב הַתְּשׁוּבָה  
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיֵּי לֹא־  
יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים.  
וְהַמְּשִׁיחַ אֱלָמִים. וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים  
וְהַזּוֹקֵף בְּפוֹפִים: לָךְ לְבָדְךָ אֲנַחְנוּ מוֹדִים: אֱלֹהֵינוּ  
מְלֵא שִׁירָה בָּיָם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גִּלְיוֹ.  
וּשְׂפַתוֹתֵינוּ שֹׁבַח כְּמִרְחַבֵי רְקִיעַ. וְעֵינֵינוּ מְאִירוֹת  
כְּשֶׁמֶשׁ וּכְיָרֵחַ. וַיְהִינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם.  
וּבְגָלְנוּ קָלוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ מִסְּפִיקִים  
לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרְךָ  
אֶת־שִׁמְךָ. עַל־אַחַת מֵאַלְהֵי אֱלֹהֵי אֲלֹפִי אֲלֹפִים וְרַבֵי

part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise,

רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׁית עִם־אֲבוֹתֵינוּ  
 וְעַמָּנוּ; מִמְצָרִים נִצַּלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים  
 פָּדִיתָנוּ. בָּרַעַב וְנִתְּנוּ. וּבְשָׂבַע כָּל־פִּלְתָּנוּ. מִחֶרֶב  
 הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ וּמִחַלְוֵי רָעִים וְנִצַּמְנוּ  
 וְדִלִּיתָנוּ: עַד־הַנְּהָ עֲזָרוּנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוּנוּ  
 חֲסֵדֶיךָ. וְאֶל־תִּשְׁשָׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח: עַל־כֵּן  
 אֲבָרִים שְׁפִלְגַתְּ בָּנוּ וְרוּחַ וְנִשְׁמָה שְׁנַפְחָתָ בְּאַפֵּינוּ  
 וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ  
 וַיִּשְׂבְּחוּ וַיְפָאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ  
 אֶת־שִׁמְךָ מִלְּבָנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־  
 לָשׁוֹן לְךָ תִּשְׁבַּע. וְכָל־בֶּרֶךְ לְךָ תִּכְרַע. וְכָל־  
 קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לְבָבוֹת יִירָאוּךָ.  
 וְכָל־קֶרֶב וְכָל־זֵוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדְּבַר שְׁפַתְנוּ.  
 כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ: מִצִּיל עֵבִי  
 מִחַזֵּק מִמָּנוּ וְעֵבִי וְאֲבִיוֹן מִגְּזֹלוֹ: מִי יִדְמֶה־לְךָ וּמִי  
 יִשְׁוֶה־לְךָ וּמִי יַעֲרֶךְ־לְךָ. הָאֵל הַגָּדוֹל הַגִּבּוֹר  
 וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָ שָׁמַיִם וְאָרֶץ: גְּהַלְלֶךָ

laud and glorify thee, and we will bless thy holy name, as it is said, (A Psalm of David,) Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and awful by thy awful acts, the King who sitteth upon a high and lofty throne.

He who inhabiteth eternity, exalted and holy is his name; and it is written, Exult in the Lord, O ye righteous; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongue of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation; for such is the duty of all creatures in thy presence, O Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honor, bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ: כְּאֶמּוֹר.  
 לְדוֹד. בְּרַכִּי נַפְשִׁי אֶת־יְיָ וְכָל־קִרְבֵי אֶת־שֵׁם  
 קְדוֹשׁ: הָאֵל בְּתַעֲצֻמוֹת עֲיֹנְךָ. הַגְּדוֹל בְּכְבוֹד  
 שְׁמֶךָ. הַגְּבוּר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלִיךָ  
 הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָ.

שׁוֹבֵן עַד. מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתּוּב בְּרִנּוֹ  
 צַדִּיקִים בְּנֵי לְיִשְׂרָאֵל נֶאֱמָה תִּהְיֶה:

בְּפִי יִשְׂרָאֵל תִּתְהַלָּל. וּבְרַכְרְבֵי צַדִּיקִים  
 תִּתְבָּרַךְ. וּבְלִשׁוֹן הַסִּידִים תִּתְרוֹמֵם. וּבְקִרְבֵי  
 קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עֲמֶךָ בֵּית יִשְׂרָאֵל בְּרִנָּה  
 יִתְפָּאֵר שְׁמֶךָ מִלְּבָנוֹ בְּכָל־דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת  
 כָּל־הַיְצוֹנִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַקְדִּיר  
 לְבָרַךְ לְעַלֶּה וּלְקַבֵּל עַל כָּל־דְּבָרֵי שִׁירוֹת  
 וְתִשְׁבַּחוֹת דָּוִד בְּיַשִּׁי עַבְדְּךָ מְשִׁיחְךָ:

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

---

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.



וְשִׁתְּבַח יְשׁוּעָה לְעַד מְלִכְנוּ. הָאֵל הַמְּלִיךְ הַגָּדוֹל  
 וְהַקְּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאֵה יְיָ אֱלֹהֵינוּ  
 וְנֵאלְהֵי אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה תִּלְל וְזִמְרָה עוֹ  
 וּמְמִשְׁלָה נִצַּח נִדְלָה וְנִבְיָרָה תִּהְיֶה וְתִפְאֶרֶת  
 קְדוּשָׁה וּמְלִכוּת בְּרָכוֹת וְהוֹדָאוֹת מִעַתָּה וְעַד-  
 עוֹלָם: בְּרוּךְ אַתָּה יְיָ. אֵל מְלִיךְ. גָּדוֹל בַּתְּשׁוּבָהוֹת.  
 אֵל הַהוֹדָאוֹת. אֲרוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי  
 זִמְרָה. מְלִיךְ אֵל הֵי הָעוֹלָמִים:

*Reader.* יתגבול ויתקבש שמה רבא, בעלמא די-ברא

ברעותה. ונמליך מלכותה, בשׁיכון וביומיוכון, ובסׁי די-  
 כל-בית ישראל, בענגלא ובזמן קריב. ואמרו אמן:

*Cong. and Reader.* יהא שמה רבא, מבכרך לעלם ולעלמי

עלמיא.

*Reader.* יתברך וישׁתבח, ויתפאר ויתרם, ויתנשא

ויתסבר, ויתעלה ויתהלל שמה די-קדשא ברוך הוא.  
 לעלא מן-כל-ברכתא ושירתא, תשבתתא ונחמתא, די-  
 אמירו בעלמא. ואמרו אמן:

*Reader.*— Bless ye the Lord who is to be blessed.

*Cong. and Reader*— Blessed is the Lord who is to be blessed for ever and ever.

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

*Congregation in an undertone.*

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

*\*On Festivals falling on week-days say, "Who in mercy."*

All shall thank thee, and all shall praise thee, and all shall say, There is none holy like the Lord. All shall extol thee for ever, thou Creator of all things, O God who openest every day the doors of the gates of the East, and cleavest the windows of the firmament, bringing forth the sun from his place, and the moon from her dwelling,

---

*\*On Festivals falling on Week-days.*

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted

*Congregation in an undertone.*

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיְתַפְאֵר  
 וַיְתַרומֵם, וַיְתַנַּשֵּׂא, שְׁמוֹ שֶׁל־  
 מַלְאָךְ מַלְכֵי הַמַּלְאָכִים הַקְדוֹשׁ  
 בְּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא  
 אַחֲרוֹן, וּמִבְלָעָדֵינוּ אֵין אֱלֹהִים.  
 קָדְמוֹ לְרַגְבֵּי בְעֶרְבוֹת, בְּיַהּ שְׁמוֹ  
 וְעָלוֹ לְפָנָיו. וְשְׁמוֹ מְרוֹמֵם  
 עַל־כָּל־בְּרָכָה וְתַהֲלָה:  
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
 לְעוֹלָם וָעֶד: יְהִי שֵׁם יי  
 מְבָרָךְ, מִעַתָּה וְעַד עוֹלָם:

*Reader.*

בְּרַכּוּ אֶת־יי הַמְבָרָךְ:

*Cong. and Reader.*

בְּרוּךְ יי הַמְבָרָךְ לְעוֹלָם  
 וָעֶד:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,  
 מַלְאָךְ הָעוֹלָם. יוֹצֵר אוֹר  
 וּבוֹרֵא הַשֶּׁדֶד. עֲשֵׂה  
 שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

*\* On Festivals falling on Weekdays say לְאָרְצֵנוּ*

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבְּחוּךָ. וְהַכֹּל יֹאמְרוּ אֵין  
 קְדוֹשׁ כִּי: הַכֹּל יְרוֹמְמוּךָ סִלָּה יוֹצֵר הַכֹּל. הָאֵל  
 הַפּוֹתֵחַ בְּכָל־יוֹם דְּלִתּוֹת שַׁעֲרֵי מִזְרָח. וּבּוֹקֵעַ  
 חַלוֹנֵי רְקִיעַ. מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבָנָהּ מִמְּכוֹן

*\* On Festivals falling ou Weekdays.*

הַמַּאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מַחֲדֵשׁ  
 בְּכָל־יוֹם תַּמִּיד מַעֲשֵׂה בְּרֵאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יי,  
 כָּל־שֶׁם בְּחֶמְדָּה עֲשׂוֹת. מְלַאֵה הָאָרֶץ קַנְיָנָה: הַמְלַאֵה הַמְרוֹמֵם

giving light to the whole world and to its inhabitants whom thou createst by thy attribute of mercy. In mercy thou givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually; O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old. O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! There is none to be compared unto thee, neither is there any beside thee; there is none but thee: who is like unto thee? There is none to be compared unto thee, O Lord our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee. O our Saviour, for the resurrection of the dead.

God, the Lord over all works, blessed is he, and ever to be blessed by the mouth of everything that hath breath. His greatness and goodness fill the universe; knowledge and understanding surround him: he is exalted above the holy Chayoth and is adorned in glory above the celestial chariot\*: purity and rectitude are before his throne,

*On Festivals falling on Week-days.*

from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! The blessed God, great in knowl-

\*Cf. Talmud Babli, Tr. Chagigah, 13 b

שְׁבֻתָּהּ. וּמֵאִיר לְעוֹלָם כָּלוּ וּלְיוֹשְׁבָיו שְׁפָרָא  
 בְּמִדַּת רַחֲמִים: הַמֵּאִיר לְאֶרֶץ וּלְדָרִים עָלֶיהָ  
 בְּרַחֲמִים. וּבְטוֹבו מְחַדָּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה  
 בְּרֵאשִׁית: הַמְלַךְ הַמְרוֹמָם לְבִדּוֹ מֵאֵז. הַמְשַׁבַּח  
 וְהַמְבַּאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם  
 בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגוּנו צוּר  
 מְשַׁנְּבֵנוּ. מִגֵּן יִשְׁעֵנוּ מְשַׁנְּב בְּעַדְנוּ: אִין כְּעַרְכֵךָ  
 וְאִין זוּלָתֵךָ. אֶפְס בְּלִתֵךָ וּמִי דוּמָה־לָךְ: אִין  
 כְּעַרְכֵךָ יִי אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה. וְאִין זוּלָתֵךָ מְלַכְנוּ  
 לְחַיֵי הָעוֹלָם הַבָּא: אֶפְס בְּלִתֵךָ גּוֹאֲלֵנוּ לְימּוֹת  
 הַמְשִׁיחַ. וְאִין דוּמָה־לָךְ מוֹשִׁיעֵנוּ לְתַחֲיַת הַמֵּתִים:  
 אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבָרֵךְ בְּפִי  
 כָּל־נִשְׁמָה: גָּדְלוֹ וְטוֹבו מְלֵא עוֹלָם. הִדְעַת וְתְבוּנָה  
 סוֹבְבִים אוֹתוֹ: הַמְתַּנְשֵׂא עַל־חַיּוֹת הַקֹּדֶשׁ. וְנִהְדָּר  
 בְּכָבוֹד עַל־הַמְרַכְּבָה: זְכוּת וּמִישׁוֹר לְפָנַי כְּסֵאוֹ.

*On Festivals falling on Weekdays.*

לְבִדּוֹ מֵאֵז. הַמְשַׁבַּח וְהַמְבַּאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם:  
 אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגוּנו צוּר  
 מְשַׁנְּבֵנוּ. מִגֵּן יִשְׁעֵנוּ, מְשַׁנְּב בְּעַדְנוּ: אֵל בָּרוּךְ גָּדוֹל הִדְעַת.

ovingkindness and tender mercy before his glory. The luminaries are good which our God hath created: he formed them with knowledge, understanding and discernment; he gave them might and power to rule in the midst of the world. They are full of lustre, and they radiate brightness: beautiful is their lustre throughout all the world. They rejoice in their going forth, and are glad in their returning; they perform with awe the will of their Master. Glory and honor they render unto his name, exultation and rejoicing at the remembrance of his sovereignty. He called unto the sun, and it shone forth in light: he looked, and ordained the figure of the moon. All the hosts on high render praise unto him, the Seraphim, the Ophanim and the holy Chayoth ascribing glory and greatness—

To the God who rested from all his works, and on the seventh day exalted himself and sat upon the throne of his glory; who robed himself in glory on the day of rest, and called the Sabbath day a delight. This is the praise of the Sabbath day, that God rested thereon from all his work, when the Sabbath day itself offered praise and said, "A Psalm, a song of the Sabbath day, It is good to give thanks unto the Lord."\* Therefore let all his creatures glorify and bless God; let them render praise, honor

---

*On Festivals falling on Week-days.*

edge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and con-

\*Midrash Tillim.

הַסֵּד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ: מוֹבִים מְאֹרֹת שְׁפָרָא  
 אֶלְהֵינוּ. יִצְרָם בְּרַעַת בְּבִינָה וּבְהַשְׁכֵּל: כֹּחַ  
 וּנְבוּרָה נָתַן בָּהֶם. לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִל:  
 מְלֵאִים זִיו וּמְפִיקִים נְגִהָ. נָאֵה זִיּוֹם בְּכָל־הָעוֹלָם:  
 שְׂמֵחִים בְּצֵאתָם וְשׂוֹשִׁים בְּבוֹאָם. עוֹשִׂים בְּאִימָה  
 רְצוֹן קוֹנֵם: פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ. צְהִלָּה  
 וְרִנָּה לְזִכָּר מַלְכוּתוֹ: קָרָא לְשִׁמְשׁ וַיִּזְרַח־אוֹר.  
 רָאָה יְהִתְקִין צִוֵּרַת הַלְבָנָה: שָׁבַח נוֹתְנִים־לוֹ  
 כָּל־צְבָא מְרוֹם. תַּפְאֲרַת וַיְנַדְלָה שְׁרָפִים וְאוֹפְנִים  
 וַחַיּוֹת הַקֶּדֶשׁ

לְאֵל אֲשֶׁר שָׁבַת מְכָל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי  
 הִתְעַלָּה וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ. תַּפְאֲרַת עֲטָה לְיוֹם  
 הַמְּנוּחָה עָנַג קָרָא לְיוֹם הַשְּׁבִיעִי: זֶה שָׁבַח שְׁלֵיּוֹם  
 הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֵל מְכָל־מְלֵאכֹתָו. וַיּוֹם  
 הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר. מִזְמוֹר שִׁיר לְיוֹם הַשְּׁבִיעִי  
 טוֹב לְהַדוֹת לַיְי: לְפִיכֶךָ יִפְאָרוּ וַיִּבְרְכוּ לְאֵל כָּל־

*On Festivals falling on Weekdays.*

הכין ופועל ונהרי חמה. טוב יצר כבוד לשמו. מאורות  
 נתן סביבות עזו. פנות צבאיו קדושים רוממי שדי. תמיד

and greatness to the God and King who is Creator of all things, and who, in his holiness, giveth an inheritance of rest to his people Israel on the holy Sabbath day. Thy name, O Lord our God, shall be hallowed, and thy remembrance, O our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, O our Savior, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

*On Festivals falling on Week-days.*

tinually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

*Continue "Be thou blessed," see above.*



יצוריו. שִׁבַּח יְקָר וְנִדְלָה יִתְּנוּ לְאֵל מִלְךָ יוֹצֵר  
 כָּל. הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ  
 בְּיוֹם שַׁבַּת קִדְשׁ: שִׁמְךָ יי אֱלֹהֵינוּ יִתְּקַדְּשׁ. וְזִכְרֶךָ  
 מִלְּבָנוּ יִתְּפָאֵר בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת:  
 תִּתְּכַרֵּךְ מוֹשִׁיעֵנו עַל-שִׁבַּח מַעֲשֵׂה יְדֹתֶיךָ. וְעַל-  
 מְאוֹרֵי-אֹר שְׁעָשִׂיתָ יִפְאָרוּךְ סִלָּה:

תִּתְּכַרֵּךְ צוּרֵנוּ מִלְּבָנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים,  
 יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְּבָנוּ. יוֹצֵר מְשֻׁרְתִּים, וְאֲשֶׁר  
 מְשֻׁרְתֵיו, כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמֵּיעִים  
 בְּיִרְאָה, יַחַד בְּקוֹל, דִּבְרֵי אֱלֹהִים חַיִּים וּמְלֵךְ  
 עוֹלָם: כָּלֵם אֲהוּבִים, כָּלֵם בְּרוּרִים, כָּלֵם גְּבוּרִים,  
 וְכָלֵם עֲשִׂים בְּאִמָּה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכָלֵם  
 פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבְטִהָרָה, בְּשִׁירָה  
 וּבְזִמְרָה, וּמְבַרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים  
 וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְיָכִים

*On Festivals falling on Weekdays.*

מְסַפְּרִים כְּבוֹד-אֵל וְקִדְשָׁתוֹ: תִּתְּכַרֵּךְ יי אֱלֹהֵינוּ עַל-שִׁבַּח  
 מַעֲשֵׂה יְדֹתֶיךָ. וְעַל-מְאוֹרֵי-אֹר שְׁעָשִׂיתָ יִפְאָרוּךְ סִלָּה:

*Continue תִּתְּכַרֵּךְ, see above.*

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lov-

אֶת־שֵׁם הָאֵל, הַמְלִיךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא  
 קָדוֹשׁ הוּא: וְכֻלָּם מִקְבָּלִים עֲלֵיהֶם עַל מַלְכוּת  
 שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לְזֶה, לְהַקְדִּישׁ  
 לְיוֹצְרָם. בְּנִחַת רוּחַ, בְּשֹׁפָה בְרוּרָה וּבְנִעֻמָּה  
 קְדוּשָׁה, כָּלָם כְּאַחַד עוֹנִים, וְאוֹמְרִים בְּיַרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת, מְלֵא כָל־  
 הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפָנִים וְחַיּוֹת הַקִּדָּשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים  
 לְעֵמֶת שָׁרָפִים, לְעִמָּתָם מִשְׁבַּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹדֵי מְמִקְוֵמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְגַּו. לְמִלְכֵךְ אֵל חַי וְקַיָּם,  
 וְמִירוֹת יֹאמְרוּ וְתִשְׁבַּחוּת יִשְׁמִיעֵנִי. כִּי הוּא לְבָדוֹ,  
 פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלַחְמוֹת,  
 יוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
 נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְחַדֵּשׁ בְּטוֹבוֹ,  
 בְּכָל־יוֹם תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית. כְּאָמֹר.  
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: אֹר

ingkindness endureth for ever. 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 luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever-compassionate, have mercy upon us: O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel **in love.**

קָדַשׁ עַל־צִיּוֹן תָּאִיר . וְנִזְכָּה בְּלִבֵּנוּ מִהֲרָה לְאֹרְנוּ :  
 בָּרוּךְ אַתָּה יי . יוֹצֵר הַמְּאֹרוֹת :

אֲהַבָּה רַבָּה אֲהַבְתָּנוּ יי אֱלֹהֵינוּ . הַמְּלָאָה גְדוּלָּה  
 וַיִּתְּרָה חֲמֻלָּתָ עָלֵינוּ : אָבִינוּ מִלְּבָנוּ . בַּעֲבוּר  
 אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ , וַתִּלְמְדֵם חֻקֵּי חַיִּים , בֵּן  
 תְּחַנְּנֵנוּ וַתִּלְמְדֵנוּ : אָבִינוּ הָאֵב הַרְרָהֲמָן . הַמְּרַחֵם ,  
 רַחֵם עָלֵינוּ , וְהֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁפִּיל , לְשִׁמְעַ  
 לְלַמֵּד וּלְלַמֵּד , לְשָׁמֹר וּלְעֲשׂוֹת , וּלְבָקֵם אֶת־כָּל־  
 דְּבָרֵי תִלְמוּד תּוֹרַתְךָ , בְּאַהֲבָה : וְהָאֵר עֵינֵינוּ  
 בְּתוֹרַתְךָ , וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ , וַיִּחַד לְבָבֵנוּ  
 לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ , וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד :  
 כִּי בְשֵׁם קְדוּשָׁתְךָ הַגָּדוֹל וְהַנּוֹרָא בְּטָחָנוּ . נְגִילָה  
 וְנִשְׂמְחָה , בִּישׁוּעַתְךָ : וְהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע  
 בְּנִפּוֹת הָאָרֶץ , וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ . כִּי  
 אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה . וּבָנוּ בְּחִרְתָּ מִכָּל־עַם  
 וּלְשׁוֹן , וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגָּדוֹל סִלָּה , בְּאַמֶּת .  
 לְהוֹדוֹת לָךְ וּלְיִתְדֶךָ בְּאַהֲבָה : בָּרוּךְ אַתָּה יי .  
 הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה :

*When Prayers are not said with the Congregation, add:—*  
 God, faithful King!

Deut. vi. 4—9.

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

Blessed be His name, whose glorious kingdom is  
 for ever and ever.

And thou shalt love the Lord thy God with all  
 thine heart, and with all thy soul, and with all  
 thy might. And these words, which I command  
 thee this day, shall be upon thine heart: and  
 thou shalt teach them diligently unto thy chil-  
 dren, and shalt talk of them when thou sittest  
 in thine house, and when thou walkest by the  
 way, and when thou liest down, and when thou  
 risest up. And thou shalt bind them for a sign  
 upon thine hand, and they shall be for frontlets  
 between thine eyes. And thou shalt write them  
 upon the door posts of thy house, and upon thy  
 gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken  
 diligently unto my commandments which I com-  
 mand you this day, to love the Lord your God,

*When prayers are not said with the Congregation add:—*

אל מִלֵּךְ נִאֲמִין:

דברים ו' ד' ט'

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד;

בְּרוּךְ, שֵׁם כְּבוֹד מְלֻכּוֹתוֹ, לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ

וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים

הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם עַל-

לִבְבְּךָ: וְשִׁנְנֶתֶם לְבַבְיֶיךָ וּדְבַרְתֶּם בָּם,

בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ,

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתֶּם לְאוֹת עַל-

יָדְךָ, וְהָיוּ לְטָמֶטֶת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א י"ג כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מִצְוֹתַי,

אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה

אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-

and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your



לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנִתְּתִי מְטַר־  
 אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפֹּתִי  
 דְגַנְיָהּ, וְתַרְשֵׁהּ וַיִּצְהַרְהָ: וְנִתְּתִי עֵשׂוֹב  
 בְּשָׂדֶה לְבַהֲמֹתָהּ, וְאִכְלֹתִי וְשָׂבַעְתִּי:  
 הַשְּׁמְרוּ לָכֶם בְּיַיְפֹתֶהּ לְבַבְכֶם, וְסִרְתֶּם,  
 וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהַשְׁתַּחֲוִיתֶם  
 לָהֶם: וְתָרַח אֶת־יְהוָה בְּכֶם, וְעָצַר אֶת־  
 הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטַר, וְהִיאֲדָמָה לֹא־  
 תִתֵּן אֶת־יְבוּלָהּ, וְאִבַדְתֶּם מִהָרָה, מֵעַל  
 הָאָרֶץ הַפְּזֻבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:  
 וְשִׁמְתֶם אֶת־דְּבַר־יְהוָה עַל־לְבַבְכֶם וְעַל־  
 נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדְּכֶם,  
 וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם  
 אֶת־בְּנֵיכֶם, לְדַבַּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
 יִבְתְּבֹתֶם עַל־מוֹזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֵיךָ:

days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto 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.

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל  
הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיִךְ,  
לָתֵת לָהֶם, כְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-  
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם  
צִיצִית, עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וּנְתַנוּ  
עַל-צִיצִית הַכַּנָּף, כְּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-  
כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא  
תִתּוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,  
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת  
לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Savior to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart.

אֱמֶת וְיִצִיב, וְנִכּוֹן, וְקַיָּים, וְיִשָּׁר וְיִבְאָמֵן, וְאֱהוֹב  
 וְחָבִיב, וְנִחְמָד וְנִעֵים, וְנוֹרָא וְאֲדִיר, וּמְתָקָן  
 וּמְקַבֵּל, וְטוֹב וְיָפֵה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם  
 וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מְלַבְּנוּ, צוֹר יַעֲקֹב מִגֵּן  
 יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קַיָּים, וְשִׁמוֹ קַיָּים. וְכִסְאוֹ  
 נִכּוֹן, וּמְלִכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָת: וּדְבָרָיו  
 הַיּוֹם וְקַיָּמִים, נְאֻמִּים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי  
 עוֹלָמִים, עַל-אֲבוֹתֵינוּ וְעָלֵינוּ, עַל-פְּגִיעוֹנוֹ וְעַל-  
 הוֹרוֹתֵינוּ, וְעַל כָּל-הוֹרוֹת יִבְרַע יִשְׂרָאֵל עַבְדֶּיךָ:  
 עַל-הָרָאשׁוּנִים וְעַל-הָאֲחֵרוֹנִים, הַדְּבָר טוֹב וְקַיָּים  
 לְעוֹלָם וָעֶד. אֱמֶת וְאַמוּנָה, חֹק וְלֹא יַעֲבוֹר: אֱמֶת  
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַבְּנוּ  
 מְלֶכֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצֵרֵנוּ  
 צוֹר יִשׁוּעֵתָנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֶיךָ.  
 אִין אֱלֹהִים זוֹלָתֶךָ:

עֲזֹרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ  
 לְבַנְיָהֶם אַחֲרֵיהֶם, בְּכָל דוֹר וָדוֹר: בְּרוּם עוֹלָם  
 מוֹשֶׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצַדִּיקוֹתֶיךָ עַד-אֲפֹסֵי אֲרָץ:  
 אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצּוֹתֶיךָ. וְתוֹרַתֶךָ וּדְבָרֶךָ

With a new song the redeemed people offered praise unto thy name at the sea shore; they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

*The following Prayer (Amidah) to "as in ancient years," p. 206, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*On the Sabbath of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord. the Shield of Abraham.

שִׁירָה חֲדָשָׁה, שְׂבָחוּ נְאוּלִים לְשִׁמְךָ, עַל־שִׁפְתַי  
 הַיּוֹם, יַחַד כָּלָם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה | יִמְלֹךְ לְעַלְמֵי עֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה  
 בְּנֵי־אֲמֶךָ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלֵנוּ, יי צְבָאוֹת שְׁמוֹ,  
 קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יי. גֹּאֲלֵ יִשְׂרָאֵל:

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
 אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן.  
 נוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל. וְזוֹכֵר  
 חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם,  
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

*On the Sabbath of Penitence say:—*

זָכַרְנוּ לַחַיִּים מְלֶךְ סַפֵּן בְּחַיִּים. וְכַתְּבֵנוּ בְּסִפְרֵי הַחַיִּים.  
 לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי.  
 מַגֵּן אֲבֹרָהֶם:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover, say:—*

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

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*On the Sabbath of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \* (See page 199).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:—*

the Holy King.



אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly  
until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר  
אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי  
בְּמוֹד, בְּעַל גְּבוּרוֹת וּמִי הַדּוֹמָה לָךְ. מְלַךְ  
מִמִּית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי בְּמוֹד אַב הַרְחָמִים זוֹכֵר וְצוֹרֵן לַחַיִּים בְּרַחֲמִים.

וַיַּאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה  
יְיָ. מְחַיֶּה הַמֵּתִים: \*

(See page 199).

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
בְּכָל־יוֹם יִתְלַלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְיָ.  
הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמְלִיךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said,  
to "holy God," p. 200.*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves toward the Seraphim, they exclaim over against them, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*When the Reader repeats the Amidah, the following is said:--*

*Reader.\** נְהַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמֶךָ דְיָשִׁים  
אוֹתוֹ בְּשָׁמַי מָרוֹם, כַּכְּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא  
זֶה אֵל זֶה וְאָמַר.

*Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא  
כָּל־הָאָרֶץ כְּבוֹדוֹ:

*Reader.* אָז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמְעִים  
קוֹל מְתַנַּשְׂאִים לְעַמַּת שָׂרָפִים לְעַמַּתְם בְּרוּךְ  
יְאֻמְרוּ.

*Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

*Reader.* מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתַמְלוּךָ עָלֵינוּ  
כִּי מְחַכִּים אֲנַחְנוּ לָךְ: מָתִי תַמְלוּךָ בְּצִיּוֹן. בְּקָרוֹב  
בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ  
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדָר וָדָר וּלְגַצַּח נְצַחִים:  
וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶיךָ בְּדָבָר הָאָמֹר בְּשִׁירֵי  
עֲזָרָה עַל יְדֵי דָוִד מְשִׁיחַ צְדִיקְךָ:

*Cong.* יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר.  
הַלְלוּהָ:

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:--*

the holy King.

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law:

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

*Reader.* לְדוֹר וָדוֹר נִגִּיד נִדְלָךְ. וּלְנִצְחָה נִצְחִים  
 קְדוֹשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּנֵי לֹא  
 יִמּוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמְּלֶךְ הַקָּדוֹשׁ:

יְשַׁמַּח מִשָּׁה בְּמִתְנַת הַלְקוֹ, כִּי עֲבָד  
 נַאֲמָן קָרָאתָ לוֹ. כְּלִיל תִּבְאֶרֶת בְּרֹאשׁוֹ  
 נִתְתָּה. בְּעֲמָדוֹ לְפָנֶיךָ עַל הַר־סִינִי. וּשְׁנֵי  
 לְחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בְּהַב  
 יִשְׁמִירֶת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ.

שמות לא ט' ו' ז'

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת  
 אֶת־הַשַּׁבָּת לְדוֹרֹתָם בְּרִית עוֹלָם: בְּיַמֵּי וּבֵינֵי  
 בְנֵי יִשְׂרָאֵל, אֹתָהּ הוּא לְעֹלָם, כִּי־שֵׁשֶׁת  
 יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.  
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְכַּשׁ:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the **oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.**

*On New Moon and the Intermediate Days of Passover and Tabernacles say:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>	{	<i>On Passover--</i>	{	<i>On Tabernacles--</i>
say:—		the Feast of		the Feast of
the New Moon.		Unleavened		Tabernacles.
		Bread.		

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

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

רָצָה יי אֱלֹהֵינוּ בְּעַמּוֹת יִשְׂרָאֵל וּבְתַבְּלֹתָם.  
 וְהָשִׁיב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי  
 יִשְׂרָאֵל, וּתְבַלְּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,  
 וְהָי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and  
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בַּעֲלָה וְנִבְּא, וְנִגְיַע, וְנִרְאָה,  
 וְנִרְצָה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר, וְזָכַרְנוּ וּפְקַדְנוּ. וְזָכַרְנוּ  
 אֲבוֹתֵינוּ, וְזָכַרְנוּ מַטְיָם בֶּן דָּוִד עֲבָדְךָ. וְזָכַרְנוּ יְרוּשָׁלַיִם  
 עִיר קְדוֹשָׁה. וְזָכַרְנוּ כָּל עַמּוֹת בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה  
 וּלְטוֹבָה, וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
סַג הַסְּבֹת	סַג הַמַּצּוֹת	רֵאשׁ הַחֻדֶּשׁ

הַזֶּה. וְזָכַרְנוּ יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה,  
 וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים, חוּם וְחַנּוּנוֹ,  
 וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מְלַךְ חַנּוּן  
 וּרְחוּם אַתָּה:

וְתַחֲזִיקֵנוּ עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
 בָּרוּךְ אַתָּה יי. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed into thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*Congregation in an undertone-*  
 We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ  
הוּא יי אֱלֹהֵינוּ וְאֵלֵי  
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בְּשָׂר.  
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרֵכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ. עַל  
שְׁהַחֲיֵיתָנוּ וְקִבַּלְתָּנוּ. בֵּן  
תְּמִינָה וְתַבְּנִינָה. וְתִאֶסֶף  
גְּלוֹתֵינוּ לְמִצְרַת קִדְשֶׁךָ,  
לְשִׁמְר חֲקוּךָ, וְלַעֲשׂוֹת  
רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבְבֵנוּ  
שָׁלֵם, עַל שְׂאֲנַחְנוּ מוֹדִים  
לָךְ. בְּרוּךְ אַל בְּהוֹדָאוֹת:

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב  
וּבֶקֶר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.  
וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם  
קִוִּינוּ לָךְ:

מוֹדִים אֲנַחְנוּ לָךְ,  
שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ,  
וְאֵלֵי אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ,  
מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא  
לְדוֹר וָדוֹר. גּוֹדֵה לָךְ  
וְנִסְפָּר תְּהִלָּתֶךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,  
וְעַל נִשְׁמוֹתֵינוּ  
הַבְּקוֹדוֹת לָךְ, וְעַל  
נִסְיָךְ שֶׁבְּכָל-יוֹם עִמָּנוּ

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

וְעַל-כֵּן יִתְכַבֵּד וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכֵנוּ  
הַיּוֹם לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים כָּל-יְמֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת-שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה. בְּרוּךְ  
אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלִךָ נֶאֱמָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת  
בַּמִּזְבֵּחַ. הַבְּתוֹכָה עַל יְדֵי מוֹשֶׁה עֲבָדְךָ. הַאֲמוּנָה מִפִּי אֲהַרֵן  
וּבְנֵי כֹהֲנִים. עִם קְרוֹשָׁה כְּאֹמֵר. וּבְרַכָּה יי וַיִּשְׁמְרָה:  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּתְנַחֵם: יִשָּׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לָךְ שָׁלוֹם:

שֵׁים שָׁלוֹם, מִזְבֵּחַ וּבְרַכָה, חֵן וְחֶסֶד  
וְדַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבִינוּ בְּכֵנוּ, בְּאַחַד בְּאוֹר פְּנִיךָ.  
כִּי בְּאוֹר פְּנִיךָ נִתְחַתָּ לָנוּ יי אֱלֹהֵינוּ, תוֹרַת

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה,  
 וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
 לְבָרֵךְ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-  
 שָׁעָה בְּשִׁלּוֹמֶךָ.

*On the Sabbath of Penitence say:—*

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנְסָה טוֹבָה. נִזְכָּר  
 וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמֶּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים  
 טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, בְּעֶפְרָה  
 לְכָל תְּהוֹנָה: פָּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 הִבֵּר עֲצָתָם, וּבִקְלָקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשִׁתֶּךָ.  
 עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יְהוִי לְרָצוֹן אִמְרֵי-פִי

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*On New Moon, Festivals, the Intermediate Days of Festivals and on Chanukah, Hallel, p. 313, is said after the Amidah*

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

וְהִגִּיזוֹן לְבִי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרַתְךָ; וְשָׂם  
נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים בְּדַמּוּנֵיזוֹת; וְעֲרָבָה  
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים מִדַּמּוּנֵיזוֹת;

*On New Moon, Festivals, the Intermediate Days of Festivals,  
and on Chanukah, Hallel, p. 313, is said after the Amidah.*

*Reader.* יִתְגַּבֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיָמֵיכוֹן, וּבְחַיֵּי דִי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֵהּ רַבָּא, מְבַרְכָּךְ לְעָלְמָא וּלְעֶלְמֵי

עֲלָמָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַדְּבַר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קְדֻשָּׁא בְּרִיךְ הוּא.  
לְעֶלְמָא מִן-כָּל-בְּרַכָּתָא וְשִׁירָתָא, תְּשֻׁבְּחָתָא וְנִחְמָתָא, דִּי-  
אִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעִיתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קִדְּמֵ

אֲבוּהוֹן דִּי בְּשָׁמַיָא. וְאָמְרוּ אָמֵן:

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

---

## ORDER OF READING THE LAW ON SABBATHS AND FESTIVALS.

There is none like unto thee among the gods, O Lord; and there are no works like unto thine. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Father of mercies, do good in thy favor unto Zion; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds.

### *The Ark is Opened.*

*Reader and Cong.*—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.



*Cong.* יהי שם יי מברך מעתה ועד עולם:

*Reader.* יהא שְׁלָמָא רבא מן-שְׁמַיָא וְתַיִים, עֲלִינוּ

עַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יי עֲשֵׂה שְׁמַיִם וָאָרֶץ:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עֲלִינוּ

עַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

סדר קריאת התורה לשבת ויום טוב

אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל

הַיּוֹר וְדָר: יי מְלֹךְ יי מְלֹךְ יי | יְמֹלֵךְ לְעֵלָם וְעַד:

יי עֲזֵר לְעַמּוֹ יִתֵּן יי | יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

אֵב הַרְחֵמִים הַיְטִיבָהּ בְּרַצוֹנָךָ אֶת-צִיּוֹן תְּבַנְּהָ

חֻמוֹת יְרוּשָׁלָּם: כִּי בָךְ לְבַד בְּטַחְנוּ מְלֹךְ אֵל

רָם וְנִשְׂא אֲדוֹן עוֹלָמִים:

*The Ark is opened*

*Reader and Congregation:—*

וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה, קוּמָה |

יי וַיִּבְצֹו אֵיבִיךָ וַיִּגְסוּ מִשְׁנֵאֹךָ מִפְּנֶיךָ: כִּי

מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יי מִירוּשָׁלָּם:

*The Reader takes the Scroll of the Law and Says:—*

Blessed be he who in his holiness gave the Law to his people Israel.

*In some Congregations the following is said:—*

Zohar, Parshath Vayakhel.

Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favor rest with thy people Israel for ever: show them the redemption of thy right hand in thy holy temple. Vouchsafe unto us the benign gift of thy light, and in mercy accept our supplications. May it be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Law is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

*The Reader takes the Scroll of the Law, and says:—*

**בְּרוּךְ שְׁנַתְּנָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:**

*In some Congregations the following is said:—*

זוהר פ' ויקהל

בְּרוּךְ שְׁמַיָּה דְמָרָא עֲלֵמָא, בְּרוּךְ כְּתוּבָה וְאִתְרַךְ. יְהִיא  
 דְעוֹתָךְ עִם עַמְךָ יִשְׂרָאֵל לְעֵלְמָא, וּפְרָקוּן יְמִינְךָ, אֲחִינוּ לְעַמְךָ  
 בְּבֵית מִקְדָּשְׁךָ, וְלֹא־מְטוּיָא לְנָא מְטוּב נְהוּרְךָ, וְלִקְבֵּל  
 אֲלוֹתָנָא בְּרַחֲמִין: יְהִיא רַעּוּא קְדָמְךָ, דְתוֹרִיךָ לָן סִיּוּן  
 בְּטִיבוּתָא, וְלִהְיוּ אֲנָא פְקִידָא בְּגוּ צְדִיקָנָא, לְמַרְחַם עָלַי,  
 וְלִמְנַטְר יְתִי, וְיַת כָּל־דֵי לִי, וְדֵי לְעַמְךָ יִשְׂרָאֵל: אֲנִתְּ הוּא  
 זָן לְכָל־א וּמְפָרְגִים לְכָל־א. אֲנִתְּ הוּא שְׁלִיט עַל כָּל־א. אֲנִתְּ  
 הוּא דְשְׁלִיט עַל מַלְכֵינָא, וּמַלְכוּתָא דִּי־לָךְ הִיא: אֲנָא עֲבָדָא  
 דְקוּדְשָׁא בְּרוּךְ הוּא, דְסִגְוִדְנָא קַמָּה וּמְקַמָּא דִּיקָר אוּרְבִיתָהּ,  
 בְּכָל עֵדוֹן וְעֵדוֹן. לָא עַל אֲנָשׁ רְהוּצָנָא, וְלָא עַל בֵּר אֱלֹהִין  
 סְמִיכָנָא. אֵלָא בְּאֱלֹהָא דְשִׁמְעִיא. דְהוּא אֱלֹהָא קָשׁוּט, וְאוּרְבִיתָהּ  
 קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט, וּמְסַנָּא לְמַעַבְד טַבְּוֹן וּקְשׁוּט, בְּה  
 אֲנָא רַחֲמִין, וְלִשְׁמַיָּה קְדִישָׁא וְקִירָא אֲנָא אָמַר תּוֹשְׁבְּחוּן: יְהִיא  
 בְּרַעּוּא קְדָמְךָ דְתַפְּתַח לְבִי בְּאוּרְבִיתָא, וְתִשְׁלִים מְשָׁאֲלִין  
 דְלִבִּי, וְלִבָּא דְכָל־עַמְךָ יִשְׂרָאֵל, לְטַב וְלַחֲסִין וְלִשְׁלָם:

*On Festivals the following is said:—*

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin. (*To be said three times.*)

Lord of the universe, fulfil the wishes of my heart for good; grant my desire, give me my request, even unto me, thy servant, — the son of — (thy maid servant — the daughter of —), and make me worthy (together with my wife,) (my husband,) (my children,) to do thy will with a perfect heart; and deliver me from the evil inclination. O grant our portion in thy Law; make us worthy to have thy divine presence abiding with us; vouchsafe unto us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. So also may it be thy will, O Lord our God and God of our fathers, that I may be fitted to do such deeds as are good in thy sight, and to walk in the way of the upright before thee. Sanctify us by thy commandments, that we may merit the long and blessed life of the world to come: guard us from evil deeds, and also from evil hours that visit and afflict this world. As for him who trusteth in the Lord, let lovingkindness surround him. Amen.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

*(This verse is said three times.)*

*On Festivals the following is said:—*

יְהוָה וַיְהוָה אֵל בְּרוּחַ וְחַיִּים אֶרְךָ אַפְּיִם וְרַב חֶסֶד וְאַמֶּת:  
נִצַּר חֶסֶד לְאַלְפִים נִשָּׂא עֵזוֹ וּפָשַׁע וְחַטָּאָה וְנִגְמָה:

*(to be said three times.)*

רְבוּז הָעוֹלָם. מֵלֵא מִשְׁאֵלוֹת לְבִי לְטוֹבָה. וְהִפֵּק רְצוֹנִי  
וְתַן שְׂאֵלְתִי לִי עֲבָדְךָ (פ' בֶּן פ') אֲמַתְךָ (פ' בֵּת פ') וְזַנְיִי  
(וְאֵת-אֲשֵׁרְתִי) (וְאֵת-בְּעָלִי) (וּבְנֵי וּבְנוֹתִי) לַעֲשׂוֹת רְצוֹנְךָ  
בְּלִבְבִי שָׁלֵם. וּמִלְטָנִי מִיָּצָר הָרָע. וְתַן חֶלְקִנוּ בְּתוֹרָתְךָ.  
וּבְנֵנוּ כְּדֵי שְׁתִּשְׁרָה שְׂכִינְתְּךָ עָלֵינוּ. וְהוֹפֵעַ עָלֵינוּ רוּחַ חֶסֶדְךָ  
וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ בְּרָעַת וְיִרְאַת יְיָ. וְכֵן יְהִי רְצוֹן  
מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂאֵנֶכָה לַעֲשׂוֹת מַעֲשִׂים  
טוֹבִים בְּעֵינֶיךָ. וְלִלְקַח בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וְקִדְּשָׁנוּ  
בְּמִצְוֹתֶיךָ כְּדֵי שְׂנַנְכָה לְחַיִּים טוֹבִים וְאַרְכִּים לְחַיֵּי הָעוֹלָם  
הַבָּא. וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת  
לְבֵא לְעוֹלָם. וְהַבּוֹטֵחַ בִּי חֶסֶד יְסוּבְּכֵנוּ. אָמֵן:

יְהִיו לְרְצוֹן אֲמַרִי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי:

וְאֲנִי תַפְלְתִי לְךָ יְיָ עַת רְצוֹן אֱלֹהִים בְּרַב-חֶסֶדְךָ עֲנֵנִי

בְּאַמֶּת יִשְׁעֶךָ:

*(This verse is said three times)*

*The Reader takes the Scroll of the Law, and the following is said:—*

*Reader and Cong.*—Hear, O Israel: the Lord our God, the Lord is One.

*Reader and Cong.*—One is our God; great is our Lord; holy is his name.

*Reader.*—Magnify the Lord with me, and let us exalt his name together.

*Reader and Cong.*—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

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 hath created,—this world and the world to come,—in accordance with his desire, and with the desire of them that fear him, and of all the house of Israel: the Rock everlasting, the Lord of all creatures, the God of all souls, who dwelleth in the wide-extended heights, who inhabiteth the heaven of heavens of old; whose holiness is above the Chayoth and above the throne of glory. Now, therefore, thy name, O Lord our God, shall be hallowed amongst us

*The Reader takes the Scroll of the Law, and the following is said:—*

*Reader and Congregation:—*

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Reader and Congregation:—*

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ:

*Reader:—*

גָּדְלוֹ לִי אֱתֵי וַנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

*Reader and Congregation:—*

לָךְ יי הגְדֹלָה וְהַגְבוּרָה וְהַתְּפֹאֶרֶת וְהַנְּצִיחַ  
וְהַהוֹד. כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ לָךְ יי הַמְּמֹלָכָה  
וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ: רּוֹמְמוֹ יי אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוִי לַהֲדָם רַגְלָיו קָדוֹשׁ הוּא: רּוֹמְמוֹ יי  
אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:  
עַל הַכֹּל יתְגַבֵּל וַיִּתְקַבֵּשׁ, וַיִּשְׁמַבֵּחַ, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם,  
וַיִּתְנַשֵּׂא: שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ  
הוּא: בְּעוֹלָמוֹת שְׁפָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא: בְּרִצּוֹנוֹ  
וּבְרִצּוֹן יִרְאָיו, וּבְרִצּוֹן כָּל־בֵּית יִשְׂרָאֵל: צוּר הָעוֹלָמִים,  
אֲדוֹן כָּל־הַבְּרִיּוֹת, אֱלֹהֵי כָל־הַנְּפֹשׁוֹת: הַיּוֹשֵׁב בְּמִרְחַבֵי  
מְרוֹם, הַשׁוֹבֵן בְּשָׁמַי שְׁמַי קָדָם: קָדְשָׁתוֹ עַל־הַחַיּוֹת,  
וְקָדְשָׁתוֹ עַל־כִּפְסֵי הַכְּבוֹד: וּבְכֵן יתְקַבֵּשׁ שְׁמֶךָ בָּנוּ, יי

in the sight of all living. Let us sing a new song before him, as it is written, Sing unto God, sing praises unto his name, extol ye him that rideth upon the heavens by his name Jah, and exult before him. And may we see him, eye to eye, when he returneth to his habitation, as it is written, For they shall see eye to eye, when the Lord returneth unto Zion. And it is said, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

*The Scroll of the Law is placed upon the desk, and the Reader says the following:—*

And may he help, shield and save all who trust in him, and let us say, Amen. Ascribe all of you greatness unto our God, and render honor to the Law.

*Here the Reader names the Person who is called to the Reading of the Law.*

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people.



אֱלֹהֵינוּ, לְעֵינֵי כָל-חַי: וְנֹאמֵר לְפָנָיו שִׁיר חֲדָשׁ, בְּכַתּוּב: שִׁירוּ לֵאלֹהִים, וְזָמְרוּ שִׁמּוֹ, סֵלוֹ לְרֹכֵב בְּעֶרְבוֹת, בְּיַהּ שִׁמּוֹ, וְעִלּוֹ לְפָנָיו: וְנִרְאֶהוּ עֵינָן בְּעֵינָן, בְּשׁוּבוֹ אֶל-נְנוּהוּ. בְּכַתּוּב: כִּי עֵינָן בְּעֵינָן יִרְאוּ, בְּשׁוּב יְיָ צִיּוֹן: וְנֹאמֵר, וְנִגְלָה כְבוֹד יְיָ, וְרֹאוּ כָל-בָּשָׂר נִחְדָּו, כִּי פִי יְיָ דִבֵּר:

אב הרחמים, הוא ירחם עם עמוסים, ויזכור ברית אבתים, ויצייל נפשותינו מן-השעות הרעות, ויגער בנזר הרע מן השואים, ויחן אותנו לפליטת עולמים, וימלא משאלותינו, במדה טובה ישועה ורחמים:

*The Scroll of the Law is placed upon the desk, and the Reader says the following:—*

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ וְנֹאמֵר אָמֵן: הַכֹּל הָבוּ גִדְּל לֵאלֹהֵינוּ וְתַנּוּ כְבוֹד לַתּוֹרָה: כִּהֵן קָרַב . יַעֲמֹד

*Here the Reader names the Person who is called to the Reading of the Law.*

בְּרוּךְ שָׁנַתְנָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מְחַקִּימַת בְּתִי: בְּקוֹדֵי יְיָ יִשְׂרָאֵל מְשִׁחִי-לֵב מִצּוֹת יְיָ בָּרָה מְאִירַת עֵינָיו: יְיָ עֹז לְעַמּוֹ יִתֵּן

the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

*Cong. and Reader.*—And ye that cleave unto the Lord your God are alive every one of you this day.

*Those who are called to the Reading of the Law say the following Blessing:—*

Bless ye the Lord who is to be blessed.

*Cong.*—Blessed be the Lord, who is to be blessed for ever and ever.

*The Response of the Congregation is repeated, and the Blessing continued:—*

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

*After the reading of a Section of the Law, the following Blessing is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ בְּשָׁלוֹם: הָאֵל תָּמִים דְּרָכָיו  
אָמַרְתָּ יְיָ צְרוּפָה מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ:

*Congregation and Reader:—*

וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

*Those who are called to the Reading of the Law say the following Blessing:—*

בָּרְכּוּ אֶת־יְיָ הַמְּבָרָךְ:

*Congregation:—*

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*The Response of the Congregation is repeated and the Blessing continued:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר בְּחַר-  
בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ  
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*After the Reading of a Section of the Law, the following Blessing is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר נָתַן  
לָנוּ תּוֹרַת אֱמֶת. וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ  
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

*The Congregation respond:—*

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

*The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law.*

Blessed be he who hath freed me from the responsibility for this child.

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*Before the Lesson from the Prophets the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken

*Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following after the conclusion of the last Blessing:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם. הַגּוֹמֵל  
לְחַיִּיבִים טוֹבוֹת. שְׁנִמְלֵנִי כָּל-טוֹב:

*The Congregation respond:—*

מִי שְׁנִמְלֵךְ כָּל-טוֹב. הוּא יִגְמְלֵךְ כָּל-טוֹב סָלָה:

*The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law:—*

בָּרוּךְ שֶׁפָּטַרְנִי מֵעַנְשׁוֹ שֶׁל זֶה:

*After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—*

וַזֹּאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל  
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הִיא לַמַּהֲוִיקִים  
כָּה וְתַמְכֶיהָ מֵאֲשֶׁר: דָּרְכֶיהָ דְרָכֵי-נֹעַם וְכֹלֵי  
נְתִיבֶיהָ שָׁלוֹם: אֶרֶךְ יָמִים בְּיַמִּינָהּ בְּשִׂמְאַלָּהּ  
עֲשֶׂר וְקָבוֹד: יְיָ הַכֹּפֵן לְמַעַן אֲדַכּוּ יַגְדִּיל הַתּוֹרָה  
וַיֵּאדִיר:

*Before the Lesson from the Prophets the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם. אֲשֶׁר בָּחַר  
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְּרֵיהֶם הַנְּאֻמְרִים

in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

*After the Lesson from the Prophets the following is said:--*

Blesed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

בְּאַמֶּת: בְּרוּךְ אַתָּה יְיָ. הַבוֹהֵר בַּתּוֹרָה וּבְמִשְׁהַ עֲבָדוֹ  
 וּבְיִשְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי הָאֱמֶת וְצִדְקָה:

*After the Lesson from the Prophets the following is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. צוּר כָּל-  
 הָעוֹלָמִים צַדִּיק בְּכָל-הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן  
 הַאֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׂפָל־דְּבָרָיו  
 אֱמֶת וְצִדְקָה: נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנִאֻמָּנִים  
 דְּבָרֶיךָ וְדַבָּר אֶחָד מִדְּבָרֶיךָ אַחֲזֵר לֹא-יָשׁוּב  
 רִיקָם. כִּי אֵל מְלֶכֶךְ נְאֻמָּן וּרְחֻמָּן אַתָּה. בְּרוּךְ  
 אַתָּה יְיָ. הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו:

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ וְלַעֲלֹבֵת  
 נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְיָ.  
 מִשְׁמַח צִיּוֹן בְּבִנְיָהּ:

שְׂמַחְנוּ יְיָ אֱלֹהֵינוּ בְּאֵלֵיהֶוּ הַנְּבִיא עֲבָדֶיךָ  
 וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶיךָ. בְּמַהֲרָה יָבֹא וְיַגְלֵל  
 לַבָּנוּ. עַל-כִּסְאוֹ לֹא-יָשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד  
 אַחֲרֵים אֶת-כְּבוֹדוֹ. כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לֹא  
 שָׁלֵא יִכְבְּהוּ גֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ. מְגַן דָּוִד:

*On Sabbaths, including the Intermediate Sabbath of Passover,*

say:—

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honor and for glory.

For all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

*On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say:—*

For the Law, for the divine service, for the prophets;  
*On the Sabbath;* for this Sabbath day,

<i>On Passover say—</i>	<i>On Pentecost—</i>	<i>On Tabernacles—</i>
and for this day of the Feast of Unleavened Bread.	and for this day of the Feast of Weeks.	and for this day of the Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly:* and for this Eighth-day feast of Solemn Assembly, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest,) for joy and gladness, for honor and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Festivals.



*On Sabbaths, including the Intermediate Sabbath of  
Passover say:—*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-  
יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּךָ לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁהּ  
וְלִמְנוּחָהּ לְכָבוֹד וְלִתְפָאֳרָתָהּ:  
עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים  
אוֹתְךָ. יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם  
וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

*On the Three Festivals, as also on the Intermediate Sabbath  
of Tabernacles, say:—*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (on)  
Sabbath add הַשַּׁבָּת הַזֶּה וְעַל-יוֹם)

<i>on Tabernacles say—</i>	<i>on Pentecost say—</i>	<i>on Passover say—</i>
חַג הַסֻּכּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַמִּצּוֹת הַזֶּה

*on the Eighth Day of Solemn Assembly say—*

הַשְּׁמִינִי חַג הָעֲצָרָת הַזֶּה

שְׁנַתְּךָ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add) לְקַדְּשָׁהּ וְלִמְנוּחָהּ  
לְשִׁשּׁוֹן וְלִשְׂמֹחָה לְכָבוֹד וְלִתְפָאֳרָתָהּ. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ  
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָל-  
חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ (on Sabbath)  
add הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַיּוֹמִים:

*On the New Year say:—*

For the Law, for the divine service, for the prophets (*on Sabbath add*, and for this Sabbath Day), and for this Day of Memorial, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest) for honor and glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, King over the whole earth, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Day of Memorial.

*On the Day of Atonement say:—*

For the Law, for the divine service, for the prophets (*on Sabbath add*, for this Sabbath day), and for this Day of Atonement, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest) for forgiveness, pardon and atonement, for honor and for glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, and makest our trespasses to pass away year by year; King over the whole earth, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Day of Atonement

*The following three paragraphs are not said on Festivals occurring on Week-days.*

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid,

*On the New Year say:—*

על־התורה ועל־העבודה ועל־הנביאים ועל־יום (on) Sabbath add השבת הזה ועל יום) הזכרון הזה שנתת לנו יי אלהינו (on Sabbath add) לקדשה ולמנוחה) לכבוד ולתפארת. על־הכל יי אלהינו אנחנו מודים לך ומברכים אותך. ותברך שמו בפי כל־חי תמיד לעולם ועד. ודברך אמת וקיים לעד. ברוך אתה יי. מלך על־כל־הארץ. מקדש (on Sabbath add) השבת ו) ישראל ויום הזכרון:

*On the Day of Atonement say:—*

על־התורה ועל־העבודה ועל־הנביאים ועל־יום (on) Sabbath add השבת הזה ועל־יום) הכפרים הזה שנתת לנו יי אלהינו (on Sabbath add) לקדשה ולמנוחה) לסליחה ולמחילה ולכפרה. לכבוד ולתפארת. על־הכל יי אלהינו אנחנו מודים לך ומברכים אותך. ותברך שמו בפי כל־חי תמיד לעולם ועד. ודברך אמת וקיים לעד. ברוך אתה יי. מלך מוחל וסולח לעוונותינו ולעונות עמו בית ישראל. ומעביר אשמותינו בכל שנה ושנה. מלך על־כל־הארץ מקדש (on Sabbath add) השבת ו) ישראל ויום הכפרים:

*The following three paragraphs are not said on Festivals occurring on Week-days.*

יקום פְּרָקָן מִן־שְׁמַיָא תְּנָא וְחִסְדָּא וְרַחֲמֵי וְהֵי אַרְיָכִי וּמְזוּנֵי רִוְיָחִי וְסִיעָתָא דִּי־שְׁמַיָא וּבְרִיּוֹת

health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto the teachers and rabbins of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every trouble and mishap. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.

*The following two paragraphs are only said when Service is held with a Congregation.*

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with nor neglect any of the words of the Law, be vouch-

גּוֹפָא וְנִהוּרָא מַעֲלָא. וְרַעָא חַיָּא וְקַיָּמָא וְרַעָא  
 דִּי לֹא יִפְסֵק וְדִי לֹא יִבְטֵל מִפְתָּנָמִי אֹרְיָתָא.  
 לְמַרְגֵּן וּרְבָנֵן חֲבוּרְתָא קִדְיִשְׁתָּא דִּי בְּאַרְעָא דִּי-  
 יִשְׂרָאֵל דִּי בְּכָבֵל וְדִי בְּכָל אֲרַעַת גְּלוּתָנָא. לְרִישֵׁי  
 כְּלֵי וְלְרִישֵׁי גְלוּתָא וְלְרִישֵׁי מְתִיבְתָא וְלְדִינֵי דִּי-  
 בְּבָא. לְכָל-תְּלַמְּדֵיהוּן וְלְכָל-תְּלַמְּדֵי תְּלַמְּדֵיהוּן  
 וְלְכָל-מֵן דִּי עֶסְקִין בְּאֹרְיָתָא. מְלָכָא דִּי-עֲלָמָא  
 יְבָרַךְ יְתַהוּן יִפִּישׁ חַיֵּיהוּן וְיִשְׁנֵא יוֹמֵיהוּן וְיַתֵּן  
 אֲרָכָה לְשִׁנְיָהוּן. וְיִתְפַּרְקִין וְיִשְׁתַּיְזְבוּן מִן כָּל-  
 עָמָא וּמִן כָּל-מְרַעִין בִּישׁוּן. מָרְן דִּי בְּשִׁמְיָא יְהֵא  
 בְּסַעֲדָהוּן כָּל-זְמַן וְעַדְן. וְנֵאמַר אָמֵן:

*The following two paragraphs are only said when Service is held with a Congregation.*

יְקוּם פְּרָקֵן מִן-שְׁמֵיָא חַיָּא וְחַסְדָּא וְרַחֲמֵי וְחַיֵּי  
 אֲרִיכֵי וּמְזוּנֵי רְוִיחֵי וְסִיעֵתָא דִּי-שְׁמֵיָא וּבְרִיּוֹת  
 גּוֹפָא וְנִהוּרָא מַעֲלָא. וְרַעָא חַיָּא וְקַיָּמָא וְרַעָא דִּי  
 לֹא יִפְסֵק וְדִי לֹא יִבְטֵל מִפְתָּנָמִי אֹרְיָתָא. לְכָל-

safed unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every trouble and mishap. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them; those also who unite to form Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Habbalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen.

---

וְהָלֵא קַדִּישָׁא הָהֵן רַבְרַבֵּינָא עִם זְעִירֵינָא טַפְלָא  
 וְנִשְׂיָא. מְלָכָא דִּי-עָלְמָא יִבְרַךְ יִתְבוֹן יְפִישׁ תַּיִבוֹן  
 וְנִשְׂגֵינָא יוֹמֵיבוֹן וְנִתְן אַרְכָּה לְשָׁנֵיבוֹן. וְתַתְּפַרְקוֹן  
 וְתַשְׁתִּיבוֹן מִן כָּל-עָקָא וּמִן כָּל-מַרְעִין בִּישׂוֹן. מָרְן  
 דִּי בְשִׁמְיָא יְהֵא בְּסַעְדְּכוֹן כָּל-זְמַן וְעַדְן. וְנֵאמַר אָמֵן;

מִי שְׂפַרְדְּ אַבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא  
 יִבְרַךְ אֶת-כָּל-הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל-קְהָלוֹת  
 הַקְּדוֹשׁ. הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר  
 לָהֶם. וּמִי שְׂמִיחֵדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה. וּמִי  
 שְׂבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל. וּמִי שְׁנוֹתָנִים גֵּר לְמֵאֹר  
 וַיִּזְן לְקַדוֹשׁ וּלְהַבְדִּילָהּ וּפַת לְאוֹרְחִים וְצַדִּיקָה  
 לְעֵנִיִּים. וְכָל-מִי שְׁעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמּוּנָה.  
 הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וַיְסִיר מֵהֶם כָּל-  
 מַחֲלָה וַיִּרְפָּא לְכָל-גּוּפָם וַיְסַלַח לְכָל-עוֹנָם.  
 וַיִּשְׁלַח בְּרַכָּה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵיהֶם עִם  
 כָּל-יִשְׂרָאֵל אַחֵיהֶם. וְנֵאמַר אָמֵן;

*The Reader takes the Scroll of the Law, and says the following Prayer for the Government.*

He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who maketh a way in the sea and a path in the mighty waters,—may he bless, guard, protect, and help, exalt, magnify, and highly aggrandize

#### THE CONSTITUTED OFFICERS OF THIS GOVERNMENT.

May the Supreme King of Kings in his mercy preserve them in life and deliver them from all trouble and hurt. May the Supreme King of Kings in his mercy exalt them and raise them on high, and grant them a long and prosperous rule. May the Supreme King of Kings in his mercy inspire them and all their counsellors and officers with benevolence toward us, and all Israel our brethren. In their days and in ours may Judah be saved and Israel dwell securely; and may the redeemer come unto Zion. O that this may be his will, and let us say, Amen.

*On the Sabbath preceding New Moon the following is said:--*

May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing.



*The Reader takes the Scroll of the Law, and says the following Prayer for the Government.*

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמְשַׁלָּה לְנַסִּיכִים,  
 מַלְכוּתוֹ מַלְכוּת כָּל-עוֹלָמִים. הַפּוֹצֵה אֶת-  
 דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. הַנּוֹתֵן בְּיָם הַיָּרֵךְ  
 וּבַמַּיִם עַיִם נְתִיבָה. הוּא יְבָרֵךְ וַיִּשְׁמֹר  
 וַיִּנְצֹר וַיַּעֲזֹר וִירוּמִם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה  
 אֶת כָּל-שָׂרֵי הַמְּדִינֹת הָאֵלֹהִי

מִלְּךָ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִשְׁמְרֵם וַיַּחֲיֵם  
 וּמִכָּל צָרָה וּנְזֻק יַצִּילֵם: מִלְּךָ מַלְכֵי הַמְּלָכִים  
 בְּרַחֲמָיו יָרִים וַיַּגְבִּיחַ פּוֹכֵב מַעַרְבָתָם וַיִּאָּרִיכוּ  
 יָמִים עַל מְמַשְׁלֹתָם: מִלְּךָ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו  
 יִתֵּן בְּלִבָּם וּבְלִב כָּל-יֹעֲצֵיהֶם וְשָׂרֵיהֶם רַחֲמָנוּת  
 לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל אַחֵינוּ:  
 בְּיַמֵּיהֶם וּבְיָמֵינוּ תִּשְׁעַיְהוּ יְהוּדָה וַיִּשְׂרָאֵל יִשְׁבֹּן  
 לְבָטָח וּבָא לְצִיּוֹן גּוֹאֵל. וּבֵן יְהוִי רָצוֹן. וְנֹאמֵר אָמֵן:

*On the Sabbath preceding New Moon the following is said:—*

יְהוִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 שֶׁתַּחַדֵּשׁ עִלְיָנוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבָרָכָה.

O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigor, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)

*Reader.*—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.

The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

*Cong. and Reader.*—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

וְתַתֵּן-לָנוּ חַיִּים אֲרָכִים חַיִּים שְׁלֵ-שָׁלוֹם חַיִּים  
 שְׁלֵ-טוֹבָה חַיִּים שְׁלֵ-בְרָכָה חַיִּים שְׁלֵ פִרְנָסָה.  
 חַיִּים שְׁלֵ-חַלוּץ עֲצָמוֹת. חַיִּים שְׁיִישׁ בָּהֶם יִרְאֵת  
 שָׁמַיִם וְיִרְאֵת חֲטָא חַיִּים שְׁאִין בָּהֶם בּוֹשָׁה  
 וּבְלִימָה. חַיִּים שְׁלֵ עֶשֶׂר וּכְבוֹד. חַיִּים שְׁתֵּהי בָנוּ  
 אֶהְבֵּת תּוֹרָה וְיִרְאֵת שָׁמַיִם. חַיִּים שְׁיִמְלֵאוּ  
 מִשְׁאָלוֹת לְבָנוּ לְטוֹבָה. אָמֵן סְלָה:

*Reader:—*

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֵאל אוֹתָם מֵעֲבָדוֹת  
 לְחֵרוֹת. הוּא יִנְאֵל אוֹתָנוּ בְּקִרְוֹב וַיִּקְבֹּץ נִדְחֵינוּ  
 מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. תְּבָרִים כָּל-יִשְׂרָאֵל.  
 וְנֵאמֵר אָמֵן:

רֵאשׁ הַחֹדֶשׁ (naming the month) יִהְיֶה בַיּוֹם (naming)  
 הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:  
 (the day or days)

*Congregation and Reader:—*

יְחִדְשֵׁהוּ תְּקִדּוּשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-  
 עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וְלְשָׁלוֹם. לְשִׁשּׁוֹן  
 וְלְשִׁמְחָה. לְיִשׁוּעָה וְלִגְחָמָה. וְנֵאמֵר אָמֵן:

*In many Congregations the following is said only on the Sabbaths preceding Pentcost and the Fast of the Ninth of Ab:—*

May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that maketh inquisition for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

*In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab:—*

אב הַרְחֵמִים שׁוֹבֵן מְרוֹמִים בְּרַחֲמָיו הָעֲצוּמִים. הוּא  
 יִפְקֹד בְּרַחֲמִים הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים. קַהֲלוֹת  
 הַקִּדְּשׁ שְׁמֹסְרוּ נִפְתָּם עַל קִדְּשַׁת הַשֵּׁם. הַנֶּאֱהָבִים וְהַנְּעִימִים  
 בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ. מִנְּשָׁרִים קָלוּ וּמֵאֲרִיזוֹת נִגְבְּרוּ  
 לַעֲשׂוֹת רִצּוֹן קוֹנֵם וְחִפְּץ צוּרִם: יוֹכְרֵם אֱלֹהֵינוּ לְטוֹבָה עִם  
 שְׂאֵר צַדִּיקֵי עוֹלָם. וַיִּנְקוּם נִקְמַת דָּם עֲבָדָיו הַשְּׂפוּדִ: בְּפֶתוּב  
 בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים. הִרְנֵנוּ גּוֹיִם עִמּוֹ כִּי דָם-עֲבָדָיו  
 יָקוּם. וְנָקָם יָשִׁיב לְעֲבָדָיו וְכַפֵּר אֲדָמָתוֹ עִמּוֹ: וְעַל יְדֵי עֲבָדָיו  
 הַנְּבִיאִים פָּתוּב לֵאמֹר. וְנִגְקַתִּי דָמָם לֹא נִגְקַתִּי. וַיִּי שִׁבֵן  
 הַצִּיּוֹן: וּבְכַתְּבֵי הַקִּדְּשׁ נֶאֱמַר. לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיזָה  
 אֱלֹהֵיהֶם: יִנְבַּע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדָיו הַשְּׂפוּדִ:  
 וַיֹּאמֶר כִּי הוֹרֵשׁ דָּמִים אוֹתָם זָכָר לֹא שָׁכַח צַעֲקַת עֲנָוִים:  
 וַיֹּאמֶר יִדִּין בַּגּוֹיִם מָלֵא גְוִיזוֹת מִחֵץ רֹאשׁ עַל אֲרֶץ רַבָּה:  
 מִנְּחַל בְּהַרְרָה יִשְׁתָּה עַל בֶּן גְּרִים רֹאשׁ:

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלָלוּךָ סִלָּה:

אֲשֶׁרֵי הָעָם שִׁפְכָה לּוֹ אֲשֶׁרֵי הָעָם שְׁיִי אֱלֹהֵיוֹ:

תְּהַלָּה לְדָוִד.

קמ"ה

אֲרוֹמְמֶךָ אֱלוֹהֵי הַמִּלְלָךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם

וְעַד:

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

בְּכָל-יוֹם אֲבָרְכֶךָ וְאַתְּלָלָהּ שְׁמֶךָ לְעוֹלָם וָעֶד ;  
גְּדוּל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָּלְתוֹ אֵין חֶקֶר :  
דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂרֵיךָ וּגְבוּרָתֶיךָ יִגִּידוּ :  
הַדָּר כְּבוֹד הַיְהוָה וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :  
וַעֲזוּז נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדָלְתֶךָ אִם-פְּרָגָה :  
וְכָר רַב-טוֹבֶךָ יִבְיְעוּ וְצַדִּיקְתֶּךָ יִרְגִּנוּ :  
חַנוּן וְרַחוּם יְהוָה אֶתְּךָ אֲפִים וּגְדָל-חֶסֶד :  
טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו :  
יִזְדוֹק יְהוָה כָּל-מַעֲשָׂיךָ וַחֲסִידֶיךָ יִבְרְכוּכָה :  
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ :  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר  
מַלְכוּתוֹ :  
מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל-  
דוֹר וָדוֹר :  
סוּמָךְ יְהוָה לְכֹל הַנִּפְלְאִים וְזוֹקֶךָ לְכָל-הַכְּפוּפִים :  
עֲיִנֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-  
אֲכָלָם בְּעֵתוֹ :  
פּוֹתֵחַ אֶת-יְהוָה וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :  
צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וַחֲסִיד בְּכָל-מַעֲשָׂיו :

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

*On returning the Scroll of the Law to the Ark the Reader says:—*

Let them praise the name of the Lord; for his name alone is exalted:

*Congregation.*—His grandeur is above the earth and heaven: and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

*On Sabbaths and on Festivals occurring on Sabbaths say:—*

Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters



קָרוֹב יְהוָה לְכָל-קִרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ  
בְּאַמֶּת :

רְצוֹן יִרְאֶינּוּ יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם :  
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הַרְשָׁעִים  
יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדַבֵּר-פִּי וּיְבַרֵךְ כָּל-בֶּשָׂר שֵׁם  
קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאֲנִיחֵנִי נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ :

*On returning the Scroll of the Law to the Ark the Reader says:—*

יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁנָב שְׁמוֹ לְבָדוֹ.

*Congregation:—*

הוֹדוּ עַל-אֲרֶץ וּשְׁמַיִם : וַיִּרְם קִרְן לְעַמּוֹ  
תְּהַלֵּל לְכָל-חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ.  
הַלְלוּיָהּ :

*On Sabbaths and on Festivals occurring on Sabbaths say:—*

תהלים כ"ט

מִזְמוֹר לְדָוִד. הָבִי לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד  
זָעוּ : הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הַשִּׁתְּחוּ לַיְיָ בְּהַדְרַת  
קִדְשׁוֹ : קוֹל יְיָ עַל הַמַּיִם אֵל-הַכְּבוֹד הַרְעִים יְיָ

The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

*On Festivals occurring on Week-days say:—*

Psalm xxiv.

A Psalm of David. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your

על־מַנּוֹם רַבִּים: קוֹל־יְיָ בִפְתֹחַ קוֹל יְיָ בְּהַדָּר: קוֹל  
 יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:  
 וַיִּרְקוּדֵם כְּמוֹ־עֵגֶל לְבָנוֹן וּשְׂרִיזֹן כְּמוֹ בֶן־רֵאמִים:  
 קוֹל־יְיָ חַיָּב לְהַבּוֹת אֵשׁ: קוֹל יְיָ יַחִיל מִדְּבַר  
 יַחִיל יְיָ מִדְּבַר קָדֶשׁ: קוֹל יְיָ יַחִיל אֵילֹת וַיַּחֲשֵׁף  
 יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אֵמֶר כְּבוֹד: יְיָ לַמְּבוֹל יִשָּׁב  
 וַיִּשָּׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ וַיִּבְרַךְ  
 אֶת־עַמּוֹ בְּשָׁלוֹם:

*On Festivals occurring on Week-days say:—*

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תַבַּל וַיִּשְׁבֵּי  
 בָּהּ: כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה:  
 מִי־יַעֲלֶה בָּהָר יְיָ וּמִי־יִקּוּם בְּמָקוֹם קָדְשׁוֹ: נְקִי  
 כַּפַּיִם וּבֵר לֵבָב אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי וְלֹא  
 נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָה מֵאֵת יְיָ וַאֲדַקָּה  
 מֵאֲלֹהֵי יִשְׂעוֹ: זֶה דָוִד דִּרְשׁוּ מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב  
 סִלָּה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם  
 וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי זֶה מִלֶּךְ הַכְּבוֹד יְיָ עֲזוֹ  
 וְנִבּוֹר יְיָ נִבּוֹר מִלְּחָמָה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם

heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—*

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen

וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי הוּא יְהוָה  
 מִלֶּךְ הַכְּבוֹד יְיָ אֱלֹהֵי הוּא מִלֶּךְ הַכְּבוֹד כֹּלֵה:

*While the Scroll of the Law is being placed in the Ark,  
 the following to בְּקֶדֶם is said:—*

וּבִנְחָה יֹאמֶר שִׁיבָה יְיָ רַבּוֹת אֱלֹהֵי יִשְׂרָאֵל:  
 קוֹמָה יְיָ לְמַנוּחָתְךָ אַתָּה וְאֲרוֹן עֲדוּךָ: כְּהִנֹּךָ  
 יִלְבְּשׁוּ-אֶדְרֶק וְחִסְיָדֶיךָ יִרְנְנוּ: בְּעִבּוֹר דָּוִד  
 עֲבָדְךָ אֶל-תֵּשֵׁב בְּנֵי מְשִׁיחֶךָ: כִּי לָקַח טוֹב  
 נָתַתִּי לָכֶם תּוֹרַתִּי אֶל-תֵּעֲזָבוּ: עֵץ חַיִּים הוּא  
 לַמַּחְזִיקִים בָּהּ וְתִמְכֶינָה מְאֹשֶׁר: דְּרָכֶינָה הַרְכִּי-  
 נָעַם וְקַל-נִתְיַבֹּתֶינָה שָׁלוֹם: הַשִּׁיבֵנו יְיָ אֱלֹהֵיךָ  
 וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

*Reader.* יִתְגַּבֵּל וְיִתְקַדֵּשׁ שְׁמֹהּ בָּרָא, בְּעֶלְמָא דִּי-בְרָא  
 בְּרַעוּתָהּ. וְנִמְלִיךְ מַלְכוּתָהּ, בְּסַיְיכּוֹן וּבְיוֹמֵיכּוֹן, וּבְסַיְי דִּי-  
 כָּל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאִמְרוּ אָמֵן:

*Cong. and Reader.* יְהֵא שְׁמֵהּ רַבָּא. מְבָרַךְ לְעָלַם וּלְעָלְמֵי  
 עָלְמַיָּא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
 וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קֳדִישָׁא בְּרִיךְ הוּא.  
 לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דִּי-  
 אִמִּירָן בְּעֶלְמָא. וְאִמְרוּ אָמֵן:

## ADDITIONAL SERVICE FOR SABBATHS.

*For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.*

*The following prayer (Amidah) to "as in ancient years," p. 237, is said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*On the Sabbath of Penitence say:—*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First day of Passover say:—*

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

## תפלת מוסף לשבת :

*For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.  
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר  
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
לְמַעַן שְׁמוֹ, בְּאַהֲבָה :

*On the Sabbath of Penitence say:—*

זָכַרְנוּ לַחַיִּים מְלֶךְ חַפְזָן בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים בְּחַיִּים :

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יְיָ,  
מְגַן אַבְרָהָם :

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

מְשִׁיב הַרְיָוִת וּמוֹרִיד הַגֶּשֶׁם :

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

*On the Sabbath of Penitence say:—*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.\*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence, conclude the Blessing thus:—*  
the holy King.

*When the Reader repeats the Amidah, the following is added to "holy God," p. 229.*

\* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,



מִכְּלִיבֵל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה  
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי  
 כְּמוֹךָ, בַּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ. מְלֶכֶךְ  
 מַמְיֵת וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי כְמוֹךָ אֱלֹהֵי הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.  
 וּנְבַאֲמֵן אֶתְּךָ לְהַחְיֵית מֵתִים. בָּרוּךְ אַתָּה  
 יי. מְחַיֶּה הַמֵּתִים: \*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים  
 בְּכָל-יּוֹם יִהְיֶה לְךָ שְׂכָרָה. בָּרוּךְ אַתָּה יי.  
 הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמְּלֶכֶךְ הַקָּדוֹשׁ:

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

*Reader.\** נְעַרְיָצְךָ וְנִקְדִּישְׁךָ בְּסוּד שְׁיִחַ שְׂרָפֵי קֹדֶשׁ  
 הַמְּקֹדֶשִׁים שְׁמֶךָ בְּקֹדֶשׁ. בְּכַתוּב עַל יַד נְבִיאֶךָ.  
 וְקָרָא זֶה אֵל זֶה וְאָמַר -

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

*Cong.*—Hear, O Israel: the Lord our God, the Lord is One.

*Reader.*—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise), “To be to you for a God.”

*Cong.*—“I am the Lord your God.”

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from

*Cong.* קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ, יְיָ צְבָאוֹת. מְלֹא  
כָּל־הָאָרֶץ כְּבוֹדוֹ:

*Reader,* כְּבוֹדוֹ מְלֹא עוֹלָם מְשַׁרְתָּיו שׁוֹאֲלִים וְהַ לְוָה  
אֵיךְ מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בָּרוּךְ יֹאמְרוּ:  
*Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ:

*Reader,* מִמְקוֹמוֹ הוּא יִפְּן בְּרַחֲמִים וַיַּחֲזֵן עִם  
הַמִּיחָדִים שָׁמוּ עָרַב וּבִקֵּר בְּכָל יוֹם תָּמִיד  
פְּעָמַיִם בְּאַהֲבָה שָׁמַע אוֹמְרִים.

*Cong.* שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Reader.* אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכְנוּ  
הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית  
לְעֵינֵי כָּל־חַי לְהַיּוֹת לָכֶם לְאֱלֹהִים:

*Cong.* אֲנִי יְיָ אֱלֹהֵיכֶם:

*Reader.* וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לְאֹמֵר.

*Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.  
הַלְלוּהָ:

*Reader,* לְדוֹר וָדוֹר נִגִּיד נִדְבָרֶיךָ. וּלְנִצָּחַת נִצָּחִים  
קֹדֶשְׁתֶּךָ גְּבוּרָתְךָ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא

our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the last Blessing thus:—*

the holy King.

Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teachings have chosen true greatness. Already from Sinai they were commanded concerning it; and thou hast also commanded us, O Lord our God,

*On Sabbath and New Moon.*

Thou didst form thy world from of old; thou hadst finished thy work on the seventh day; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against thee, both we and our fathers, our city hath been laid waste, our sanctuary is desolate, our splendor hath gone into exile, and the glory hath been removed from the

יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מִלְךָ גָּדוֹל וְקָדוֹשׁ  
אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ:

תִּבְנֶנָּה שַׁבַּת רְצִיַת קַרְבְּנוֹתֶיךָ. צוֹיֹת  
בְּרוּשֵׁיךָ עִם סְדוּרֵי נִסְכֶיךָ. מְעַנְנֶיךָ לְעוֹלָם  
כְּבוֹד יִתְחַלֵּוּ. מוֹעֲדֶיךָ חַיִּים זָכוּ. וְגַם  
הָאוֹהֲבִים וְדַבְּרֵיךָ גְּדֹלָה בְּחָרוּ. אֲזוּ מִסִּינֵי  
נִצַּטּוּ עֲלֶיךָ. וַתִּצְוֵנוּ יְיָ אֱלֹהֵינוּ לְהִקְרִיב

*On Sabbath and New Moon.*

אֶתָּה יִצְרָתָ עוֹלָמְךָ מִקֶּדֶם. פְּלִיַת מְלֵאכֶתְךָ  
בַּיּוֹם הַשְּׁבִיעִי. אֲהַבְתָּ אוֹתָנוּ וְרְצִיַת בְּנוֹ וְרוּמְתָנוּ  
מִכָּל-הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבְּתָנוּ  
מִלְבָּנוּ לְעִבּוֹדֶתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ  
קִרְאתָ. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שְׁפָתוֹת  
לְמִנוּחָה וְרֵאשֵׁי הַדָּשִׁים לְכַפָּרָה: וּלְפִי שְׁחֵטְאֵנוּ  
לְפָנֶיךָ אֲנַחְנוּ וְאֲבוֹתֵינוּ הִרְבָּה עִירָנוּ וְשָׁמַם בַּיִת  
מִקֶּדְשָׁנוּ וְנָזְלָה יְקָרְנוּ וְנִטַּל כְּבוֹד מִבַּיִת חַיִּינוּ.

to bring thereon the additional offering of the Sabbath as is meet. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy

---

*On Sabbath and New Moon.*

house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast

כָּהֵן קָרְבַּן מוֹסֵף שֶׁבֶת כָּרְאִי: יְהִי רָצוֹן  
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ  
 בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם  
 נַעֲשֶׂה לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוֹבוֹתֵינוּ.  
 תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְבָּתָם. וְאֶת־  
 מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ  
 כְּאַהֲבָה כְּמִצְוֹת רְצוֹנֶךָ כְּמוֹ שֶׁתְּבַרַּךְ

*On Sabbath and New Moon.*

וְאִין אָנְחָנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית  
 בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ  
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן  
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ  
 בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם נַעֲשֶׂה  
 לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם  
 וּמוֹסָפִים כְּהַלְבָּתָם. וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה  
 וְיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ  
 כְּאַהֲבָה כְּמִצְוֹת רְצוֹנֶךָ. כְּמוֹ שֶׁתְּבַרַּךְ עָלֵינוּ

will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And on the Sabbath day two he-lambs of the first year, without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them

---

*On Sabbath and New Moon.*

prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.



עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי  
 כְּבוֹדְךָ כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים  
 בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת  
 מִנְּחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבַּת  
 בְּשַׁבְּתוֹ עַל-עֲלֵת הַתָּמִיד וְנִסְכָּה:  
 יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי  
 עֲנֹג. עִם מְקֻדְשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ

*On Sabbath and New Moon.*

בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי כְּבוֹדְךָ  
 כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה  
 תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְּחָה בְּלוּלָה בַשֶּׁמֶן  
 וְנִסְכּוֹ: עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ עַל-עֲלֵת הַתָּמִיד וְנִסְכָּה:  
 וּבְרֵאשֵׁי חֲדָשֵׁיכֶם תִּקְרְיבוּ עֹלָה לְיוֹ פָּרִים בְּנֵי-  
 בָּקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי-שָׁנָה שְׁבַע  
 תְּמִימִם: וּמִנְּחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה  
 עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לְאַיִל וְעֶשְׂרֹן לַכֶּבֶשׂ  
 יֵיזֶן כְּנִסְכּוֹ וְשַׁעִיר לְכַפֵּר וּשְׁנֵי תָמִידִים כֹּהֵלְכֶתָם:

shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let

---

*On Sabbath and New Moon.*

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during Leap Year:—*

וַיִּתְעַנְּנוּ מִטּוֹבָהּ. וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְשָׁתוֹ.  
 חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ וְגַר לְמַעֲשֵׂה  
 בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצָה בְּמִנוּחָתָנוּ  
 קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.  
 שְׂבַעֲנוּ מִטּוֹבָהּ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהֲרֵנוּ  
 לְבָבוֹ לְעִבְרָתְךָ בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ

*On Sabbath and New Moon.*

יִשְׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג.  
 עִם מְקַדְשֵׁי שְׁבִיעֵי כָּלֵם יִשְׂבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָהּ.  
 וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְשָׁתוֹ. חֲמִידַת יָמִים אוֹתוֹ  
 קָרָאתָ וְגַר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצָה בְּמִנוּחָתָנוּ וְחַדְשֵׁנוּ  
 עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה  
 וְלִבְרָכָה. לְשִׂשׁוֹן וְלְשִׂמְחָה. לִישׁוּעָה וְלִנְחֻמָּה.  
 לְפָרְנֶסָה וְלִכְלָפְלָה. לְחַיִּים וְלְשָׁלוֹם. לְמַקְוִילַת  
 חַטָּא וְלִסְלִיחַת עֲוֹן *during Leap Year* וְלִבְפִּרְתַּת

us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

---

*On Sabbath and New Moon.*

and for atonement of transgression); for thou hast chosen thy people Israel from among all nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months.

בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשָׁךְ. וַיְנַחֲרוּ בָּהּ  
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי.  
 מִקִּדְשׁ הַשַּׁבָּת:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
 וְהַשֵּׁב אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי  
 יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקַּבֵּל בְּרָצוֹן.  
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:  
 וְתַחַיְיָנָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
 בְּרוּךְ אַתָּה יי. הַמְחַיֵּי שְׁכִינְתוֹ לְצִיּוֹן:

*On Sabbath and New Moon.*

בְּשֵׁעַ): פִּי בְּעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ מִכָּל-הָאֲמוֹת.  
 וְשַׁבֵּת קִדְשָׁךְ לָהֶם הוֹדַעְתָּ וְחָקְנוּ רְאֵשֵׁי חֳדָשִׁים  
 לָהֶם קִבְּעַתָּ: בְּרוּךְ אַתָּה יי. מִקִּדְשׁ הַשַּׁבָּת  
 וְיִשְׂרָאֵל וְרְאֵשֵׁי חֳדָשִׁים:

*Congregation in an undertone:*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

*On Chanukah say, "We thank thee also." etc., b. 63.*

*The Cong. in an underione—*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה  
 הוּא יי אֱלֹהֵינוּ גַּא לְהִי  
 אֲבוֹתֵינוּ, אֱלֹהֵי כָּל-בְּשָׂר.  
 יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.  
 בְּרֵכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
 הַגָּדוֹל וְהַקְּדוֹשׁ. עַל  
 שֶׁחֲיִיתָנוּ וְקִבַּלְתָּנוּ. כִּן  
 תְּסַיְגֵנוּ וְתִקְבַּלְתָּנוּ. וְתִאֶסְרָךְ  
 גְּלוֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ,  
 לְשִׁמְר חֲקִיךָ, וְלַעֲשׂוֹת  
 רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלֵב  
 שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים  
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב  
 וּבִקֵּר וְצִהֲרִים, הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,  
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם  
 קִוִּינוּ לָךְ:

מוֹדִים אֲנַחְנוּ לָךְ,  
 שְׂאֲתָה הוּא יי אֱלֹהֵינוּ,  
 גַּא לְהִי אֲבוֹתֵינוּ,  
 לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ,  
 מִיָּגוֹן יִשְׁעֵנוּ, אֲתָה הוּא  
 לְדוֹר וָדוֹר. נוֹרָה לָךְ  
 וְנִסְפָּר תְּהִלָּתֶךָ, עַל  
 חַיֵּינוּ הַמְּסוּרִים בְּיַדֶּךָ,  
 וְעַל נִשְׁמוֹתֵינוּ  
 הַבְּקוּדוֹת לָךְ, וְעַל  
 נִסְיָךְ שֶׁבְּכָל-יּוֹם עֲמָנוּ

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law



וְעַל-כִּלְמֵי יִתְבַרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנֵינוּ,  
תָּמִיד לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה וַיִּהְיֶה לָנוּ אֶת-שְׁמֶךָ  
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בָּרוּךְ  
אַתָּה יי. הַטוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשֻׁלֶּשֶׁת  
בְּתוֹרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמוּרָה מִפִּי אֱהִרָן  
וּבְנָיו כֹּהֲנִים. עִם קְרוֹשֶׁה כְּאֲמֹר. יְבָרַכְךָ יי וַיִּשְׁמְרֶךָ:  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּתְנֶךָ: יִשָּׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לָךְ שְׁלוֹם:

שִׁים שְׁלוֹם, מוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבִינוּ בְּלָנוּ, בְּאַחַד בְּאוֹר פְּנִיךָ.  
כִּי בְאוֹר פְּנִיךָ נִתְתָּ לָנוּ יי אֱלֹהֵינוּ, תוֹרַת

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

וְעַל-כֵּן יִתְפָּרַךְ וַיִּתְרוֹמַם שְׁמֵךְ מַלְכֵנוּ,  
תָּמִיד לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

וּכְתוּב לְחַיִּים טוֹבִים כָּל-כְּנֵי בְרִיָּתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה וַיְהַלְלוּ אֶת-שְׁמֵךְ  
בְּאַמֶּת. הֵאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סִלָּה. בְּרוּךְ  
אַתָּה יְיָ. הַטּוֹב שְׁמֵךְ וְלֵךְ נֶאֱדָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבְרָכָה הַמְּשַׁלֶּשֶׁת  
בְּתוֹרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמוּנָה מִפִּי אֶהְרֹן  
וּכְנֵי כְהֹנִים. עִם קְדוֹשְׁךָ כְּאֲמוּר. יְבָרְכֵךָ יְיָ וַיִּשְׁמְרֵךְ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶנֶךָ: יֵשֵׁא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם  
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבִינוּ בְּלָנוּ, בְּאַחַד בְּאוּר פְּנִיָּךְ.  
כִּי בְאוּר פְּנִיָּךְ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ, תוֹרַת

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

חיים ואהבת חסד, וצדקה וברכה.  
 ורחמים, וחיים ושלום. ומוב בעיניך  
 לברך את-עמך ישראל בכל-עת ובכל-  
 ימיה בשלום.

*On the Sabbath of Penitence say:—*

בספר חיים. ברכה ושלום. ופרנסה טובה. נזכר  
 ונכתב לפניך. אנחנו וכל-עמך. בית ישראל. לחיים  
 טובים ולשלום. ברוך אתה יי. עושה השלום:

ברוך אתה יי. המברך את-עמו ישראל  
 בשלום:

אלהי. נצור לשוני מרע, ושפתי מדבר  
 מרמה. ולמקלי נפשי תדום, ונפשי, בעפר  
 לכל תהיה: פתח לבי בתורתך, ובמצותיך  
 תרדוף נפשי. וכל החושבים עלי רעה, מהרה  
 הפר עצתם, וקלקל מחשבותם. עשה למען  
 שמך. עשה למען ימינך. עשה למען קדשך.  
 עשה למען תורתך. למען יחלצון ידיהיך.  
 הושיעה ימינך ובענני: והיו לרצון אמרי-פי

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

## מוסף לשבת

וְהִגִּיוֹן לְבַי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ; וְשֵׁם  
נַעֲבֹדֶךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת: וְעָרְבָה  
לֵי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים בְּדָמוֹנוֹת:

*Reader.* יִתְנַבֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דֵּי-בְרָא  
בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיָמֵיכוֹן, וּבְחַיֵּי דֵּי-  
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֵמַן קָרִיב. וְאָמְרוּ אָמֵן:  
*Cong. and Reader.* יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלַם וּלְעֶלְמֵי  
עֶלְמֵיָא.

*Reader.* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא  
וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֹה דֵּי-קְדוּשָׁא בְּרִיךְ הוּא.  
לְעֶלְא מִן-כָּל-בְּרַבָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דֵּי-  
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְרֵעוּתֵהוֹן דֵּי-כָל-יִשְׂרָאֵל קָדְמָא

אֲבוּהוֹן דֵּי בְשַׁמְיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

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

*Cong.*—My help is from the Lord who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

There is none like our God: none like our Lord.

There is none like our King: none like our Savior.

Who is like our God: who is like our Lord?

Who is like our King: who is like our Savior?

We will give thanks unto our God: we will give thanks unto our Lord.

We will give thanks unto our King: we will give thanks unto our Savior?

Blessed be our God: blessed be our Lord.

Blessed be our King: blessed be our Savior.

Thou art our God: thou art our Lord.

Thou art our King: thou art our Savior.

Thou art he unto whom our fathers burnt incense of spices.



## מוסף לשבת

*Reader.* יהא שלמא רבא מן-שמיא וסוים, עלינו

ועל-כל-ישראל. ואמרו אמן:

*Cong.* עזרי מעם יי עשה שמום וארץ:

*Reader.* עשה שלום בפרומיו, הוא יעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

אין באלהינו. אין באדונינו.

אין במלכנו. אין כמושיענו:

מי באלהינו. מי באדונינו.

מי במלכנו. מי כמושיענו:

נודה לאלהינו. נודה לאדונינו.

נודה למלכנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלכנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלכנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את

קטרת הסמים:

Talmud Babli: Treatise Cerithoth 6, a.

The compound forming the incense\* consisted of balm, onycha, galbanum and frankincense, in quantities weighing seventy manehs each; of myrrh, cassia, spikenard and saffron, each sixteen manehs by weight; of costus twelve, of aromatic bark three, and of cinnamon nine manehs; of lye obtained from a species of leek, nine kabs; of Cyprus wine three seahs and three kabs: though, if Cyprus wine was not procurable, old white wine might be used; of salt of Sodom the fourth part of a kab, and of the herb Maaleh Ashan a minute quantity. R. Nathan says, a minute quantity was also required of the odoriferous herb Cippath, that grew on the banks of the Jordan; if, however, one added honey to the mixture, he rendered the incense unfit for sacred use, while he who, in preparing it, omitted one of its necessary ingredients, was liable to the penalty of death. Rabban Simeon, son of Gamaliel, says, the balm is a resin that exudes from the wood of the balsam tree. The lye obtained from a species of leek was rubbed over the onycha to improve it, while the Cyprus wine was used to steep it in, so that its odor might be more pungent.

Mishnah: End of Treatise Tamid.

These were the Psalms which the Levites used to recite in the Temple—

On the first day of the week they used to recite (Psalm xxiv.), The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

On the second day (Psalm xlvi.), Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

---

\*Exod. xxx. 34—38.

## מוסף לשבת ויום טוב

תלמוד מסכת כריתות ו'

פֶּטוּם הַקְּטָרֶת הַצָּרִי וְהַצֶּפֶרֶן וְהַחֲלָבָנָה וְהַלְבֹנָה. מִשְׁקַל  
 שְׁבַעִים שְׁבַעִים מָנֶה: מֵר וּקְצִיעָה שְׁפֹלֶת גֶּרֶד וְכַרְכֹּם.  
 מִשְׁקַל שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מָנֶה. הַקֶּשֶׁט שְׁנַיִם עָשָׂר.  
 וְקִלּוֹפָה שְׁלֹשָׁה. וְקִנְמָן תְּשַׁעֲהוּ. בְּרִית בְּרִישִׁינָה תְּשַׁעֲהוּ קִבִּין.  
 יֵין קִפְרִיסִין סָאִין תְּלָתָא וְקִבִּין תְּלָתָא. וְאִם אֵין לוֹ יֵין  
 קִפְרִיסִין מִבֵּיא חֲמֵר תַּנְרִין עֲתִיקִי: מְלַח סְדוּמִית רְבַע הַקֶּב.  
 מַעֲלָה עֲשָׂן כָּל שְׁהוּא: רַבִּי נֶתָן אָמַר אֵף כַּפַּת הַנֶּרְהֵן כָּל  
 שְׁהוּא וְאִם נֶתָן בָּהּ דְּבִשׁ פְּסָלָהּ. אִם חֲפֵר אַחַת מִכָּל  
 סַמְנִיָּה חֵיב מִיתָה: רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָמַר. הַצָּרִי  
 אֵינוֹ אֵלָא שְׂרָף הַנוֹטָף מֵעֲצֵי הַקְּטָרֶה: בְּרִית בְּרִישִׁינָה שְׁשִׁין  
 בָּהּ אֵת הַצֶּפֶרֶן. כְּדֵי שְׁתֵּהא נֶאֱחָה: יֵין קִפְרִיסִין שְׁשִׁין בּוֹ  
 אֵת הַצֶּפֶרֶן. כְּדֵי שְׁתֵּהא עֲזָה: וְהֵלֵא מִי בְּגִלְגִים יָפִין לָהּ  
 אֵלָא שְׁאִין מִכְּנִיסִין מִי בְּגִלְגִים בְּעֲזָרָה מִפְּנֵי הַכְּבוֹד:

משנה סוף מסכת תמיד

הַשִּׁיר שְׁהִלְוִים הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים. לֵאמֹר הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ

וַיֹּשְׁבֵי בָהּ: (כ"ד)

בַּשֵּׁנִי הָיוּ אוֹמְרִים. גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ

הֲרַקְדָּשׁוֹ: (מ"ח)

On the third day (Psalm lxxxii.), God standeth in the congregation of the mighty; he judgeth among the judges.

On the fourth day (Psalm xciv.), God of vengeance, Lord, God of vengeance, shine forth.

On the fifth day (Psalm lxxxix.), Exult aloud unto God our strength; shout for joy unto the God of Jacob.

On the sixth day (Psalm xciii.), The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved.

On the Sabbath (Psalm xcii.), A psalm, a song for the Sabbath Day. It is the psalm and song also for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.

Talmud Babli. End of Treatise Berachoth.

R. Eleazer said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. Read not here *banayich*, thy children (or disciples), but *bonayich*, thy builders.—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sake, I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

## מוסף לשבת ויום טוב

בְּשִׁלְיֵי הָיוּ אוֹמְרִים. אֱלֹהִים נִצָּב בְּעֶדְת־אֵל בְּקֶרֶב  
אֱלֹהִים יִשְׁפֹּט: (פ"ב)

בְּרַבִּיעֵי הָיוּ אוֹמְרִים. אֵל נִקְמוֹת יְיָ אֵל נִקְמוֹת הוֹפִיעַ:  
(צ"ד)

בַּחֲמִישֵׁי הָיוּ אוֹמְרִים. הִרְנֵנוּ לְאֱלֹהִים עוֹנְנוּ הִרְיעוּ  
לְאֱלֹהֵי יַעֲקֹב: (פ"א)

בְּשִׁשֵּׁי הָיוּ אוֹמְרִים. יְיָ מִלְּךָ גָּאוֹת לָבֵשׁ. לָבֵשׁ יְיָ עוֹ  
הַתְּאֹזֵר אֶרֶץ־תְּבוּן תִּבְלַל בַּל־תְּמוֹט: (צ"ג)

בַּשְּׁבִעִת הָיוּ אוֹמְרִים. מְזֻמֹּר שִׁיר לְיוֹם הַשְּׁבִעִת: (צ"ב)  
מְזֻמֹּר שִׁיר לְעֵתִיד לָבֵא. לְיוֹם שֶׁכָּלוּ שְׁבַעַת וּמְנוּחָה  
לְחַיֵּי הָעֹלָמִים:

## תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינְא. תְּלִמְיָדֵי חֲכָמִים  
מֵרַבִּים שְׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנֵיךָ לְמוֹדֵי יְיָ וְרַב  
שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֵלָּא בּוֹנֵיךָ:—שְׁלוֹם רַב  
לְאֹהֲבֵי תוֹרָתְךָ וְאִין לָמוּ מִכְּשׁוֹל: יְהִי־שְׁלוֹם בְּחִילְךָ  
שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרָה־נָּא שְׁלוֹם  
בְּךָ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ: יְיָ עוֹ לְעַמּוֹ  
יִתֵּן יְיָ אֱיָרְךָ אֶת־עַמּוֹ בְּשְׁלוֹם:

עָלֵינוּ לְשִׁבְחָה לְאֶדוֹן הַכּוֹל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם הִלְקֵנוּ בָּהֶם.  
 וְנִגְרַלְנוּ בְּכָל־הַמּוֹנָם. וְאִנְהֵנוּ בְּרָעִים וּמִשְׁתַּחֲוִים  
 וּמוֹדִים לְפָנָי מִלֵּךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ  
 הוּא. שֶׁהוּא נוֹמָה שָׁמַיִם וְיֹסֵד אֶרֶץ. וּמֹשֵׁב יָקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עֵזוֹ בְּנִגְבְּהֵי מְרוֹמִים;  
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמֵת מִלְּבָנָי. אֲפָס זִילְתָּו.  
 בְּפִתּוֹב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבָךְ  
 כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ  
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה  
 בְּתַפִּלָּתְךָ עֲנֵךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ  
 וְהַאֲלִילִים פְּרוֹת יַפְרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
 שִׁדְי וְכָל־כְּנִי בְּשׂוֹר יִקְרָאוּ בְּשִׁמְךָ. לְהַפְּנוֹת אֶלְיָךְ  
 כָּל־רְשָׁעֵי אֶרֶץ: יִפְּרוּ וַיְדַעוּ כָּל־יְיָשְׁבֵי תִבְל.  
 כִּי לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּלוּ.  
 יִקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם  
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הוּא.  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּפִתּוֹב בְּתוֹרָתְךָ.

and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.



יְיָ אֱלֹהֵינוּ לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יְיָ לְמִלְךָ עַל-  
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

### קדיש יתום

וַעֲתָה יִגְדַל-נָא בְּחַ אֲדָנֵי בְּאֲשֶׁר דִּבְרַתָּ לְאֹמֵר:

זְכוֹר בְּחַמִּיךָ יְיָ וּבְחַסְדֵיךָ כִּי מֵעוֹלָם הֵמָּה:

*Mourner.* יִתְגַּדַּל וְיִתְקַבֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא

בְּרַעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-

כָּל-בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Mourner.* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵי אֵי.

*Mourner.* יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קֻדְשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דִּי-

אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהֵי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

*Mourner.* יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאָרֶץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire; then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

## UNITY HYMN FOR THE SABBATH DAY

*In some Congregations the following is said before "Blessed be he who spake," p. 19.*

Of old thou didst rest on the seventh day; thou didst therefore bless the Sabbath.

For every work of thine praise is prepared for thee; thy loving ones bless thee at all times.

Blessed be the Lord, the Maker of them all, the living God and everlasting King.

For from of old there hath rested upon thy servants the abundance of thy mercies and thy loving kindnesses.

But in Egypt thou didst begin to make known that thou art exalted far.

Above all gods, when thou didst execute great judgment upon the Egyptians and upon their gods.

אָדוֹן עוֹלָם. אֲשֶׁר מָלַךְ בְּמַרְגָּם כָּל-יְצִיר נִבְרָא:  
 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מְלָךְ שְׁמוֹ נִקְרָא :  
 וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא :  
 וְהוּא תְּהִה. וְהוּא הָיָה. וְהוּא יִהְיֶה בְּתַפְאֲרָה :  
 וְהוּא אֶחָד. וְאֵין שְׁנֵי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:  
 בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה :  
 וְהוּא אֱלֹי. וְחֵי גּוֹאֲלֵי. וְצִוֵּר חֲבֵלֵי בְּעֵת צָרָה :  
 וְהוּא נָסִי וּמְנוּס לִי. מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא :  
 בְּנֵרוֹ אֶפְקֹד רוּחֵי. בְּעֵת אִישָׁן וְאַעִירָה :  
 וְעַם-רוּחֵי גְּוִיָּתִי . יי לִי וְלֹא אֵינְא :

## שִׁיר הַיְחוּד לְיוֹם הַשַּׁבָּת

*In some Congregations the following is said before*  
 בְּרוּךְ שְׁאָמַר p. 19.

אָז בְּיוֹם הַשְּׁבִיעִי נִחַתָּ. יוֹם הַשַּׁבָּת עַל גֵּן גֶּבְרִיָּה:  
 וְעַל כָּל פּוֹעַל תְּהַלְלָה עֲרוּכָה. חֲסִידֶיךָ בְּכָל עֵת יִבְרַכּוּכָה:  
 בְּרוּךְ יי יוֹצֵר כָּלֵם. אֱלֹהִים חַיִּים וּמְלָךְ עוֹלָם:  
 כִּי מֵעוֹלָם-עַל עֲבָדֶיךָ רַב בְּחַמִּיךָ וּבְחַסְדֶיךָ:  
 וּבְמַצְרֵיךָ הַחֲלוֹתָ לְהוֹדִיעַ כִּי מְאֹד נַעֲלִיתָ  
 עַל כָּל אֱלֹהִים. בַּעֲשׂוֹתְךָ בָּהֶם שְׁפָטִים גְּדוֹלִים וּבְאַלְהֵיהֶם:

When thou didst cleave the Red Sea, thy people saw thy great hand, and they feared.

Thou didst guide thy people, so that thou mightest make unto thyself a name of glory to manifest thy greatness.

Thou spakest also with them from the heavens, when the clouds dropped water.

Thou knewest their wanderings in the wilderness, in a land of drought, where none passed through.

Thou gavest to thy people the corn of heaven, flesh abundant as the dust, and water from the rock.

Thou didst drive out many nations, and they took possession of their land and of the labor of the peoples;

That they might observe thy statutes and laws, the words of the Lord, which are pure words.

And they delighted themselves with fat pastures, and with rivers of oil from the flinty rock.

When they rested, they built thy holy city, and adorned the house of thy sanctuary.

Then thou saidst, Here will I dwell for length of days: I will surely bless her provision.

There they shall sacrifice sacrifices of righteousness; thy priests also shall be clothed with righteousness.

The house of Levi also shall chant pleasant songs; they shall shout for joy and sing unto thee.

The house of Israel and they that fear the Lord shall give glory and thanks unto thy name, O Lord.

Thou hast dealt out exceeding kindness to the earliest ages; deal thus kindly also with the latest.

O Lord, rejoice over us, even as thou didst rejoice over our fathers,

To multiply us and deal kindly with us; and we will forever give thanks unto thee for thy goodness.

O Lord, rebuild thy city speedily, for it is called by thy name.

And make the horn of David to flourish therein, and dwell in the midst thereof for ever, O Lord.

There we will offer sacrifices of righteousness, and there may our oblation be pleasant as in former days.

בְּבִקְשָׁה יִם סוּף עֲמָךְ רָאוּ הַיָּד הַגְּדוֹלָה. וַיִּירָאוּ:  
וְהִגַּת עֲמָךְ לַעֲשׂוֹת לָךְ שֵׁם תִּפְאַרְת. לְהִרְאוֹת גְּדֻלָּתְךָ:  
וְדַבַּרְתָּ עַמּוֹם מִן הַשָּׁמַיִם. וְגַם הָעַבִּים נִמְצְאוּ מִיָּם:  
וַדַּעַת לְכַתֵּם בַּמִּדְבָּר. בְּאַרְצָן צִיָּה אִישׁ לֹא עָבָר:  
תִּפְתָּה לַעֲמָךְ דְּבַן שָׁמַיִם. וְכַעֲפָר שָׂאֵר וּמַצוֹר מִיָּם:  
תִּתְגַּרֵּשׁ גּוֹיִם רַבִּים עַמִּים. יִירָשׁוּ אֲרָצָם וַעֲמַל לְאֲמִים:  
בְּעֵבוֹר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אֲמָרוֹת יִי אֲמָרוֹת טְהוֹרוֹת:  
וַיִּתְעַדְנוּ בְּמַרְעֵה שָׁמֶן. וּמִחֲלָמִישׁ צוֹר פִּלְגֵי שָׁמֶן:  
בְּנוֹחָם בָּנוּ עִיר קְדוֹשָׁה. וַיִּבְּנֶאוּ בֵּית מִקְדָּשְׁךָ:  
וַתֹּאמֶר כֹּה אֲשַׁב לְאַרְצָךְ יָמִים. אֲצִיָּדָה בְּהַרְךָ אֲבָרְךָ:  
כִּי שֵׁם יוֹבְחֹו וְזִמְתִּי אֲדַק. אַף בְּהִנְיָךְ יִלְבְּשׁוּ אֲדָק:  
וּבֵית הַלְלוּי נְעִימוֹת יוֹמְרוּ. לָךְ יִתְרוֹעְעוּ אַף יִשְׁירוּ:  
בֵּית יִשְׂרָאֵל וַיִּירָאוּ יִי. וַיִּכְבְּדוּ וַיּוֹדוּ שְׁמָךְ יִי:  
הַטִּיבוֹת מְאֹד לְרֵאשׁוֹנִים. בֵּן תִּיטִיב גַּם לְאַחֲרוֹנִים:  
יִי תִשׁוּשׁ נָא עֲלֵינוּ. בְּאֲשֶׁר שִׁשְׁתָּ עַל אֲבוֹתֵינוּ:  
אוֹתָנוּ לְהַרְבוֹת וּלְהִיטִיב. וְנוֹדָה לָךְ לְעוֹלָם כִּי תִיטִיב:  
יִי תִבְנֶה עִירָךְ מְהֵרָה. כִּי עֲלִיָּה שְׁמָךְ נִקְרָא:  
וְקָרַן דָּוִד תִּצְמִיחַ כָּהֵן. וְתִשְׁבּוֹן לְעוֹלָם יִי בְּקַרְבָּה:  
וְזִמְתִּי אֲדַק שְׁמָה נּוֹבְחָה. וְכִימִי קָדַם תִּמְעַרֵב מִנְחָה:

O bless thy people with the light of thy countenance; for they desire to do thy will.

And in thy good will fulfil our desire; look, we beseech thee, we are thy people, all of us.

Thou hast chosen us to be unto thee a treasured people: let thy blessing be upon thy people for ever.

And we will continually declare thy praise, and praise thy glorious name.

Of thy blessing let thy people be blessed, for every one whom thou blessest is blessed.

As for me, while I have my being, I will praise my Creator, and I will bless him all the days of my appointed time.

Let the name of the Lord be blessed for ever, from everlasting even to everlasting.

As it is written: Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. And it is said: Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord your God from everlasting to everlasting: and let them bless thy glorious name, that is exalted above all blessing and praise. And it is said: Blessed be the Lord, the God of Israel, from everlasting even to everlasting: and let all the people say, Amen: praise ye the Lord. And it is said, And David blessed the Lord in the presence of all the congregation: and David said, blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting.

---

## מוסף לשבת

וּבְרַךְ עַמְךָ בְּאוֹרֵי פְנֵיךָ. כִּי תַפְצִים לַעֲשׂוֹת רְצוֹנְךָ :

וּבְרַצוֹנְךָ תַעֲשֶׂה חֲפְצֵנוּ. הַבְטַחָנָא עִמָּךְ כְּלָנוּ :

בְּחַרְתָּנוּ הָיוֹת לָךְ לְעַם סִגְלָה. עַל עַמְךָ בְּרַכְתָּךְ סִגְלָה :

וְתַמִּיד נִסְפַר תְּהַלְתָּךְ. וְנִהְלַל לְשֵׁם תַפְאֲרְתָּךְ :

יַמְבְּרַכְתָּךְ עִמָּךְ יְבָרְךָ. כִּי אֵת כָּל אֲשֶׁר תִּבְרַךְ מִבְּרַךְ :

וְאֲנִי בְעוֹדֵי אֶהְלָלָה בּוֹרְאֵי. וְאֶבְרַכְהוּ כָּל יְמֵי אָבְרָאִי :

יְהִי שֵׁם יְיָ מִבְּרַךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם :

בְּפִתּוֹב. בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.

וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לַיְיָ: עָנָה דְגִיָּאל וְאָמַר. לְהֵנָּה

שְׁמַח דֵּי אֱלֹהָא מִבְּרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דֵּי הַבְּמִתָּא

וְגַבְוֵרְתָּא דֵּי לַהּ הִיא: וְנֶאֱמַר. וַיֹּאמְרוּ הַלְלוּם יֵשׁוּעַ וְקִדְמִיָּאל

בְּנֵי חֲשַׁבְנֵיהּ שְׂרָבְיָה הוֹדְיָה שְׁבַנְיָה פְתִיחָה, קוֹמוּ בְּרַכוּ

אֵת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ

וּמְרוֹמָם עַל כָּל בְּרָכָה וְתַהֲלָה: וְנֶאֱמַר. בְּרוּךְ יְיָ אֱלֹהֵי

יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן

הִלְלוּיָהּ: וְנֶאֱמַר. וַיְבָרְךָ דְּוִיד אֵת יְיָ לְעֵינֵי כָּל הַבְּהֵל וַיֹּאמֶר

דְּוִיד. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם:

## HYMN OF GLORY.

*The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.*

I will chant sweet hymns and compose songs; for my soul panteth after thee.

My soul hath longed to be beneath the shadow of thy hand, to know all thy secret mysteries.

Even whilst I speak of thy glory, my heart yearneth for thy love.

Therefore will I speak glorious things of thee, and will honor thy name with songs of love.

I will declare thy glory, though I have not seen thee; under images will I describe thee, though I have not known thee.

By the hand of thy prophets, in the mystic utterance of thy servants, thou hast imaged forth the grandeur and the glory of thy majesty.

Thy greatness and thy might they described in accordance with the power made manifest in thy acts.

In images they told of thee, but not according to thine essence; they but likened thee in accordance with thy works.

They figured thee in a multitude of visions; behold thou art One under all images.

They saw in thee both age and youth,\* the hair of thy head now grey as in old age, now black as in youth.

Age in the day of judgment, and youth in the day of battle; as a man of war he striveth with his hands:

He hath bound a helmet of victory upon his head; his right hand, and his holy arm, hath wrought victory for him:

With dew of light his head is filled, and his locks with drops of the night.

He shall be glorified by me for he delighteth in me; yea, he shall be to me a crown of beauty.

His head is like fine, pure gold; upon his forehead is impressed the glory of his holy name.

\*In regard to these and the following expressions, compare Daniel vii. 9; Exod. xv. 3; Song of Solomon v. 2, 14; Isaiah lix. 17; Psalm xcvi. 1.



## מוסף לשבת

## שיר הכבוד:

*The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.*

אֲנָעִים וְמִירוֹת וְשִׁירִים אֲפָרוּג. כִּי אֲלִיָּה נִפְשֵׁי תַעְרוּג:  
 נִפְשֵׁי תַמְדָּה בְּצַל יְדִיָּה. לְבַעַת כָּל רֵז סוּדָּה:  
 מִדֵּי בִדְרֵי בְּכַבּוּדָּה. הוֹמָה לְבִי אֶל הוֹדִיָּה:  
 עַל בֶּן אֲבִיבֵר בָּהּ נִבְכְּדוֹת. וְשִׁמָּה אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:  
 אֲסַפְּרָה כְּבוֹדָהּ וְלֹא רְאִיתִיהָ. אֲבַמָּה אֲבַנְנָה וְלֹא יִדְעָתִיהָ:  
 בְּיַד נְבִיאֶיהָ בְּסוּד עֲבָדֶיהָ. דְּמִיתָ הַדָּר כְּבוֹד הוֹדָּה:  
 גִּדְלָתָהּ וְגִבּוֹרָתָהּ. כִּנּוּ לְתַקְוָה פִּעֲלָתָהּ:  
 דָּמּוּ אוֹתָהּ וְלֹא כָפִי יִשָּׁה. וַיִּשְׁוּוּהָ לְבִי מַעֲשֵׂיהָ:  
 הַמְשִׁילוּהָ בְּרַב חַיּוֹנוֹת. הִנֵּה אֶחָד בְּכָל דְּמִיּוֹנוֹת:  
 וַיִּתְּחוּ בָּהּ זְקֵנָה וּבַחֲרוֹת. וְשִׁעַר רֵאשִׁיבָה וְשַׁחֲרוֹת:  
 זְקֵנָה בְּיוֹם דִּין וּבַחֲרוֹת בְּיוֹם קָרָב. כָּאִישׁ מִלְחָמוֹת יָדָיו  
 לוֹ רַב:

חֲבֹשׁ כּוֹבַע יִשׁוּעָה בְּרֵאשׁוֹ. הוֹשִׁיעָה לוֹ יְמִינוֹ וְזָרוּעַ קִדְשׁוֹ:  
 טַלְלֵי אֲזֵרוֹת רֵאשׁוֹ נִמְלָא. וּקְנֻצוֹתָיו רְסִימֵי לְיִלְהָ:  
 יִתְפָּאֵר בִּי כִּי תַפְעַן בִּי. וְהוּא יִהְיֶה-לִּי לַעֲמֻרַת צְבִי:  
 כְּתָם טָהוֹר פְּזוֹ דְּמִוֹת רֵאשׁוֹ. וְחַק עַל מְצַח כְּבוֹד שֵׁם קִדְשׁוֹ:

For grace and glory, beauty and splendor his people hath encircled him with a crown.

The plaited hair of his head seemed as in the days of youth, his black locks were flowing in curls.

The abode of righteousness—his glorious beauty—may he prefer it above his chiefest joy.

May his treasured people be a crown in his hand, a royal diadem of glorious beauty.

They were borne by him, he carried them; with a crown he adorned them; for that they were precious in his sight he honored them.

His glory resteth upon me, and mine upon him; and he is nigh unto me, when I cry unto him.

He is bright and ruddy in red apparel, when he cometh from treading the winepress in Edom.†

The symbol of his all-embracing providence he showed to the meek Moses, when the similitude of the Lord was before his eyes.

Taking pleasure in his people, he will glorify the meek; that, dwelling amid praises, he may be glorified by them.

The sum of thy word is truth; O thou, who hast called every generation from the beginning, seek the people that seeketh thee.

Accept, I beseech thee, the multitude of my songs, and let my joyous cry come near unto thee.

Let my praise be a crown unto thy head, and my prayer be set forth before thee as incense.

Let the song of the poor be precious in thy sight as the song that was sung at thy offerings.

May my blessing rise to the bountiful God, who createth and produceth, who is just and mighty.

And when I bless thee, incline thine head unto me, and take what I offer as though it were the choicest spices.

May my meditation be pleasant unto thee, for my soul panteth after thee.

---

†Compare Isaiah lxiii. 1, 2.

לְחַן וּלְכְבוֹד צָבִי תִפְאַרְתָּה. אָמְתוּ לוֹ עֲטָרָה עֲטָרָה:

מִחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת. קְנֻצוֹתַי וּתְלַמְלִים שְׁחֹרוֹת:

נִוְהַ הַצֶּדֶק צָבִי תִפְאַרְתּוֹ. יַעֲלֶה-נָא עַל רֹאשׁ שְׂמֹחֲתוֹ:

סִגְלָתוֹ תִּהְיֶה בְּיָדוֹ עֲטָרָתוֹ. וּצְנִיף מְלוּכָה צָבִי תִפְאַרְתּוֹ:

עֲמוּסִים נִשְׂאָם עֲטָרָת עֲנָדָם. מֵאַשֶׁר יָקָרוּ בְּעֵינָיו כְּבָרָם:

פָּאֲרוּ עָלַי וּפָאֲרוּ עָלָיו. וְקָרוֹב אֵלַי בְּקָרְאֵי אֱלֹוִי:

צַח וְאָדוּם לְלְבוֹשׁוֹ אָדָם. פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאָדוּם:

\* קִשְׁרַת תְּבַלֵּין הַרְאָה לְעֵנּוֹ. תְּמוֹנֵת יְיָ לְנֶגֶד עֵינָיו:

יֹאצָּה בְּעֵמוֹ עֲנֻיִם וּפָאֲרֵי. יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר:

רֹאשׁ דְּבָרְךָ אָמְתוֹ. קוֹרָא מֵרֹאשׁ הַדּוֹר וְדוֹר עִם הַדּוֹרְשֶׁךָ

דְּרוֹשׁ:

נְשִׁית הַמִּזֵּן שִׁיבִי נָא עָלֶיךָ. וְרִנָּתִי תִקְרַב אֵלֶיךָ:

תְּהַלֵּתִי תִּהְיֶה לְרֹאשֶׁךָ עֲטָרָתוֹ. וּתְפַלְתִּי תִכּוֹן קְטָרָתוֹ:

תִּיבַקֵּר שִׁיבֵת-רִבִּישׁ בְּעֵינֶיךָ. כְּשִׁיר יוֹשֵׁר עַל קַרְבְּנֶיךָ:

בְּרַבְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר. מְחוֹל לְלוּמֹז לִיד צְדִיק בְּבִיר:

וּבְבְרַבְתִּי תִנְעֲנַע לִי רֹאשׁוֹ. וְאוֹתָהּ קַח לָךְ כְּבִשְׂמִים רֹאשׁוֹ:

יַעֲרֵב-נָא שִׁיחֵי עָלֶיךָ. כִּי נִפְשִׁי תַעֲרוֹג אֵלֶיךָ:

(\* The Midrashic interpretation of אֶת אַחֲרֵי, Exod. xxxiv. 23.

## Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

*Psalm for the Sabbath Day.*

הַיּוֹם יוֹם שַׁבַּת-קִדְשׁ שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ :  
 מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: מִזְבַּח לְהַדוֹת לַיהוָה  
 וְלֵאמֹר לְשִׁמְךָ, עֲלִיּוֹן : לְהַגִּיד בְּבִקְרַח חֶסֶדְךָ  
 וְאַמוּנַתְךָ, בְּלִילוֹת : עָלֶי--עֲשׂוֹר וְעָלֶי--נִבְּל  
 עָלֵי הַגִּיּוֹן בְּכִנּוֹר : כִּי שָׁמַחְתָּנִי יְהוָה בְּפָעֲלֶךָ  
 בְּמַעֲשֵׂי יְדְךָ אֲרַגֵּן: מִה־נִּדְּלוּ מֵעֲשׂוֹךְ יְהוָה מֵאֵד  
 עֲמָקוֹ מִחֻשְׁבְּתוֹךָ : אִישׁ בָּעַר לֹא יִדַּע וְכִסִּיל  
 לֹא--יָבִין אֶת--זֹאת: בְּבִרְחַח רְשָׁעִים כְּמוֹ-עֹשֵׁב  
 וַיִּצְיָצוּ כָּל-פְּעָלֵי אֱנוֹן לְהַשְׁמָדֵם עַד־יַעַד : וְאַתָּה  
 מָרוֹם לְעֵלָם יְהוָה : כִּי הִנֵּה אֵיבֹךְ, יְהוָה כִּי--  
 הִנֵּה אֵיבֹךְ יֵאָבְדוּ, יִתְפָּרְדּוּ כָּל-פְּעָלֵי אֱנוֹן :  
 וְתָרַם כְּרָאִם קִרְנֵי, בְּלִתֵּי בְשִׁמָּן רַעְנָן : וְתַבַּט  
 עֵינֵי בְּשׁוֹרֵי, בְּקַמִּים עָלֵי מְרַעִים, תִּשְׁמַעְנָה  
 אֲזִנִּי : צַדִּיק כַּתְּמָר יִבְרַח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה :  
 שְׁתוּלִים בְּבֵית יְהוָה, בְּחֻצְרוֹת אֶלְהַנֵּנוּ וּבְקִיחוֹ :  
 עוֹד יִנוּכּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ : לְהַגִּיד  
 כִּי-יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא-עֲוֹלָתָה, בּוֹ :

## KIDDUSH FOR SABBATH MORNING.

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Exod. xx. 8—11.

Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.

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

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

# סדר קדוש לסעודת שחרית בשבת:

שמות ל"א ט"ז-י"ז

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-  
הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עִוְלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אֹתָהּ הוּא לְעִוְלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי אֶת-  
הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

שמות כ' ח' י"א

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים  
תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֶאכֶתֶךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת  
לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ  
וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבַהֲמֹתֶךָ וּגְרֶדְךָ אֲשֶׁר  
בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יי אֶת-הַשָּׁמַיִם  
וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם וַיִּנְחַח בַּיּוֹם  
הַשְּׁבִיעִי עַל-כֵּן בִּרְדָּךְ יִהְיֶה אֶת-יוֹם הַשַּׁבָּת  
וַיְקַדְּשֶׁהוּ:

כָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּזֶן:  
כָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם  
מִן הָאָרֶץ:

## AFTERNOON SERVICE FOR SABBATHS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.



## תפלת מנחה לשבת :

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלְלוּךָ סֵלָה :

אֲשֶׁרִי הָעַם שְׁפָכָה לּוֹ אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהָיו :  
תְּהַלֵּה לְדָוִד .

פמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמִּלְכָּה וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם  
וָעֶד :

בְּכָל-יוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד :  
גְּדוֹל יְהוָה וּמְהַלָּל מְאֹד וְלִגְדָלְתוֹ אֵינֶן חֶקֶר :  
דוֹר לְדוֹר יִשְׁבַח מִעַשְׂיֶךָ וּגְבוּרָתֶיךָ יִגִּידוּ :  
הַדָּר כְּבוֹד הוֹדֶךָ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :  
וְעֵזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדָלְתֶךָ אִם-פְּרָנָה :  
וְכָר רַב-טוֹבֶךָ יִבְיַעוּ וְאַדְרָקְתֶךָ יִרְגְּנוּ :

חֲנֹן וְרַחוּם יְהוָה אֲהַךְ אַפְּיִם וּגְדָל-חֶסֶד :  
טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעַשְׂוֵי :  
יִדְוֶךָ יְהוָה כָּל-מַעַשְׂוֵיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה :  
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ :  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַחַר  
מַלְכוּתוֹ :

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

מִלְכוּתְךָ מִלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-  
 יוֹר וְיוֹר :

סוּמְךָ יְהוָה לְכָל הַנְּפִלִים וְזוֹקֶךָ לְכָל-הַכְּפוּפִים :  
 עֲנֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-  
 אֲכָלָם בְּעֵתוֹ :

פּוֹתֵחַ אֶת-יְהוּדָה וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :  
 צְדִיק יְהוָה בְּכָל-דְּרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו :  
 קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ  
 בְּאַמֶּת :

רָצוֹן יִרְאֵי וַעֲשֵׂה וְאַתָּה שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם :  
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאַתָּה כָּל-הַרְשָׁעִים  
 יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדְבַר-פִּי וּיְבַרְךָ כָּל-בְּשָׂר שֵׁם  
 קְדָשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְחֵנוּ נְבַרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם. תְּהַלְלוּהָ :  
 וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבֵי כְּשַׁע בְּיַעֲקֹב, נְאֻם יְיָ :  
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יְיָ, רוּחִי אֲשֶׁר עָלְיָךָ,  
 וְדַבְּרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי  
 זְרַעְךָ וּמִפִּי זֶרַע זְרַעְךָ, אָמַר יְיָ, מֵעַתָּה וְעַד-עוֹלָם :

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. \*And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. \*Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. \*The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us,

---

\*The Chaldee paraphrase of the preceding verse.

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה  
 אֶל־זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא  
 כָּל־הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינּוּ יְדֵן מִן־יְדֵן: וְאָמְרִין  
 קְדִישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה, בֵּית שְׁכִינְתָּהּ. קְדִישׁ  
 עַל־אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלְמָא וּלְעֵלְמֵי  
 עֲלַמְיָא. יְיָ צְבָאוֹת, מְלִיא כָּל־אֲרֻעָא זֵיו וְיִקְרֶה:  
 וְהַשְׁאֲנֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל בְּעַשׂ גְּדוּל,  
 בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלַתְּנֵי רוּחָא, וְשִׁמְעַת  
 בְּתַרֵּי קָל זֵיַע שְׁנִיא, דִּי מְשַׁבְּחִין וְאָמְרִין. בְּרוּךְ  
 יְקָרָא דִּי יְיָ מֵאַתֵּר בֵּית שְׁכִינְתָּהּ: יְיָ! יִמְלִךְ לְעֵלְמָא  
 וְעַד: יְיָ מְלִכּוֹתָהּ קָאֵם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:  
 יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמַרְהָ־  
 זֵאת לְעוֹלָם, לְיַצֵּר מַחְשָׁבוֹת לְבָב עַמְּךָ, וְהַבֵּן  
 לְבָבְךָ אֱלֹהֵי: וְהוּא רַחוּם, יִבְרַךְ עֵזְרָא וְלֹא יִשְׁחִית,  
 וְהִרְבֵּה לְהַשִּׁיב אַפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ: כִּי־  
 אַתָּה אֲדֹנָי טוֹב וְסֹלָח, וְרַב־חֶסֶד לְכָל־קְרָאֵיךָ:  
 צִדְקַתְךָ אֲדַבֵּק לְעוֹלָם, וְתוֹרַתְךָ אֲמַת: תַּתֵּן אֲמַת  
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתְּרָנוּ  
 מִיַּמֵּי קַדְמָא: בְּרוּךְ אֲדֹנָי, יוֹם א יוֹם, יַעֲמַס־לָנוּ,

God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

הָאֵל יְשׁוּעַתְנוּ סֶלָה: יי צְבֹאוֹת עֲפָנֵי מִשְׁנֵב־לָנוּ  
אֱלֹהֵי יַעֲקֹב סֶלָה: יי צְבֹאוֹת, אֲשֶׁר־י אָרֶם בְּמִטָּה  
בָּךְ: יי הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנּוּ בְיוֹם־קְרָאֵנוּ: בָּרוּךְ  
אֱלֹהֵינוּ שְׁבַרְאֵנוּ לְכַבֹּדוֹ, וְהַבְדִּילָנוּ מִן־הַתּוֹעִים,  
וְנָתַן לָנוּ תּוֹרַת אֲמֶת, וְחַיֵּי עוֹלָם נְטַע בְּתוֹכֵנוּ. הוּא  
יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיִשֶׁם בְּלִבֵּנוּ אֱהָבָתוֹ וְיִרְאָתוֹ,  
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵב טָהוֹר. לְמַעַן לֹא  
נִיגַע לְרִיק, וְלֹא נִגְדַּל לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ  
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר הַקִּיּוֹד בְּעוֹלָם  
הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבְרָכָה,  
לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן  
יִזְכָּרְךָ כְּבוֹד וְלֹא יִהְיֶה. יי אֱלֹהֵי לְעוֹלָם אֱוָהָ:  
בָּרוּךְ בְּהַגְבִּיר אֲשֶׁר יִבְטַח בְּיָי, וְהִנֵּה יי מְבַטְחוֹ:  
בְּטַחוֹ בְּיָי עַד־יַעַד, כִּי בָּיָה יי צוֹר עוֹלָמִים:  
וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזַבְתָּ הַרְשׁוֹךְ יי:  
יי חַפֵּץ לְמַעַן צְדָקָה, וְנִגְדִיל תּוֹרָה וַיֵּאדִיר:

*Reader.* יתְנַבֵּל וְיִתְקַבֵּשׁ שְׁמוֹה רַבָּא, בְּעֶלְמָא דִּי־בְרָא

בְּרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּסַיְיכוּן וּבְיוֹמֵיכוּן, וּבְסַיְי דִּי־  
בַל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמַן קָרִיב. וְאִמְרוּ אָמֵן:

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

*The first section of the Lesson from the Pentateuch of the following Sabbath is read.*

*For Order of Reading the Law see pp. 81—87.*

*While the vestments are being replaced upon the Scroll, Psalms xcii., p. 248, is said.*

*The following prayer (Amidah) to "as in ancient years," v. 260, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

*During the Ten Days of Penitence say:*

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.



*Cong. and Reader.* יהא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמָא

עָלְמָא.

*Reader.* יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קֳדָשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשִׁבְּחֶתָּא וְנַחֲמֶתָּא, דִּי־

אַמִּירָן בְּעָלְמָא. וְאַמְרוּ אָמֵן:

וְאַנִּי תַפְלִתִּי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרַב חַסְדֶּיךָ

עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

*The first section of the Lesson from the Pentateuch of the following Sabbath is read.*

*For Order of Reading the Law see pp. 81—87.*

*While the vestments are being replaced upon the Scroll, מְזֻמָּר מִן־מִזְמֹר, שִׁיר לְיוֹם הַשַּׁבָּת, p. 248, is said.*

אֲדָנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי

אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל

הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים

וְקוֹנֵה הַכּוֹל וְזוֹכֵר חַסְדֵי אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנָי

בְּגִיתָם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*On the Sabbath of Penitence say:—*

וְקָרְנוּ לַחַיִּים מְלֶךְ חַפְּזָן בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:*

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

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest and causest salvation to spring forth?

*On the Sabbath of Penitence say:*

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.\*

(See page 256).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*On the Sabbath of Penitence conclude the Blessing thus:*  
the holy King.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין: בְּרוּךְ אַתָּה יְיָ מִגֵּן אֲבֹתֵינוּ:  
 אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
 רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly  
 until the First Day of Passover say:—*

מְשִׁיב הַקָּרוֹת וּמוֹרִיד הַגֶּשֶׁם:

מִכָּלֵל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְחַיֶּה  
 אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ  
 בַּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ. מִלֶּךְ גִּמְתִּי וּמְחַיֶּה  
 וּמְצַמִּיחַ יְשׁוּעָה.

*On the Sabbath of Penitence say:—*

מִי כְמוֹךָ אֵל הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.  
 וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ.  
 מְחַיֶּה הַמֵּתִים: \*

(See page 256).

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם  
 יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמֶּלֶךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following is said, to  
"holy God."*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

*During the Ten Days of Penitence conclude the Blessing thus:—*

the holy King.

Thou art One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest vouchsafed in generous love, a true and faithful rest, a rest in peace and tran-

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

*Reader.* \* נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ יְשׁוּעָה  
 אוֹתוֹ בְּשִׁמִּי מָרוֹם כְּפָתוּב עַל יַד נְבִיאֶיךָ. וְקָרָא  
 יְהוָה אֱלֹהֵינוּ וְאָמַר. *Cong.* קְרוּשׁ קְרוּשׁ קְרוּשׁ, יי  
 צְבָאוֹת. מְלֹא כָּל-הָאָרֶץ כְּבוֹדוֹ; *Reader,* לְעַמְתָּם  
 בְּרוּךְ יֵאמְרוּ; *Cong.* בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ;  
*Reader.* וּבְדַבְרֵי קְדוֹשְׁךָ כְּתוּב לֵאמֹר. *Cong.* יְמַלֵּךְ  
 יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ;  
*Reader,* לְדֹר וָדֹר נְגִיד גְּדֻלָּתְךָ. וּלְנִצְחָה נְצַחִים  
 קְדוֹשְׁתֶּךָ נְקַדֵּשׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּנֵינוּ לֹא  
 יִמּוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ גָּדוֹל וְקְדוֹשׁ  
 אַתָּה. בְּרוּךְ אַתָּה יי. הָאֵל הַקְּדוֹשׁ:

*On the Sabbath of Penitence conclude the Blessing thus:—*

הַמְּלֵךְ הַקְּדוֹשׁ:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד. וּמִי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי  
 אֶחָד בְּאָרֶץ; תִּפְאֶרֶת גְּדֻלָּתְךָ. וְעַמְּךָת יִשׁוּעָה, יוֹם  
 מְנוּחָה וְקְדוֹשָׁה לְעַמְּךָ נְתַתָּ; אֲבָרְכֶם יְגַל. יִצְחָק  
 יִרְגֵן. יַעֲקֹב וּבְנָיו יִגְדְּלוּ בוֹ; מְנוּחַת אֲהַבָּה וּבְדָבָה.  
 מְנוּחַת אֱמֶת וְאַמוּנָה. מְנוּחַת שְׁלוֹם וְשִׁלְוָה

quillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

*On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—*

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance 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, bringing deliverance

## תפלת מנחה לשבת

וְהַשְׁקֵט וְבָטַח. מְנוּחָה שְׁלֵמָה שְׁאַתָּה רוֹצֵה בָּהּ.  
 יִכִּירוּ בְּנֵיךָ וַיֵּדְעוּ כִּי מֵאַתָּךְ הוּא מְנוּחָתָם וְעַל  
 מְנוּחָתָם יִקְרְאוּ אֶת שְׁמֶךָ :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמְנוּחָתֵנוּ. קִדְּשָׁנוּ  
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שְׂבַעֲנוּ מִטּוֹבֶךָ  
 וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.  
 וְהִנְחֵלֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ.  
 וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה  
 יְיָ. מִקִּדְשׁ הַשַּׁבָּת :

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.  
 וְהַיֵּשֶׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרַצוֹן. וְתֵהִי לְרַצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ :

*On New Moon and the Intermediate Days of Passover and  
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא, וַיְנַוְעַ, וַיִּרְאֶה.  
 וַיִּרְצֵה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֵּר, וּזְכַרְנֵנוּ וּפְקֻדָּתֵנוּ. וַיְכַרֵּן  
 אֲבוֹתֵינוּ. וַיְכַרֵּן מַשִּׁים בֶּן דָּוִד עֲבָדֶךָ. וַיְכַרֵּן יְרוּשָׁלַיִם  
 עִיר קִדְשֶׁךָ. וַיְכַרֵּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה

and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>		<i>On Passover</i>	<i>On Tabernacles</i>
the New Moon.		the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for

*Congregation in an undertone—*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



## תפלת מנחה לשבת

יְלִמּוּכָה, וְלַחַן וְלַחֶסֶד וְלִרְחָמִים, וְלַחַיִּים וְלִשְׁלוֹם, בְּיוֹם

*On Tabernacles—*

*On Passover—*

*On New Moon say—*

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְבָרְנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדָנוּ בּוֹ לְבִרְכָה,  
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחָמִים, חוּם וְחַנּוּן,  
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן  
וּרְחוּם אַתָּה:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ  
אַתָּה יְיָ. הַמַּחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

*The Cong. in an undertone--*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
כָל-בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְּדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ וְקִבְּלָתָנוּ.  
בֵּן תַּמְתֵּנוּ וְתַקְּבָתָנוּ. וְתַאֲסֹף  
נְגִיזוֹתֵינוּ לְחַצְרֹת קִדְשֶׁךָ, לְשִׁמּוֹר  
תְּקוּדָה, וְלַעֲשׂוֹת רַצְוֶנָה, וְלַעֲבֹדֶךָ  
בְּלֵבב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים  
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ  
שְׂאֵתָה הוּא יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ מִגֵּן יְשׁוּעָנוּ  
אַתָּה הוּא לְדוֹר  
וָדוֹר. נוֹדָה לָךְ  
וְנִסְפָּר תְּהִלָּתְךָ עַל  
חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
הַמְּקוּדֹשִׁים לָךְ, וְעַל

נְסוּךְ שֶׁבְכָל-יוֹם עִמָּנוּ וְעַל

thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Sabbath of Chanukah say: We thank thee, etc., p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

*On the Sabbath of Penitence say:—*

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*On the Sabbath of Penitence say:—*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

וּפְלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל־עֵת עָרַב וּבִקְרֹ  
 יָצְהָרִים. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם  
 בְּיָ לֹא־תִמּוּ חַסְדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ:

*On Sabbath of Chanukah say* עַל הַנְּסִים *p. 63.*

וְעַל־כָּלָם יתְפַרֵּךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּבָנוּ תָּמִיד  
 לְעוֹלָם וָעֶד:

*On the Sabbath of Penitence say:—*

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדֶיךָ סִלָּה. וַיִּהְלָלוּ אֶת־שִׁמְךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בָּרוּךְ אַתָּה  
 יְיָ. הַטּוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת:

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי  
 אַתָּה הוּא מִלְּךְ אֲרוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
 לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
 בְּשָׁלוֹמֶךָ.

*On the Sabbath of Penitence say:—*

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנְסָה טוֹבָה. נִזְכָּר  
 וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים  
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:  
 בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—*

Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high; thou who hast done great things, O God,

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְבַּר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעַפְרָה  
 לְכָל תְּהִיָּה: פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחַוְשָׁבִים עָלַי רָעָה, מְהֵרָה  
 הֲפֵר עֲצָתְךָ, וְקַלְקַל מַחֲשַׁבוֹתַם. עֲשֵׂה לְמַעַן  
 שְׁמֶיךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יִדְיֶיךָ.  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֶיךָ: יְהִיו לְרָצוֹן אִמְרֵי-פִי  
 וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם  
 נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת: וְעַרְבָה  
 לָנוּ מִנְחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

*The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—*

צַדִּיקְתָּךְ צִדְקָה לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: וְצַדִּיקְתָּךְ  
 אֱלֹהִים עַד-מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי

who is like unto thee? Thy righteousness is like the mountains of God; thy judgments are a great deep: man and beast thou savest, O Lord.

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from Lord who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

---

בְּמוֹדֵי: צְדָקָתְךָ בְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם  
רַבָּה אָדָם וּבְהִמָּה תוֹשִׁיעַ יְיָ:

*Reader.* יתגבר ויתקבצו שמה רבא. בעלמא די-ברא

גרעותה. וימליך מלכותה בתיכון וביומיוון ובחיי די-  
כל-בית ישראל בענגלא ובזמן קריב. ואמרו אמן:

*Cong. and Reader.* יהא שמה רבא מבךך לעלם ולעלמי

עלמיא.

*Reader.* יתברך וישתבח ויתפאר ויתרם ויתנשא

ויתהדר ויתעלה ויתהלל שמה די-קדשא ברין הוא.  
לעלא מן-כל-ברכתא ושירתא תשבתתא ונתמתא די-  
אמרו בעלמא. ואמרו אמן:

*Cong.* קבל ברכמים וברצון את תפלתנו:

*Reader.* תתקבל צלותהון ובעויתהון די-כל-ישראל קדם

אבוהון די בשמיא. ואמרו אמן:

*Cong.* יהי שם יי מבךך מעתה ועד עולם:

*Reader.* יהא שלמא רבא מן-שמיא, ותיים עלינו

ועל-כל ישראל. ואמרו אמן:

*Cong.* עורי מעם יי, עשה שמים וארץ:

*Reader.* עשה שלום במרומינו הוא בעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever



עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל, לְתֵת גְּדֻלָּה לְיוֹצֵר  
 בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
 כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם הִלְקֵנוּ בָּהֶם,  
 וְגִדְלָנוּ כְּכָל־הַמּוֹנֵם. וְאַנְחָנוּ כְּרַעִים וּמִשְׁתַּחֲוִים  
 וּמִזְדִּים לִפְנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ  
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים:  
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אֲפָס זוּלָתוֹ.  
 כְּפָתוּב בְּתוֹרָתוֹ. וְיִרְעָף הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ,  
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ  
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְנָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה  
 בְּתַפִּלָּתְךָ עֲזֹךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ  
 וְהָאֱלִילִים פְּרוֹת וּפְרִתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
 שְׁדֵי, וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלֹךְ  
 כָּל־רְשָׁעֵי אֶרֶץ: יִבִּירוּ וְיִדְעוּ כָּל־יְיֹשְׁבֵי תְּבִל.  
 כִּי לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ  
 יי אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו.  
 וְיִקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם

and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

---

מִהֲרָה לְעוֹלָם וָעֶד . כִּי הַמַּלְכוּת שְׁלֹךְ הוּא .  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד : בְּפֶתוֹב בְּתוֹרָתְךָ .  
 יי וַיִּמְלֹךְ לְעוֹלָם וָעֶד : וַיִּבְרָא . וְהָיָה יי לְמַלְךְ עַל-  
 כָּל-הָאָרֶץ . בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ אֶחָד :

*Mourner.* יתגבדל ויתקבדש שמה רבא . בעלמא די-רבא  
 ברעותה . וימליך מלכותה בטייכוון וביומיכוון ובחיי די-  
 כל-בית ישראל בעגלא ובזמן קריב . ואמרו אמן :

*Cong. and Mourner.* יהא שמה רבא מבכרך לעלם ולעלמי  
 עלמיא .

*Mourner.* יתברך וישתבח ויתפאר ויתרמם ויתנשא  
 ויתהדר ויתעלה ויתהלל שמה די-קנשא ברין הוא .  
 לעלא מן-כל-ברכתא ושירתא תשבחתא ונחמתא די-  
 אמירן בעלמא . ואמרו אמן :

*Cong.* יהי שם יי מבכרך מעתה ועד עולם :

*Mourner.* יהא שלמא רבא מן-שמיא , ותיים עלינו  
 ועל-כל ישראל . ואמרו אמן :

*Cong.* עזרי מעם יי , עשה שמים וארץ :

*Mourner.* עשה שלום במרומינו , הוא בעשה שלום , עלינו  
 ועל-כל-ישראל . ואמרו אמן :

*From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—*

Psalm civ

Bless the Lord, O my soul: O Lord my God, thou art very great; thou hast robed thee in splendor and majesty. He covereth himself with light as with a garment; he stretcheth out the heavens like a curtain: he layeth the beams of his upper chambers in the waters; he maketh the clouds his chariot; he walketh upon the wings of the wind. He maketh winds his messengers; his ministers flaming fire: he founded the earth upon its bases, that it might not be moved for ever. Thou didst cover it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains rose, the valleys sank unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys; they run among the mountains. They give drink to every beast of the plain; the wild asses quench their thirst. By them the birds of the heaven have their dwelling, they utter their voice from among the branches. He giveth drink to the mountains from his upper chambers: the earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herbs for the service of man; that he may bring forth bread from the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies. He made the moon for seasons: the sun knoweth its going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do move. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them

*From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—*

תהלים ק"ד

בְּרַכֵּי נַפְשֵׁי אֶת־יְיָ. יְיָ אֱלֹהֵי גְבוּלָתָּ מְאֹד. הוֹדוּ וְהַדְרֵה  
לְבַשְׁתֶּם: עֲשֵׂה אֹר פֶּשֶׁלְמָה נוֹטָה שְׁמוֹם פְּרִיעָה: הַמְקַרְה  
בְּמִים עַל־יָדָיו. הַשִּׁם־עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־בְּנֵי־רִימָ:  
עֲשֵׂה מְלֶאכֶיו רוּחוֹת מִשְׁרָתָיו אֵשׁ לְהֵם: יָסַד אֶרֶץ עַל־  
מְכוּנָה בַל־תִּמְזַט עוֹלָם וָעֶד: תְּהוֹם פֶּלְבוֹשׁ כְּסִיתוֹ. עַל־  
הָרִים יַעֲמֵדוּ מָוִם: מִן־גִּיעַרְתָּ יְנוֹסוּן מִן־קוֹל בַּעֲמָה יִהְיוּן:  
יַעֲלוּ הָרִים יִרְדוּ בְּקַעֲוֹת אֶל־מְקוֹם זֶה יִסְדֶּתָּ לָהֶם: גְּבוּל־  
שְׁמֹתָ בַל־יַעֲבְרוּן. בַּל־יִשְׁבּוּן לְכַסּוֹת הָאָרֶץ: הַמְשַׁלֵּת  
מִעֲנִיִּים בְּנַחֲלִים בֵּין הָרִים יִהְלִכוּן: יִשְׁקוּ כָּל־חַיִּיתוֹ שְׂדֵי  
יִשְׁבְּרוּ פְרָאִים צְמָאִם: עַל־יְהִים עוֹף־הַשָּׁמַיִם יִשְׁבּוּן מִבֵּין  
עֲפָאִים יִתְנוּ־קוֹל: מִשְׁקָה הָרִים מִעַל־יָדָיו. מִפְּרֵי מִעַשְׂוֹךְ  
תִּשְׁבַּע הָאָרֶץ: מִצְמִיחַ חֲצִיר לִבְהֵמָה וְעֵשֶׂב לַעֲבֹדַת  
הָאָדָם. לְהוֹצִיא לָהֶם מִן־הָאָרֶץ: וְגִבּוֹן יִשְׁמַח לְבַב־אָנוּשׁ  
לְהַצְהִיל פָּנִים מִשָּׁמַן. וְלָחֶם לְבַב־אָנוּשׁ יִסְעֵד: יִשְׁבְּעוּ עֲצֵי  
יְיָ אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע: אֲשֶׁר־שָׁם צִפְרִים יִקְנְנוּ. תְּסִיבָה  
בְּרוּשִׁים בֵּיתָה: הָרִים הַגְּבוּהִים לְיַעֲלִים. סְלַעִים כַּחֲסָה  
לְשִׁפְנִים: עֲשֵׂה יָרַח לְמוֹעֲדִים. שָׁמֶשׁ יָדַע מְבוֹאוֹ: תִּשְׁתַּת  
חֲשָׁךְ וַיְהִי לַיְלָה בּוֹ תִרְמַשׁ כָּל־חַיִּיתוֹ־יַעֲר: הַכְּפוּרִים שֹׁאֲנִים  
לְטָרֵף וּלְבַקֵּשׁ מֵאֵל אֲכָלָם: תִּזְרַח הַשָּׁמַשׁ יֵאֱסַפּוּן וְאֶל־

away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. Yonder is the sea, great and of wide extent; therein are moving things innumerable, living creatures both small and great. There the ships make their course; there is leviathan whom thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their food in due season. Thou givest unto them, they gather; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are confounded; thou gatherest in their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet unto him: as for me, I will rejoice in the Lord. Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless the Lord, O my soul: praise ye the Lord.

Psalm cxx.

A Song of Degrees. In my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from a lying lip, and from a deceitful tongue. What shall he give unto thee, and what shall he add unto thee, thou deceitful tongue? Sharpened arrows of a mighty man with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell among the tents of Kedar. My soul hath full long had her dwelling with him that hateth peace. I am all peace; but when I speak, they are for war.

Psalm cxxi.

A Song of Degrees. I lift up mine eyes unto the hills: whence will my help come? My help is

מעונתם ירִבצוּן: יצא אָדָם לְפָעֵלוֹ וְלַעֲבֹדָתוֹ עַד־יַעֲרֹב:  
 מִה־רַבּוֹ מַעֲשֵׂיָהּ יי. כָּלֶם בְּחֻכְמָה עֲשִׂיתָ. מִלְּאָה הָאָרֶץ  
 קִנְיָנָה: זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם. שָׁם הָמֵשׁ וְאִין מִסְפָּר  
 חַיִּוֹת קַמְנֹת עִם־גְּדִלוֹת: שָׁם אֲנִיוֹת יִהְלִכּוּן. לוֹיִתָּן זֶה  
 יִצְרָף לְשִׁחֻק־בּוֹ: כָּלֶם אֱלֹיָהּ יִשְׁבְּרוּן לָתֵת אֶכְלָם בְּעֵתוֹ:  
 תִּתֵּן לָהֶם יִלְקִטוּן. תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב: תִּסְתִּיר  
 פְּנֵיךָ יִבְהִלּוּן. תִּסְתַּר רִוְחָם יִגְנוּעוּן. וְאֶל־עַפְרָם יִשׁוּבוּן: תִּשְׁלַח  
 רוּחְךָ יִבְרָאוּן. וּתְחַדֵּשׁ פָּנָיו אֲדָמָה: יְהִי כְבוֹד יי לְעוֹלָם.  
 יִשְׂמַח יי בְּמַעֲשָׂיו: תִּמְבִּיט לְאָרֶץ וּתְרַעַד. יַגַּע בְּהָרִים  
 וַיַּעֲשֶׂנוּ: אֲשִׁירָה לְיְי בְּחַיִּי. אֲזַמְּרָה לְאֱלֹהֵי בְּעוֹדֵי: יַעֲרֹב  
 עָלָיו שִׁיחֵי. אֲנֹכִי אֲשַׂמַּח בְּיְי: וּתְמוֹ חַטָּאִים מִן־הָאָרֶץ  
 וְרָשָׁעִים עוֹד אֵינָם. בָּרְכִי נַפְשִׁי אֶת־יְי. הַלְלוּיָהּ:

תהלים ק"ב

שִׁיר הַמַּעֲלוֹת. אֶל־יְי בַּצְּרָתָהּ לִי קָרָאתִי וַיַּעֲנֵנִי: יי  
 הֲצִילָה נַפְשִׁי מִשְׁפַּת־שָׁקֶר מִלְּשׁוֹן רְמִיָה: מִה־יִּתֵּן לָךְ וּמִה־  
 יוֹסִיף לָךְ. לְשׁוֹן רְמִיָה: חֲצִי גְבוּר שְׁנוּנִים עִם גְּחֹלִי  
 רְתָמִים: אֹזִיָה לִי כִי־גִרְתִּי מִשֶּׁךְ שִׁבְנָתִי עִם־אֶהְלִי קָדָר:  
 רַבַּת שִׁבְנָה־לָּהּ נַפְשִׁי עִם שׂוֹנֵא טָלוּם: אֲנִי טָלוּם. וְכִי  
 אֲדַבֵּר הַמָּה לְמִלְחָמָה:

תהלים קב"א

שִׁיר לַמַּעֲלוֹת. אֲשָׂא עֵינַי אֶל־הַהָרִים. מֵאִן יָבֵא עֲזָרִי:

from the Lord, the maker of heaven and earth. He will not suffer thy foot to slip: he that guardeth thee will not slumber. Behold, he that guardeth Israel will neither slumber nor sleep. The Lord is thy guardian: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall guard thee from all evil; he shall guard thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

Psalm cxxii.

A Song of Degrees; of David. I was glad when they said unto me, Let us go unto the house of the Lord. Our feet stood within thy gates, O Jerusalem; Jerusalem that art built up as a city that is compact together: whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good.

Psalm cxxiii.

A Song of Degrees. Unto thee do I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until he have pity upon us. Have pity upon us, O Lord, have pity upon us: for we are full sated with contempt. Our soul is full sated with the mocking of those that are at ease, with the contempt of the proud.

Psalm cxxiv.

A Song of Degrees; of David. If it had not been the Lord who was on our side, let Israel now say:



עָרִי מֵעַם יְיָ עָשָׂה שָׁמַיִם וָאָרֶץ: אֲלֵי־יָמֶן לְמוֹט בְּגִלְגָּל  
 אֲלֵי־יָנוּם שָׁמְרָה: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל  
 יְיָ שָׁמְרָה יְיָ צִלָּהּ עַל־יַד יְמִינָה: יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכְבֹּד  
 וְיָרֵם בְּקִלְעָה: יְיָ וְיִשְׁמְרָה מִכָּל־רָע וְיִשְׁמַר אֶת־נַפְשָׁהּ: יְיָ  
 וְיִשְׁמַר־צִאתָהּ וּבֹאָהּ מֵעַתָּה וְעַד־עוֹלָם:

תהלים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַח־תִּי בְּאִמְרִים לִי בַיִת יְיָ גִלְגָּל:  
 לְמַדּוֹת הָיוּ בְּגִלְגָּלוֹ בְּשֹׁעֲבֹה וְרוֹשָׁלָיִם: יְרוֹשָׁלָיִם הַבְּנוּיָה  
 בְּעִיר שְׁחָבְרָה־לָהּ וַתְּחַדּוּ: שָׁשׂוּ עָלֶי שְׂבָטִים שְׂבָטֵי־יָהּ  
 עֲדוֹת לְיִשְׂרָאֵל לְהַדּוֹת לְשֵׁם יְיָ: כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת  
 לְמִשְׁפַּט בְּכִסְאוֹת לְבַיִת דָּוִד: שְׁאַלוּ שְׁלוֹם יְרוֹשָׁלָיִם. יִשְׁלְחוּ  
 אֲהֻבָּהּ: יְהִי־שְׁלוֹם בְּחֵילָהּ שְׁלוֹהָ בְּאַרְמְנֹתָהּ: לְמַעַן אֲמִי  
 וְדַעֵי אֲדַבְּרָה־נָא שְׁלוֹם בָּהּ: לְמַעַן בַּיִת־יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה  
 טוֹב לָהּ:

תהלים קכ"ג

שִׁיר הַמַּעֲלוֹת. אֲלֵיָהּ נִשְׁאַתִּי אֶת־עֵינַי הַיֹּשְׁבֵי בַשָּׁמַיִם:  
 הִנֵּה כְּעֵינַי עֹבְדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינַי שֹׁפְחָה אֶל־יַד  
 גְּבֻרָתָהּ. בֵּן עֵינָיו אֶל־יְיָ אֱלֹהֵינוּ עַד שִׁחְנַנְנוּ: חָנְנוּ יְיָ  
 חָנְנוּ כִּי־רַב שָׁבַעְנוּ בּוֹ: רַבַּת שְׂבָעָה־לָהּ נַפְשָׁנוּ הַלְעַג  
 הַשְּׂאֲנָנִים הַבּוֹז לְגֵאִיוֹנִים:

תהלים קכ"ד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוֹלֵי יְיָ שְׂהִיָּה לָנוּ יֹאמַר־נָא

if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up alive, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul escaped as a bird out of the snare of the fowlers: the snare was broken, and we escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm cxxv.

A Song of Degrees. They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. The mountains are round about Jerusalem, and the Lord is round about his people, from this time forth and for evermore. For the sceptre of wickedness shall not rest upon the lot of the righteous, that the righteous put not forth their hands unto iniquity. Do good, O Lord, unto those that are good, and to them that are upright in their hearts. But as for such as turn aside unto their crooked ways, the Lord will destroy them with the workers of iniquity. Peace be upon Israel.

Psalm cxxvi.

A Song of Degrees. When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

## תפלת מנחה לשבת

יִשְׂרָאֵל: לוֹלֵי יְיָ שְׁהִיָּה לָנוּ בְּקוּם עָלֵינוּ אָדָם: אָזִי חַיִּים  
 בְּלָעוּנוּ בַחֲרוֹת אָפֶם בָּנוּ: אָזִי חַמְּסִים שִׁטְפוּנוּ נִחְלָה עָבַר  
 עַל-נַפְשֵׁנוּ: אָזִי עָבַר עַל-נַפְשֵׁנוּ חַמְּסִים הַיְדוּוֹנִים: בָּרוּךְ  
 יְיָ שְׁלֹא נִתְּנָנוּ מְרַחֵם לְשִׁנְיָהֶם: נַפְשֵׁנוּ כְּצַפּוֹר נִמְלֶטָה מִפֶּחַ  
 יוֹקָשִׁים. הַפֶּחַ נִשְׁפָּר וְאִנְחָנוּ נִמְלֶטָנוּ: עֲזָרְנוּ בְּשֵׁם יְיָ עֲשֵׂה  
 שְׂמֵיךְ וְאַרְצֶךָ:

תהלים קכ"ה

שִׁיר הַמַּעֲלוֹת. הַבְּמַחִים בְּנֵי כְּהֵר-צִיּוֹן לֹא-יִמּוֹט לְעוֹלָם  
 וַיֵּשֶׁב: יְרוּשָׁלַם הָרִים סָבִיב לָהּ. וַיֵּי סָבִיב לְעִמּוֹ מִעֲתָה  
 וְעַד עוֹלָם: כִּי לֹא יָנוּחַ שִׁבְט הַקָּדְשׁ עַל גּוֹבֵל הַצַּדִּיקִים.  
 לְמַעַן לֹא-יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדִיָּהֶם: הַיִּמְיָבָה יְיָ  
 לַמּוֹכִימ וְלִישָׁרִים בְּלִבּוֹתָם: וְהַמַּטִּים עַקְלָקְלוֹתָם יוֹלִיכֶם  
 יְיָ אֶת-פְּעָלֵי הָאָוֶן. שְׁלוֹם עַל-יִשְׂרָאֵל:

ההלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת-שִׁיבַת צִיּוֹן הָיִינוּ כְּחוֹלָמִים:  
 אֲזִי וּמָלֵא שִׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזִי יֹאמְרוּ בַגּוֹזִים הַגְּדִיל  
 יְיָ לַעֲשׂוֹת עִם-אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:  
 שׁוֹבָה יְיָ אֶת-שְׁבִיתָנוּ כַּאֲפִיקִים בְּנִגְב: הַזֹּרְעִים בְּדִמְעָה.  
 בְּרִנָּה יִקְצְרוּ: הַלּוֹךְ יִלְךְ וּכְכַה נִשְׂא מִשְׁדֵּה-הַזֶּרַע. בֹּא-יָבֹא  
 בְּרִנָּה נִשְׂא אֱלֻמָּתָיו:

## Psalm cxxvii.

A Song of Degrees; of Solomon. Except the Lord build the house, they labor in vain that build it: except the Lord watch over the city, the watchman waketh but in vain. It is vain for you to rise up early, and so late take rest, and eat the bread of toil: such things he giveth unto his beloved in sleep. Lo, children are an heritage of the Lord: the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them: they shall not be ashamed, when they speak with enemies in the gate.

## Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

## Psalm cxxix.

A Song of Degrees. To the full have they afflicted me from my youth up, let Israel now say; to the full have they afflicted me from my youth up: yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the housetops, which withereth before it shooteth forth: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom: neither do

## תפלת מנחה לשבת

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה. אִם־יִי לֹא־יִכְנֹה בֵּית שְׁוֹא עָמְלוֹ  
 בּוֹנֵיו בּוֹ. אִם־יִי לֹא־יִשְׁמֹר־עִיר שְׁוֹא שְׂקֵד שׁוֹמֵר: שְׁוֹא  
 לָקֵם מִשְׁפִּימֵי קוֹם מִצְחֵרֵי־שָׁבֶת אֲבָלִי לָחֵם הַעֲצָבִים.  
 בֶּן: וְתַן לִידִידוֹ שְׁנֵא: הִנֵּה נִחַלְת יְיָ בָּנִים שְׂכָר פָּרִי  
 הַבָּשָׂן: כְּחֲצִים פְּדֵר־גְּבוּר בֶּן בְּנֵי הַנְּעוּרִים: אֲשֶׁר־י הַגָּבֵר  
 אֲשֶׁר מִלֵּא אֶת־אֲשֶׁפְּתוֹ מִהֵם. לֹא גִבְשׁוּ כִי־יִדְבְּרוּ אֶת־  
 אֲוִיבִים בְּשִׁעֵר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־י כָּל־יְהִא יְיָ הַהֲלֵךְ בְּדָרְכָיו: וְגִיעַ  
 בַּבֶּקֶה כִּי תֹאכַל אֲשֶׁר־י וְטוֹב לָךְ: אֲשֶׁתֶּךָ כְּגֶבֶן פְּרִיָּה  
 בְּבִרְכָסֶי בֵּיתְךָ. בָּנֶיךָ כַּשֶּׁתֶּלִּי. וַיְתִים סָבִיב לְשִׁלְחָנְךָ:  
 הִנֵּה כִי־בֶן יִקְרָךְ גָּבֵר יְהִא יְיָ: יִבְרַכְךָ יְיָ מִצִּיּוֹן. וְרֵאָה  
 בְּטוֹב יְרוּשָׁלָּם כֹּל יְמֵי חַיֶּיךָ: וְרֵאָה־בָּנִים לְבָנֶיךָ. שְׁלוֹם  
 עַל־יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרְרוּנִי מִנְּעוּרַי יֹאמֵר נָא יִשְׂרָאֵל:  
 רַבַּת צָרְרוּנִי מִנְּעוּרַי. גַּם לֹא יִכְלוּ־לִי: עַל־גְּבִי חָרְשׁוֹ  
 חָרְשִׁים. הֲאֶקְרִיבוּ לְמַעֲנִיתֶם: יְיָ צַדִּיק. קֶאֱעַ עֲבוֹת רְשָׁעִים:  
 וְגִבְשׁוּ וַיִּסְגּוּ אַחֲזֵר כֹּל שְׁנֵאֵי צִיּוֹן: יְהִיו כַּחֲצִיר גִּנּוֹת.  
 שְׁמֵרְמַת שְׁלֵף גִּבְשׁ: שְׁלֵא מִלֵּא כַּפּוֹ קוֹצָר וְחֲצִיזוֹ מִעֲמֹר:

they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

Psalm cxxx.

A Song of Degrees. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning; yea, more than watchmen for the morning. O let Israel hope in the Lord; for with the Lord there is lovingkindness, and with him is plenteous deliverance. And he shall deliver Israel from all his iniquities.

Psalm cxxxi.

A Song of Degrees; of David. Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too marvellous for me. Surely I have stilled and quieted my soul, like a weaned child with his mother; my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and for evermore.

Psalm cxxxii.

A Song of Degrees. Lord, remember for David all his affliction; how he sware unto the Lord, and vowed unto the Mighty One of Jacob: Surely I will not come into the tent of my house, nor go up unto the couch of my rest; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for the Lord, a habitation for the Mighty One of Jacob. Lo, we heard of it in Ephrathah: we found it in the fields of Jaar. Let us go into his habitation; let us worship

וְלֹא אָמְרוּ הָעֹבְרִים בְּרַבַּת יְיָ אֱלֹהֵיכֶם . בְּרַכְּנוּ אֶתְכֶם  
בְּשֵׁם יְיָ :

תהלים ק"ל

שִׁיר הַמַּעֲלוֹת . מִמַּעֲמָקִים קָרָאתִיךָ יְיָ : אֲדָנִי שְׁמָעָה  
בְּקוֹלִי . תַּהֲיִינֶה אֲזִנְיֶךָ בְּשִׁבוֹת לְקוֹל תַּחֲנוּנָי : אִם-עֲזֹנוֹת  
תִּשְׁמָר-נָה . אֲדָנִי מִי יַעֲמֹד : בִּי-עֲמָךְ הַסְּלִיחָה לְמַעַן  
תִּגְדָּא : קוֹנֵיתִי יְיָ קוֹנֵתָה נַפְשִׁי . וְלִדְבָרוֹ הוֹחֵלְתִי : נַפְשִׁי  
לֹאדָנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר : יַחַל יִשְׂרָאֵל אֶל-  
יְיָ . כִּי-עַם-יְיָ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוֹת : וְהוּא יַפְדֶּה אֶת־  
יִשְׂרָאֵל מִכָּל עֲזֹנוֹתָיו :

תהלים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד . יְיָ לֹא-נִבְּהָ לְכִי וְלֹא-רָמּוּ עֵינַי .  
וְלֹא-הִלַּכְתִּי בְּגִדְלוֹת וּבְנִפְלְאוֹת מִמְּנִי : אִם-לֹא שִׁוִּיתִי  
וְדוּמְמַתִּי נַפְשִׁי כְּנִמְלַעַלִּי אִמּוֹ . כְּנִמְלַעַלִּי עָלִי נַפְשִׁי : יַחַל  
יִשְׂרָאֵל אֶל-יְיָ מִעַתָּה וְעַד-עוֹלָם :

תהלים קל"ב

שִׁיר הַמַּעֲלוֹת . וְכוּר-יְיָ לְדָוִד אֶת כָּל-עֲזֹנוֹתָיו : אֲשֶׁר-נִשְׁבַּע  
לִי נָדָר לְאֲבִיר יַעֲקֹב : אִם-אֲבֵא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה  
עַל-עֲרֹשׁ יְצוּעָי : אִם-אֶתֵּן שִׁנְתִּי לְעֵינַי לְעַפְעַפֵּי תַנוּמָה :  
עַד-אֲמַצָּא מָקוֹם לִי מִשְׁכָּנֹת לְאֲבִיר יַעֲקֹב : הִנֵּה שְׁמַעְנוּךָ  
בְּאַפְרָתָה מִצְּאֹנֶיהָ בְּשִׁדְדֵי-יָעַר : נָבֹאָה לְמִשְׁכָּנֹתָיו נִשְׁתַּחֲוֶה

at his footstool. Arise, O Lord, unto thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii.

A Song of Degrees; of David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commandeth the blessing, even life for evermore.

Psalm cxxxiv.

A Song of Degrees. Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

*"It is our duty," p. 262.*  
*Mourner's Kaddish, p. 263*



## תפלת מנחה לשבת

לְהַדּוּם בְּגִלְיוֹ: קוּמָה יְיָ לְמִנוּחֶיךָ אִמָּה וְאַרְזוֹן עֲיָיֶךָ:  
 בְּהִנֵּיךָ יִלְבָּשׁוּ-צָדֵק וְחִסְדֶּיךָ יִרְנְנּוּ: בְּעָבוּר דָּוִד עֲבָדֶיךָ  
 אֶל-תָּשׁוּב פָּנָי מִשִּׁיחָךָ: נִשְׁבַּע יְיָ לְדָוִד. אֲמַת לֹא-יָשׁוּב  
 מִמְּנָה. מִפְּרִי בִטְנֶךָ אֲשִׁית לְכֶסֶף-לָךְ: אִם-יִשְׁמְרוּ בְנֵיךָ  
 בְּרִיתִי וְעַדְתִּי זֹו אֶלְמָדָם. גַּם-בְּנֵיהֶם עַד־עַד יִשְׁבוּ לְכֶסֶף-  
 לָךְ: כִּי בָחַר יְיָ בְּצִיּוֹן אֲנֹה לְמוֹשָׁב לוֹ: וְזֹאת מִנוּחֶיךָ  
 עַד־עַד. פֹּה אֲשַׁב כִּי אֹוִיתִיָּה: צִידָה בָּרֶךְ אֲבָרֶךְ אֲבִיוֹנֶיךָ  
 אֲשַׁבֵּיעַ לָחֶם: וּבְהִנֵּיָה אֲלַבִּישׁ יְשַׁע וְחִסְדֶּיךָ רַנְּנוּ יִרְנְנּוּ:  
 שֵׁם אֲצַמִּית קַרְנֵן לְדָוִד עֲרֻכְתִּי נֵר לְמִשִּׁיחִי: אֹוִיבִיו אֲלַבִּישׁ  
 בְּשֵׁת. וְעָלְיו יִצְיֵץ נֹורוֹ:

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מֵה-טוֹב וּמֵה-נָעִים שִׁבְתָּ  
 אַחִים גַּם-יָחַד: בְּשִׁמְן הַטוֹב עַל-הָרֹאשׁ יִיָּד עַל-הַזְּקָן  
 זָקֵן אֶהְרֵן שִׁיָּד עַל-פִּי מִדֹוֹתָיו: כְּטַל-תְּרַמּוֹן שִׁיָּד עַל-  
 הַבְּרִי צִיּוֹן. כִּי-שֵׁם צְנֹה יְיָ אֶת-הַבְּרָכָה. חַיִּים עַד-הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת-יְיָ כָּל-עַבְדֵי יְיָ הָעֹמְדִים  
 בְּבֵית יְיָ בַּלַּיְלוֹת: שְׂאוּ-יְדֵיכֶם קִדְשׁ וּבָרְכוּ אֶת-יְיָ: וּבָרְכֶה  
 יְיָ מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:

## ETHICS OF THE FATHERS.

*One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.*

All Israel have a portion in the world to come, as it is said (Isaiah lx, 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

## CHAPTER I.

(1.) Moses received the Torah\* on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue. They said three things: Be deliberate in judgment; raise up many disciples, and make a fence round the Torah. (2.) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple service, and upon the practice of charity. (3.) Antigonos of Socho received the tradition from Simon the Just. He used to say, Be not like servants who minister to their master upon the condition of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven be upon you. (4.) José, the son of Joezer, of Zeredah, and José, the son of Jochanan, of Jerusalem, received the tradition from the preceding. José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise; sit amidst the dust of their feet, and drink their words with thirst. (5.) José, the son of Jochanan, of Jerusalem, said, Let thy house be open wide; let the poor be the members of thy household,

---

\*The word Torah is left untranslated. It is variously used for the Pentateuch, the Scriptures, the Oral Law, as well as for the whole body of religious truth, study and practice,

## פרקי אבות

*One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.*

כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמְּךָ כָּלֹס צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. נִצְרַר מִפְּעֵי מַעֲשֵׂה יְדֵי לְהַתְּפֹאֵרוֹ

## פֶּרֶק רִאשׁוֹן

(א) מִשָּׁה קִבֵּל תּוֹרָה מִסִּינַי. וּמִסְרָה לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לְזַקְנִים וְזַקְנִים לְנָבִיאִים וְנָבִיאִים מִסְרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים. הֵיוּ מְתוּנִים בַּדִּין וְהֵעֲמִידוּ מִלְּמִידִים הַרְבֵּה וַעֲשׂוּ סִג לַתּוֹרָה: (ב) שְׂמֵעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר. עַל-שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוֹת חֲסָדִים: (ג) אֲנִשְׁיָנוּם אִישׁ שׁוֹכֵן קִבֵּל מִשְׂמֵעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר. אֶל-תְּהִיוּ כְּעֲבָדִים הַמְּשַׁמְשִׁים אֶת-הַרְבַּע עַל-מְנַת לְקַבֵּל פָּרֶס. אֶל־אֲהִיוּ כְּעֲבָדִים הַמְּשַׁמְשִׁים אֶת-הַרְבַּע שְׁלֹא עַל-מְנַת לְקַבֵּל פָּרֶס. וַיְהִי מוֹרָא שְׂמַיִם עֲלֵיכֶם: (ד) יוֹסִי בְּנֵי-יוֹעָזָר אִישׁ צַרְדָּה וַיּוֹסִי בֶן-יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֵם. יוֹסִי בְּנֵי-יוֹעָזָר אִישׁ צַרְדָּה אוֹמֵר. יְהִי בֵיתְךָ בֵּית נֶעֱד לְחַכְמִים וְהָיָה מִתְּאַבֵּק בְּעֵפֶר בְּגֻלְיָהֶם וְהָיָה שׁוֹתֵה בְּצִמָּא אֶת-דְּבָרֵיהֶם: (ה) יוֹסִי בְּנֵי-יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר. יְהִי בֵיתְךָ פְּתוּחַ לְרֻחַת

and engage not in much gossip with women. This applies even to one's own wife; how much more then to the wife of one's neighbor. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom.

(6.) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit. (7.) Nittai, the Arbelite, said, Keep thee far from a bad neighbor, associate not with the wicked, and abandon not the belief in retribution. (8.) Judah, the son of Tabbai, and Simeon, the son of Shatach, received the tradition from the preceding. Judah, the son of Tabbai, said, (In the judge's office) act not the counsel's part; when the parties to a suit are standing before thee, let them both be regarded by thee as guilty, but when they are departed from thy presence, regard them both as innocent, the verdict having been acquiesced in by them. (9.) Simeon, the son of Shatach, said, Be very searching in the examination, of witnesses, and be heedful of thy words, lest through them they learn to falsify. (10.) Shemayah and Abtalyon received the tradition from the preceding. Shemayah said, Love work, hate lordship, and seek no intimacy with the ruling power. (11.) Abtalyon said, Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you drink thereof and die, and the Heavenly Name be profaned. (12.) Hillel and Shammai received the tradition from the preceding. Hillel said, Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to the Torah. (13.) He

וַיְהִיו עֲנִיִּים בְּנֵי בִיתְךָ. וְאֶל-מִרְכָּבָה שִׁיחָה עִם הָאִשָּׁה.  
בְּאִשְׁתּוֹ אָמְרוּ קַל וְחָמָר בְּאִשְׁתְּ חֲבֵרוֹ. מִכַּאֲן אָמְרוּ חֲכָמִים  
כָּל-הַמִּרְכָּבָה שִׁיחָה עִם הָאִשָּׁה גֹרֵם רָעָה לְעַצְמוֹ וּבֹטֵל  
מִדְּבָרֵי תוֹרָה וְסוֹפוֹ יוֹרֵשׁ גֵּיהֶנָם: (ו) יְהוֹשֻׁעַ בֶּן-פְּרֻחָה  
וְנָתַי הָאֲרִבְלִי קָבְלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן-פְּרֻחָה אָמַר. עֲשֵׂה  
לְךָ רֵב וְקִנְיָה לְךָ חֵבֵר וְהָיָה דָן אֶת-כָּל-הָאָדָם לְבָרָה וְכוּת:  
(ז) נָתַי הָאֲרִבְלִי אָמַר הִרְחַק מִשְׁכַּן רָע וְאֶל-תִּתְּחַבֵּר לְרָשָׁע  
וְאֶל-תִּתְּנֵאֵשׁ מִן-הַפְּרָעוֹת: (ח) יְהוּדָה בֶּן שִׁבְי וְשִׁמְעוֹן  
בֶּן-שָׁטָח קָבְלוּ מֵהֶם. יְהוּדָה בֶּן-שִׁבְי אָמַר. אֶל-תַּעַשׂ  
עֲצָמֶךָ בְּעוֹרְכֵי הַדִּינִים. וּכְשִׁיִּהְיוּ בְּעָלֵי הַדִּין עוֹמְדִים לְפָנֶיךָ  
יְהִיו בְּעֵינֶיךָ כְּרִשְׁעִים. וּכְשִׁנְפֹטָרִים מִלְּפָנֶיךָ יְהִיו בְּעֵינֶיךָ  
בְּזָבָאִים כְּשֶׁקָּבְלוּ עֲלֵיהֶם אֶת-הַדִּין: (ט) שִׁמְעוֹן בֶּן-שָׁטָח  
אָמַר. הֵנָּה מִרְכָּבָה לְחַקוֹר אֶת-הָעֵדִים. וְהָיָה זְהִיר בְּדַבְרֶיךָ  
שְׂמָא מֵתוֹכֶם יִלְמְדוּ לְשַׁקֵּר: (י) שִׁמְעֵיָה וְאַבְטָלְיוֹן קָבְלוּ  
מֵהֶם. שִׁמְעֵיָה אָמַר. אֲהַב אֶת-הַמְּלָאכָה וּשְׂנֵא אֶת-הַרְבָּנוֹת  
וְאֶל-תִּתְּנַדַּע לְרֵשׁוֹת: (יא) אַבְטָלְיוֹן אָמַר. חֲכָמִים הִזְהִירוּ  
בְּדַבְרֵיכֶם שְׂמָא תְּחַוְּבוּ חוֹבֵת גְּלוֹת וְתִגְלוּ לְמָקוֹם מָוֶם  
הָרָעִים וְיִשְׁתּוּ הַמְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם וְיִקְמוּתוֹ וְנִמְצָא  
שֵׁם שְׂמִיָּם מִתְחַלֵּל: (יב) הַלֵּל וְשִׁמִּי קָבְלוּ מֵהֶם. הַלֵּל  
אָמַר. הֵנָּה מִתְּלִמְיָדֵי שָׁל-אַהֲרֹן אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם  
אוֹהֵב אֶת-הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה: (יג) הוּא הִיָּה אָמַר.

used to say, A name made great is a name destroyed; he who does not increase his knowledge decreases it; and he who does not study deserves to die; and he who makes a worldly use of the crown of the Torah shall waste away. (14.) He used to say, If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when? (15.) Shammai said, Fix a period for thy study of the Torah; say little and do much; and receive all men with a cheerful countenance. (16.) Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate. (17.) Simeon, his son, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whoso is profuse of words causes sin. (18.) Rabban Simeon, the son of Gamaliel, said, By three things is the world preserved: by truth, by judgment, and by peace, as it is said, Judge ye the truth and the judgment of peace in your gates (Zech. viii. 16).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii, 21).

## CHAPTER II.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Rabbi said, Which is the right course that a man should choose for himself? That which he feels to be honorable to himself, and which also brings him honor from man-

נגד שָׁמַא אָבֵד שָׁמַא וְדָלָא מוֹסִיף יִסְרַף וְדָלָא יִלְחַף קָטְלָא  
 חַיֵּב וְדֹאֲשַׁמְמֵשׁ בְּתַנְיָא חֲלָף; (יד) הוּא הָיָה אוֹמֵר. אֵב  
 אִין אָנִי לִי מִי לִי וּכְשֵׁאֲנִי לְעַצְמִי מָה אָנִי וְאִם לֹא עֲכָשׁוּ  
 אִימָתִי: (טו) שְׁמִי אוֹמֵר. עֲשֵׂה תוֹרָתָךְ קִבְעֵ אָמור מְעַמ  
 נַעֲשֵׂה הַרְבֵּה וְהִוָּה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּסֶבֶר פָּנִים יְפוֹת;  
 (טז) רַבֵּן גַּמְלִיאֵל אוֹמֵר. עֲשֵׂה לָךְ רַב וְהִסְתַּלַּק מִן הַסֶּפֶק  
 וְאֶל־תַּרְבֵּה לְעֵשׂר אוֹמְדוֹת: (יז) שְׁמַעוֹן בְּנֵי אוֹמֵר. כָּל־  
 יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים וְלֹא מִצָּאתִי לַגּוֹף טוֹב מִשְׁתִּיקָה  
 וְלֹא הַמְדִדְשׁ עֵקֶר אֶלָּא הַמַּעֲשֵׂה וְכָל־הַמַּרְבֵּה דְּבָרִים מִבֵּיא  
 חֲטָא: (יח) רַבֵּן שְׁמַעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר. עַל־שְׁלֹשָׁה  
 דְּבָרִים הָעוֹלָם קָיָם עַל־הָאֱמֶת וְעַל־הַדִּין וְעַל־הַשְּׁלוֹם  
 שְׁנֵאמַר אֱמֶת וּמִשְׁפַּט שְׁלוֹם שְׁפָטוּ בְּשַׁעֲרֵיכֶם:

רַבִּי הַנְּנִיָּא בְּרַעְקֵן שְׂנִיא אוֹמֵר. רַצָּה הַקְּדוֹשׁ בְּרוּךְ הוּא  
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכּוּף הַרְבֵּה לָהֶם תוֹרָה וּמִצְוֹת.  
 שְׁנֵאמַר יְיָ חֲבֵץ לְמַעַן צְדָקוֹ וְגִדְוִיל תוֹרָה וְנִאֲדִיר:

### בְּרֵךְ שְׁנִי

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם הִלָּק לְעוֹלָם הַבָּא. שְׁנֵאמַר וְעַמּוּךָ כָּלָם  
 צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ גִּגְרָר מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר;  
 (א) רַבִּי אוֹמֵר. אִיוֹז הוּא הַרְבֵּה יִשְׁרָה שְׁיָבוֹר לוֹ הָאָדָם  
 כָּל־שְׁהוּא תַּפְאֲרַת לְעֲשֵׂה וְתַפְאֲרַת לוֹ מִן הָאָדָם. וְהוּוּ

kind. Be heedful of a light precept as of a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book. (2.) Rabban Gamaliel, the son of Rabbi Judah the Prince, said, An excellent thing is the study of the Torah combined with some worldly occupation, for the labor demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin. Let all who are employed with the congregation act with them for Heaven's sake, for then the merit of their fathers sustains them, and their righteousness endures for ever. And as for you, (God will then say,) I account you worthy of great reward, as if you had wrought it all yourselves. (3.) Be on your guard against the ruling power; for they who exercise it draw no man near to them except for their own interests; appearing as friends when it is to their own advantage, they stand not by a man in the hour of his need. (4.) He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Nullify thy will before His will, that He may nullify the will of others before thy will. (5.) Hillel said, Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy neighbor until thou art come into his place; and say not anything which cannot be understood at once, in the hope that it will be understood in the end; neither say, When I have leisure I will study; perchance thou wilt have no leisure. (6.) He used to say, An empty-headed man cannot be a sinfearing man, nor can an ignorant person be pious, nor can a shamefaced man learn, nor a passionate man teach, nor



זְהִיר בְּמִצְוֹה קִלְהָ כְּבִבְמוֹרָה שְׂאִין אֶתָּה יוֹדֵעַ מִתַּן שְׂכָרְךָ  
 שְׁלֵל־מִצְוֹת. וְהִנֵּה מִחֲשֵׁב הַפֶּסֶד מִצְוֹה כְּנֹגֵד שְׂכָרָה וְשֹׁכֵר  
 עֲבָרָה כְּנֹגֵד הַפֶּסֶדָּה: הַסֵּתֶפֶל בְּשִׁלְשָׁה דְבָרִים וְאִין אֶתָּה  
 בָּא לִידֵי עֲבָרָה. וְעַ מַה־לְמַעְלָה מִמָּה עֵין רוֹאָה וְאִין  
 שׁוֹמֵעַת וְכֹל־מַעֲשֵׂיךָ בַּסֶּפֶר נִכְתָּבִים: (ב) רַבֵּן גַּמְלִיאֵל בְּנוֹ  
 שְׁלֵר־בְּרֵי וְהוֹדָה הַנְּשִׂיא אוֹמֵר. יָפָה תִלְמוּד תּוֹרָה עִם דְּרָךְ  
 אֶרֶץ שְׂיָגִיעַת שְׁנֵיהֶם מִשְׁבַּחַת עֶזְרָה. וְכֹל־תּוֹרָה שְׂאִין עִמָּה  
 מְלֵאכָה סוּפָה בְּטֵלָה וְגוֹהֲרֶת עֶזְרָה. וְכֹל־הָעוֹסְקִים עִם־  
 הַצְּבוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם שָׁמַיִם שְׁזִכּוֹת אֲבוֹתָם  
 מִסְּנִיעָתָם וְצִדְקָתָם עוֹמְדֶת לָעַד. וְאַתֶּם מַעֲלָה אֲנִי עֲלֵיכֶם  
 שְׂכָר הַרְבֵּה כְּאֵלוֹ עֲשִׂיתֶם: (ג) הָיוּ זְהִירִים בְּרִשׁוֹת שְׂאִין  
 מְקַרְבִּים לוֹ לְאָדָם אֵלָּא לְצִדְקָה עֲצָמָם. נִרְאִים כְּאוֹהֲבִים  
 בְּשַׁעַת הַנְּאֻתָם וְאִין עוֹמְדִים לוֹ לְאָדָם בְּשַׁעַת דְּחִקּוֹ:  
 (ד) הוּא הִנֵּה אוֹמֵר. עֲשֵׂה רְצוֹנִי כְּרִצּוֹנְךָ כְּדֵי שְׂיַעֲשֶׂה  
 רְצוֹנְךָ כְּרִצּוֹנִי. בְּטֵל רְצוֹנְךָ מִפְּנֵי רְצוֹנִי כְּדֵי שְׂיִבְטֵל רְצוֹנִי  
 אַחֲרַיִם מִפְּנֵי רְצוֹנְךָ: (ה) הִלֵּל אוֹמֵר. אֵל־תִּכְרֹז מִן־  
 הַצְּבוּר וְאֵל־תִּמְאַמֵּן בְּעֲצָמְךָ עַד יוֹם מוֹתְךָ וְאֵל־תִּדְוִן אֶת־  
 מִבְּרָךְ עַד שְׁתִּגִּיעַ לְמִקּוֹמוֹ וְאֵל־תִּאמַר דְּבָר שְׂאִי אֶבְשֵׁר  
 לְשִׁמּוֹעַ שְׁסוּפוֹ לְהִשְׁמָע וְאֵל־תִּאמַר לְכִשְׂאִפְנָה אֲשַׁנֶּה שְׁמָא  
 לֹא תִפְנֶה: (ו) הוּא הִנֵּה אוֹמֵר. אִין בּוֹר יִרְא חֲטָא וְלֹא  
 עִם הָאֶרֶץ חָסִיד וְלֹא הַבַּיִשָּׁן לָמַד וְלֹא הַמְּכַרְבֵּן מְלַמֵּד וְלֹא

can one who is engaged overmuch in business grow wise. In a place where there are no men, strive to be a man. (7.) Moreover, he saw a skull floating on the surface of the water: he said to it, Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned. (8.) He used to say, The more flesh, the more worms; the more property, the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men-servants, the more robbery; —the more Torah, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more charity, the more peace. He who has acquired a good name, has acquired it for himself; he who has acquired for himself words of Torah, has acquired for himself life in the world to come. (9.) Rabban Jochanan, the son of Zacchai, received the tradition from Hillel and Shammai. He used to say, If thou hast learnt much Torah, ascribe not any merit to thyself, for thereunto wast thou created. (10.) Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of Hyrcanus, Rabbi Joshua, the son of Chananya, Rabbi José, the Priest, Rabbi Simeon, the son of Nathaniel, and Rabbi Eleazar, the son of Arach. (11.) He used thus to recount their praise: Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop; Joshua, the son of Chananya—happy is she that bare him; José, the Priest, is a pious man; Simeon, the son of Nathaniel, is a fearer of sin; Eleazar, the son of Arach, is like a spring flowing with ever-sustaining vigor. (12.) He used to say, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all. Abba Saul said in his name, **If all the sages of**

בְּלִי הַמְרָבָה בְּסִחוּרָה מִחִבִּים. וּבְמָקוֹם שְׂאִין אֲנָשִׁים הַשְּׂמֵרָה לְהִיּוֹת אִישׁ: (ז) אַף הוּא רָאָה גְּלִגְלֵת אַחַת שְׂצָפָה עַל־פְּנֵי הַמָּיִם. אָמַר לָהּ. עַל הָאֲטִיבֶתָּ אֲטִיבוּךְ וְסוּף מְטִיבֶיךָ יְטוּבוּן: (ח) הוּא הִנֵּה אוֹמֵר. מְרָבָה בְּשׂוֹר מְרָבָה רָמָה. מְרָבָה נְכָסִים מְרָבָה דְּאָגָה. מְרָבָה נְשִׁים מְרָבָה בְּשָׂפִים. מְרָבָה שְׂפָחוֹת מְרָבָה וְמָה. מְרָבָה עֶבְדִּים מְרָבָה גֹּזֵל. מְרָבָה תוֹרָה מְרָבָה חַיִּים. מְרָבָה יְשִׁיבָה מְרָבָה חֲכָמָה. מְרָבָה עֲצָה מְרָבָה תְּבוּנָה. מְרָבָה אֲדָקָה מְרָבָה שְׁלוֹם. קָנָה שֵׁם טוֹב קָנָה לְעֲצָמוֹ. קָנָה לוֹ דְּבָרֵי תוֹרָה קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא: (ט) רַבֵּן יוֹחָנָן בֶּן־זוּבִי קָבַל מֵהַלֵּל וּמִשְׁמִי. הוּא הִנֵּה אוֹמֵר. אִם לְמִדַּת תוֹרָה הִרְבָּה אֶל־מִתְנוּק טוֹבָה לְעֲצָמָךְ כִּי לְבַד נוֹצְרָתִי: (י) חֲמִשָּׁה תְּלִמִידִים הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן־זוּבִי. וְאֵלֵינוּ הֵן. רַבִּי אֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנִינְיָא רַבִּי יוֹסִי הַכֹּהֵן רַבִּי שְׁמַעוֹן בֶּן־נְתַנְאֵל וְרַבִּי אֱלִיעֶזֶר בֶּן־עֲרָף: (יא) הוּא הִנֵּה מוֹנֵה שְׂבָחָם. אֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס בּוֹר סוּד שְׂאִינוּ מְאֻבָּד טָפָה. יְהוֹשֻׁעַ בֶּן־חֲנִינְיָא אֲשֶׁרֵי יוֹלְדָתוֹ. יוֹסִי הַכֹּהֵן חֲסִיד. שְׁמַעוֹן בֶּן־נְתַנְאֵל יֵרָא חֲטָא. אֱלִיעֶזֶר בֶּן־עֲרָף כְּמַעֲזִין הַמִּתְגַּבֵּר: (יב) הוּא הִנֵּה אוֹמֵר. אִם יִהְיוּ כָּל־חֲכָמֵי יִשְׂרָאֵל בְּכַף מְאֻנָּים וְאֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס בְּכַף שְׂנֵיהֶם מְקַרֵּעַ אֶת־כָּלָם: אֲבָא שְׂאוּל אוֹמֵר מִשְׁמוֹ. אִם יִהְיוּ כָּל־חֲכָמֵי יִשְׂרָאֵל בְּכַף

Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all. (13.) He said to them, Go forth and see which is the good way to which a man should cleave. R. Eliezer said, A good eye; R. Joshua said, A good friend; R. José said, A good neighbor; R. Simeon said, One who foresees the fruit of an action; R. Eleazar said, A good heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (14.) He said to them, Go forth and see which is the evil way that a man should shun. R. Eliezer said, An evil eye; R. Joshua said, A bad friend; R. José said, A bad neighbor; R. Simeon said, One who borrows and does not repay,—it is the same whether one borrows from man or from the all-present God; as it is said, The wicked borroweth, and payeth not again, but the righteous dealeth graciously and giveth (Psalm xxxvii. 21); R. Eleazar said, A bad heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (15.) They each said three things. R. Eliezer said, Let thy friend's honor be as dear to thee as thine own; and be not easily moved to anger; and repent one day before thy death. And (he further said), Warm thyself by the fire of the wise; but beware of their glowing coals, lest thou be burnt, for their bite is the bite of the fox, and their sting is the scorpion's sting, and their hiss is the serpent's hiss, and all their words are like coals of fire.\* (16.) R. Joshua said, The evil eye, the evil inclination, and hatred of his fellow-creatures put a

---

\*The highest gifts, if abused, may prove a source of suffering to those whom they are designed to benefit.

מאוננים וְאֵלֵינוּ בְּיָהוָה אֱלֹהֵינוּ אֵף עִמָּהֶם וְאֵלֵינוּ בְּיָהוָה  
בְּבִרְךָ שְׁנֵי מִדְּבָרֶיךָ אֶת־כָּלֶם: (יג) אָמַר לָהֶם. צְאוּ וּרְאוּ  
אִיזוֹ הִיא הַדָּרָךְ טוֹבָה שֶׁיִּדְבַק בָּהּ הָאָדָם. רַבִּי אֵלֵינוּ  
אוֹמֵר עֵין טוֹבָה רַבִּי יְהוֹשֻׁעַ אוֹמֵר חֵבֵר טוֹב רַבִּי יוֹסִי  
אוֹמֵר שְׁבִין טוֹב רַבִּי שְׁמַעוֹן אוֹמֵר הַרְוָאָה אֶת־הַנוֹלָד רַבִּי  
אֵלֵנוּ אוֹמֵר לֵב טוֹב: אָמַר לָהֶם. הַרְוָאָה אֲנִי אֶת־דְּבָרְךָ  
אֵלֵנוּ בְּיָהוָה מִדְּבָרֶיךָ שֶׁבְּכָלֶל דְּבָרֶיךָ דְּבָרֶיךָ:  
(יד) אָמַר לָהֶם. צְאוּ וּרְאוּ אִיזוֹ הִיא הַדָּרָךְ רְעָה שֶׁיִּתְרַחַק  
מִמְּנָה הָאָדָם. רַבִּי אֵלֵנוּ אוֹמֵר עֵין רְעָה רַבִּי יְהוֹשֻׁעַ  
אוֹמֵר חֵבֵר רַע רַבִּי יוֹסִי אוֹמֵר שְׁבִין רַע רַבִּי שְׁמַעוֹן אוֹמֵר  
הַלְוָה וְאִינוּ מִשְׁלָם. אַחַד הַלְוָה מִן־הָאָדָם כְּלוֹה מִן־הַמָּקוֹם.  
שֶׁנֶּאֱמַר לֹא רָשָׁע וְלֹא יֹשֵׁל וְצַדִּיק חוֹנֵן וְנוֹתֵן. רַבִּי  
אֵלֵנוּ אוֹמֵר לֵב רַע: אָמַר לָהֶם. הַרְוָאָה אֲנִי אֶת־דְּבָרְךָ  
אֵלֵנוּ בְּיָהוָה מִדְּבָרֶיךָ שֶׁבְּכָלֶל דְּבָרֶיךָ דְּבָרֶיךָ:  
(טו) הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֵלֵנוּ אוֹמֵר. יְהִי  
כְבוֹד הַבְּרָךְ חָבִיב עָלֶיךָ כְּשֶׁלֶךְ וְאַל־תְּהִי נוֹחַ לְכַעֵס  
וְשׁוֹב יוֹם אַחַד לִפְנֵי מִיתְתְּךָ וְהָיָה מִתְחַמֵּם כְּנֶגֶד אִימָת  
שֶׁל־חֲבָמִים וְהָיָה וְהִיר בְּנִחְלָתָן שְׁלֵא תִבְוָה. שֶׁנֶּאֱמַר  
גְּשִׁיבֵת שׁוּעַל וְעַקִּיצְתָּן עַקִּיצַת עַקְרָב וְלִחִישְׁתָּן לְחִישַׁת  
שָׂרָף וְכִלְדְּבָרֵיהֶם כְּנִחְלֵי אֵשׁ: (טז) רַבִּי יְהוֹשֻׁעַ אוֹמֵר.  
עֵין הַרַע וַיֵּצֵר הַרַע וְשִׁנְאָת הַבְּרִיּוֹת מוֹצִיאִים אֶת־הָאָדָם

man out of the world. (17.) R. José said, Let the property of thy friend be as dear to thee as thine own; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine, and let all thy deeds be done for the sake of Heaven. (18.) R. Simeon said, Be careful to read the Shema' and to say the Amidah; and when thou prayest, regard not thy prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, For he is gracious and full of mercy, slow to anger and abounding in lovingkindness, and repenteth him of the evil (Joel ii. 13); and be not wicked in thine own esteem. (19.) R. Eleazar said, Be watchful in the study of the Torah, and know what answer to give to the unbeliever; know also before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labor. (20.) Rabbi Tarphon said, The day is short, and the work is great, and the laborers are sluggish, and the reward is much, and the Master of the house is urgent. (21.) He used also to say, It is not thy duty to complete the work, but neither art thou free to desist from it; if thou hast studied much Torah, much reward will be given thee; and faithful is thy Employer to pay thee the reward of thy labor; and know that the grant of reward unto the righteous will be in the time to come.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

---

מן־העולם: (יז) רבי יוסי אומר. יהי ממון חֲבֵרָךְ חָבִיב  
 עֲלֶיךָ כְּשֶׁלְךָ וְהִתְקַן עֲצָמְךָ לְלִמּוּד תּוֹרָה שְׂאִינָה יִרְשָׁה  
 לְךָ וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שְׁמֹיִם: (יח) רבי שמעון אומר.  
 הֲוֵה זְהִיר בְּקַרְיַאת שְׁמַע וּבִתְפִלָּה וּכְשֶׁאַתָּה מִתְפַּלֵּל אַל־  
 תַּעַשׂ תְּפִלָּתְךָ קָבַע אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם  
 שֶׁנֶּאֱמַר כִּי־תַחֲנוּן וְרַחוּם הוּא אֶרְךָ אַפְּנִים וְרַב־חֶסֶד וְנָחָם  
 עַל־הָרָעָה. וְאַל־תִּהְיֶה רָשָׁע בְּפָנַי עֲצָמְךָ: (יט) רבי אלעזר  
 אומר. הֲוֵה שְׂקוּד לְלִמּוּד תּוֹרָה וְדַע מַה־שֶׁתְּשִׁיב  
 לְאִפְיוּקוּרוֹם וְדַע לִפְנֵי מִי אַתָּה עֹמֵל וּמִי הוּא בְּעַל מְלֶאכֶתְךָ  
 שְׂיִשְׁלָם־לְךָ שְׂכָר פְּעֻלָּתְךָ: (כ) רבי טרפון אומר. הַיּוֹם  
 קָצַר וְהַמְּלָאכָה מְרַבָּה וְהַפּוֹעֲלִים עֲצָלִים וְהַשְּׂכָר הַרְבֵּה  
 וּבְעַל הַבֵּית הַדּוֹחֵק: (כא) הוּא הֵינָה אֹמֵר. לֹא עֲלֶיךָ  
 הַמְּלָאכָה לְגַמּוֹר וְלֹא־אַתָּה בְּן־חֹרִין לְהַבְטִיל מִמֶּנָּה. אִם  
 לְמַדְתָּ תּוֹרָה הַרְבֵּה נוֹתְנִים לְךָ שְׂכָר הַרְבֵּה וְנִאֶמְנָן הוּא  
 בְּעַל מְלֶאכֶתְךָ שְׂיִשְׁלָם לְךָ שְׂכָר פְּעֻלָּתְךָ. וְדַע שְׂמַתָּן  
 שְׂכָרְךָ שֶׁל־צַדִּיקִים לְעֵתִיד לָבוֹא:

רבי חנניא בן־עקשטיא אומר. רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא  
 לְזַבּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.  
 שֶׁנֶּאֱמַר וַיַּחַדְּנוּ לְמַעַן צַדִּיקוֹ וַיִּגְדִּיל תּוֹרָה וַיִּאֲדִיר:

## CHAPTER III.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Akabya, the son of Mahalalel, said, Reflect upon three things, and thou wilt not come within the power of sin: know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest:—from a putrefying drop; whither thou art going:—to a place of dust, worms and maggots; and before whom thou wilt in future have to give account and reckoning:—before the Supreme King of kings, the Holy One, blessed be he. (2.) R. Chanina, the Vice-High-Priest, said, Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive. (3.) R. Chananya, the son of Teradyon, said, If two sit together and interchange no words of Torah, they are a meeting of scorners, concerning whom it is said, The godly man sitteth not in the seat of the scorners (Ps. i. 1); but if two sit together and interchange words of Torah, the Divine Presence abides between them; as it is said, Then they that feared the Lord spake one with the other: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name (Mal. iii. 16). Now, the Scripture enables me to draw this inference in respect to two persons; whence can it be deduced that if even one person sedulously occupies himself with the Torah, the Holy One, blessed be he, appoints unto him a reward? Because it is said, Though he sit alone, and meditate in stillness, yet he taketh it (the reward) upon him (Lam. iii. 27).\* (4.) R. Simeon said, If three have eaten at a table and have spoken there no words of Torah, it is as if they had eaten

---

\*Where biblical verses are employed not in a strictly literal sense, it is to be observed that the Rabbis, like other preachers, made use of such passages for homiletical purposes, as illustrations of their meaning rather than as logical foundations for their teaching. It was felt that additional weight would attach to any opinion with which some point of contact could be found in the Scriptures.



## פָּרָק שְׁלִישִׁי

כֹּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא . שֶׁנֶּאֱמַר וְעַמּוּד פְּלִט  
צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ-גִּזְרֵי מִטְעֵי מַעֲשֵׂה נְדִי לְהַתְּפָאֵר :

(א) עֲקֹבְיָא בֶן-מִהֶלְלָאֵל אוֹמֵר הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים  
וְאִין אַתָּה בָּא לִידֵי עֲבָרָה דַּע מַאֲיִן בָּאתָ וּלְאֵן אַתָּה הוֹלֵךְ  
וּלְפָנֵי מִי אַתָּה עָתִיד לְתַן דִּין וְחֶשְׁבּוֹן . מַאֲיִן בָּאתָ מִמַּסָּפָה  
סְרוּיָהּ וּלְאֵן אַתָּה הוֹלֵךְ לְמָקוֹם עֶפְרָר רַמָּה וְתוֹלְעָה .  
וּלְפָנֵי מִי אַתָּה עָתִיד לְתַן דִּין וְחֶשְׁבּוֹן לְפָנֵי מַלְךְ מַלְכֵי  
הַמַּלְכִּים הַקְּדוּשׁ בְּרוּךְ הוּא : (ב) רַבִּי חֲנִינְיָא סָגֵן הַבְּהֵנִים  
אוֹמֵר . הֵנּוּ מִתְּפַלֵּל בְּשִׁלּוּמָה שְׁלֵ-מַלְכוּת שְׁאֵלְמָלָא מוֹרְאָה  
אִישׁ אֶת-רַעְהוּ חַיִּים בְּלָעוּ : (ג) רַבִּי חֲנִינְיָא בֶן-תַּבְּדִיּוֹן  
אוֹמֵר . שְׁנַיִם שְׁיֹשְׁבִים וְאִין בִּינֵיהֶם דְּבָרֵי תוֹרָה הֲרֵי זֶה  
מוֹשֵׁב לְצִים . שֶׁנֶּאֱמַר וּבְמוֹשֵׁב לְצִים לֹא יָשֵׁב . אֲבָל שְׁנַיִם  
שְׁיֹשְׁבִים וַיֵּשׁ בִּינֵיהֶם דְּבָרֵי תוֹרָה שְׁכִינָה שְׁרוּיָה בִּינֵיהֶם .  
שֶׁנֶּאֱמַר אֲזוּ נִדְּבָרוּ וַיֵּרְאוּ יְיָ אִישׁ אֶל-רַעְהוּ וַיִּקְשָׁב יְיָ וַיִּשְׁמַע  
וַיִּבְתָּב סֵפֶר וּפְרוֹן לְפָנָיו לִירְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ . אִין  
לִי אֵלָא שְׁנַיִם . מַגֵּן אֲפִילוּ אֶחָד שְׁיֹשֵׁב וְעוֹסֵק בַּתוֹרָה  
שֶׁתְּקַדּוּשׁ בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂבָר . שֶׁנֶּאֱמַר יָשֵׁב בְּדָר  
וַיְדַם כִּי נִטַּל עֲלָיו : (ד) רַבִּי שְׁמַעוֹן אוֹמֵר . שְׁלֹשָׁה שְׁאֲבָלוּ  
עַל שְׁלֶחַן אֶחָד וְלֹא אָמְרוּ עֲלָיו דְּבָרֵי תוֹרָה כְּאֵלוּ אֲבָלוּ

of sacrifices to dead idols, of whom it is said, For all their tables are full of vomit and filthiness; the All-present is not (in their thoughts) (Isa. xxviii. 8). But if three have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the All-present, to which the Scripture may be applied, And he said unto me, This is the table that is before the Lord (Ezek. xli. 22). (5.) R. Chanina, the son of Chachinai, said, He who keeps awake at night, and goes on his way alone, while turning his heart to vanity, such a one forfeits his own life. (6.) R. Nechunya, son of Hakkannah, said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. (7.) R. Chalafta, the son of Dosa, of the village of Chananya, said, When ten people sit together and occupy themselves with the Torah, the Shechinah abides among them, as it is said, God standeth in the congregation\* of the godly (Psalms lxxxii. 1). And whence can it be shown that the same applies to five? Because it is said, He hath founded his band† upon the earth (Amos ix. 6). And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges‡ (Psa. lxxxii. 1). And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened, and heard (Mal. iii. 16). And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause my name to be remembered I will come unto thee and I will bless thee (Exod. xx. 24). (8.) R. Eleazar, of Bertotha, said, Give unto Him of what is His, seeing that thou and what thou hast are His: this is also found expressed by David, who said, For all things come of Thee, and of Thine own we have given Thee (1 Chron. xxix. 14). (9.) R. Jacob said, He who is walking by the way and studying, and breaks off his study and says, How fine is that tree, how fine is that fallow, him the Scripture regards as if he had forfeited his life. (10.) R. Dostai, the son of Jannai, said

\*Ten are the minimum to form a "congregation" (Edah).

†Five, the minimum to constitute a "band" (Aguddah).

‡The smallest judicial tribunal was composed of three judges.

מִזְבְּחֵי מִתִּים שֶׁנֶּאֱמַר כִּי כָל־שְׁלֹחֹת מְלֹאוֹ קוֹא צֹאֵה בְּלִי  
מְקוֹם . אָבֵל שֶׁלֹּשָׁה שָׁאָכְלוּ עַל שְׁלֹחַן אֶחָד וְאָמְרוּ עָלֵינוּ  
דְּבָרֵי תוֹרָה בְּאֵלוֹ אָכְלוּ מִשְׁלֹחֵנוּ שֶׁל־מְקוֹם שֶׁנֶּאֱמַר וַיְבַרֵּךְ  
אֱלֹהֵי יְהוָה הַשְּׁלֹחַן אֲשֶׁר לִפְנֵי יְיָ : (ה) רַבִּי חֲנִינְיָא בְּיַד־חֲבִינֵי  
אוֹמֵר . הַגְּעוֹר בְּלִילָה וְהַמְהִלָּה בְּהֶרֶף יְחִידֵי וּמַבְנֵה לְבוֹ  
לְבַמְלָה הָרִי זֶה מִתְחַנֵּב בְּנִפְשׁוֹ : (ו) רַבִּי חֲנִינְיָא בְּיַד־הַקְּנָה  
אוֹמֵר . כָּל־הַמְקַבֵּל עָלָיו עַל תּוֹרָה מְעַבְיָדִים מִמֶּנּוּ עַל  
מַלְכוּת וְעַל הֶרֶף אֶרֶץ . וְכָל־הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה נוֹתֵנִים  
עָלָיו עַל מַלְכוּת וְעַל הֶרֶף אֶרֶץ : (ז) רַבִּי חֲלַפְתָּא בְּיַד־  
דְּוֹסָא אִישׁ כָּפַר חֲנִינְיָא אוֹמֵר . עֲטָרָה שִׁישִׁיָּם וְעוֹסְקִים  
בַּתּוֹרָה שְׂכִינָה שְׂרוּיָה בִּינֵיהֶם . שֶׁנֶּאֱמַר אֱלֹהִים נֹצֵב בְּעַדְת־  
אֵל . וּמִנִּין אֶפִּילוֹ חֲמִשָּׁה . שֶׁנֶּאֱמַר וְאֶגְדָּתוֹ עַל־אֶרֶץ יִסְדָּה .  
וּמִנִּין אֶפִּילוֹ שְׁלֹשָׁה . שֶׁנֶּאֱמַר בְּקִרְבֵּי אֱלֹהִים יִשְׁפֹּט . וּמִנִּין  
אֶפִּילוֹ שְׁנַיִם . שֶׁנֶּאֱמַר אִזְ נִדְבְּרוּ יִרְאֵי יְיָ אִישׁ אֶל־רֵעֵהוּ  
וַיִּקְשֹׁב יְיָ וַיִּשְׁמָע . וּמִנִּין אֶפִּילוֹ אֶחָד . שֶׁנֶּאֱמַר בְּכָל־הַמְקוֹם  
אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבֵא אֵלָיָהּ וַיְבַרְכְתִּיהָ : (ח) רַבִּי אֶלְעָזָר  
אִישׁ בְּרַת־תַּאֲ אוֹמֵר . תָּנִינוּ מִשְׁלוֹ שֶׁאֲתָה וְשִׁלָּה שְׁלוֹ .  
וְכֵן בְּדוֹד הוּא אוֹמֵר כִּי־מִמֶּךָ הַכֹּל וּמִיָּדָה נִתְּנוּ לָךְ :  
(ט) רַבִּי יַעֲקֹב אוֹמֵר . הַמְהִלָּה בְּהֶרֶף וְשׁוֹנָה וּמַפְסִיק  
מִמִּשְׁנָתוֹ וְאוֹמֵר מַה־נֶּאֱדָה אֵילָן זֶה מַה־נֶּאֱדָה גִּיר זֶה מַעֲלָה  
עָלָיו הַכְּתוּב כְּאֵלוֹ מִתְחַנֵּב בְּנִפְשׁוֹ : (י) רַבִּי דוֹסְתֵי בַר

in the name of R. Meir, Whoso forgets one word of his study, him the Scripture regards as if he had forfeited his life, for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen (Deut. iv. 9). Now, one might suppose that the same result follows even if a man's study has been too hard for him. To guard against such an inference, it is said (*ibid.*), And lest they depart from thy mouth all the days of thy life. Thus, a person's guilt is not established until he deliberately and of set purpose removes those lessons from his heart. (11.) R. Chanina, the son of Dosa, said, He in whom the fear of sin comes before wisdom, his wisdom shall endure; but he in whom wisdom comes before the fear of sin, his wisdom will not endure. (12.) He used to say, He whose works exceed his wisdom, his wisdom shall endure; but he whose wisdom exceeds his works, his wisdom will not endure. (13.) He used to say, He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight; and he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the All-present takes not delight. (14.) R. Dosa, the son of Horkinas, said, Morning sleep, and midday wine, and children's talk, and attending the houses of assembly of the ignorant put a man out of the world. (15.) R. Eleazar Hammudai said, He who profanes things sacred, and despises the festivals, and puts his fellow-man to shame in public, and makes void the covenant of Abraham our father, and makes the Torah bear a meaning other than the right, such a one, even though knowledge of the Torah and good deeds be his, has no share in the world to come. (16.) R. Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with

יְיָ מִשָּׁם רַבִּי מֵאִיר אֹמֵר. כָּל־הַשּׁוֹכֵת דְּבָר אֶחָד מִמִּשְׁנֵתוֹ  
 מֵעֲלָה עָלָיִי הַכֶּתוּב כְּאֵלוֹ מִתְחַנֵּב בְּנַפְשׁוֹ. שֶׁנֶּאֱמַר רַב  
 הַשָּׁמַר לָךְ וְשָׁמַר נַפְשֶׁךָ מְאֹד פְּזֹת־שִׁבְחָה אֶת־הַדְּבָרִים  
 אֲשֶׁר רָאוּ עֵינֶיךָ. יְכוּל אֲפִילוֹ תִקְפָּח עָלָיו מִשְׁנֵתוֹ. תִּלְמוּד  
 לֹאֵמַר וּפְנֵי־יָסוּרוֹ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ. הֵא אֵינוֹ מִתְחַנֵּב  
 בְּנַפְשׁוֹ עַד־שִׁישֵׁב וַיְסִירֵם מִלְּבוֹ: (יא) רַבִּי תַנְיִנָא בְּיַד־דּוּסָא  
 אֹמֵר. כֹּל שִׁירְאֵת חָטְאוֹ קוֹדֶמֶת לְחֻמְתּוֹ חֻמְתּוֹ  
 מִתְקַיֶּמֶת וְכֹל שֶׁחֻמְתּוֹ קוֹדֶמֶת לְיִרְאֵת חָטְאוֹ אֵין חֻמְתּוֹ  
 מִתְקַיֶּמֶת: (יב) הוּא הֵיךְ אֹמֵר. כֹּל שֶׁמְעַשִּׂי מְרַבִּים  
 מִחֻמְתּוֹ חֻמְתּוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחֻמְתּוֹ מְרַבֵּה מִמְעַשִּׂוֹ  
 אֵין חֻמְתּוֹ מִתְקַיֶּמֶת: (יג) הוּא הֵיךְ אֹמֵר. כֹּל שְׁרוּת  
 הַבְּרִיּוֹת נוֹחָה הַיָּמִינוֹ רֹחַ הַמְּקוֹם נוֹחָה הַיָּמִינוֹ. וְכֹל שְׂאִין  
 רֹחַ הַבְּרִיּוֹת נוֹחָה הַיָּמִינוֹ אֵין רֹחַ הַמְּקוֹם נוֹחָה הַיָּמִינוֹ:  
 (יד) רַבִּי דוּסָא בְּיַד־רַבִּינָם אֹמֵר. שֶׁנֶּה שְׁל־שְׁחֵרִית וְיָגֵן  
 שְׁל־צְהָרִים וְשִׁיחַת הַיְלָדִים וַיִּשְׁיבֵת בְּתֵי כְּנִסְיוֹת שְׁל־עַמִּי  
 הָאָרֶץ מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם: (טו) רַבִּי אֶלְעָזָר  
 תַּמּוּדְעִי אֹמֵר. הִתְחַלֵּל אֶת־הַקְּדוּשִׁים וְהִמְבִּיחַ אֶת־הַמוֹעֲדוֹת  
 וְהַמְּלִיץ פְּנֵי חֶבְרִי בְּרַבִּים וְהַמְּבַר בְּרִיתוֹ שְׁל־אַבְרָהָם  
 אָבִינוֹ וְהַמְּגַלָּה פְּנִים בְּהוֹרָה שְׁלֵא בְּהִלְכָה אַף עַל פִּי שִׁישׁ  
 בְּיַדוֹ תוֹרָה וּמְעַשִּׂים מוֹבִים אֵין לוֹ חֶלֶק לְעוֹלָם הַבָּא:  
 (טז) רַבִּי יִשְׁמַעְאֵל אֹמֵר. הֵנּוּ מַל לְדָאֵשׁ וְנֹחַם לְתַשְׁחֵרֵת

cheerfulness. (17.) R. Akiba said, Jesting and levity lead a man on to lewdness. The Massorah\* is a fence to the Torah; tithes are a fence to riches; vows are a fence to abstinence; a fence to wisdom is silence. (18.) He used to say, Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said, For in the image of God made he man (Gen. ix. 6). Beloved are Israel, for they were called children of the All-present; but it was by a special love that it was made known to them that they were called children of the All-present, as it is said, Ye are children unto the Lord your God (Deut. xiv. 1). Beloved are Israel, for unto them was given the desirable instrument; but it was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, as it is said, For I give you good doctrine; forsake ye not my Law (Prov. iv. 2). (19.) Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work. (20.) He used to say, Everything is given on pledge, and a net is spread for all the living: the shop is open; and the dealer gives credit; and the ledger lies open; and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not; and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast. (21.) R. Eleazar, the son of Azaryah, said, Where there is no Torah, there are no manners; where there are no manners, there is no Torah: where there is no wisdom, there is no fear of God; where there is no fear of God, there is no wisdom; where there is no knowledge, there is no understanding; where there is no understanding, there is no

---

\*The oral tradition, in accordance with which the text of the Scriptures is determined and interpreted.

וְהָיָה מִקְבֵּל אֶת־כָּל־הָאָדָם בְּשִׁמְחָה: (יז) רַבִּי עֲקִיבָא  
אוֹמֵר. שְׂחוּק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת־הָאָדָם לְעֲרוּגָה:  
מִסֵּרַת סִיג לַתּוֹרָה מִעֲשָׂרוֹת סִיג לְעֶשֶׂר נְדָרִים סִיג  
לְפָרִישׁוֹת סִיג לְחֻבְמָה שְׁתִּיקָה: (יח) הוּא הָיָה אוֹמֵר.  
חָבִיב אָדָם שֶׁנִּבְרָא בְּצַלְמֵם חֲבֵה יִתְרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא  
בְּצַלְמֵם אֱלֹהִים. שֶׁנֶּאֱמַר כִּי בְּצַלְמֵם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:  
חֲבִיבִים יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם חֲבֵה יִתְרָה נוֹדַעַת  
לָהֶם שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם. שֶׁנֶּאֱמַר בָּנִים אַתֶּם לִּי  
אֱלֹהֵיכֶם: חֲבִיבִים יִשְׂרָאֵל שֶׁנִּמְנָן לָהֶם כְּלֵי חֲמֻדָּה חֲבֵה  
יִתְרָה נוֹדַעַת לָהֶם שֶׁנִּמְנָן לָהֶם כְּלֵי חֲמֻדָּה שֶׁבּוֹ נִבְרָא  
הָעוֹלָם. שֶׁנֶּאֱמַר כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:  
(יט) הַכֹּל צְפוּי וְהָרְשׁוֹת נְתוּנָה וּבְטוֹב הָעוֹלָם נָדוּן וְהַכֹּל  
לְפִי רֹב הַמַּעֲשֵׂה: (כ) הוּא הָיָה אוֹמֵר. הַכֹּל נָתוּן בְּעֶרְבוֹן  
וּמִצוּדָה פְּרוּשָׁה עַל־כָּל־הַחַיִּים. הַחֲנוּת פְּתוּחָה וְהַחֲנֻנִי  
מִקִּיף וְהַפְּגִימָה פְּתוּחָה וְהַיָּד כּוֹתֶבֶת וְכָל הַרוּחָה לְלוֹוֹת יָבֵא  
וְיִלְוֶה וְהַגְּבָאִים מִחֲזִירִים תְּדִיר בְּכָל־יּוֹם וְנִפְרָעִים מִן־הָאָדָם  
מִדַּעַתּוֹ וְשֵׁלֵא מִדַּעַתּוֹ וְיֵשׁ לָהֶם עַל מַה־שִּׁיִּסְמְכוּ וְהַדִּין  
דִּין אֱמֶת. וְהַכֹּל מִתְקַן לְסְעוּדָה: (כא) רַבִּי אֶלְעָזָר בֶּן־  
עֲזַרְיָה אוֹמֵר. אִם אֵין תּוֹרָה אֵין תְּרַד אֶרֶץ אִם אֵין תְּרַד  
אֶרֶץ אֵין תּוֹרָה. אִם אֵין חֻבְמָה אֵין יִרְאָה אִם אֵין יִרְאָה  
אֵין חֻבְמָה. אִם אֵין בְּעַת אֵין בִּינָה אִם אֵין בִּינָה אֵין

knowledge: where there is no meal, there is no Torah; where there is no Torah, there is no meal. (22.) He used to say, He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face, as it is said, And he shall be like a lonely juniper tree in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, a salt land and not inhabited (Jeremiah xvii. 6). But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place, as it is said, And he shall be as a tree planted by the waters; and that spreadeth out its roots by the river, and shall not perceive when heat cometh, but his leaf shall be green; and shall not be troubled in the year of drought, neither shall cease from yielding fruit (Jeremiah xvii. 8). (23.) R. Eleazar Chisma said, The laws concerning the sacrifices of birds and the purification of women are ordinances of moment; astronomy and geometry are the after-courses of wisdom.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

---

#### CHAPTER IV.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Ben Zoma said, Who is wise? He who learns from



בַּעַת, אִם אֵין קָמַח אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קָמַח;  
 (כב) הוּא הִנֵּה אוֹמֵר. כֹּל שְׁחַכְמָתוֹ מְרַבֶּה מִמַּעֲשָׂיו לְמָה  
 הוּא דוֹמָה. לְאֵילָן שְׁעֲנַנְפּוֹ מְרַבִּים וְשָׂרְשָׁיו מְעַטִּים וְהָרוֹחַ  
 בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו. שֶׁנֶּאֱמַר וְהִנֵּה כְּעֶרְעַר  
 כְּעֶרְבֶה וְלֹא יֵרָאֶה כִּי־יָבֹא טוֹב וְשָׁכַן חֲרָרִים בַּמִּדְבָּר אֶרֶץ  
 מִלְחָה וְלֹא תֵשֵׁב. אֲבָל כֹּל שְׁמַעֲשָׂיו מְרַבִּים מִחֲכָמָתוֹ  
 לְמָה הוּא דוֹמָה. לְאֵילָן שְׁעֲנַנְפּוֹ מְעַטִּים וְשָׂרְשָׁיו מְרַבִּים  
 שֶׁאֶפִּילוּ כָּל־הָרוֹחוֹת שֶׁבְּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִינִים  
 אוֹתוֹ מִמְקוֹמוֹ. שֶׁנֶּאֱמַר וְהִנֵּה כְּעֵץ שָׁתוּל עַל־מַנּוֹם וְעַל־יֹבֵל  
 יִשְׁלַח שָׂרְשָׁיו וְלֹא יֵרָאֶה כִּי־יָבֹא חֹם וְהִנֵּה עָלָהּ רֵעָנָה  
 וּבִטְנַת בְּצֻרֶת לֹא יִדָּאָג וְלֹא יִמָּיֵשׁ מִמַּעֲשׂוֹת פְּרִי: (כג) רַבִּי  
 אֶלְעָזָר חֶסְמָא אוֹמֵר. קִיָּזוּ וּפְתַחֵי גְדָה הֵן הֵן גּוֹפֵי  
 הַלְכוֹת, תְּקוּפוֹת וְגַמְטְרִיאוֹת פְּרַפְרִיּוֹת לַחֲכָמָה:

רַבִּי חֲנִנְיָא בֶן־עֲקִישָׁי אוֹמֵר. רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא  
 לְזַבּוֹת אֶת־יִשְׂרָאֵל לְפִיכָף הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.  
 שֶׁנֶּאֱמַר יְיָ חֲפֵץ לְמַעַן אֲדַקּוּ וַיִּגְדִּיל תּוֹרָה וַיֵּאדִיר:

### פֶּרֶק רַבִּיעִי:

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמּוּךָ כָּל־סֵם  
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. נִגְזַר מִשְׁעֵי מַעֲשֵׂה יָדָיו לְהַתְּפָאֵר:

(א) בֶּן זֹמְאָא אוֹמֵר. אֵינוּהוּ חֲכָם. הַלּוֹמֵד מִכָּל־אֲדָט

all men, as it is said, From all my teachers I have gotten understanding (Psalm cxix. 99). Who is mighty? He who subdues his passions, as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city (Prov. xvi. 32). Who is rich? He who rejoices in his portion, as it is said, When thou eatest the labor of thine hands, happy art thou, and it shall be well with thee (Psalm cxxviii. 2); happy art thou in this world, and it shall be well with thee in the world to come. Who is honored? He who honors others, as it is said, For them that honor me I will honor, and they that despise me shall be held in contempt (1 Sam. ii. 30). (2.) Ben Azzai said, Run to do even a slight precept, and flee from transgression; for precept draws precept in its train, and transgression, transgression; for the recompense of a precept is a precept, and the recompense of a transgression, a transgression. (3.) He used to say, Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place. (4.) R. Levitas, of Jabneh, said, Be exceedingly lowly of spirit, since the hope of man is but the worm. (5.) R. Jochanan, the son of Berokah, said, Whosoever profanes the Name of Heaven in secret will suffer the penalty for it in public; and this, whether the Heavenly Name be profaned in ignorance or in wilfulness. (6.) R. Ishmael, his son, said, He who learns in order to teach, to him the means will be vouchsafed both to learn and to teach; but he who learns in order to practice, to him the means will be vouchsafed to learn and to teach, to observe and to practice. (7.) R. Zadok said, Separate not thyself from the congregation; (in the judge's office) act not the counsel's part; make not of the Torah a crown wherewith to aggrandise thyself, nor a spade wherewith to dig. So also used Hillel to say, He who makes a worldly use of the crown of the Torah shall waste away. Hence thou mayest infer, that whosoever derives a profit for himself from the words of the Torah is

שְׁנֵאמַר מְכַל-מְלַמְדֵי הַשִּׁבְלָתִי: אֵיזוּהוּ גִבּוֹר. הַכּוֹבֵשׁ אֶת־  
 יָצְרוֹ. שְׁנֵאמַר טוֹב אֶרְךָ אַפְּנִים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלְכָּד  
 עִיר: אֵיזוּהוּ עָשִׂיר. הַשְּׂמֵחַ בְּחֻלְקוֹ. שְׁנֵאמַר יָגִיעַ בַּפִּיךָ  
 כִּי תֹאכַל אֶשְׂרִיף וְטוֹב לָךְ. אֶשְׂרִיף בְּעוֹלָם הַזֶּה וְטוֹב  
 לָךְ לְעוֹלָם הַבָּא: אֵיזוּהוּ מְכַבֵּד. הַמְכַבֵּד אֶת־הַבְּרִיּוֹת.  
 שְׁנֵאמַר כִּי מְכַבְדֵי אֲבִיךָ וּבְנֵי יַקְלוּ: (ב) בְּנֵי־עַי אֹמְרִי.  
 הֲוֵה רֵץ לְמִצְוָה קְלָה וּבוֹהֵם מִן־הַעֲבָרָה. שְׁמִצְוָה גּוֹרְרַת  
 מִצְוָה וְעֲבָרָה גּוֹרְרַת עֲבָרָה שְׁשֹׁכֵר מִצְוָה מִצְוָה וְשֹׁכֵר  
 עֲבָרָה עֲבָרָה: (ג) הוּא הֵיךְ אֹמְרִי. אֶל־תְּהִי כְּזוֹ לְכָל־אָדָם  
 וְאֶל־תְּהִי מִפְּלִיג לְכָל־דְּבָר שְׂאִין לָךְ אָדָם שְׂאִין לוֹ שְׁעָה  
 וְאִין לָךְ דְּבָר שְׂאִין לוֹ מְקוֹם: (ד) רַבִּי לְוִיטָם אִישׁ יִבְנֶה  
 אֹמְרִי. מְאֹד מְאֹד הֲוֵה שְׁפַל רוּחַ שְׁתַּקְנֹת אָנוּשׁ רַמָּה:  
 (ה) רַבִּי יוֹחֲנָן בֶּן־בְּרוּקָה אֹמְרִי. כָּל־הַמְחַלְלֵל שֵׁם שְׁמַיִם  
 בְּסִתְרֵי נִפְרָעִים מִמֶּנּוּ בְּגִלּוּי. אַחַד בְּשׁוּגֵג וְאַחַד בְּמִוִּיד  
 בְּחֻלּוֹל הַשֵּׁם: (ו) רַבִּי יִשְׁמַעֵאל בְּנוֹ אֹמְרִי. הַלּוֹמֵד עַל־  
 מְנַת לְלַמֵּד מִסְפִּיקִים בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד. וְהַלּוֹמֵד עַל־  
 מְנַת לַעֲשׂוֹת מִסְפִּיקִים בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד לְשִׁמּוֹר  
 וְלַעֲשׂוֹת: (ז) רַבִּי צְדוֹק אֹמְרִי. אֶל־תִּפְרוֹשׁ מִן־הַצְּבוּר  
 וְאֶל־תִּמְעַשׂ עֲצָמָה כְּעוֹרֵכֵי הַדִּינִים וְאֶל־תִּמְעַשֶּׂה עֲטָרָה  
 לְהַתְנַדְּלָהּ וְלֹא כְּרֹהֵם לְחִפְרָהּ. וְכֹף הֵיךְ הַלֵּל אֹמְרִי.  
 יְדֹאשְׁתַּמֵּשׁ בְּתַגָּא חֻלְף. הֵא לְמִדַּת כָּל־הַנְּהַנְּה מִדְּבָרֵי

helping on his own destruction. (8.) R. José said, Whoso honors the Torah will himself be honored by mankind, but whoso dishonors the Torah will himself be dishonored by mankind. (9.) R. Ishmael, his son, said, He who shuns the judicial office rids himself of hatred, robbery and vain swearing; but he who presumptuously lays down decisions is foolish, wicked and of an arrogant spirit. (10.) He used to say, Judge not alone, for none may judge alone save One; neither say (to thy judicial colleagues), Accept my view, for the choice is theirs (to concur); and it is not for thee (to compel concurrence). (11.) R. Jonathan said, Whoso fulfils the Torah in the midst of poverty shall in the end fulfil it in the midst of wealth; and whoso neglects the Torah in the midst of wealth shall in the end neglect it in the midst of poverty. (12.) R. Meir said, Lessen thy toil for worldly goods, and be busy in the Torah; be humble of spirit before all men; if thou neglectest the Torah, many causes for neglecting it will present themselves to thee, but if thou labor-est in the Torah, He has abundant recompense to give thee. (13.) R. Eliezer, the son of Jacob, said, He who does one precept has gotten himself one advocate; and he who commits one transgression has gotten himself one accuser. Repentance and good deeds are as a shield against punishment. (14.) R. Jochanan, the sandal maker, said, Every assembly which is in the Name of Heaven will in the end be established, but that which is not in the Name of Heaven will not in the end be established. (15.) R. Eleazar, the son of Shammua, said, Let the honor of thy disciple be as dear to thee as thine own, and the honor of thine associate be like the fear of thy master, and the fear of thy master like the fear of Heaven. (16.) R. Judah said, Be cautious in study, for an error in study may

תורה נוטל סניו מן־העלם: (ח) רבי יוסי אומר, כָּל־  
 הַמְּכַבֵּד אֶת־הַתּוֹרָה גּוֹפוֹ מְכַבֵּד עַל־הַבְּרִיּוֹת, וְכַל־הַמְּחַלְלֵל  
 אֶת־הַתּוֹרָה גּוֹפוֹ מְחַלְלֵל עַל־הַבְּרִיּוֹת: (ט) רבי ישׁמעיאל  
 בָּנוּ אֹמֵר, הַחַוִּישׁ עֲצָמוֹ מִן־הַדִּין פּוֹרֵק מִמֶּנּוּ אִיבָה וְגוֹל  
 וְשָׁבוּעַת שָׂוֵא, וְהַגֵּם לְבוֹ בְּהוֹרָאָה שׁוֹטֵה רָשָׁע וְגַם רוֹחַ  
 (י) הוּא הִנֵּה אֹמֵר, אֶל־תְּהִי בֶן יְחִידִי שְׂאִין בֶּן יְחִידִי  
 אֶלָּא אֶחָד, וְאֶל־תֹּאמַר קָבְלוּ בְּעַמִּי שְׁהֵם רַשָּׁאִים וְלֹא אֶתְהִי;  
 (יא) רבי יונתן אומר, כָּל־הַמְּקַנֵּם אֶת־הַתּוֹרָה מַעֲנֵי סוּפוֹ  
 לְקַיְמָהּ מַעֲשֶׂר, וְכַל־הַמְּבַטֵּל אֶת־הַתּוֹרָה מַעֲשֶׂר סוּפוֹ לְבַטְלָהּ  
 מַעֲנֵי: (יב) רבי מאיר אומר, הִנֵּה מְמַעֵט בְּעַסְק וְעַסְקָן  
 בַּתּוֹרָה וְהִנֵּה שְׂפַל־רוּחַ בְּפִנֵּי כָל־אָדָם, וְאִם־בִּטְלָתָּ מִן־הַתּוֹרָה  
 יִשְׁלַף בְּטָלִים תְּרַבֶּה בְּגִנְיָהּ, וְאִם־עֲמַלְתָּ בַתּוֹרָה יִשְׁלוּ  
 שְׂכָר תְּרַבֶּה לְתַן־לָהּ: (יג) רבי אליעזר בן־יעקב אומר,  
 הָעוֹשֶׂה מַצָּנָה אַחַת קוֹנֶה לּוֹ פְּרָקְלִיט אֶחָד, וְהָעוֹבֵר עַבְרָה  
 אַחַת קוֹנֶה לּוֹ קַטְגוֹר אֶחָד, תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים  
 בְּתָרִים בְּפִנֵּי הַפְּרָעוֹת: (יד) רבי יוחנן הסנדלר אומר,  
 כָּל־כְּגִסְיָה שֶׁהִיא לְשֵׁם שְׁמֹנֶם סוּפָה לְהַתְּקִינָם, וְשֶׁאֵינָה לְשֵׁם  
 שְׁמֹנֶם אֵין סוּפָה לְהַתְּקִינָם: (טו) רבי אלעזר בן שמוע  
 אומר, יְהִי כְבוֹד תַּלְמִידָךְ תְּכִיב עָלֶיךָ כְּשֶׁלָּךְ וּכְבוֹד  
 תְּכַבֵּדָךְ כְּמוֹרָא בְּרָךְ וּמוֹרָא בְּרָךְ כְּמוֹרָא שְׁמֹנֶם: (טז) רבי  
 יהודה אומר, הִנֵּה זְהִיר בְּתַלְמוּד שֶׁשִּׁנְגַת תַּלְמוּד עוֹלָה

amount to presumptuous sin. (17.) R. Simeon said, There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all. (18.) R. Nehorai said, Wander forth to a home of the Torah, and say not that the Torah will come after thee; for there thy associates will establish thee in the possession of it; and lean not upon thine own understanding. (19.) R. Jannai said, It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. (20.) R. Mattithyah, the son of Cheresh, said, Be beforehand in the salutation of peace to all men; and be rather a tail to lions than a head to foxes. (21.) R. Jacob said, This world is like a vestibule before the world to come; prepare thyself in the vestibule, that thou mayest enter into the hall. (22.) He used to say, Better is one hour of repentance and good deeds in this world than the whole life of the world to come; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world. (23.) R. Simeon, the son of Eleazar, said, Do not appease thy fellow in the hour of his anger, and comfort him not in the hour when his dead lies before him, and question him not in the hour of his vow, and strive not to see him in the hour of his disgrace. (24.) Samuel the younger used to quote, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease him, and he turn away his wrath from him (Prov. xxiv. 17, 18). (25.) Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper.

וְרוּן: (יז) רַבִּי שְׁמַעוֹן אוֹמֵר. שְׁלֹשָׁה כְּתָרִים הֵן. כְּתָר תּוֹרָה  
 וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת. וְכְתָר שֵׁם טוֹב עוֹלָה עַל  
 גְּבִיהֶן: (יח) רַבִּי נְהוֹרִי אוֹמֵר. הֵנּוּ גוֹלָה לְמָקוֹם תּוֹרָה  
 וְאֵל־תֹּאמַר שֶׁהִיא תְּבוּא אֲחֵרָיִךְ. שְׁחִבְרִיךָ יַמְנִימִיךָ כְּיָדֶיךָ.  
 וְאֵל־בִּינְתֶךָ אֶל־תִּשְׁעֵן: (יט) רַבִּי יַנִּי אוֹמֵר. אִינן בְּיָדֵינוּ  
 לֹא מִשְׁלֹת הָרְשָׁעִים וְאֵף לֹא מִיּוֹסְרֵי הַצַּדִּיקִים: (כ) רַבִּי  
 מִתְתֵּיגָה בְּן־חֲרָשׁ אוֹמֵר. הֵנּוּ מְקַדִּים בְּשָׁלוֹם כָּל־אָדָם.  
 וְהֵנּוּ זָנֵב לְאֲרִיזוֹת וְאֵל־תְּהִי רֹאשׁ לְשָׁעָלִים: (כא) רַבִּי יַעֲקֹב  
 אוֹמֵר. הָעוֹלָם הַזֶּה הוּמָה לְפָרוֹזְדוֹר בְּפָנֵי הָעוֹלָם הַבָּא.  
 הַתְּקַן עֲצָמָה בְּפָרוֹזְדוֹר כְּדִי שֶׁתִּבְנֶה לְטָרְקֵלִין: (כב) הוּא  
 הָיָה אוֹמֵר. יָנִיחַ שְׁעָה אַחַת בְּתַשׁוּבָה וּמַעֲשִׂים טוֹבִים  
 בְּעוֹלָם הַזֶּה מִכָּל־חַיֵּי הָעוֹלָם הַבָּא. וְיָנִיחַ שְׁעָה אַחַת שֶׁל־  
 קֶבֶת רוּחַ בְּעוֹלָם הַבָּא מִכָּל־חַיֵּי הָעוֹלָם הַזֶּה: (כג) רַבִּי  
 שְׁמַעוֹן בְּן־אֶלְעָזָר אוֹמֵר. אֵל־תִּבְרָכָה אֶת־חֲבֵרָךְ בְּשִׁעַת  
 בְּעָטוֹ וְאֵל־תִּנְחַמְנֶנּוּ בְּשִׁעָה שְׁמַתוֹ מִטָּל לְפָנָיו וְאֵל־תִּשְׂאֵל  
 לוֹ בְּשִׁעַת נִדְרוֹ וְאֵל־תִּשְׁתַּדֵּל לְרֹאוֹתוֹ בְּשִׁעַת כְּלָקָלְתוֹ:  
 (כד) שְׁמוּאֵל הַקָּטָן אוֹמֵר. בְּנִפְלֵ אִינְכֶךָ אֶל־תִּשְׁמַח וּבְכִשְׁלוֹ  
 אֶל־יִגַּל לְכֶךָ. פֶּן־יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהָשִׁיב מַעֲלָיו אִפּוֹ:  
 (כה) אֶלְיָשָׁע בְּן־אֲבִינָה אוֹמֵר. הַלּוֹמֵד יִלְד לְמַת הוּא דוּמָה.  
 לְדָיו כְּתוּבָה עַל־נֶגֶד חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לְמַת הוּא דוּמָה.  
 לְדָיו כְּתוּבָה עַל־נֶגֶד מְחוּק: (כו) רַבִּי יוֹסִי בַר יְהוּדָה אִישׁ

(26.) R. José, the son of Judah, of Chephar Babli, said, He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks wine from his vat. And he who learns from the old, to what is he like? To one who eats ripe grapes, and drinks old wine. (27.) R. Meir said, Look not at the flask, but at what it contains: there may be a new flask full of old wine, and an old flask that has not even new wine in it. (28.) R. Eleazar Hakkappar said, Envy, cupidity and ambition take a man from the world. (29.) He used to say, They that are born are destined to die; and the dead to be brought to life again; and the living to be judged, to know, to make known, and to be made conscious that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; he it is that will in future judge, blessed be he, with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes: know also that everything is according to the reckoning: and let not thy imagination give thee hope that the grave will be a place of refuge for thee; for perforce thou wast formed, and perforce thou wast born, and thou livest perforce, and perforce thou wilt die, and perforce thou wilt in the future have to give account and reckoning before the Supreme King of kings, the Holy One, blessed be he.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21)



כָּפַר הַבְּבִלִי אוֹמֵר. הַלּוֹמֵד מִן־הַקְּטָנִים לָמָּה הוּא דוֹמָה  
 לְאוֹכֵל עֲנָבִים קְהוֹת וְשׁוֹתֶה־יַיִן מִגִּתּוֹ. וְהַלּוֹמֵד מִן־הַזְּקֵנִים  
 לָמָּה הוּא דוֹמָה. לְאוֹכֵל עֲנָבִים בְּשׁוֹלוֹת וְשׁוֹתֶה־יַיִן יָשׁוּן;  
 (כז) רַבִּי מֵאִיר אוֹמֵר. אֶל־תִּסְתַּכַּל בְּקִנְיָן אֶלָּא בְּמַה שֵּׁשׁ  
 בוֹ. יֵשׁ קִנְיָן חֲדָשׁ מְלֵא יָשׁוּן וְיָשׁוּן שֶׁאֶפִּילוֹ חֲדָשׁ אֵין בוֹ;  
 (כח) רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר. הַקְּנָאָה וְהַתְּאָוָה וְהַכְּבוֹד  
 מוֹצִיאִים אֶת־הָאָדָם מִן הָעוֹלָם: (כט) הוּא הֵיךְ אוֹמֵר.  
 הַיְלֹדִים לָמוֹת וְהַמֵּתִים לְהַחְיוֹת וְהַחַיִּים לְדוֹן לִיבַע  
 וְלַהוֹדִיעַ וְלַהֲנַדֵּעַ שֶׁהוּא אֵל הוּא הַיּוֹצֵר הוּא הַבוֹרֵא הוּא  
 הַמְבַּיֵן הוּא הַבִּיֵן הוּא הָעֵד הוּא בְּעַל דֵּיין הוּא עֵתִיד לְדוֹן  
 בְּרוּךְ הוּא שְׂאִין לְפָנָיו לֹא עוֹלָה וְלֹא שְׂכָחָה וְלֹא מִשׁוּא  
 פָּנִים וְלֹא מִקַּח שֶׁחֵד. וְדַע שֶׁהַכֹּל לְפִי הַחֲשָׁבוֹן. וְאֵל  
 יִבְטִיחֶךָ יִצְרָךְ שֶׁהַשְּׂאוֹל בֵּית מְנוּס לָךְ. שֶׁעַל כָּרְחֶךָ אִתָּה  
 גּוֹצֵר וְעַל כָּרְחֶךָ אִתָּה נוֹלָד וְעַל כָּרְחֶךָ אִתָּה חַי וְעַל  
 כָּרְחֶךָ אִתָּה מֵת וְעַל כָּרְחֶךָ אִתָּה עֵתִיד לְתַן דֵּיין וְחֲשָׁבוֹן  
 לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

רַבִּי חֲנַנְיָא בֶן־עֲקִישָׁיָא אוֹמֵר. רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא  
 לְזַמּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת  
 שֶׁנֶּאֱמַר יְיָ חֲפֵץ לְמַעַן צַדִּיק וְנִגְדִיל תּוֹרָה וְנִגְדִידֵר:

## CHAPTER V.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) With ten Sayings\* the world was created. What does this teach us? Could it not have been created with one Saying? It is to make known the punishment that will befall the wicked who destroy the world that was created with ten Sayings, as well as the goodly reward that will be bestowed upon the just who preserve the world that was created with ten Sayings. (2.) There were ten generations from Adam to Noah, to make known how longsuffering God is, seeing that all those generations continued provoking him, until he brought upon them the waters of the flood. (3.) There were ten generations from Noah to Abraham, to make known how longsuffering God is, seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned. (4.) With ten trials our father Abraham was tried, and he stood firm in them all, to make known how great was the love of our father Abraham. (5.) Ten miracles were wrought for our fathers in Egypt, and ten at the Sea. (6.) Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea. (7.) With ten temptations did our fathers tempt the Holy One, blessed be he, in the wilderness, as it is said, And they have tempted me these ten times, and have not hearkened to my voice (Numb. xiv. 22). (8.) Ten miracles were wrought for our fathers in the Temple: no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no unclean accident ever befell the high priest on the Day of

---

\* In Genesis i. the sentence, "And God said," occurs nine times. Verse 1, "In the beginning God created heaven and earth," is taken as another "Saying" in accordance with Psalm xxxiii. 6 "By the word of the Lord were the heavens made."

## פָּרֶק הַמִּישִׁי :

כַּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמְּךָ כָּלָם  
צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ נִצָּר מִפְּעֵי מַעֲשֵׂה נְבִי לְהַתְּפֹאֵר:

(א) בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמֵה־תְּלֻמוֹד לוֹמַר  
וְהֵלֵא בְּמֵאמֶר אֶחָד יָכוֹל לְהַבְרֹאוֹת. אֵלֶּא לְהַפְרֵעַ מִן־  
הַרְשָׁעִים שֶׁמֵּאֲבָדִים אֶת־הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת  
וְלִתֵּן שָׂבֵר טוֹב לְצַדִּיקִים שֶׁמְקַיְמִים אֶת־הָעוֹלָם שֶׁנִּבְרָא  
בַּעֲשָׂרָה מְאֻמְרוֹת: (ב) עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד הַנֵּחַ  
לְהוֹדִיעַ בְּמָה אֶרְךָ אַפְּנִים לְפָנָיו. שֶׁכָּל־הַדוֹרוֹת הָיוּ מְכַעֲסִים  
לְפָנָיו עַד שֶׁהָבִיא עֲלֵיהֶם אֶת־מִי הַמַּבּוּל: (ג) עֲשָׂרָה  
דוֹרוֹת מִנֵּחַ וְעַד אֲבָרְהָם לְהוֹדִיעַ בְּמָה אֶרְךָ אַפְּנִים לְפָנָיו.  
שֶׁכָּל־הַדוֹרוֹת הָיוּ מְכַעֲסִים לְפָנָיו עַד שֶׁבָּא אֲבָרְהָם אֲבִינוּ  
וְקָבַל שָׂבֵר כָּלָם: (ד) עֲשָׂרָה נְסִיווֹת נִתְּנָה אֲבָרְהָם  
אֲבִינוּ וְעַמֵּד בְּכָלָם לְהוֹדִיעַ בְּמָה חֲפָתוֹ שֶׁל־אֲבָרְהָם אֲבִינוּ:  
(ה) עֲשָׂרָה נְסִים נֶעֱשׂוּ לְאַבְרָהָם בְּמִצְרַיִם וְעֲשָׂרָה עַל  
הָיִם: (ו) עֲשָׂרַת מִבּוֹת הָבִיא תְּקֻדֹשׁ בְּרוּךְ הוּא עַל  
הַמִּצְרַיִים בְּמִצְרַיִם וְעֲשָׂרַת עַל הָיִם: (ז) עֲשָׂרָה נְסִיווֹת  
נִסּוּ אַבְרָהָם אֶת־תְּקֻדֹשׁ בְּרוּךְ הוּא בְּמִדְבָּר. שֶׁנֶּאֱמַר וַיִּגְּסוּ  
אֹתִי זֶה עֲשָׂרַת פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: (ח) עֲשָׂרָה  
נְסִים נֶעֱשׂוּ לְאַבְרָהָם בְּבֵית הַמֶּלֶךְ. לֹא הִפִּילָה אִשָּׁה

Atonement; the rain never quenched the fire of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose therefrom; nor was there ever found any disqualifying defect in the omer (of new barley, offered on the second day of Passover), or in the two loaves (the first fruits of the wheat-harvest, offered on Pentecost), or in the shewbread; though the people stood closely pressed together, they found ample space to prostrate themselves; never did serpent or scorpion injure any one in Jerusalem; nor did any man ever say to his fellow, The place is too strait for me to lodge over night in Jerusalem. (9.) Ten things were created on the eve of Sabbath in the twilight:\* the mouth of the earth (Numb. xvi. 32); the mouth of the well (*Ibid.* xxi. 16); the mouth of the ass (*Ibid.* xxii. 28); the rainbow; the manna; the rod (Exod. iv. 17); the Shamir;† the shape of the written characters; the writing, and the tables of stone: some say the destroying spirits also, and the sepulchre of Moses, and the ram of Abraham our father; and others say, tongs also made with tongs‡ (10.) There are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; and does not break in upon the speech of his fellow; he is not hasty to answer; he questions according to the subject matter, and answers to the point; he speaks upon the first thing first, and upon the last last; regarding that which he has not understood he says, I do not understand it, and he acknowledges the truth. The reverse of all this is to be found in an uncultured man. (11.) Seven kinds of punishment come into the world for seven important transgressions. If some give their tithes and others do not, a dearth ensues from drought, and some suffer hunger while others are full. If they all determine to give no tithes a dearth ensues from tumult and drought. If they further re-

---

\*All phenomena that seemed to partake at once of the natural and the supernatural, were conceived as having had their origin in the interval between the close of the work of creation and the commencement of the Sabbath.

†A worm, spoken of in the legendary history of Solomon (See *Gittin*, 68a, *Sotah*, 48b). It is said to have had the power of splitting the hardest stone upon which it was placed, and was therefore used by Solomon in building the Temple, in the construction of which no iron tool was to be employed.

‡A type of the various means and instruments which, tending in their descent and distribution to the benefit of mankind have their origin with God.

## תפלת מנחה לשבת

מְרִים בְּשֵׁר הַקֹּדֶשׁ. וְלֹא הִסְרִים בְּשֵׁר הַקֹּדֶשׁ מֵעוֹלָם.  
וְלֹא נִרְאָה זָכוּב בְּבֵית הַמִּטְבָּחִים. וְלֹא אָרַע קָרִי לְבַהֵן  
גְּדוֹל בְּיוֹם הַבְּפָרִים. וְלֹא כָּבוּ הַגִּשְׁמִים אִשׁ שֶׁל־עֲצֵי  
הַמַּעֲרָבָה. וְלֹא נִצְחָה הָרוּחַ אֶת־עַמּוּד הָעֶשְׂשָׁן. וְלֹא נִמְצָא  
פָּסוּל בְּעֶמֶר וּבְשֵׁתֵי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים. עֲמִידִים צְפוּפִים  
וּמִשְׁתַּחֲוִים רְנָחִים. וְלֹא הִזִּיק נֶחֱשׁ וְעַקְרָב בִּירוּשָׁלַיִם  
מֵעוֹלָם. וְלֹא אָמַר אָדָם לְחַבְרוֹ צַר לִי הַמָּקוֹם שֶׁאֵלַיִן  
בִּירוּשָׁלַיִם: (ט) עֲשָׂרָה דְבָרִים נִבְרָאוּ בְּעֶרְבַת שֶׁבֶת בֵּין  
הַשְּׁמֵשׁוֹת וְאֵלוֹ הֵן. פִּי הָאָרֶץ פִּי הַבָּאָר פִּי הָאֵתוֹן  
הַקֶּשֶׁת וְהַמָּן וְהַמַּטֶּה וְהַשְּׁמִיר הַקֶּתֶב וְהַמִּכְתָּב וְהַלְחוֹת.  
וַיֵּשׂ אוֹמְרִים אַף הַמַּזְיָקוֹן וְקַבּוּדְתוֹ שֶׁל־מֹשֶׁה וְאֵילוֹ שֶׁל־  
אַבְרָהָם אָבִינוּ. וַיֵּשׂ אוֹמְרִים אַף צַבַּת בְּצַבַּת עֲשׂוּיָה:  
(י) שְׁבָעָה דְבָרִים בְּגִלְגָלִים וְשִׁבְעָה בְּחֻכָּם. חֻכָּם אֵינוֹ  
מִדְבַר לְפָנֵי מִי שֶׁגְּדוֹל מִמֶּנּוּ בְּחֻכְמָה. וְאֵינוֹ נִכְנָס  
לְתוֹךְ דְבָרֵי חֲבָרוֹ. וְאֵינוֹ נִבְהַל לְהִשָּׁיב. שׁוֹאֵל בְּעִנְיָן  
וּמִשִּׁיב כִּהֲלָכָה. וְאוֹמֵר עַל־רֵאשׁוֹן רֵאשׁוֹן וְעַל־אַחֲרוֹן  
אַחֲרוֹן. וְעַל מַה־שָּׁלֵא שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי. וּמוֹדָה  
עַל־הָאֲמֵת. וְחַלּוּפִיָּהֶם בְּגִלְגָלִים: (יא) שְׁבָעָה מֵינֵי פְרָעָנִיּוֹת  
בָּאִים לְעוֹלָם עַל־שְׁבָעָה גּוֹפֵי עֲבָרָה: מִקְצָתָם מֵעֲשָׂרִים  
וּמִקְצָתָם אֵינָם מֵעֲשָׂרִים רָעַב שֶׁל־בְּצֻרָתָהּ כָּאֵם מִקְצָתָם רַעֲבִים  
וּמִקְצָתָם שְׁבַעִים. גָּמְרוּ שֶׁלֹּא לְעֲשׂוֹר רָעַב שֶׁל־מָהוּמָה וְשֶׁל־

solve not to give the dough-cake (Numb. xv. 20), an exterminating dearth ensues. Pestilence comes into the world to fulfil those death penalties threatened in the Torah, the execution of which, however, is not within the function of a human tribunal, and for the violation of the law regarding the fruits of the seventh year (Levit. xxv. 1—7). The sword comes into the world for the delay of justice, and for the perversion of justice, and on account of the offence of those who interpret the Torah not according to its true sense. Noxious beasts come into the world for vain swearing, and for the profanation of the Divine Name. Captivity comes into the world on account of idolatry, immorality, bloodshed, and the neglect of the year of rest for the soil. (12.) At four periods pestilence grows apace: in the fourth year, in the seventh, at the conclusion of the seventh year, and at the conclusion of the Feast of Tabernacles in each year: in the fourth year, for default of giving the tithe to the poor in the third year (Deut. xiv. 28, 29); in the seventh year, for default of giving the tithe to the poor in the sixth year; at the conclusion of the seventh year, for the violation of the law regarding the fruits of the seventh year, and at the conclusion of the Feast of Tabernacles in each year, for robbing the poor of the grants legally assigned to them.\* (13.) There are four characters among men: he who says, What is mine is mine and what is thine is thine, his is a neutral character:—some say, this is a character like that of Sodom; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine and what is mine is mine, is a wicked man. (14.) There are four kinds of tempers: he whom it is easy to provoke and easy to pacify, his loss disappears in his gain; he whom it is hard to provoke and hard to pacify, his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a wicked man. (15.) There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with difficulty and forgets with difficulty, his loss dis-

---

\*The gleanings, the forgotten sheaves, and the corners of the field. See Levit xix. 9; Deut. xxiv. 19.

## תפלת מנחה לשבת

בַּצִּרְתָּ בָּא. וְשָׁלֵא לְטוֹל אֶת־הַחֲלָה רָעַב לְלִל־כְּלָהּ בָּא.  
 הַדָּבָר בָּא לְעוֹלָם עַל־מִיתוֹת הַאֲמִוְרוֹת בַּתּוֹרָה שְׁלֵא נִמְסְרוּ  
 לְבֵית דִּין וְעַל פְּרוֹת שְׁבִיעִית. חָרַב בָּאָה לְעוֹלָם עַל־עֲנוּי  
 הַדִּין וְעַל־עֲוֹת הַדִּין וְעַל־הַמּוֹרִים בַּתּוֹרָה שְׁלֵא בְהִלְכָתָה.  
 הִיָּה רָעָה בָּאָה לְעוֹלָם עַל־שְׁבוּעַת שְׁוֹא וְעַל־חֲלוּל הַשֵּׁם.  
 גְּלוּת בָּאָה לְעוֹלָם עַל־עֲבוֹדַת אֱלִילִים וְעַל־גְּלוּי עֲרִיוֹת וְעַל־  
 שְׁפִיכוֹת דָּמִים וְעַל־שְׂמִמַּת הָאָרֶץ; (יב) בָּאֲרַבְעָה פְּרָקִים  
 הַדָּבָר מִתְּרַבֵּה. בְּרַב־יַעֲוִי וּבְשְׁבִיעִית וּבְמוֹצָאֵי שְׁבִיעִית  
 וּבְמוֹצָאֵי הַחֹג שְׁבַבְל־שָׁנָה וְשָׁנָה: בְּרַב־יַעֲוִי מִפְּנֵי מַעֲשֵׂר  
 עָנִי שֶׁבְשָׁלִישִׁית. בְּשְׁבִיעִית מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבְשִׁישִׁית.  
 בְּמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פְרוֹת שְׁבִיעִית. בְּמוֹצָאֵי הַחֹג  
 שְׁבַבְל־שָׁנָה וְשָׁנָה מִפְּנֵי גְּלוּל מִתְּנוֹת עֲנִיִּים; (יג) אַרְבַּע  
 מִדּוֹת בָּאָדָם. הָאוֹמֵר שְׁלִי שְׁלִי וְשִׁלְּךָ שִׁלְּךָ זֶה מִדָּה  
 בִּינוּנִית וַיֵּשׂ אוֹמְרִים זֶה מִדַּת סְדוּם. שְׁלִי שְׁלְךָ וְשִׁלְּךָ  
 שְׁלִי עִם הָאָרֶץ. שְׁלִי שְׁלְךָ וְשִׁלְּךָ שְׁלְךָ חֲסִיד. שְׁלְךָ  
 שְׁלִי וְשִׁלְּךָ שְׁלִי רָשָׁע; (יד) אַרְבַּע מִדּוֹת בְּהַעוֹת. נוֹחַ  
 לְכַעֵס וְנוֹחַ לְרַצּוֹת יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ. קָשָׁה לְכַעֵס  
 וְקָשָׁה לְרַצּוֹת יֵצֵא שִׁכְרוֹ בְּהַפְּסָדוֹ. קָשָׁה לְכַעֵס וְנוֹחַ  
 לְרַצּוֹת חֲסִיד. נוֹחַ לְכַעֵס וְקָשָׁה לְרַצּוֹת רָשָׁע; (טו) אַרְבַּע  
 מִדּוֹת בְּתַלְמִידִים. מְהִיר לְשִׁמּוֹעַ וּמְהִיר לְאֲבֹד יֵצֵא שִׁכְרוֹ  
 בְּהַפְּסָדוֹ. קָשָׁה לְשִׁמּוֹעַ וְקָשָׁה לְאֲבֹד יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ.

appears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion. (16.) As to almsgiving there are four dispositions: he who desires to give, but that others should not give, his eye is evil towards what appertains to others (since almsgiving brings blessing to the giver); he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man. (17.) There are four characters suggested by those who attend the house of study: he who goes and does not practise secures the reward for going; he who practises but does not go secures the reward for practising; he who goes and practises is a saint; he who neither goes nor practises is a wicked man. (18.) There are four qualities among those that sit before the wise: they are like a sponge, a funnel, a strainer, or a sieve: a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the lees; a sieve, which lets out the bran and retains the fine flour. (19.) Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away for ever. Which love was that which depended upon a material cause? Such was the love of Amnon and Tamar. And that which depended upon no such cause? Such was the love of David and Jonathan. (20.) Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the Name of Heaven? Such was the controversy of Korah and all his company. (21.) Whosoever causes the multitude to be righteous, through him no sin shall be brought about: but he who causes the multitude to sin



מְהִיר לְשִׁמּוֹעַ וְקָשָׁה לְאַבֵּד זֶה חֶלֶק טוֹב. קָשָׁה לְשִׁמּוֹעַ  
וְמְהִיר לְאַבֵּד זֶה חֶלֶק רָע: (טז) אַרְבַּע מְדוֹת בְּנוֹתָנִי  
צָדָקָה. הַרוּצָה שְׂיִתֵּן וְלֹא יִתְּנֵנוּ אַחֲרָיִם עֵינֵינוּ רָעָה בְּשָׁלֹ-  
אַחֲרָיִם. יִתְּנֵנוּ אַחֲרָיִם וְהוּא לֹא יִתֵּן עֵינֵנוּ רָעָה בְּשָׁלֹ. יִתֵּן  
וְיִתְּנֵנוּ אַחֲרָיִם חֲסִיד. לֹא יִתֵּן וְלֹא יִתְּנֵנוּ אַחֲרָיִם רָשָׁע:  
(יז) אַרְבַּע מְדוֹת בְּהוֹלְכֵי בֵּית הַמִּדְבָּר. הוֹלֵךְ וְאֵינֹנוּ עֹשֶׂה  
שֹׁכֵר הַלִּיקָה בְּיָדוֹ. עֹשֶׂה וְאֵינֹנוּ הוֹלֵךְ שֹׁכֵר מַעֲשֶׂה בְּיָדוֹ.  
הוֹלֵךְ וְעֹשֶׂה חֲסִיד. לֹא הוֹלֵךְ וְלֹא עֹשֶׂה רָשָׁע: (יח) אַרְבַּע  
מְדוֹת בְּיוֹשְׁבֵי לְפָנֵי חֲכָמִים. סָפּוּג וּמְשַׁפֵּךְ מִשְׁמֶרֶת וְנִפְתָּה.  
סָפּוּג שֶׁהוּא סוֹפֵג אֶת-הַכֹּל. וּמְשַׁפֵּךְ שֶׁמְכַנֵּם בּוֹ וּמוֹצִיא  
בּוֹ. מִשְׁמֶרֶת שֶׁמוֹצִיאָה אֶת-הַיָּיִן וְקוֹלְטָת אֶת-הַשְּׂמָרִים.  
וְנִפְתָּה שֶׁמוֹצִיאָה אֶת-הַקֶּמַח וְקוֹלְטָת אֶת-הַסֵּלֶת: (יט) כָּל-  
אַהֲבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר בְּטָל דְּבָר בְּטָלָה אַהֲבָה.  
וְשֵׁאִינָה תְלוּיָהּ בְּדָבָר אֵינָה בְּטָלָה לְעוֹלָם. אִיזוֹ הִיא  
אַהֲבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר זֶה אַהֲבַת אֲמִנוֹן וְתָמָר. וְשֵׁאִינָה  
תְלוּיָהּ בְּדָבָר זֶה אַהֲבַת דָּוִד וַיְהוֹנָתָן: (כ) כָּל-מִחְלָקָת  
שֶׁהִיא לְשֵׁם שְׁמַיִם סוֹפָה לְהִתְקַנֵּם וְשֵׁאִינָה לְשֵׁם שְׁמַיִם  
אֵין סוֹפָה לְהִתְקַנֵּם. אִיזוֹ הִיא מִחְלָקָת שֶׁהִיא לְשֵׁם שְׁמַיִם  
זֶה מִחְלָקָת הַלֵּל וְשֵׁמִי. וְשֵׁאִינָה לְשֵׁם שְׁמַיִם זֶה מִחְלָקָת  
קִרְחָ וְכָל עַדְתּוֹ: (כא) כָּל-הַמּוֹכֵה אֶת-הַרְבֵּי אֵין חֲטָא  
בָּא עַל-יָדוֹ וְכָל-הַמִּחְטִיא אֶת-הַרְבֵּי אֵין-מִסְפִּיקִים בְּיָדוֹ

shall not have the means to repent (the sins of others being beyond the remedial action of his repentance). Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it is said, He executed the justice of the Lord and his judgments with Israel (Deut. xxxiii. 21). Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin (I Kings xv. 30). (22.) Whosoever has these three attributes is of the disciples of Abraham our father, but whosoever has three other attributes is of the disciples of Balaam the wicked. A good eye, a humble mind and a lowly spirit (are the tokens) of the disciples of Abraham our father; an evil eye, a haughty mind and a proud spirit (are the signs) of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and those of Balaam the wicked? The disciples of Abraham our father enjoy this world and inherit the world to come, as it is said, That I may cause those that love me to inherit substance, and may fill all their treasuries (Prov. viii. 21); the disciples of Balaam the wicked inherit Gehinnom and descend into the pit of destruction, as it is said, But thou, O God, wilt bring them down into the pit of destruction: bloodthirsty and deceitful men shall not live out half their days; but I will trust in thee (Psalm lv. 24). (23.) Judah, the son of Tema, said, Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in heaven. He used to say, The bold-faced are for Gehinnom, the shame-faced for the Garden of Eden. (He said further) May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. (24.)) He used to say, At five years the age is reached for the study of the Scripture, at ten for the study of the Mishnah, at thirteen for the

לַעֲשׂוֹת תְּשׁוּבָה. מִשָּׁה וְגַה וְנִכָּה אֶת־הַרְבֵּים וְכוֹת הַרְבִּיב  
 תְּלוּי בּוֹ. שֶׁנֶּאֱמַר צְדָקַת יְיָ עֲשֶׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל. יִרְבְּעֵם  
 בְּיָנֶבֶט חֲטָא וְהַחֲטִיא אֶת־הַרְבֵּים חֲטָא הַרְבִּים תְּלוּי בּוֹ.  
 שֶׁנֶּאֱמַר עַל־חַטָּאוֹת יִרְבְּעֵם אֲשֶׁר חֲטָא וְאֲשֶׁר הִחֲטִיא אֶת־  
 יִשְׂרָאֵל: (כב) כָּל מִי שֶׁיֵּשׁ־בוֹ שְׁלֹשָׁה דְּבָרִים הִלְלוּ הוּא  
 מִתְּלִמְדֵיּוֹ שֶׁל־אַבְרָהָם אָבִינוּ. וּשְׁלֹשָׁה דְּבָרִים אַחֲרֵים הוּא  
 מִתְּלִמְדֵיּוֹ שֶׁל־בְּלָעַם הָרָשָׁע. עֵין טוֹבָה וְרוּחַ נְמוּכָה וְנִפְשׁ  
 שְׂפֵלָה מִתְּלִמְדֵיּוֹ שֶׁל־אַבְרָהָם אָבִינוּ. עֵין רָעָה וְרוּחַ גְּבוּהָה  
 וְנִפְשׁ רַחֲבָה מִתְּלִמְדֵיּוֹ שֶׁל־בְּלָעַם הָרָשָׁע: מַה בֵּין תְּלִמְדֵיּוֹ  
 שֶׁל־אַבְרָהָם אָבִינוּ לְתִלְמִידֵיּוֹ שֶׁל־בְּלָעַם הָרָשָׁע. תְּלִמְדֵיּוֹ  
 שֶׁל־אַבְרָהָם אָבִינוּ אוֹכְלִים בְּעוֹלָם הַזֶּה וְנוֹחֲלִים הָעוֹלָם  
 הַבָּא. שֶׁנֶּאֱמַר לְהִנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵתִיהֶם אֲמֵלֵא.  
 תְּלִמְדֵיּוֹ שֶׁל־בְּלָעַם הָרָשָׁע יוֹרְשִׁים גַּי־הַנֶּזֶם וְיוֹרְדִים לְבָאֵר  
 שְׁחַת. שֶׁנֶּאֱמַר וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבָאֵר שְׁחַת אֲנִישֵׁי  
 דְּמִים וּמְרֻמָּה לֹא־יִחַצּוּ יְמֵיהֶם וְאֲנִי אֶבְטַח־בָּךְ: (כג) יְהוּדָה  
 בְּיָתִימָא אוֹמֵר. הִנֵּה עוֹ פְּנִמָּר וְקַל פְּנִשֵׁר רַעַן פְּצָבִי וְגִבּוֹר  
 בְּאֵרֵי לַעֲשׂוֹת רְצוֹן אָבִיךָ שֶׁבְּשָׂמַיִם: הוּא הִנֵּה אוֹמֵר.  
 עוֹ פְּנִים לְגַי־הַנֶּזֶם וּבוֹשׁ פְּנִים לְגַן־עֵדֶן: יְהִי רְצוֹן מִלְּפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאַל־הִי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה  
 בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ: (כד) הוּא הִנֵּה אוֹמֵר. בְּיָן־  
 חֲמֵשׁ שָׁנִים לְמִקְרָא בְּיָן־עָשָׂר שָׁנִים לְמִשְׁנֵה בְּיָן־שְׁלֹשׁ עָשָׂר־הַ

fulfilment of the commandments, at fifteen for the study of the Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for entering into one's full strength, at forty for understanding, at fifty for counsel, at sixty a man attains old age, at seventy the hoary head, at eighty the gift of special strength (Psalm xc. 10), at ninety he bends beneath the weight of years, at a hundred he is as if he were already dead and had passed away from the world. (25.) Ben Bag Bag said, Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, and wax gray and old over it, and stir not from it, for thou canst have no better rule than this. (26.) Ben He He said, According to the labor is the reward.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

---

## CHAPTER VI\*

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

The sages taught the following in the style of the Mishnah, —Blessed be he that made choice of them and their Mishnah. (1.) R. Meir said, Whosoever labors in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him

---

\*This chapter, called Chapter on the Acquisition of the Torah, or Boraitha of R. Meir, is not a part of the Mishnah, but of the collection of rabbinical dicta next in authority to it, and known as Boraithoth, or "External Teachings."

למצות בן-חמש עשרה לתלמוד בן-שמנה עשרה לחפה  
 בן-עשרים לרדוף בן-שלושים לבת בן-ארבעים לבינה בן-  
 חמשים לעצה בן-ששים לזקנה בן-שבעים לשיבה בן-  
 שמונים לגבורה בן-תשעים לשיוח בן-מאה כאלו מת ועבר  
 ובטל מן העולם: (כה) בן-בג בג אומר. הפך-בה והפך-  
 בה דכלא בה ובה תתווא וסיב ובלה בה ומנה לא תווע  
 שאין לה מדה טובה הימנה: (כו) בן-הא הא אומר.  
 לפם צערא אנרא:

רבי חנניא בן-עקשיא אומר. רצה הקדוש ברוך הוא  
 לזכות את-ישראל לפיכך הרבה להם תורה ומצוות.  
 שנאמר יי חפץ למען צדקו יגדיל תורה ונאדיר:

### פָּרֶקֶן שִׁשִּׁי :

פרק קנין תורה או ברייתא דר' מאיר

כל-ישראל יש להם חלק לעולם הבא. שנאמר ועמדו כלם  
 צדיקים לעולם יירשו ארץ. נאמר מטעי מעשה ידי להתפאר:  
 שנו חכמים בלשון המשנה ברוך שפטר בהם ובמשנתם:  
 (א) רבי מאיר אומר. כל-העוסק בתורה לשמה זוכה לךברים  
 הרבה ולא עוד אלא שכל-העולם כולו כבי הוא לו. נקרא  
 רע אהוב אהב את-המקום אהב את-הבריות. ומלבשתו

in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue: through him the world enjoys counsel and sound knowledge, understanding and strength, as it is said, Counsel is mine, and sound knowledge; I am understanding; I have strength (Prov. viii. 14\*): and it gives him sovereignty and dominion and discerning judgment; to him the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a river that flows on with ever-sustained vigor; he becomes modest, longsuffering, and forgiving of insults; and it magnifies and exalts him above all things. (2.) R. Joshua, the son of Levi, said, Every day a Bath-kol (a heavenly voice) goes forth from Mount Sinai, proclaiming these words, Woe to mankind for contempt of the Torah, for whoever does not labor in the Torah is said to be under the divine censure, as it is said, As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion (Prov. xi. 22); and it says, And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Read not *charuth* (graven), but *cheruth* (freedom), for no man is free but he who labors in the Torah. But whosoever labors in the Torah, behold he shall be exalted, as it is said, And from Mattanah to Nachaliel, and from Nachaliel to Bamoth‡ (Numb. xxi. 19). (3.) He who learns from his fellow a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honor, for so we find with David, King of Israel, who learnt only two things from Ahitophel,§ and yet regarded him as his master, his guide and his familiar friend, as it is said, But it was thou, a man, mine equal, my guide, and my familiar friend (Psalm lv. 14). Now, is it not an argument from minor to major? If David, the King of Israel, who learned only two things from Ahitophel, regarded him as his master, guide and familiar

---

\*Wisdom, of which the Torah is the embodiment, speaks these words.

‡A play upon the words of the text: Mattanah = "gift"; Nachaliel = "the heritage of God"; Bamoth = "high places."

§In the two matters referred to in Psalm lv. 15, "We took sweet counsel together," and "We walked into the house of God with the throng," David is said to have followed the teaching of Ahitophel.

עֲנֵנָה וְיִרְאֵה וּמְכַשְׁרֵתוּ לְהִיּוֹת צַדִּיק חָסִיד יִשְׂרָאֵל וְנֶאֱמָר  
 וּמְבַחֲקֵתוּ מִן־הַחֲטָא וּמְקַבְּלֵתוּ לִידֵי זְכוּת וְנִגְהֵינִים מִמֶּנּוּ עֲצָה  
 וְתוֹשִׁיָה בִּינָה וְנִבְוָהָה. שֶׁנֶּאֱמַר לִי עֲצָה וְתוֹשִׁיָה אֲנִי בִּינָה  
 לִי גִבּוּרָה. וְנוֹתְנַת לֹא מְלָכוֹת וּמְשַׁלָּה וְחַקּוֹר דִּין וּמְגַלִּים  
 לֹא רָגִי תוֹרָה וְנִעְשָׂה כְּמַעְיָן שְׂאִינוּ פּוֹסֵק וּכְנִהַר שְׁמַתְגַּבֵּר  
 וְהוֹלֵךְ וְהוּא צְנוּעַ וְאַרְךְ רְוֵחַ וּמוֹחַל עַל־עֲלֵבוֹנוֹ וּמְגַבְּלֵתוּ  
 וּמְרוֹמְמֵתוּ עַל כָּל־הַמַּעֲשִׂים: (ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן־לוּוִי.  
 בְּכָל־יוֹם יוֹם בֵּית־קוֹל יוֹצֵאת מִהַר חוֹרֵב וּמְכַרְזֵת וְאוֹמְרַת  
 אוֹי לָהֶם לְבָרִיּוֹת מֵעֲלֵבוֹנָה שֶׁל־תוֹרָה. שֶׁכָּל־מִי שְׂאִינוּ עוֹסֵק  
 בַּתוֹרָה נִקְרָא גּוֹרֵף. שֶׁנֶּאֱמַר גָּזַם זָהָב בְּאֶרֶץ חֲנוּךְ אִשָּׁה יָפָה  
 וְסָרַת טָעֵב: וְאוֹמַר. וְהִלָּחַת מַעֲשֵׂה אֱלֹהִים הַמָּה וְהַמְּכַתֵּב  
 מְכַתֵּב אֱלֹהִים הוּא חֲרוֹת עַל־הַלָּחַת. אַל־תִּקְרָא חֲרוֹת אֶלֶּא  
 חֲרוֹת שְׂאִין לָךְ בֶּן־חוֹרִין אֶלֶּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תוֹרָה.  
 וְכָל־מִי שֶׁעוֹסֵק בְּתַלְמוּד תוֹרָה הֵרִי זֶה מִתְעַלָּה. שֶׁנֶּאֱמַר  
 וּמִמִּתְנָה נִחְלִיאֵל וּמִנִּחְלִיאֵל בְּמוֹת: (ג) הַלּוֹמֵד מִחֲבֵרוֹ פָּרַק  
 אֶחָד אוֹ הִלְכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דְבַר אֶחָד אוֹ אֶפִּילוּ  
 אוֹת אַחַת צָרִיף לְנִהַג בּוֹ כְּבוֹד. שֶׁכֵּן מַעֲשֵׂנוּ בְּדוֹד מִלָּךְ  
 יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאַחֵיתָּךְ אֶלֶּא שִׁגִי דְבָרִים בְּלִבְךָ קָרָא  
 רַבּוֹ אֶלּוּפּוֹ וּמִדְּעוֹ שֶׁנֶּאֱמַר וְאַתָּה אָנוּ שֶׁכָּעֲרָכִי אֶלּוּפִי וּמִדְּעִי:  
 וְהֵלֵא דְבָרִים קַל וְחֹמֵר. וּמֵה דְּוֹד מִלָּךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד  
 מֵאַחֵיתָּךְ אֶלֶּא שִׁגִי דְבָרִים בְּלִבְךָ קָרָא רַבּוֹ אֶלּוּפּוֹ וּמִדְּעוֹ.

friend, how much more ought one who learns from his fellow a chapter, rule, verse, expression, or even a single letter, to pay him honor? And honor is nothing but Torah, as it is said, The wise shall inherit honor (Prov. iii. 35); and the perfect shall inherit good (*Ibid.* xxviii. 10). And good is nothing but Torah, as it is said, For I give you good doctrine, forsake ye not my Torah (*Ibid.* iv. 2). (4.) This is the way that is becoming for the study of the Torah: a morsel of bread with salt thou must eat, and water by measure thou must drink, thou must sleep upon the ground, and live a life of trouble the while thou toilest in the Torah. If thou doest this, Happy shalt thou be and it shall be well with thee (Psalm cxxviii. 2); happy shalt thou be in this world, and it shall be well with thee in the world to come. (5.) Seek not greatness for thyself, and court not honor; let thy works exceed thy learning; and crave not after the table of kings; for thy table is greater than theirs, and thy crown is greater than theirs, and thy Employer is faithful to pay thee the reward of thy work. (6.) The Torah is greater than the priesthood and than royalty, seeing that royalty demands thirty qualifications,\* the priesthood twenty-four,† while the Torah is acquired by forty-eight. And these are they: By audible study; by distinct pronounciation; by understanding and discernment of the heart; by awe, reverence, meekness, cheerfulness; by ministering to the sages, by attaching oneself to colleagues, by discussion with disciples; by sedateness; by knowledge of the Scripture and of the Mishnah; by moderation in business, in intercourse with the world, in pleasure, in sleep, in conversation, in laughter; by longsuffering; by a good heart; by faith in the wise; by resignation

---

\*See *Sanhedrin* ch. ii.

†See *Ba'la Kama*, 110b, and *Mid. Tanchuma*, section *Bo-midbar*.



הלומד ממגורו פָּרַק אֶחָד או הִלְכָה אַחַת או פָּסוּק אֶחָד או  
דְּבוּר אֶחָד או אֲפִילוֹ אוֹת אַחַת עַל-אַחַת בְּמָה וּבְמָה שִׁצְרִיף  
לְנַהֵג בּוֹ כְּבוֹד. וְאִין כְּבוֹד אֵלָּא תּוֹרָה. שֶׁנֶּאֱמַר כְּבוֹד חֲכָמִים  
יִנְחָלוּ וְחֲמִימִים יִנְחָלוּ טוֹב. וְאִין טוֹב אֵלָּא תּוֹרָה. שֶׁנֶּאֱמַר  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעֲזוּבוּ: (ד) כִּן הִיא  
דְּרָכָהּ שֶׁל-תּוֹרָה. פֶּת בְּמִלָּה תֹאכַל וּמִים בְּמִשׁוּרָה תִּשְׁתֶּה  
וְעַל הָאָרֶץ תִּישָׁן וְחַי צֶעַר תִּתְחַנֶּה וּבַתּוֹרָה אַתָּה עֹמֵל. אִם-  
אַתָּה עֹשֶׂה כֵּן אֲשַׁרְיָ וְטוֹב לָךְ. אֲשַׁרְיָ בְּעוֹלָם הַזֶּה וְטוֹב  
לָךְ לְעוֹלָם הַבָּא: (ה) אֶל-תִּבְקַשׁ גְּדֻלָּה לְעֶצְמְךָ וְאֶל-תִּחְמַד  
כְּבוֹד. יוֹתֵר מִלְמוּדָךְ עֲשֵׂה. וְאֶל-תִּתְאַוֶּה לְשִׁלְחָנֶם שֶׁל-  
מַלְכִים. שִׁשְׁלְחָנְךָ גְּדוֹל מִשְׁלְחָנֶם וְכִתְרְךָ גְּדוֹל מִכִּתְרֵם.  
וְנֶאֱמָן הוּא בַּעַל מְלֹאכְתְּךָ שִׁישְׁלֵם לָךְ שִׁכְר פְּעֻלָּתְךָ:  
(ו) גְּדוּלָּה תּוֹרָה יוֹתֵר מִן-הַכְּהֵנָה וּמִן-הַמְּלָכוֹת. שֶׁהַמְּלָכוֹת  
נִקְנִיט בְּשָׁלְשִׁים מַעֲלוֹת וְהַכְּהֵנָה בְּעֶשְׂרִים וְאַרְבַּע וְהַתּוֹרָה  
נִקְנִיט בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים. וְאֵלֶּי הֵן. בְּתִלְמוּד  
בְּשְׂמִיעַת הָאָזֶן. בְּעִרְיַכַת שִׁפְתָיִם. בְּבִינַת הַלֵּב בְּשִׁבּוֹל  
הַלֵּב. בְּאַיְמָה. בְּיִרְאָה. בְּעִנְיָה בְּשִׁמְחָה. בְּשִׁמוּשׁ חֲכָמִים.  
בְּדְבוּק חֲבָרִים. בְּפִלְפּוּל הַתְּלִמִּידִים. בְּיָשׁוּב. בְּמִקְרָא  
וּבְמִשְׁנָה. בְּמַעוֹט סְחוּרָה. בְּמַעוֹט הֶרֶד אֶרֶץ. בְּמַעוֹט  
תַּעֲנוּג. בְּמַעוֹט שְׁנָה. בְּמַעוֹט שִׁיחָה. בְּמַעוֹט שְׁחוּק. בְּאֶרֶץ  
אַפִּים. בְּלִב-טוֹב. בְּאַמוּנַת חֲכָמִים. בְּמִקְבַּלַת הַיְסוּדִים.

under chastisement; by recognizing one's place, rejoicing in one's portion, putting a fence to one's words, claiming no merit for oneself; by being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof; by keeping oneself far from honor, not boasting of one's learning, nor delighting in giving decisions; by bearing the yoke with one's fellow, judging him favorably, and leading him to truth and peace; by being composed in one's study; by asking and answering, hearing and adding thereto (by one's own reflection); by learning with the object of teaching, and by learning with the object of practising; by making one's master wiser, fixing attention upon his discourse, and reporting a thing in the name of him who said it. So thou hast learnt, Whosoever reports a thing in the name of him who said it brings deliverance into the world, as it is said, And Esther told the king in the name of Mordecai (Esther ii. 22). (7.) Great is the Torah which gives life to those that practise it in this world and in the world to come, as it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it says, It shall be health to thy navel, and marrow to thy bones (*Ibid.* iii. 8); and it says, It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy (*Ibid.* iii. 18); and it says, For they shall be a chaplet of grace unto thy head, and chains about thy neck (*Ibid.* i 9); and it says, It shall give to thine head a chaplet of grace: a crown of glory it shall deliver to thee (*Ibid.* iv. 9); and it says, For by me thy days shall be multiplied, and the years of thy life shall be increased (*Ibid.* ix. 11); and it says, Length of days is in its right hand; in its left hand are riches and honor (*Ibid.* iii. 16); and it says, For length of days, and years of life, and peace shall they add to thee (*Ibid.* iii. 2). (8.) R. Simeon, the son of Judah, in the name of R. Simeon, the son of Jochai, said, Beauty, strength, riches, honor, wisdom, old age and a hoary head and children are comely to the righteous and comely to the world, as it is said, The hoary head is a crown of glory, if it be found

## תפלת מנחה לשבת

המפיר את־מקומו. והשָׁמֵם בְּחֶלְקוֹ. וְהַעוֹשֶׂה סָיֵג לְדַבְרֵי  
וְאֵינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ. אֲהוּב. אוֹהֵב אֶת־הַמָּקוֹם.  
אוֹהֵב אֶת־הַבְּרִיּוֹת. אוֹהֵב אֶת־הַצְּדָקוֹת. אוֹהֵב אֶת־  
הַמִּישְׁרִים. אוֹהֵב אֶת־הַתּוֹכָחוֹת. וּמְתַרַחֵק מִן־הַכְּבוֹד.  
וְלֹא־מַגִּים לְבוֹ בְּתַלְמוּדוֹ. וְאֵינוֹ שָׂמֵחַ בְּהוֹרָאוֹ. נוֹשֵׂא בְעַל  
עַם־חֲבֵרוֹ. וּמְכַרְעוֹ לְכַף זְכוֹת. וּמַעְמִידוֹ עַל־הָאֲמִת.  
וּמַעְמִידוֹ עַל־הַשְּׁלוֹם. וּמְתַיֵּשֵׁב בְּתַלְמוּדוֹ. שׂוֹאֵל. וּמְשִׁיב.  
שׂוֹמֵעַ וּמוֹסִיף. הַלּוֹמֵד עַל־מְנַת לְלַמֵּד. וְהַלּוֹמֵד עַל־מְנַח  
לְעִשׂוֹת. הַמְחַכֵּים אֶת־רְבוֹ. וְהַמְבַּנֵּן אֶת־שְׂמוּעָתוֹ. וְהַאֹמֵר  
דָּבָר בְּשֵׁם אוֹמְרוֹ. הֵא לְמַדְתָּ כִּלְיֵהוּ אֹמֵר דָּבָר בְּשֵׁם  
אוֹמְרוֹ מִבֵּיא גְּאֻלָּה לְעוֹלָם. שֶׁנֶּאֱמַר וּתְאֹמַר אֲסַתֵּר לְמַלְאֲכֵי  
בְּשֵׁם מְרַדְּכִי: (ז) גְּדוּלָּה תוֹרָה שֶׁהִיא נוֹתֶנֶת חַיִּים לְעוֹשֵׂיהָ  
בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר כִּי־חַיִּים הֵם לְמַצְאֵיהֶם  
וּלְכַד־בְּשָׂרוֹ מְרַפָּא. וְאוֹמֵר רַפְּאוֹת תְּהִי לְשִׁקְךָ וְשִׁקְוִי  
לְעַצְמוֹתֶיךָ. וְאוֹמֵר עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וּתְמַכִּיחַ  
מֵאֲשֶׁר. וְאוֹמֵר כִּי לִנְיַת חַן הֵם לְרֵאשִׁיף וּבְעֲנָקִים לְגַרְוֵלְתֶךָ.  
וְאוֹמֵר תַּתֵּן לְרֵאשִׁיף לִנְיַת־חַן עֲטַרְת תַּפְּאֶרֶת תַּמְגִּנְךָ.  
וְאוֹמֵר כִּי בִי יִרְבּוּ יְמִיךָ וְיֻסְפּוּ לְךָ שָׁנוֹת חַיִּים. וְאוֹמֵר  
אֶרְךָ יָמִים בְּיַמִּינָה בְּשִׂמְאוּלָּה עֲשֶׂר וּכְבוֹד. וְאוֹמֵר כִּי  
אֶרְךָ יָמִים וּשְׁנוֹת חַיִּים וְשְׁלוֹם יֻסְפּוּ לְךָ: (ח) רַבִּי שְׂמַעוֹן  
בֶּן־יְהוֹדָה מְשֵׁם רַבִּי שְׂמַעוֹן בֶּן־יוֹחִי אוֹמֵר. הֵנּוּ וְהַבְּחִ  
וְהָעֲשֶׂר וְהַכְּבוֹד וְהַחֲכָמָה הַזְּקֵנָה וְהַשִּׁיבָּה וְהַבְּנִים נֶאֱחָה  
לְצַדִּיקִים וְנֶאֱחָה לְעוֹלָם. שֶׁנֶּאֱמַר עֲטַרְת תַּפְּאֶרֶת שִׁיבָה

in the way of righteousness (*Ibid.* xvi. 31); and it says, The glory of young men is their strength, and the adornment of old men is the hoary head (*Ibid.* xx. 29); and it says, A crown unto the wise is their riches (*Ibid.* xiv. 24); and it says, Children's children are the crown of old men, and the adornment of children are their fathers (*Ibid.* xvii. 6); and it is said, Then the moon shall be confounded and the sun ashamed; for the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his elders shall be glory (Isaiah xxiv. 23). R. Simeon, the son of Menasya, said, These seven qualifications which the sages enumerated as becoming to the righteous were all realized in Rabbi Judah the Prince, and in his sons. (9.) R. José, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm cxix. 72); and not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him, but only Torah and good works, as it is said, When thou walkest it shall lead thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee (Prov. vi. 22):—when thou walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come. And it says, The silver is mine, and the gold is

## תפלת מנחה לשבת

בְּהַרְדּוּ צְדָקָה תִּמְצָא. וְאוֹמֵר תִּפְאֶרֶת בַּחֲוָרִים כְּתוּם וְהַדָּר  
 וְקָנִים שִׁיבָה. וְאוֹמֵר עֲטֹרַת חֲכָמִים עֲשֶׂרָם. וְאוֹמֵר עֲטֹרַת  
 וְקָנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אָבוֹתָם. וְאוֹמֵר וְחִפְּרָה  
 הַלְבָנָה וּבוֹשֶׁת הַחֲמָה כִּי־מִלֶּדֶי יִצְבָּאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם  
 וְנִגְדַּד וְקָנִיו כְּבוֹד; רַבִּי שְׁמַעוֹן בֶּן־מִנְסֵיאֵא אוֹמֵר. אֵלֶּיךָ שָׁבַע  
 מִדֹּת שְׁמֵנו חֲכָמִים לְצַדִּיקִים כְּכֶם נִתְקַיְמוּ בְּרַבִּי וּבְכַנְיֹו;  
 (ט) אָמַר רַבִּי יוֹסֵי בֶן־קַסְמָא. פָּעַם אַחַת הָיִיתִי מְהַלֵּךְ בְּהַרְדּוּ  
 וּפְגַע בִּי אָדָם אֶחָד וְנָתַן־לִי שְׁלוֹם וְהִתְחַנְּרַתִּי לוֹ שְׁלוֹם. אָמַר  
 לִי. רַבִּי מֵאִי־זֶה מְקוֹם אָתָּה. אָמַרְתִּי לוֹ. מֵעִיר גְּדוּלָה שְׁלֵ־  
 חֲכָמִים וְשְׁלֵ־סוֹפְרִים אָנִי. אָמַר לִי. רַבִּי רְצוּנָה שְׁמַדוּר עָמְנוּ  
 בְּמִקְוֵמֵנוּ וְאֲנִי אֶתֵּן לָךְ אֶלֶּךָ אֲלֵפִים דִּינָרֵי זָהָב וְאַבְנֵים טוֹבוֹת  
 וּמְרַגְלִיּוֹת. אָמַרְתִּי לוֹ. אִם אָתָּה נוֹתֵן לִי כֹל־כֶּסֶף וְזָהָב  
 וְאַבְנֵים טוֹבוֹת וּמְרַגְלִיּוֹת שְׁבַע־עוֹלָם אֵינִי דָר אֶלָּא בְּמִקְוֵם  
 תּוֹרָה. וְכֵן כָּתוּב בְּכִסֵּף תְּהַלְּיִם עַל־יַדֵּי דָוִד מֶלֶךְ יִשְׂרָאֵל.  
 טוֹב לִי תּוֹרַת פִּיךָ מֵאֲלֵפֵי זָהָב וּכְסֵף. וְלֹא עוֹד אֶלָּא  
 שְׁבַשְׁעַת פְּטִירַתוֹ שְׁלֵ־אָדָם אֵין מְלוּיִם לוֹ לְאָדָם לֹא כֶּסֶף  
 וְלֹא זָהָב וְלֹא אָבְנֵים טוֹבוֹת וּמְרַגְלִיּוֹת אֶלָּא תּוֹרָה וּמַעֲשֵׂי־ם  
 טוֹבִים בְּלִבָּד. שְׁנֵאמַר בְּהִתְהַלְּכָךְ מִנְחָה אֶתָּךְ בְּשִׁבְבָךְ  
 תִּשְׁמַר עֲלֶיךָ וְהִקְיָצְתָּ הִיא תְּשִׁיחָךְ. בְּהִתְהַלְּכָךְ מִנְחָה  
 אֶתָּךְ כְּעוֹלָם הִזֶּה בְּשִׁבְבָךְ תִּשְׁמוֹר עֲלֶיךָ בְּכִסֵּף וְהִקְיָצְתָּ  
 הִיא תְּשִׁיחָךְ לְעוֹלָם הַבָּא. וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב

mine, saith the Lord of hosts (Haggai ii. 8). (10.) Five possessions the Holy One, blessed be he, made especially his own in his world, and these are they, The Torah, heaven and earth, Abraham, Israel, and the house of the sanctuary. Whence know we this of the Torah? Because it is written, The Lord possessed me as the beginning of his way, before his works, from of old (Prov. viii. 22). Whence of heaven and earth? Because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what manner of place for my rest? (Isaiah lxvi. 1); and it says, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions (Psalm civ. 24). Whence of Abraham? Because it is written, And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth (Genesis xiv. 19). Whence of Israel? Because it is written, Till thy people pass over, O Lord, till the people pass over which thou hast acquired (Exod. xv. 16); and it says, As for the saints that are in the earth, they are noble ones in whom is all my delight (Psalm xvi. 3). Whence of the house of the sanctuary? Because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have prepared (Exod. xv. 17); and it says, And he brought them to the border of his sanctuary, to this mountain which his right hand had acquired (Psalm lxxviii. 54). (11.) Whatsoever the Holy One, blessed be he, created, in his world he created but for his glory, as it is said, Everything that is called by my name, it is for my glory I have created it, I have formed it, yea, I have made it (Isaiah xliii. 7); and it says, The Lord shall reign for ever and ever (Exod. xv. 18).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

*"It is our duty," etc., p. 262. Mourner's Kaddish, p. 263.*

וְאִם יי צְבָאוֹת: (י) חַמְשָׁה קַנְיָנִים קָנָה לוֹ הַקְדוֹשׁ בְּרוּךְ  
 הוּא בְּעוֹלָמוֹ וְאֵלֵינוּ הֵן. תּוֹרָה קַנְיָן אֶחָד שָׁמַיִם וָאָרֶץ קַנְיָן  
 אֶחָד אֲבֵרָהֶם קַנְיָן אֶחָד יִשְׂרָאֵל קַנְיָן אֶחָד בֵּית הַמִּקְדָּשׁ  
 קַנְיָן אֶחָד: תּוֹרָה מִנְיָן. דְּבַתִּיב יי קַנְיָן רֵאשִׁית דְּרַבּוֹ קָדָם  
 מִבְּעָלְיוֹ מֵאֵז: שָׁמַיִם וָאָרֶץ מִנְיָן. דְּבַתִּיב כֹּה אָמַר יי הַשָּׁמַיִם  
 כִּכְאֵי וְהָאָרֶץ הִדָּם בְּגִלְי אֵי-וָה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאֵי-וָה  
 מְקוֹם מְנוּחָתִי. וְאוֹמֵר מָה רַבּוֹ מִעֲשׂוּדָה יי כָּלֵם בְּחֻקְמוֹ  
 עֲשִׂיתָ מְלֵאָה הָאָרֶץ קַנְיָנָה: אֲבֵרָהֶם מִנְיָן. דְּבַתִּיב וַיִּבְרַכְהוּ  
 וַיֹּאמֶר בְּרוּךְ אֲבֵרָם לְאֵל עֲלִיּוֹן קָנָה שָׁמַיִם וָאָרֶץ: יִשְׂרָאֵל  
 מִנְיָן. דְּבַתִּיב עַד-יַעֲבֹר עִמָּךְ יי עַד-יַעֲבֹר עִמָּנוּ קַנְיָן. וְאוֹמֵר  
 לְקַדוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַקְּדוּשָׁה וְאֵדִירָי כָּל-חֻקְצֵי בָם: בֵּית  
 הַמִּקְדָּשׁ מִנְיָן. דְּבַתִּיב מְכוֹן לְשִׁבְתָּךְ פָּעֲלָתָה יי מִקְדָּשׁ אֲדָנִי  
 כּוֹנְנִי יְדִיךָ. וְאוֹמֵר וַיְבִיאֵם אֶל-גְּבוּל קְדָשׁוֹ הַרְוֵה קַנְיָנָה  
 יְמִינוֹ: (יא) כֹּל מִה-שִׁבְרָא הַקְדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ לֹא  
 בָּרָא אֶפְסָא לְכַבּוּדוֹ. שֶׁנֶּאֱמַר כֹּל הַנִּקְרָא בְּשֵׁמִי וְלְכַבּוּדִי  
 בָּרָאתִיו יִצְרַתִּיו אַךְ עֲשִׂיתִיו: וְאוֹמֵר. יי וַיִּמְלֹךְ לְעָלְמָא וְעַד:  
 רַבִּי חֲנִינְיָא בְּדַעֲקִישְׁנָא אָמַר. רַצָּה הַקְדוֹשׁ בְּרוּךְ הוּא  
 לְזַכּוֹת אֶת-יִשְׂרָאֵל לְפִיבָךְ הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.  
 שֶׁנֶּאֱמַר יי חֲפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיִּאֲדִיר:

# SERVICE FOR THE CONCLUSION OF THE SABBATH

Psalm cxliv.

A Psalm of David. Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my stronghold, and my deliverer; my shield, and he in whom I take refuge: who subdueth my people under me. Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Flash forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hands from above; rescue me, and deliver me out of great waters, out of the hand of strangers; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a harp of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store, and our sheep bring forth by thousands; yea, are multiplied by tens of thousands in our fields; when our oxen are well laden; when there is no breach and no surrender, and no



# ערבית למוצאי שבת :

תהלים קמ"ד

לְדוֹד | בְּרוּךְ יְהוָה צוּרִי, הַמְלַמֵּד יָדַי לַקָּרֵב,  
אֲצַבְעוֹתַי לַמְלַחֲמָה: חֲסָדַי וּמְצוּדָתִי, מִשְׁנֵבֵי  
וּמִפְּלָטֵי-לִי, מִגִּנֵּי וּבֹו חֲסִיתִי, הָרוּדֵד עִמִּי תַחְתָּי:  
יְהוָה, מָה-אָדָם וּתְדַעְהוּ, בֶּן-אָנוּשׁ, וַתַּחֲשִׁבְהוּ:  
אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֶל עוֹבֵר: יְהוָה, חַט־  
שָׁמַיָךְ וַתִּרְדּוּ, גַּע בְּהָרִים וַיַּעֲשֶׂנוּ: בָּרַק בָּרַק  
וַתִּפְיֹצֵם, שְׁלַח תַּצִּיף וַתִּהַמֵּם: שְׁלַח יַיִךְ מִמְרוֹם,  
כְּצִנִּי וְהִצִּילֵנִי מִמַּיִם רַבִּים, מִיַּד בְּנֵי-נֹכַר: אֲשֶׁר-  
בִּיהֶם דְּבַר-שׁוֹא וַיִּמְיָנֵם יָמִין שֹׁקֵר: אֱלֹהִים, שִׁיר  
חֲדָשׁ אֲשִׁירָה לָךְ, בְּנִבְּל עֲשׂוֹר אֲזַמְּרָה-לָךְ:  
הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים, הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ,  
מִחֶרֶב רָעָה: כְּצִנִּי וְהִצִּילֵנִי מִיַּד בְּנֵי-נֹכַר, אֲשֶׁר-  
בִּיהֶם דְּבַר-שׁוֹא, וַיִּמְיָנֵם יָמִין שֹׁקֵר: אֲשֶׁר כְּנִינֵנוּ  
כְּנִמְעִים מְגֹדְלִים בְּנִעְוֵרֵיהֶם, בְּנוֹתֵינוּ כְּזוּיוֹת  
מְחַטְבוֹת תְּבַנִּית הַיִּכָּל: מְזוּנֵנוּ מְלֵאִים, מְפִיקוֹם  
מִזֶּן אֶל-זֶן, צֹאנֵנוּ מֵאֲלִיפוֹת, מְרַבָּבוֹת, בְּחֻצוֹתֵינוּ:  
אֲלוֹפֵינוּ מְסֻבָּלִים, אֵין פֶּרֶץ וְאֵין יוֹצֵאת, וְאֵין

lamentation in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord.

Psalm lxvii.

For the Chief Musician; on Neginoth. A Psalm. A Song. May God be gracious unto us, and bless us; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. O let the nations rejoice and exult: for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. The earth hath yielded her increase: God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

---

*For Evening Service, Amidah and Kaddish to "And say ye Amen," see pp. 128-149. Then say the following:*

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the sheiter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

צוּחָה, בְּרַחֲבֵינֵינוּ: אֲשֶׁר־י הָעַם שִׁפְכָה לוֹ, אֲשֶׁר־י  
הָעַם, שִׁיחֲוָה אֱלֹהֵיו:

תהלים ס"ז

לְמַנְצָחַ בְּנִינֹת, מְזֻמֹּר שִׁיר: אֱלֹהִים יַחַנְנוּ  
וַיִּבְרְכֵנוּ, יָאֵר פָּנָיו אֶתָּנוּ סְלָה: לְדַעַת בְּאֶרֶץ  
יְרֻדָה בְּכָל־גּוֹיִם יִשׁוּעָתָךְ: יוֹדוּךָ עַמִּים | אֱלֹהִים,  
יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמְחוּ וַיִּרְנְנוּ לְאֲמִים, כִּי־  
תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֲמִים בְּאֶרֶץ תְּנַחֵם סְלָה:  
יוֹדוּךָ עַמִּים | אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: אֶרֶץ  
נִתְּנָה יְבוּלָהּ, וַיִּבְרְכֵנוּ אֱלֹהִים, אֱלֹהֵינוּ: וַיִּבְרְכֵנוּ  
אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ, כָּל־אֲפֹסֵי־אֶרֶץ:

בְּעֶלְמָא *For Evening Service, Amidah and Kaddish to*  
וְאֶמְרוּ אָמֵן, *see pp. 128—149. Then say the following.*

וַיְהִי נָעַם אֲדָנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ,  
בּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ, בּוֹנֵנְהוּ:  
יֹשֵׁב בְּסִתְרַ עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוּנָן: אִמְר  
לִיהוָה, מַחֲסֵי וּמְצוּדֹתַי, אֱלֹהֵי, אֲבִטְח־בוּ: כִּי  
הוּא יַצִּילָךְ מִפֶּחַ יְקוּשׁ, מִקְּבַר חַיּוֹת: בְּאֶבְרָתוֹ

He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. \*And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radi-

---

\* The Chaldee paraphrase of the preceding verse.

יִסְדֵּךְ לָךְ, וְתַחַת כְּנָפָיו תִּתְחַסֶּה, צַנְהָ וְסַחֲרָה אֲמַתּוֹ:  
 לֹא-תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעֲוֶף יוֹמָם: מִדְּבַר  
 בְּאֶפֶס יַהֲלֵךְ, מִקָּטָב יִשׁוּד צְהָרָוּם: יִפֹּל מִצִּדֶּךָ  
 אֲלֶיךָ, וּרְבָבָה מִיַּמִּינֶךָ, אֲלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ  
 תִּבְיֵט, וְשָׁלַמַת רַשָּׁעִים תִּרְאֶה: כִּי-אֲפָה יִהְיֶה  
 מִחֶסֶי, עֲלִיּוֹן שָׁמַת מְעוֹנֶךָ: לֹא-תֵאָנֶה אֲלֶיךָ  
 רָעָה, וְגִגַּע לֹא-יִקְרַב בְּאַהֲלֶךָ: כִּי מִלְּאֲכָוִי  
 יִצְוֶה-לָךְ, לְשִׁמְרֶךָ, בְּכָל-דְּרָכֶיךָ: עַל-כַּפְּיָם  
 יִשְׁאִינֶךָ, בֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ: עַל-שַׁחַל וּפְתָן  
 תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק וְאֶפְלָטָהוּ,  
 אֲשַׁנְּבֶהוּ, כִּי-יָדַע שָׁמַי: יִקְרָאֲנִי וְאֶעֱנֶהוּ, עִמּוֹ  
 אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֶבְרָכֶהוּ: אֲרַךְ יָמִים

*Repeat the last verse.* אֲשַׁבֵּיעָהוּ, וְאֶרְאֶהוּ, בִּישׁוּעָתִי:

וְאֲפָה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה  
 אֶל-זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא  
 כֹּל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינָּהּ בֶּן מִן-דָּן, וְאָמְרִין  
 קְדִישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה, בֵּית שְׁכִינְתָּהּ. קְדִישׁ  
 עַל-אֲרֶעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלָם וּלְעֵלְמֵי  
 עֵלְמֵיָא. יְיָ צְבָאוֹת, מְלִיָּא כָּל-אֲרֶעָא זִיו יִקְרָה:

ance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. \*Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. \*The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah). The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we

---

\* The Chaldee paraphrase of the preceding verse.

וַתִּשְׁאַנְי רִיחַ, וְאַשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל,  
 בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת  
 בְּתַרִי קָל זֵיע שְׁנַיָא, דִּי מִשְׁבַּחִין וְאַמְרִין. בְּרוּךְ  
 יְקָרָא דִּי יְיָ מֵאַתְר בֵּית שְׁכִינְתָּהּ: יְיָ אֱמַלֵךְ לְעַלְמָא  
 וְעָד: יְיָ מַלְכוּתָהּ קָאָם לְעַלְמָא וְלְעַלְמֵי עָלְמַיָא:  
 יְיָ אֱלֹהֵי אַבְרָהָם וְיִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמַרְהוּ  
 זֵאת לְעוֹלָם, לְיִצְר מַחְשְׁבוֹת לְבַב עַמְךָ, וְהַכֵּן  
 לְבָבְכֶם אֱלֹהֵי: וְהוּא רַחוּם, יַכְפֵּר עֲוֹן וְלֹא יִשְׁחִית,  
 וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמַּתּוֹ: כִּי-  
 אַתָּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב-חֶסֶד לְכָל-קְרֹאֵיךָ:  
 צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת  
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּינוּ  
 מִיַּמֵי קָדָם: בְּרוּךְ אֲדֹנָי, יוֹם אֶוּם, יַעֲמֵס-לָנוּ  
 הָאֵל יִשׁוּעָתָנוּ סֶלָה: יְיָ צַבָּאוֹת עַמְנוּ, מִשְׁנֵב-לָנוּ  
 אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צַבָּאוֹת, אֲשֶׁר־י אָדָם בְּטַח  
 בְּךָ: יְיָ הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם-קְרָאָנוּ: בְּרוּךְ  
 אֱלֹהֵינוּ שְׁבַרְאָנוּ לְכְבוֹדוֹ, וְהַבְדִּילָנוּ מִן-הַתּוֹעִים,  
 וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְהָיִי עוֹלָם נִטְע בְּתוֹכֵנוּ. הוּא  
 יַפְתַּח לַבְּנוּ בְּתוֹרָתוֹ, וַיִּשֶׂם בְּלַבְּנוּ אֶהְבָּתוֹ וַיִּרְאֵתוֹ,

may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

*Should a Festival occur on any day of the following week, "And let the pleasantness," etc., and "But thou art holy," are not said. If the Fast of the Ninth of Ab commences at the termination of the Sabbath, "And let the pleasantness," etc., is omitted.*

---

*Reader.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Reader.*—Let his great name be blessed for ever and to all eternity.



וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵב טָהוֹר. לְמַעַן לֹא  
 נִיגַע לְרִיקָה, וְלֹא נִגְלַד לְבַהֲלָהּ: יְהִי רְצוֹן מִלְּפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקֶיךָ בְּעוֹלָם  
 הַזֶּה. וְנִזְכָּה וְנִהְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָה,  
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן  
 יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹהֶבְךָ:  
 בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יְיָ מִבְּטָחוֹ:  
 בְּטָחוֹ בְּיָי עַד-יְעַד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים:  
 וַיִּבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזָבְתָּ דְרָשֶׁיךָ יְיָ:  
 יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יִגְדִּיל תוֹרָה וַיֵּאדִיר:

*Should a Festival occur on any day of the following week,  
 and וַיְהִי קָדוֹשׁ are not said. If the Fast of the  
 9th of Ab commences at the termination of the Sabbath,  
 וַיְהִי נָעַם is omitted.*

*Reader.* יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא  
 בְּרֵעוּתָהּ. וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דִי-  
 כָּל-בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Reader.* יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי

עָלְמֵי א.

*Reader.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Accept our prayer in mercy and in favor.

*Reader.*—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Reader.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

*On Chanukah the lights are here kindled by the Reader.*

---

AND God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. From the God of thy father—

*Reader.* יתְּבַרְךָ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדוּשָׁא בְּרִיךְ הוּא.  
לְעֵלָּא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי-  
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

*Reader.* תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָּל-יִשְׂרָאֵל קְדָם

אֲבוּהוֹן דִּי בְּשָׁמַיָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

*Reader.* יְהִי שְׁלָמָא רַבָּא מִן-שָׁמַיָא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲוָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאָרֶץ:

*Reader.* עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*On Chanukah the lights are here kindled by the Reader.*

וַיִּתְּנֵן-לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דְּהִנֵּן  
וְתִירֵשׁ: וַעֲבָדֵיהּ עַמִּים וַיִּשְׁתַּחֲוֶן לָהּ לְאֲמִים הָוּה גְּבִיר  
לְאַחֵיהּ וַיִּשְׁתַּחֲוֶי לָהּ בְּנֵי אֲמֵהּ אֲבָרְהָ אָרִיר וּמְבַבְּרָה  
בְּרוּךְ: וְאֵל שְׂבִי יְבָרַךְ אֶתְךָ וַיְבָרַךְ וַיְבָרַךְ וְהִיָּתָ לְקַהֲל  
עַמִּים: וַיִּתְּנֵן-לָהּ אֶת-בְּרַבְתָּא אֲבָרְהָם לָהּ וּלְוַרְעָה אֲמֵהּ  
לְדִשְׁתָּהּ אֶת-אָרֶץ מְגָרִיךְ אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם:

may he help thee,—and the Almighty—may he bless thee with blessings of the heavens above, blessings of the deep that coucheth beneath, blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: may they be on the head of Joseph, and on the crown of the head of him that is prince among his brethren. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the offspring of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. The Lord, the God of your fathers, make you a thousand times so many more as you are, and bless you, as he hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy kneading-trough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the young of thy flock. The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall open unto thee his good treasury, the heavens, to give the rain of thy land in its season, and to bless

מאל אֲבִיךָ וַיַּעֲזָבְךָ וְאֵת שְׂבִי וַיַּבְרֶכְךָ בְּרִכַּת שָׁמַיִם מֵעַל  
 בְּרִכַּת תְּהוֹם רַבָּצֵת תִּמְחַת בְּרִכַּת שָׁבָיִם וְרוּחַם: בְּרִכַּת  
 אֲבִיךָ גָּבְרוּ עַל-בְּרִכַּת הַזְּרִי עַד-פְּאַנּוֹת גְּבַעַת עוֹלָם תִּתְהַיָּו.  
 לְרֹאשׁ יוֹסֵף וּלְקַנְדֹּד גְּזִיר אֲחִיו: וְאַהֲבָה וּבִרְכָה וְהִרְבָּה  
 וּבִרְךָ פְּרִי-בְטֶנְךָ וּפְרִי-אֲדָמָתְךָ דְגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ שִׁגְרִי  
 אֲלֶפֶיךָ וְעִשְׂתִּירוֹת צֹאנֶךָ עַל-הָאָדָמָה אֲשֶׁר-נִשְׁבַּע לְאַבְתָּיִךָ  
 לָתֵת לָךְ: בְּרוּךְ תִּתְהַיֶּה מִכָּל-הָעַמִּים לֹא-יִהְיֶה בְּךָ עֶקֶר  
 וְעֶקְרָה וּבְבִהֲמֹתֶיךָ: וְהַסִּיר יְיָ מִמֶּךָ כָּל-חֲלִי וְכָל-מַדּוּנִי  
 מִצָּרִים הָרְעִים אֲשֶׁר יִבְעֹת לֹא יִשְׁיִמֶם בְּךָ וְנִתְּנָם בְּכָל-  
 שְׁנָאִיךָ:

הַמְלֵאךְ הַגָּאֵל אֶתִּי מִכָּל-רָע וּבָרַךְ אֶת-הַנְּעָרִים וַיִּקְרָא  
 בָּהֶם שְׁמִי וְשֵׁם אֲבֹתִי אֲבָרְכֶם וַיַּצְחֶק וַיְדַגּוּ לָרֹב בְּקִרְבֵּי  
 הָאָרֶץ: יְיָ אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְכֶם הַיּוֹם כְּכוֹכְבֵי  
 הַשָּׁמַיִם לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתֵכֶם יוֹסֵף עֲלֵיכֶם כָּכֶם אֵלֶיךָ  
 פְּעַמִּים וַיְבָרַךְ אֶתְכֶם בְּאֲשֶׁר דָּבָר לָכֶם:

בְּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה: בְּרוּךְ אַתָּה בְּבֵלְךָ  
 וּבְרוּךְ אַתָּה בְּצֹאֲתֶיךָ: בְּרוּךְ מִנְּעֵיךָ וּמִשְׂאֲרֵתֶיךָ: בְּרוּךְ פְּרִי-  
 בְטֶנְךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמֹתֶיךָ שִׁגְרִי אֲלֶפֶיךָ וְעִשְׂתִּירוֹת  
 צֹאנֶיךָ: יְצֹו יְיָ אֱתָךְ אֶת-הַבְּרָכָה בְּאֶסְמֶיךָ וּבְכָל מִשְׁלַח יְדְךָ  
 וּבִרְבָּה בְּאָרֶץ אֲשֶׁר-יְיָ אֱלֹהֶיךָ נָתַן לָךְ: יִפְתַּח יְיָ לָךְ אֶת-  
 אוֹצְרוֹ הַטּוֹב אֶת-הַשָּׁמַיִם לָתֵת מִטַּר-אַרְצֶךָ בְּעֵתוֹ וּלְבָרַךְ אֶת

all the work of thy hand: and thou shalt lend unto many nations, but thou shalt not borrow. For the Lord thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy majesty! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places.

I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye nethermost parts of the earth; break forth into singing, ye mountains, and forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify himself in Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Israel is saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded for ever and ever. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. And one shall say in that day, Lo, this is our God;

כָּל־מַעֲשֵׂה יְדָדָה וְהַלְוִיָּת גּוֹיִם רַבִּים וְאַתָּה לֹא־תִלְוָה: כִּי  
 יִהְיֶה אֱלֹהֶיךָ בְּרִכָּה בְּאֲשֶׁר דִּבַּרְתָּ לָּךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים  
 וְאַתָּה לֹא תַעֲבֹט וּמִשְׁלַת בְּגוֹיִם רַבִּים וְכָךְ לֹא יִמְשְׁלוּ:  
 אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עִם נוֹשֵׁעַ בְּנֵי מִגֵּן עֲזָרָךְ וְאֲשֶׁר־  
 חָרַב גְּאֻתְךָ וַיִּכְחָשׁוּ אֵיבֹיֶיךָ לָּךְ וְאַתָּה עַל־בְּמוֹתֵימוֹ תִדְרֹךְ:  
 מִחִיתִי כָעֵב פִּשְׁעֶיךָ וְכַעֲזֵן חַטָּאתֶיךָ שׁוֹכָה אֵלַי כִּי  
 גְּאֻלְתֶּיךָ: דָּנוּ שָׁמַיִם כִּי־עָשָׂה יְיָ הִרְיֵעוּ פַתְחֵימֵיזֶת אָרֶץ פִּצְחוּ  
 הָרִים רָגָה יַעַר וְכָל־עֵץ בּוֹ כִי־גָאַל יְיָ יַעֲקֹב וּבִישְׂרָאֵל  
 וַתִּפְאָר: גְּאֻלְנוּ יְיָ צְבָאוֹת שִׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

יִשְׂרָאֵל נוֹשֵׁעַ בְּנֵי תְשׁוּעַת עוֹלָמִים לֹא־תִקְשׁוּ וְלֹא־תִכְלְמוּ  
 עַד־עוֹלָמֵי עַד: וְאַכְלֵתֶם אֶכּוֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְיָ  
 אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְּלִיא וְלֹא־יִבְשׁוּ עַמֵּי לְעוֹלָם:  
 וַיִּדְעֶתֶם כִּי בִקְרַב יִשְׂרָאֵל אָנִי וְאַנִּי יְיָ אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא־  
 יִבְשׁוּ עַמֵּי לְעוֹלָם: כִּי־בִשְׂמֻחָה תִצְאֹוּ בְּשִׁלוֹם תּוֹכְלוּן הַהָרִים  
 וְהַגְּבָעוֹת יִפְצְחוּ לְפָנֵיכֶם רָגָה וְכָל־עֵצֵי הַשָּׁדָה יִמְחֹאוּ־כָרָה:  
 תִּגַּה אֵל יִשׁוּעַתִּי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִי וְזִמְרַת יְהוָה יְיָ  
 וַיְהִי־לִי לִישׁוּעָה: וּשְׂאֲבָתֶם־מָוִם בְּשִׁשׁוֹן מִמַּעַנְגֵי הַיִּשׁוּעָה:  
 וְאִמְרַתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיְיָ קִרְאוּ בְּשִׁמוֹ הוֹדִיעוּ בְּעַמִּים  
 עֲלִילְתִּיו הִזְכִּירוּ כִּי נִשְׁגָּב שִׁמוֹ: וּמָרוּ יְיָ כִּי גֹאוֹת עָשָׂה  
 מוֹדַעַת זֹאת בְּכָל־הָאָרֶץ: צַהֲלִי וְרָנִי יִשְׁבֶּת צִיּוֹן כִּי־גָדוֹל  
 בִּקְרַבְךָ קְדוֹשׁ יִשְׂרָאֵל: וְאָמַר בַּיּוֹם הַהוּא תִּגַּה אֱלֹהֵינוּ וְהַ

we have waited for him that he should save us: this is the Lord; we have waited for him, let us be glad and rejoice in his salvation.

O house of Jacob, come ye, and let us walk in the light of the Lord. And abundance of salvation, wisdom and knowledge shall be the steadfastness of thy times: the fear of the Lord is his treasure. And David prospered in all his ways; and the Lord was with him. He hath rescued my soul in peace so that none might come nigh me, for they were many that were striving with me. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? Far be it; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not. And the rescued of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness. And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. Then the spirit came upon Amasai, who was chief of the captains (and he said), Thine are we, David, and on thy side, O son of Jesse; peace, peace be unto thee, and peace be to him that helpeth thee; for thy God helpeth thee. Then David received them, and made them chiefs of the band. And thus ye shall say, All hail, and peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rabbi Jochanan said, In every passage where thou findest



קנינו לו ויושיענו זה יי קנינו לו ננילה ונשמחה בישועתו:  
 בית יעקב לבו ונגלכה באור יי: והיה אמונת עתיד  
 אמן ישועת חכמת ודעת יראת יי היא אוצרו: ויהי  
 דוד לבל-דרךכו משכיל ויי עמו: פדה בשלום נפשי מקרב-  
 לי פי-ברבים היו עמדי: ויאמר העם אל-שאול היונתן  
 ימות אשר עשה הישועה הגדולה הזאת בישראל חלילה  
 חיי: אם יפל משערת ראשו ארצה פי-עם-אלהים עשה  
 היום הוה ויפדו העם את-יונתן ולא-מת: ופדו יי וישבון  
 וקאו ציון ברנה ושמחת עולם על-ראשם ששון ושמחה  
 ישונו ונסו גגון ובאנחה: הפכת מספדי למחול לי פתחת  
 שכי ובא-הני שמחה: ולא-אבה יי אלהיה לשמוע אל-  
 בלעם ויהפך יי אלהיה לך את-הקללה לברכה פי אהבה  
 יי אלהיה: אז תשמח בתולה במחול ובחורים ונקנים יחדו  
 והפכתי אכלם לששון ונחמתים ושמחתים מיגונם:  
 בורא ניב שפתים שלום ו שלום לרחוק ולקרוב אמר יי  
 ורפאתיו: ורוח לבשה את-עמשי ראש השליטים לה דוד  
 ועמד בן-ישי. שלום ו שלום לה ושלום לעזרה פי עזרה  
 אלהיה ונקבלם דויד ויתנם בראשי הגדוד: ובמרתם כח  
 לחי ואמה שלום וביתך שלום וכל אשר-לה שלום:  
 יי עז לעמו יתן יי ו יכרה את-עמו בשלום:  
 אמר רבי יוחנן בכל-מקום שאמה מוצא נדחתו של-

the greatness of God mentioned, there thou findest also his humility. This is written in the Law, repeated in the Prophets, and a third time stated in the Writings.\* It is written in the Law, for the Lord your God, he is God of gods, and Lord of lords, the great, mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written afterwards, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written, For thus saith the high and lofty One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is a third time stated in the Writings, Sing unto God, sing praises to his name: extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. And it is written afterwards, A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for his righteousness' sake, to magnify the Law and to make it honorable.

Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy

---

\* The third division of the Holy Scriptures, the first two being the Law and the Prophets.

## ערבית למוצאי שבת

הַקְדוּשׁ בְּרוּךְ הוּא שָׁם אַתָּה מוֹצֵא עֲנוּתֵנוּתוֹ. דְּבָר זֶה  
 בְּתוֹב בְּתוֹרָה. וְשָׁנוּי בְּנִבְיָאִים. וּמִשְׁלֵשׁ בְּפִתּוּבִים: כְּתוּב  
 בְּתוֹרָה כִּי יְיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדַנִּי הָאֲדָנִים  
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא-יִשָּׂא כְּנִים וְלֹא יִקַּח  
 שָׁחַד: וּכְתִיב בְּתַרְגּוּם עֵשָׂה מִשְׁפַּט יְתוֹם וְאֶלְמָנָה וְאֶהֱב  
 גֵר לְתֵת לוֹ לֶחֶם וְשִׁמְלָה: שָׁנוּי בְּנִבְיָאִים דְּכְתִיב כִּי כַּח  
 אָמַר רָם וְנִשָּׂא טַבֵּן עַד וְקָדוֹשׁ שָׁמוּ מָרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן  
 וְאֶת-נִבְיָהּ וְשִׁפְלֵ-רוּחַם לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת לֵב  
 נְדָבָאִים: מִשְׁלֵשׁ בְּפִתּוּבִים דְּכְתִיב טָיִרוּ לֵאלֹהִים וּמָרוּ  
 שָׁמוּ סֵלֹו לָרֶכֶב בְּעַרְבּוֹת בְּנֵה שָׁמוּ וְעָלוּ לְפָנָיו: וּכְתִיב  
 בְּתַרְגּוּם אֲבִי יְתוּמִים וְדַבֵּן אֶלְמָנוֹת אֱלֹהִים בְּמַעוֹן קָדְשׁוֹ:  
 יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם-אֲבֹתֵינוּ אֶל-יַעֲקֹב  
 וְאֶל-יִשְׁשָׁכָר: וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם חַיִּים כְּדָכֶם הַיּוֹם:  
 כִּי-נַחֵם יְיָ צִיּוֹן נַחֵם כָּל-חַרְבֵיכֶם וַיִּשָּׂם מִדְּבָרָה כְּעַדָּן  
 וְעַרְבָתָה כְּגַזְיָי שְׁשׁוֹן וְשִׁמְחָה יִמָּצֵא בָּהּ תוֹדָה וְקוֹל וּמְרָה:  
 יְיָ חַיֵּן לְמַעַן אֲדַקֵּן וְגִדִּיל תוֹרָה וְנִאֲדִיר:

תהלים קכ"ח

שִׁיר הַמַּעֲלֹת אֲשֶׁרֵי כָל-יְרֵא יְיָ הַהֲלֵךְ בְּדַרְכָּיו: וְיַעֲ  
 בְּפִיךָ כִּי תֹאכַל אֲשֶׁרֵיךָ וְטוֹב לָךְ: אֲשֶׁתֵּךְ כְּגִבֹן פִּרְיָהּ  
 כְּגִרְכָתִי בֵיתֵךְ כְּגִנֵּךְ כְּשִׁתְּלִי וַיְתִים סָבִיב לְשִׁלְחָנָה: הַיָּה

table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

*The Reader says Habdalah, p. 310, omitting the Introductory Verses.*

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

כִּי־בֵן יִבְרָךְ גִּבּוֹר יְהוָה יִבְרָכֶךָ יְהוָה מִצִּיּוֹן וּרְאֵה בְטוֹב  
 יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ וּרְאֵה־בָנִים לְבָנֶיךָ שְׁלוֹם עַל־יִשְׂרָאֵל:

*The Reader says* הַבְּרָכָה, p. 310, *omitting the*  
*Introductory Verses.*

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל, לָתֵת גְּדֻלָּה לְיוֹצֵר  
 בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ  
 כְּמִשְׁפַּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ כְּהֵם,  
 וּנְגַלְנוּ כְּכָל־הַמוֹנָם. וְאִנְהֵנו כְּרַעִים וּמִשְׁתַּחֲוִים  
 וּמִוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ  
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עִזּוֹ בְּנִבְחֵי מְרוֹמִים:  
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מִלְּבָנוּ. אִפְסֵם זִילְתוֹ.  
 בְּפִתּוֹב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ,  
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
 מִתַּחַת אֵין עוֹד:

עַל־בֶּן נִקְוָה לְךָ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה  
 בְּתַפְאֲרַת עֲנוּךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
 זְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן. לְתַקֵּן עוֹלָם בְּמִלְכוּת  
 שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֶלְוֶךָ  
 כָּל־רְשָׁעֵי אֶרֶץ: וַפִּירוֹ וַיְדַעוּ כָּל־יֹשְׁבֵי תַבְלַי.

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

*The following Kaddish is said by a Mourner.*

*Mourner.*—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourner.*—Let his great name be blessed for ever and to all eternity.

*Mourner.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourner.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

בִּי לָךְ הַתְּכַרֵּעַ כָּל-כְּרֵךְ הַתְּשַׁבֵּעַ כָּל-לָשׁוֹן: לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּבְּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְגַּוַּה  
 וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתְךָ. וְתִמְלֹךְ עַל־יָהֵם  
 מִהַרְהָ לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שֶׁלָּךְ הֵיא.  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרַתְךָ.  
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל-  
 כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:  
*Mourner.* יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא  
 בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּסַיְיִכוּן וּבִיּוֹמִיכוּן וּבְסַיְיִ דִּי-  
 כָּל-בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזַמְן קָרִיב. וְאָמְרוּ אָמֵן:  
*Cong. and Mourner.* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעָלְמֵי

עֶלְמָיָא .

*Mourner.* יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא  
 וַיִּתְהַפֵּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי-קַדְשָׁא בְּרִיךְ הוּא.  
 לְעַלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי-  
 אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהֵי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

*Mourner.* יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְחַיִּים עֲלֵינוּ  
 וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאָרֶץ:

*Mourner.* עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עֲלֵינוּ  
 וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## THE HABDALAH SERVICE

*A cup of wine is taken in the right hand, and the following is said:—*

Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

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

*The spice-box is taken, and the following is said:—*

Blessed art thou, O Lord our God, King of the universe who createst divers kinds of spices.

*The hands are spread towards the light, and the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

*The cup is again taken in the right hand, and the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel



*A cup of wine is taken in the right hand, and the following is said:—*

הַגֵּה אֶל יְשׁוּעָתִי אֲבִטָח וְלֹא אֲפָחֵד כִּי עָוִי  
 יִזְמַרְתָּ יְהוָה יְיָ וַיהוִי־לִי לְיִשׁוּעָה; וּשְׂאֲבָתֶם מִיָּם  
 בְּשִׁשּׁוֹן מִמַּעֲיָנִי הַיְשׁוּעָה; לִי הַיְשׁוּעָה עַל־עַמּוּךְ  
 בְּרִבְתֶּךָ סֶלָה; יְיָ צָבָאוֹת עֲמָנִי מִשְׁנֵב־לָנוּ אֱלֹהֵי  
 יַעֲקֹב סֶלָה; לַיהוּדִים הִיטָה אֹרֶה וּשְׂמָחָה  
 יִשְׁשׁוֹן וַיִּקָּר; בֵּן תַּהֲיֶה לָנוּ; כּוֹס יְשׁוּעוֹת אֲשָׁא  
 בְּשֵׁם יְיָ אֲקַרָּא :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי  
 הַהַגְבֵּן :

*The spice-box is taken, and the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיָּנִי  
 כְּשָׂמִים :

*The hands are spread towards the light, and the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא  
 מְאוֹרֵי הָאֵשׁ :

*The cup is again taken in the right hand, and the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל  
 בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל

and other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

The day hath declined like the palm tree's shade; I call upon God who performeth all things for me; the watchman saith, The morning cometh, though it now be night.

Thy righteousness is like Mount Tabor: O pass thou wholly over my sins; let them be as yesterday which is past, and as a watch in the night.

The season of mine oblations is over: would that rest again were mine! I am weary with my groaning; in my tears I melt away every night.

Hear my voice, let it not be cast away; open to me the lofty gate, for my head is filled with dew, my locks with the drops of the night.

Be entreated, O dreaded and awful God; while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me; make me to know the path of life; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night?

We are like clay in thy hand; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

---

לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.  
בְּרוּךְ אַתָּה יְיָ. הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל. חֲטַאתֵינוּ וְיַחַל. וְרַעְנוּ וְכִסְפֵנוּ  
יִרְבֶּה בַחֹל. וְכַכּוֹכְבִים בַּלַּיְלָה:

יוֹם פָּנָה כְּצֵל הַקָּמָר. אֶקְרָא לְאֵל עָלַי גִּמְרָה. אָמַר שׁוֹמֵר.  
אַתָּה בִקְרָר וְגַם-לַיְלָה:

צְדָקָתְךָ כְּהַר תְּבוֹר. עַל חֲטָאֵי עֲבוּר תַּעֲבוֹר. כְּיוֹם  
אַתְמוֹל כִּי יַעֲבוֹר. וְאַשְׁמוּרָה בַּלַּיְלָה:

חֲלָפָה עֹנֶת מִנְחָתִי. מִי יִתֵּן מִנוּחָתִי. יְנַעֲמֵי כְּאַנְחָתִי.  
אַשְׁחָה בְּכָל לַיְלָה:

קוֹלֵי שְׂמֵעָה בַל יִנָּטֵל. פֶּתַח לִי שַׁעַר הַמְּנַטֵּל. שְׁרֵאֲשֵׁי  
נִמְלֵא טָל. קִוְצוֹתֵי רְסִיסֵי לַיְלָה:

הַעֲתֵר נוֹרָא וְאִיוֹם. אֲשׁוּעַ תִּנְהַג כְּדִיוֹם. בְּנִשְׁשָׁה בְּעֶרְבַּיּוֹם.  
כְּאִישׁוֹן לַיְלָה:

קְרֵאתֶיךָ יְהִי הוֹשִׁיעֵנִי. אֲרַח חַיִּים תּוֹדִיעֵנִי. מִבְּרָכָה  
תִּבְצָעֵנִי. מִיוֹם עַד לַיְלָה:

טַהַר טַהוֹרָה מַעֲשֵׂי. פֶּן יֵאמְרוּ מִכְּעִיסֵי. אִיִּה נָא אֱלוֹהֵ  
עֲשֵׂי. נִתֵּן וְמִירוֹת בַּלַּיְלָה:

נִחְנוּ בְגִידֶךָ בַּחֲמָר. סֶלַח נָא עַל קַל וְחֲמָר. יוֹם לְיוֹם  
יִבִּיעַ אָמַר. וְלַיְלָה לְלַיְלָה:

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל. חֲטַאתֵינוּ וְיַחַל. וְרַעְנוּ וְכִסְפֵנוּ  
יִרְבֶּה בַחֹל. וְכַכּוֹכְבִים בַּלַּיְלָה:

## MEDITATION AND BLESSINGS ON TAKING THE LULAB.

*On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:—*

Lo, I am prepared and ready to fulfil the command of my Creator, who hath commanded us in his Law, And ye shall take you on the first day the fruit of the tree Hadar, branches of palm trees, a bough of the tree Aboth, and willows of the brook. While I wave them, may the stream of blessings flow in upon me, together with holy thoughts which tell that he is the God of gods and Lord of lords, governing below and above, whose kingdom ruleth over all. May this my observance of the precept of the Four Species be accounted as though I had fulfilled it in all its details and particulars. And let the pleasantness of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Blessed be the Lord for ever, Amen, and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the taking of the Lulab.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.*

## סדר נטילת לולב :

*On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:-*

הִתְנִי מוֹכֵן וּמְזַמֵּן לְקַבֵּל מִצְוַת בּוֹרְאֵי שְׁמַיִם בְּתוֹרַתוֹ  
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַזֶּה אֶשְׂרֹשׁוֹן פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים  
נֶעְנַף עֵץ-עֵבֶת וְעַרְבֵי-נֶחֱלָל. וּבְנִעְנְוֵעֵי אוֹתָם יִשְׁפִּיעַ עָלַי  
שְׁפַע בְּרָכוֹת וּמִחְשָׁבוֹת קְדוֹשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים  
וְאֲדוֹנֵי הָאֲדוֹנִים שְׁלִיט בְּמַמְלָחָה וּבְמַלְכוּתוֹ בְּכָל מַשְׁלָח.  
וְתֵהָא חֲשׂוּבָה מִצְוַת אֲרֻבָּעָה מֵיָנִים בְּאֵלוֹ קְנִימְתִּיהָ בְּכָל-  
הַרְמִיָּה וְדְקִדְקִיָּה. וַיְהִי נָעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה  
יְדֵינוּ בּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהוּ. בָּרוּךְ יְיָ לְעוֹלָם.  
אָמֵן וְאָמֵן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לוּלָב :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִחֲיָנוּ  
וְקִיְיָנוּ וְהִנִּיעָנוּ לְזִמְן הַזֶּה :

*The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.*

## HALLEL.

*The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah. On the Intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to read the Hallel.

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so low upon the heavens and the earth? He raiseth up the lowly out of the dust, and lifteth up the needy from the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw  $\ddagger$ , and fled; Jordan turned back. The mountains

## סדר הלל:

The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah.

On the intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֵּא אֶת־הַהֲלֵל:

תהלים קי"ג

הֲלֵלוּהָ | הֲלֵלוּ עַבְדֵי יְיָ הֲלֵלוּ אֶת־שֵׁם יְיָ:  
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמְּזוֹרַח־  
שָׁמֶשׁ עַד־מְבֹאוֹ מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־  
גּוֹיִם | יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ  
הַמְּגַבִּיהוּ לְשָׁבֶת: הַמְּשַׁפִּילֵי לְרֹאוֹת בַּשָּׁמַיִם  
יִבְאָרְצוּ: מְקִימֵי מַעְפָּר דָּל מַאֲשֵׁפֶת יָרִים אֲבִיוֹן:  
לְהוֹשִׁיבֵי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי |  
עֵקֶרֶת הַבַּיִת אִם־הַבָּנִים שְׂמֵחָה. הֲלֵלוּהָ:

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בַּיּוֹם הַהוּא:  
הִיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הַיּוֹם  
רָאָה וַיְנַם הַנְּרִדָן יִסַּב לְאַחֹר: הַהָרִים רָקְדוּ

skipped like rams, the hills like lambs. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

*On New Moon and the last Six Days of Passover omit the following paragraph:—*

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy lovingkindness and for thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, he doeth whatsoever he pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not; as for their feet, they walk not; they give no sound through their throat. They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield,



בְּאֵלִים וְנִבְעוֹת כְּבָנֵי-צֹאן: מִה־לֶּדֶד הַיּוֹם כִּי תִנּוּם  
 הַיָּרֵדִן תִּפְסַב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵלִים  
 וְנִבְעוֹת כְּבָנֵי-צֹאן: מִלְכָּנִי אֲדוֹן הוּלִי אֶרֶץ מִלְכָּנִי  
 אֵלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוֹר אֲנִים-מָוִם תִּלְמִישׁ  
 לְמַעֲיָנוֹ-מָוִם:

*On New Moon and the last Six Days of Passover omit  
 the following paragraph:—*

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל-  
 חֲסִדֶיךָ עַל-אַמְתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֲיֵה-נָא  
 אֱלֹהֵיהֶם: וְאֵלֵהֵינוּ בַשָּׁמַיִם כֹּל אֲשֶׁר תִּפְעַן עָשָׂה:  
 עַצְבֵיהֶם כָּסַף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה-לָהֶם  
 וְלֹא יִדְבְּרוּ עֵינֵיהֶם לָהֶם וְלֹא יֵרְאוּ: אָזְנוֹת לָהֶם  
 וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיֹחוּ: יְדֵיהֶם וְלֹא  
 יִמִּישׁוּן רַגְלֵיהֶם וְלֹא יִתְלַבּוּ לֹא-יִהְיֶה בְּגִרוֹתָם:  
 כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר-בְּטֶחַח בָּהֶם:  
 יִשְׂרָאֵל בְּטַח בִּיהוָה עֲזָרָם וּמִגֹּגְתָם הוּא: בֵּית  
 אֱהָרֹן בְּטַחוּ בִיהוָה עֲזָרָם וּמִגֹּגְתָם הוּא: יֵרְאִי  
 יְהוָה בְּטַחוּ בִיהוָה עֲזָרָם וּמִגֹּגְתָם הוּא:

The Lord hath been mindful of us; he will bless, he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

*On New Moon and the last Six Days of Passover omit the following paragraph:—*

Psalm cxvi.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God even when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

יי וְכָרְנוּ יִבְרָךְ יִבְרָךְ אֶת־בֵּית יִשְׂרָאֵל יִבְרָךְ  
 אֶת־בֵּית אַהֲרֹן: יִבְרָךְ יִרְאֵי יי הַקַּמָּנִים עִם־  
 הַגְּדָלִים: יוֹסֵף יי עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם:  
 בְּרוּכִים אַתֶּם לַיי עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם  
 שָׁמַיִם לַיי וְהָאָרֶץ נָתַן לַבְּנֵי־אָדָם: לֹא־הַמֵּתִים  
 יִהְלְלוּ־יָהּ וְלֹא כָל־יִרְדֵי הַדְּמָה: וְאַנְחֵנוּ נִבְרָךְ  
 יְהִי מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

*On New Moon and the last Six Days of Passover omit  
 the following paragraph:—*

תהלים קט"ז

אָהַבְתִּי כִי־יִשְׁמַע א יי אֶת־קוֹלִי תַחֲנוּנָי: כִּי־  
 הִטָּה אָזְנוֹ לִי וּבְיָמֵי אֶקְרָא: אֶפְפוּנֵי הַבְּלִי־מֹת  
 וּמִצָּרֵי שְׂאוּל מִצָּאוּנֵי צָרָה וַיְגוֹן אֶמְצָא: וּבְשֵׁם־  
 יי אֶקְרָא אָנָּה יי מִלְּטָה נַפְשִׁי: חֲנוּן יי וְצַדִּיק  
 וְאֱלֹהֵינוּ מֵרַחֵם: שִׁמְרֵ פִתְאִים יי דַּלְתֵי וְלִי  
 יְהוֹשִׁיעַ: שׁוּבֵי נַפְשִׁי לְמִנוּחָי כִּי יי נִמְלַע עֲלֵיכֵי:  
 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינֵי מִן־דְּמָעָה אֶת־  
 רַגְלֵי מִדְּחִי: אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים:  
 הָאֵמַנְתִּי כִּי אֲדַבֵּר אָנֹכִי עֲנִיתִי מְאֹד: אָנֹכִי אֶמַרְתִּי  
 בְּחַפְזִי כָל־הָאָדָם פֹּזֵב:

What can I render unto the Lord for all his benefits towards me? I will lift the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his loving ones. Ah, Lord, truly I am thy servant: I am thy servant, the son of thy handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations; laud him, all ye peoples. For his lovingkindness is mighty over us; and the truth of the Lord endureth for ever. Praise ye the Lord.

*The following verses are chanted by the Reader, the Congregation at the end of each verse repeating, "O give thanks," etc., to "ever."*

Psalm cxviii.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man.

מִה־אָשִׁיב לִי כָּל־תְּגִמּוֹלוֹהוּ עָלַי: כּוּס־יְשׁוּעוֹת  
 אֲשָׂא וּבָשָׂם יְיָ אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה־  
 נָא לְכָל־עַמּוֹ: יִקָּר בְּעֵינַי יְיָ הַמּוֹתֵה לַחֲסִידָיו:  
 אֲנִי יְיָ כִּי־אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בֶּן־אֲמֹתֶיךָ  
 פִּתְחֶת לְמוֹסְרֵי: לֵךְ אֲזַבַּח יִזְבַּח תּוֹדָה וּבָשָׂם יְיָ  
 אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ:  
 בְּחֲצֵרוֹת בַּיִת יְיָ בְּתוֹכֵי יְרוּשָׁלַם. הַלְלוּיָהּ:

תהלים קי"ז

הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שִׁבְחֻהוּ כָּל־הָאֲמִיּוֹת:  
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמֶּת־יְיָ לְעוֹלָם. הַלְלוּיָהּ:

*The following verses are chanted by the Reader, the Congregation responding הודו etc. at the end of each verse.*

תהלים קי"ח

הוֹדוּ לִי כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְר־נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בַּיִת אֱהֲרֹן	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חַסְדּוֹ:

מִן־הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בְּמִרְחַבְיָהּ: יְיָ לִי  
 לֹא אִירָא מִה־יַּעֲשֶׂה לִי אָדָם: יְיָ לִי בְּעֹזִי וְאֲנִי  
 אִרְאֶה בְּשִׁנְאֵי: טוֹב לַחֲסוֹת בְּנִי מִבְּטָח בְּאָדָם:

It is better to trust in the Lord than to confide in princes. All nations compassed me about: in the name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the name of the Lord I surely cut them down. They compassed me about like bees;—they were extinguished as a fire of thorns:—in the name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and recount the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord; the righteous may enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

*Repeat this and the next three verses.*

The stone which the builders rejected is become the head-stone of the corner.

This was the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will be glad and rejoice thereon.

*Reader and Congregation:—*

Save, we beseech thee, O Lord.

Save, we beseech thee, O Lord.

We beseech thee, O Lord, send prosperity.

We beseech thee, O Lord, send prosperity.

טוֹב לְחַסוֹת בְּיָי מִבְּטָחַ בְּנִדְיָבִים: כָּל־גּוֹיִם  
 סָבְבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילֵם: סָבְבוּנִי גַם־סָבְבוּנִי  
 בְּשֵׁם יְיָ כִּי אֲמִילֵם: סָבְבוּנִי כְּדַבְרֵים דְּעָבֹד בְּאִשׁ  
 קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילֵם: דָּחָה דְחִיתָנִי לְנֶפֶל  
 וַיִּי עֲזָרָנִי: עָזֵי וְזַמְרַת יְהוָה וַיהוִי־לִי לִישׁוּעָה: קוֹל  
 רָנָה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים יָמִין יְיָ עֲשֵׂה חַיִּל:  
 יָמִין יְיָ רוֹמְמָה יָמִין יְיָ עֲשֵׂה חַיִּל: לֹא־אָמוֹת  
 כִּי־אֶחָיָה וְאֶסְפָּר מִעֲשֵׂי יְהוָה: יִסֶּרְנִי יְהוָה וְלִמּוֹת  
 לֹא נִתְּנָנִי: פֶּתַח־חַיִּי לִי שַׁעֲרֵי־צַדִּיק אָבֹא־בָם אוֹדָה  
 יְהוָה: וְהִתְשַׁעַר לִי צַדִּיקִים יָבֹאוּ בּוֹ:

אוֹדָה כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה:

*Repeat this and the next three verses.*

אֶבֶן מָאֶסוּ תְּבוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה:  
 מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ:  
 וְהִתְהַיָּו עֲשֵׂה יְיָ נְגִילָה וְנִשְׂמָחָה בּוֹ:

*Reader and Congregation:—*

אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא:  
 אָנָּה יְיָ הַצְּלִיחָה נָּא: אָנָּה יְיָ הַצְּלִיחָה נָּא:

Blessed be he that cometh in the name of the Lord :  
we bless you out of the house of the Lord.

*Repeat this and the next three verses.*

The Lord is God, he hath given us light : bind the  
festal offering with cords, even unto the horns of the  
altar.

Thou art my God, and I will give thanks unto thee :  
thou art my God, I will exalt thee.

O give thanks unto the Lord ; for he is good : for  
his lovingkindness endureth for ever.

All thy works shall praise thee, O Lord our God, and  
thy pious ones, the just who do thy will, together with  
all thy people, the house of Israel, shall with exulta-  
tion thank, bless, praise, glorify, exalt, reverence,  
sanctify and ascribe sovereignty unto thy name, O  
our King ; for it is good to give thanks unto thee, and  
becoming to sing praises unto thy name, because from  
everlasting to everlasting thou art God. Blessed art  
thou, O Lord, a King extolled with praises.

*Kaddish, pp. 302, 303. On Chanukah, Kaddish, pp. 253, 254.*

*For Order of Service at the Reading of the Law on New  
Moons and the Intermediate Days of Festivals, see pp.  
81-87 ; on Festivals and on New Moons falling on Sab-  
baths, see pp. 207-225.*

*On New Moons and the Intermediate Days of Festivals:—*

*"Happy are they," p. 87.*

*"And a redeemer," p. 90, to "honorable," p. 92.*

*Say Kaddish to "in the world, and say ye, Amen," p. 92.*

*On New Moons continue with the following Amidah.*

*On Festivals, and on the Intermediate Days of Festivals, say  
the appropriate Amidoth of the Additional Service, pp.  
336-347.*



בָּרוּךְ הוּא בְּשֵׁם יְיָ בִּרְכֵנוּכֶם מִבֵּית יְיָ:

*Repeat this and the next three verses.*

אֵל יְיָ וַיֵּאָר לָנוּ אֶסְרוּ-הוּג בְּעֵבְתֵינוּ עַד קַרְנוֹת

הַמִּזְבֵּחַ:

אֵלֵי אֲתָהּ וְאוֹהֶךָ אֱלֹהֵי אֲרוּמֶיךָ:

הוֹדוּ לַיְיָ כִּי-טוֹב כִּי לְעוֹלָם הַסֵּדוּ:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ. וַחֲסִידֶיךָ

צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל

בְּרַנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ

וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּבָנוּ. כִּי לְךָ טוֹב

לְהַדוֹת וּלְשַׁמֵּךְ נֹאֶה לֵאמֹר כִּי מֵעוֹלָם וְעַד עוֹלָם

אֲתָהּ אֵל. בָּרוּךְ אַתָּה יְיָ. מִלְּךָ מְהֻלָּל בְּתִשְׁבָּחוֹת:

*Kaddish, pp. 302, 303. On Chanukah, Kaddish pp. 253, 254.*

*For Order of Service at the Reading of the Law on New Moon and the Intermediate Days of Festivals, see pp. 81—87; on Festivals and on New Moons falling on Sabbaths, see pp. 207—225.*

*On New Moons and the Intermediate Days of Festivals say*  
 יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ, *p. 87, וְכָא לְצִיּוֹן, p. 90, חֲצִי קֹדֵשׁ, p. 92 to*  
 בְּעֵלְמָא. וְאָמְרוּ אָמֵן

*On New Moon continue with the following Amidah. On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidah of the Additional Service.*

## ADDITIONAL SERVICE FOR THE NEW MOON

*The following prayer (Amidah) to "as in ancient years," p. 324, is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O king, Helper, Savior and shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

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

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.\*

(See page 320).

# תפלת מוסף לראש חדרש בחול :

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :  
מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן : בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם :  
אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ .

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

מַשִּׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְכַלְכֵּל חַיִּים בְּחַסְדְּךָ. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר  
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי בְּמוֹךְ  
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מֵמִית וּמְחַיֶּה  
וּמַצְמִיחַ יְשׁוּעָה .

וַיִּנְאָמֶן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ .

מְחַיֶּה הַמֵּתִים : \* (See page 320).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*When the Reader repeats the Amidah, the following is said, to "holy God."*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

The beginnings of the months thou didst assign unto thy people for a season of atonement throughout their generations. While they offered unto thee acceptable sacrifices, and goats for a sin offering to atone for them, these were to be a memorial for them all, and the salvation of their soul from the hand of the enemy. O do thou establish a new altar on Zion, and

אֶתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם  
 יְהִלְלוּךָ שָׁלָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

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

*Reader.* \* נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם פְּנִימָה שִׁמְךָ יְשִׁים  
 אוֹתוֹ בְּשִׁמִּי מָרוֹם פְּכָתוֹב עַל יַד נְבִיאֶיךָ. וְקָרָא  
 זֶה אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ  
 צְבָאוֹת. מְלֹא כָל-הָאָרֶץ כְּבוֹדוֹ; *Reader,* לְעַמְתָּם  
 בְּרוּךְ יֹאמְרוּ: *Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:  
*Reader.* וּבְדַבְרֵי קָדְשְׁךָ פְּתוּב לֵאמֹר, *Cong.* יְמַלֵּךְ  
 יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּנָהּ:  
*Reader.* לְדֹר וָדֹר נְגִיד נְדִבְךָ. וְלַנְּצַח נְצַחִים  
 קְדֻשְׁתְּךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּנֵי לֹא  
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מַלְכְּךָ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

רְאִשֵׁי חֲדָשִׁים לְעַמְּךָ נִתְּתָה זְמַן פְּפֻרָה לְכָל-  
 תּוֹלְדוֹתֶם. בְּהִיוֹתֶם מִקְרִיבִים לְפָנֶיךָ וּבְחֵי רָצוֹן  
 וְשִׁעִירֵי חַטָּאת לְכַפֵּר בְּעַדָם. וּפְרוֹן לְכָלֶם יִהְיוּ.  
 וְתִשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנְאֵי: מִזְבַּח קֹדֶשׁ בְּצִיּוֹן

we will offer upon it the burnt offering of the New Moon, and prepare he-goats for thine acceptance; while we all of us rejoice in the service of the sanctuary, and in the songs of David thy servant, which shall then be heard in thy city and chanted before thine altar. O vouchsafe unto them everlasting love, and the covenant of the fathers remember unto the children. Bring us with exultation to Zion thy city, and to Jerusalem thy sanctuary with everlasting joy, and there will we prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this New Moon we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah of fine flour for each bullock, two tenth parts for the ram, one tenth for each lamb, and wine according to the drink offering of each, a goat for atonement, and two daily offerings according to their institution.

Our God and God of our fathers, renew this month unto us for good and for blessing, for joy and gladness, for salvation and consolation, for support and sus-

## תפלת מוסף לראש חדש בחול

תָּבִין וְעוֹלַת רֹאשׁ הַחֹדֶשׁ נִעְלָה עָלָיו. וּשְׁעִירֵי עֲזִים  
 נִעְשָׂה בְּרִצּוֹן. וּבְעִבְדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח  
 בְּלִנּוּ. וּבְשִׁירֵי הַיּוֹד עֲבֹדָה הַנִּשְׁמָעִים בְּעִירָה  
 הָאֲמוּרִים לְפָנֵי מִזְבְּחָהּ: אֲהַבֵּת עוֹלָם תָּבִיא לָהֶם.  
 וְגֵרִית אָבוֹת לְפָנֵים תִּזְכּוֹר: וְהִבִּיאֵנוּ לְצִיּוֹן עִירָה  
 בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.  
 וְשֵׁם נִעְשָׂה לְפָנֶיךָ אֶת־קָרְבָּנוֹת הַחֹבוֹתֵינוּ תְּמִידִים  
 בְּסוּדָרָם וּמוֹסָפִים כִּהֲלֻכְתָּם: וְאֶת־מוֹסֵף יוֹם  
 רֹאשׁ הַחֹדֶשׁ הַזֶּה נִעְשָׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה  
 כְּמִצְוַת רִצּוֹנְךָ כִּמוֹ שִׁכַּחְתָּ עָלֵינוּ בְּתוֹרָתְךָ  
 עַל־יְדֵי מֹשֶׁה עֲבֹדָה מִפִּי כְּבוֹדְךָ בְּאֲמוֹר:  
 וּבְרֹאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לִי פָרִים  
 בְּנֵי־בָקָר שְׁנָיִם וְאֶחָד כֹּבָשִׁים בְּנֵי־שָׁנָה  
 שֶׁבַע תְּמִימִם: וּמִנְחֹתָם וְנִסְפֵיהֶם כְּמִדְּבַר שְׁלֹשָׁה  
 עֶשְׂרִים לֶפֶר וּשְׁנֵי עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ  
 וְיֵין כְּנִסְכּוֹ וְשְׁעִיר לְכַפֵּר וּשְׁנֵי תְּמִידִים כִּהֲלֻכְתָּם:  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. חֲדָשׁ עָלֵינוּ אֶת־  
 הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וְלְשִׂמְחָה.  
 לְיִשׁוּעָה וְלִנְחֻמָּה. לְפָרְנֶסָה וְלִבְלִלְפָלָה. לְחַיִּים

tenance, for life and peace, for pardon of sin and forgiveness of iniquity, (*in Leap Year add, and for atonement of transgression*); for thou hast chosen thy people Israel from all nations, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest Israel and the beginnings of the months.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



וְלִשְׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עֲוֹן *In Leap*  
 וְלִבְכָּרַת פְּשָׁעוֹ. *Year add* כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ  
 מִכָּל-הָאֲמוֹת, וַחֲקִי רֵאשִׁי חֲדָשִׁים לָהֶם קָבַעְתָּ.  
 בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְרֵאשִׁי חֲדָשִׁים:  
 רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם,  
 וְהֵשֵׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל  
 וּבַתְּפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וַתְּהִי לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים, בְּרוּךְ  
 אַתָּה יְיָ, הַמְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָּל-בְּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית,  
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
 וְתַקְדוּשׁ, עַל שֶׁחֲחִייתָנוּ וְקִבַּמְתָּנוּ,  
 בֶּן תַּסְמִינֵנוּ וְתַקְיָמָנוּ, וְתַאֲסוּף  
 וְלִיּוֹתֵינוּ לְחַצְרוֹת קַדְשֶׁךָ, לְשִׁמּוֹר  
 תְּקִיבָה, וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ  
 בְּלֵב טָהוֹר וְשִׁלֵּם, עַל שֶׁאֲנַחְנוּ מוֹדִים  
 לָךְ, בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ  
 שְׂאֵתָה הוּא יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד,  
 צִיר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
 אַתָּה הוּא קְדוֹר  
 וְדוֹר, נוֹדָה לָךְ  
 וְנִסְפָּר תְּהַלְתֶּךָ עַל  
 חַיֵּינוּ הַמְסוּרִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn, and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

*On Chanukah say, "We thank thee also," etc., p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

הַפְּקִידוֹת לָךְ, וְעַל נִסּוּךְ שְׂבֻכַל-יוֹם עַמְּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבֻכַל-עֵת עָרֵב וּבִקְרָא  
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם  
כִּי לֹא-תִמּוּ הַסְּהִיף מֵעוֹלָם קִוִּינוּ לָךְ:

*On Chanukah say על הנסים, p. 63.*

וְעַל-כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּבָנֵנו תָּמִיד  
לְעוֹלָם וָעֶד:

וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה. וַיִּהְלָלוּ אֶת-שְׁמֶךָ  
בְּבִאֲמַת. הָאֵל יִשׁוּעָתֵנו וְעִזְרָתֵנו סִלָּה. בְּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲחָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בִּבְרָכָה הַמְּשַׁלְּשָׁח  
בַּתּוֹרָה. הַבְּתוּבָה עַל יְהִי מִשָּׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן  
וּבִנְיָו בְּהַנִּים. עִם קְדוּשָׁה כְּאֲמוּר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנַחֵךְ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
לָךְ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחָמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אֲבִינוּ כָּלֵנוּ  
כְּבִאֲחָד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ

Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee. O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us all and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*Kaddish*, p. 92.

*"It is our duty," etc.*, p. 93.

*Mourner's Kaddish*, p. 94.

*Psalm civ*, p. 264.

אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת הַסֵּדֶד וְצַדִּיקָה וּבְרָכָה  
 וּבְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־  
 עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ׃  
 בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם׃  
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, בְּעַפְרָךְ  
 לְכָל תְּהוֹמָה׃ פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְהוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 הֲפֹר עֲצָתָם, וּבִלְקַל מַחֲשִׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ׃  
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ׃  
 הוֹשִׁיעָה יִמְיָנֶךָ וְעֲנֵנִי׃ יְהִי לְרָצוֹן אִמְרֵי־פִי  
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי׃ עֲשֵׂה שָׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָה  
 בַּיּוֹם הַמְּקַבֵּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ׃ וְשָׂם  
 נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת׃ וְעֲרֹבָה  
 לְיָי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים מְדֻמוֹנִיּוֹת׃

## SERVICE FOR FESTIVALS.

---

*On lighting the Festival Lamp in the Home, the following is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to kindle [*on Friday add: the Sabbath and*] the Festival light.

*On the Eve of Festivals, Afternoon Service is said as on Weekdays, see pp. 109-128, but omitting "And David said," p. 123, "O Guardian of Israel," p. 124, "It is our duty" and "Kaddish," pp. 126-127.*

*For Evening Service, see pp. 159-166. Should the evening of the Festival fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.*

*The following Amidah is said at the Evening, Morning and Afternoon Services of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the Great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possess-est all things; who rememberest the pious deeds of their patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

## סדר המועדים והרגלים :

*On lighting the Festival Lamp in the Home, the following is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

*On the Eve of Festivals, Afternoon Service is said as on Weekdays; see pp. 109—128, but omitting וַיֵּאמֶר דָּוִד, p. 123, קָדִישׁ יְתוֹם וְעַלְיָנוּ, p. 124, שׁוֹמֵר יִשְׂרָאֵל, pp. 126—127.*

*For Evening Service, see pp. 159—166. Should the evening of the Festival fall on Friday, the Evening Service commences with מְזֻמָּר נֶשֶׁר לְיוֹם הַשַּׁבָּת, p. 156,*

*The following Amidah is said at the Evening, Morning and Afternoon Service of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:  
מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

Thou causest the wind to blow and the rain to fall,

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*When the Reader repeats the Amidah, the following is said, to "holy God," p. 327.*

\* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.



אָתָּה נְבוֹר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אָתָּה  
 רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First  
 Day of Passover say:—*

מְשִׁיב הַרְוּת וּמוֹרִיד הַגֶּשֶׁם :

מִכְּלַל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
 רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר  
 אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ  
 בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלַךְ גְּמוּלָה וּמְחַיֶּה  
 וּמְצַמֵּחַ יְשׁוּעָה.

וַיֵּאמֶן אָתָּה לְחַיּוֹת מֵתִים. בָּרוּךְ אָתָּה יְיָ.  
 מְחַיֶּה הַמֵּתִים: \*

אָתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם  
 יִתְלַלְּךָ סְלָה. בָּרוּךְ אָתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

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

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים *Reader. \**  
 אוֹתוֹ בְּשֵׁמִי מָרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ. וְקָרָא  
 זֶה אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ  
 צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *Reader.* אָז בְּקוֹל

*Reader.*—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed :

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים  
 לְעַמַּת שָׂרָפִים לְעַמָּתָם בְּרוּךְ יֵאמְרוּ. *Cong.* בְּרוּךְ  
 בָּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* מִמְּקוֹמָהּ מִלְּבָנוּ תוֹפִיעַ  
 וְתִמְלוֹךְ עָלֵינוּ כִּי מִהַבִּים אֲנַחְנוּ לָךְ: מָתִי תִמְלוֹךְ  
 בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל  
 וְתִתְקַבֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר  
 וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מִלְּבוֹתְךָ בְּדָבָר  
 הָאֲמוֹר בְּשִׁירֵי עֲנוּךְ עַל יְדֵי דוֹר מְשִׁיחַ צְדִיקָה:  
*Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.  
 הִלְלוּהָ:

*Reader.* לְדוֹר וָדוֹר נְגִיד גְּדֻלָּהּ. וּלְנֶצַח נְצָחִים  
 קִדְשָׁתְךָ נְקַדִּישׁ. וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא  
 יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
 וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַגְּלוּשׁוֹת. וְקִדְשָׁתָנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעִבּוֹדְתְךָ. וְשִׁמְךָ  
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Saturday Night add the following:—*

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days: thou hast distinguished and sanctified thy people Israel by thy holiness.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

*On Passover say:—*

The Feast of Unleavened Bread, the season of our Freedom;

*On Pentecost:—*

The Feast of Weeks, the season of the Giving of our Law;

*On Tabernacles:—*

The Feast of Tabernacles, the season of our Gladness;

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

*On Saturday Night add the following:—*

וּתְוַדִּיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת  
 חֲקֵי רִצּוֹנְךָ. וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת  
 אֲמִתּוֹת חֲקִים וּמִצְוֹת טוֹבִים. וּתְנַחֵלְנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי  
 קֹדֶשׁ וְחַגֵּי נְדָבָה. וּתְוַרִישְׁנוּ קִדְשֵׁת שַׁבָּת וּכְבוֹד מוֹעֵד  
 וְחִגִּיגַת הַרְגָּל. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר  
 לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי  
 הַמַּעֲשָׂה. בֵּין קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּבֻלָּה  
 וְאֶת־יוֹם הַשְּׂבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשָׂה קִבְּשָׁם. הַבְּבֻלָּה  
 וְקִבְּשָׁם אֶת־עַמֶּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ:

*On Sabbath add the words in brackets.*

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה וְ]  
 מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזְמַנִּים לְשָׁשׁוֹן. אֶת־יוֹם  
 הַשַּׁבָּת הַזֶּה [וְאֶת־יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ

*On Pentecost:—*

חַג הַשְּׂבָעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרָתְנוּ

*On Tabernacles:—*

חַג הַסִּכּוֹת הַזֶּה. זְמַן שִׂמְחַתְנוּ

*On the Eighth Day of Solemn Assembly and on  
 the Rejoicing of the Law:—*

הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה. זְמַן שִׂמְחַתְנוּ  
 [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ וְגַר לִיצִיאַת מִצְרָיִם;

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

*On Passover:—*

The Feast of Unleavened Bread;

*On Pentecost:—*

The Feast of Weeks;

*On Tabernacles:—*

The Feast of Tabernacles;

*On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law:—*

The Eighth-day Feast of Solemn Assembly.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, with thy goodness, and gladden us with thy salvation; and grant our portion in thy Law; satisfy us purify our hearts to serve thee in truth; and let us in-

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֵא וַיְגַיַע  
וַיִּרְאֶה וַיִּרְצָה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ  
וַיִּפְקֹדֵנוּ וַיִּזְכְּרוּן אֲבוֹתֵינוּ. וַיִּזְכְּרוּן מְשִׁיחַ בֶּן-דָּוִד  
עַבְדְּךָ. וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ. וַיִּזְכְּרוּן  
כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה  
וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם כְּיוֹם

*On Passover say:—*

חג המצות

*On Pentecost:—*

חג השבועות

*On Tabernacles:—*

חג הסוכות

*On the Eighth Day of Solemn Assembly, and on  
the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הָעֲצֵרֶת

הַזֶּה. וַזְכֹּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ  
לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה  
וּרְחֻמִּים חוּם וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי  
אַתָּה עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:  
וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת-בְּרֵכַת מוֹעֲדֶיךָ לְחַיִּים  
וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׂשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ  
לְבָרְכֵנוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ  
קְדֻשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ  
מִטוֹבְךָ וּשְׂמַחְנוּ בִישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעַבְדְּךָ

herit, O Lord our God, [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



בְּאַמֶּת וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ וְנִצְאֶהְבָּה וְנִכְרָצוּן בְּשִׁמְחָה  
 וּבְשִׁשׁוֹן וְשִׁבְתָּ וְשִׁבְתָּ מִזְעָדֵי קִדְשֶׁךָ . וְיִשְׂמְחוּ בְךָ  
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ . בְּרוּךְ אַתָּה יְיָ . מִקִּדְשֵׁי  
 וְהַשְּׁבֵת וְיִשְׂרָאֵל וְהַזְּמַנִּים :

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם .  
 וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל  
 וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ  
 אַתָּה יְיָ . הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן :

*The Cong. in an undertone—*

מִוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
 כָּל־בְּשָׂר . יוֹצֵרֵנוּ יוֹצֵר בְּרֵאשִׁית .  
 אֲבוֹתֵינוּ לְעוֹלָם עוֹד .  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
 אַתָּה הוּא לְדוֹר  
 וְדוֹר . נוֹדָה לָךְ  
 וְנִסְפָּר תְּהִלָּתְךָ עַל  
 חַיֵּינוּ הַמְסוּרִים  
 בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ  
 מִוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
 כָּל־בְּשָׂר . יוֹצֵרֵנוּ יוֹצֵר בְּרֵאשִׁית .  
 אֲבוֹתֵינוּ לְעוֹלָם עוֹד .  
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
 אַתָּה הוּא לְדוֹר  
 וְדוֹר . נוֹדָה לָךְ  
 וְנִסְפָּר תְּהִלָּתְךָ עַל  
 חַיֵּינוּ הַמְסוּרִים  
 בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ

לָךְ . בְּרוּךְ אַתָּה הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן :

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*At the Morning Service say:—*

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֹךְ שְׂבָבָל-יּוֹם עִמָּנוּ וְעַל  
נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל-עֵת עֲרֵב וְבִקְרָא  
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם  
כִּי לֹא-תִמּוּ הַסְּדוּךְ מֵעוֹלָם קוּיֵנוּ לָךְ:

וְעַל-כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מְלַכְנוּ תָּמִיד  
לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יִוְדוּךָ סְלָה. וְיִתְלַלוּ אֶת-שִׁמְךָ  
בְּבֹאֲמֵת. הֵאֵל יִשׁוּעַתְנוּ וְעִזְרַתְנוּ סְלָה. בָּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשֻׁלָּשֶׁת  
בַּתּוֹרָה. הַבְּתוּבָה עַל יְהִי מִשָּׁה עֲבָדֶךָ. הַאֲמוּרָה מִפִּי אֲהָרֹן  
וּבְנָיו בְּהַנִּיחִים. עִם קְדוּשָׁה כְּאֲמוּר. יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ:  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִתְנַחֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיִשֶּׁם  
לָךְ שָׁלוֹם:

*At the Morning Service say:—*

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וְחֶסֶד וּבְרַחֲמִים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ  
בְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ

Law of Life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*At the Afternoon and Evening Services say:—*

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה  
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-  
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:

*At the Afternoon and Evening Services say:—*

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי  
אֲתָה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:  
אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׂפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי  
נַפְשֵׁי תַדּוּם וְנַפְשֵׁי כְּעָפָר. לְכָל תַּהְיֶינָה: פֶּתַח לִבִּי בְּתוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ תְּרַדּוּךָ נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה  
הִפֵּר עֲצָתָם וּמְלַקֵּל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן שְׂמֹךְ עֲשֵׂה  
לְמַעַן יִמְיָנֶךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן  
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יִהְיוּ לְרָצוֹן אֲמַרֵי-פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא  
יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ  
בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעַרְכָּה לִּי מִנְחַת  
יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

## KIDDUSH FOR FESTIVALS

---

*To be said on Passover, Pentecost and Tabernacles.*

*When the Festival occurs on Sabbath begin here:—*

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

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

*On Sabbath add the words in brackets.*

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

*On Passover say:—*

The Feast of Unleavened Bread, the season of our Freedom;

*On Pentecost:—*

The Feast of Weeks, the season of the Giving of our Law;

# סדר קדוש לרגלים :

*To be said on Passover, Pentecost and Tabernacles.*

*When the Festival occurs on Sabbath begin here:—*

וַיְהִי-עָרֵב וַיְהִי-בֶקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְבָרֵשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-  
מְלֵאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:

*On Sabbath add the words in brackets.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
בְּחֶרֶבָנוּ מְכַל-עַם וְרוּמָמָנוּ מְכַל-לְשׁוֹן וְקִדְשָנוּ  
בְּמַצּוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֹתוֹת  
לְמַנְחָה] מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן.  
[הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת הַזֶּה. וּמִן הַרְוֵתָנוּ

*On Pentecost:—*

חַג הַשְּׁבֻעוֹת הַזֶּה. וּמִן מִתֵּן תוֹרָתָנוּ

*On Tabernacles:—*

The Feast of Tabernacles, the season of our Gladness;

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.*

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt; for thou hast chosen us, and sanctified us above all peoples, and thy holy [Sabbath and] appointed times thou hast caused us to inherit [in love and favor] in joy and gladness. Blessed art thou, O Lord, who sanctifiest [the Sabbath,] Israel and the festive seasons.

*On Saturday night the following is added:—*

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The last Blessing is said on the following occasions:—The first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law.*

---



*On Tabernacles:—*

חג הסוכות הזה. זמן שמחתנו

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

השמיני חג העצרת הזה. זמן שמחתנו

וּבַאֲהָרָה [מִקְרָא קֹדֶשׁ וְכָר לְיִצְיָאָת מִצְרָיִם: כִּי בָנוּ  
 בְּחֵרֶת וְאוֹתָנוּ קִבְּלִישָׁת מְכַל־הָעַמִּים וְשִׁבְתָּ [מִזְעָרֵי  
 קֹדֶשׁ] [בְּאֲהָרָה וּבְרִצּוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחִלָּתָנוּ.  
 בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ [הַשָּׁבֹת] יִשְׂרָאֵל וְהַיּוֹמִים:

*On Saturday night the following is added:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם. הַמְּבַדִּיל בֵּין קֹדֶשׁ  
 לְחוֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי  
 לְשִׁשִּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁת שָׁבֹת לְקֹדֶשׁת יוֹם טוֹב  
 הַבְּבִלָּת. וְאֵת יוֹם הַשְּׂבִיעִי מַשְׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִבְּלִישָׁת.  
 הַבְּבִלָּת וְקִבְּלִישָׁת אֵת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתְּךָ. בְּרוּךְ אַתָּה  
 יְיָ. הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם. שֶׁהַחֵינּוּ  
 וְקַיְמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

*The last Blessing is said on the following occasions:— the first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law:*

## MEDITATION IN THE TABERNACLE.

*To be said in the Tabernacle on the first night of the Festival.*

May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling, and whereby we establish in fear and love the unity of thy holy and blessed name. O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant (thy handmaid). And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. O wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life, O Lord; vouchsafe unto me the abundance of thy blessings; and to such as are hungry and thirsty give bread and water unfailingly. Make me worthy to dwell trustingly in the covert of thy shadowing wings at the time when I part from the world. O deal graciously with us in the decree to which thou settest thy seal, and make us worthy to dwell many days upon the land, the holy land, ever serving and fearing thee. Blessed be the Lord for ever. Amen and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to dwell in the Tabernacle.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

## סדר חג הסכות:

*To be said in the Tabernacle on the first night of the Festival.*

יהי רצון מלפניך יי אלהי ואלהי אבותי שתשרה  
 שכינתך בינינו ותפרוש עלינו סבת שלומך בזכות מצוה  
 סכה שאנחנו מקימים לנחך שמה בקדוש ברוך הוא  
 ביראה ובאהבה. ותקיר אותנו מזיו כבודך הקדוש  
 ותטהור נטוי על ראשינו מלמעלה בנשר יעיר קנז.  
 ומשם ישפע שפע החיים לעבדך (פכ"פ). לאמתך  
 (פכ"ב). ובזכות צאתי מביתי החוצה ודרכך מצותיך  
 ארוצה וקשב-לי בזאת פאלו הרחקתי נדוד. והרב בבסני  
 מעוני ומחטאתי טהרני. תחניני אדני תשפיע לי רב  
 ברכות ולרעים גם צמאים תן לחם ומים נאמנים.  
 ותתן-לי זכות לשבת ולחסות בסתר אל בנפיק ביעת  
 פטידתי מן-העולם. ותטיב לנו החתימה ותופנו לי שב  
 ימים רבים על האדמה אדמת קדש. בעבודתך וביראתך.  
 ברוך יי לעולם. אמן ואמן:

ברוך אתה יי אלהינו מלך העולם. אשר  
 קדשנו במצותיו וצונו לישב בסכה:  
 ברוך אתה יי אלהינו מלך העולם. שהחנינו  
 וקיימנו והניענו לזמן הזה:

## ADDITIONAL SERVICE FOR THE FESTIVALS

*To be said on Passover, Pentecost and Tabernacles, and on the intermediate days of Festivals.*

*The following prayer (Amidah) to "as in ancient years," p. 347, is said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possess all things who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

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

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to

# תפלת מוסף לרגלים :

*To be said on Passover, Pentecost and Tabernacles, and on the Intermediate Days of Festivals.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל הַסְּדִים מִזִּבְחֵי  
וְקוֹנֵה הַכֹּל וְזוֹכֵר הַסְּדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :  
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן : בְּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהּם :  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ .

*From the Eighth Day of Solemn Assembly until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ גּוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר  
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי בְּמִוֶךְ  
בְּעַל גְּבוּרָתוֹ וּמִי דוֹמֵה לָךְ. מְלֶךְ מַמּוֹת וּמְחַיֶּה  
וּמְצַמִּיחַ יְשׁוּעָה .

quicken the dead. Blessed art thou, O Lord, who quickenest the dead. \*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

*When the Reader repeats the Amidah, the following is added to "holy God," p. 338.*

\* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

*Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

*Reader.*—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

*Cong.*—Blessed be the glory of the Lord from his place.

*Reader.*—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

*Cong.*—Hear, O Israel: the Lord our God, the Lord is One.

*Reader.*—One is Our God; he is our Father; he is our King, he is our Savior; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

*Cong.*—"I am the Lord your God."

וַיִּבְרָא אֶת־הַשָּׁמַיִם וְהָאָרֶץ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ.  
מְחַיֵּה הַמֵּתִים: \*

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יוֹם  
יְהַלְלוּךָ פְּלָאָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following*

*קְדוּשָׁה is said.*

*Reader.* \* נְעַרְיָאָךְ וְנִקְדִישְׁךָ כְּסוּד שְׁיִחַ שְׁרָפִי  
קִדְשׁ הַמִּקְדָּשִׁים שְׁמֶךָ בִּקְדָשׁ. כְּכַתוּב עַל יַד  
נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר. קָדוֹשׁ קָדוֹשׁ  
קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:  
*Reader.* כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתֵי שׂוֹאֲלִים זֶה  
לְזֶה אֵינָה מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.  
*Cong* בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. *Reader.* מִמְּקוֹמוֹ  
הוּא יִפְּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמְיֻחָדִים שְׁמוֹ יִקְרָב  
וְיִבְקֹר בְּכָל יוֹם תָּמִיד בְּעַמִּים בְּאַתְחָבָה שְׁמַע  
אוֹמְרִים. *Cong.* שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:  
*Reader.* אֶחָד הוּא אֱלֹהֵינוּ הוּא אֶבְיָנוּ הוּא מְלִכְנוּ  
הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי  
כָּל־חַי לְהַיּוֹת לָכֶם לֵאלֹהִים: *Cong.* אֲנִי יְיָ

*Reader.*—And in thy Holy Words it is written, saying,

*Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

*Reader.*—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

*On Passover say:—*

The Feast of Unleavened Bread, the season of our Freedom;

*On Pentecost:—*

The Feast of Weeks, the season of the Giving of our Law;

*On Tabernacles:—*

The Feast of Tabernacles, the season of our Gladness:



## תפלה מוסף לרגלים

אֱלֹהֵיכֶם: *Reader.* וּבְדָבָרֵי קִדְשֶׁךָ כָּתוּב לֵאמֹר.  
*Cong.* יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.  
 הַלְלוּיָהּ:

*Reader.* לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ. וּלְנִצָּחַת נְצָחִים  
 קִדְשֶׁךָ נְקֻדֵּי־שׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּיֵנו לֹא  
 יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ גָּדוֹל וְקָדוֹשׁ  
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֲהַבָּתָּ אוֹתָנוּ.  
 וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשֶׁתָּנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ  
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Sabbath add the words in brackets.*

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂפָתוֹת לְמִנוּחָה וְ]  
 מוֹצְדִים לְשִׁמְחָה חַגִּים וְזִמְנִים לְשִׁשׁוֹן. אֶת־יוֹם  
 [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת הַזֶּה. וְזִמְן חַרְוֵיתָנוּ

*On Pentecost:—*

חַג הַשְּׂבָעוֹת הַזֶּה. וְזִמְן מַתַּן תּוֹרָתָנוּ

*On Tabernacles:—*

חַג הַסֻּכּוֹת הַזֶּה. וְזִמְן שִׁמְחַתָּנוּ

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.*

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before thee, and to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of [this Sabbath day with the additional offering of] this—

*On Passover say:—*

Feast of Unleavened Bread—

*On the Eighth Day of Solemn Assembly and on  
the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הַעֲצָרֹת הַזֶּה . זְמַן שְׂמֵחַתְּנוּ  
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ וְכָר לִיציאת מצרים:

וּמִפְנֵי חַטָּאתֵינוּ וְגַלְיֵנוּ מֵאַרְצֵנוּ וְנִתְרַחֲקֵנוּ מֵעַל  
אֲדָמַתְנוּ . וְאִין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וְלִרְאוֹת  
וְלַהֲשִׁיחֹות לְפָנֶיךָ וְלַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית  
בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ  
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן  
מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶכֶךְ רַחֲמָן  
שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ  
הַרְבִּים וְתִבְנֶהוּ מְהֵרָה וְתִגְדֹּל כְּבוֹדוֹ: אָבִינוּ  
מִלְּפָנֶינוּ . גַּלְיָה כְּבוֹד מִלְּכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ  
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי . וְקָרֵב פְּזוֹנֵינוּ מִבֵּין  
הַגּוֹיִם וְנִפְּוֹצוֹתֵינוּ בְּנִים מִיִּרְכְּתֵי אֶרֶץ . וְהַבִּיאֵנוּ  
לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
בְּשִׂמְחַת עוֹלָם . וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת  
חֻבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוֹסְפִים כְּהַלְלָתָם:  
וְאַת־מוֹסֵף יוֹם [הַשְּׂפֵת הַזֶּה וְאֶת מוֹסֵף יוֹם]

*On Passover say:—*

חַג הַמִּצּוֹת

*On Pentecost:—*

Feast of Weeks—

*On Tabernacles:—*

Feast of Tabernacles—

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.*

Eighth-day Feast of Solemn Assembly we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

*On the first two days of Passover say:—*

And in the first month, on the fourteenth day of the month, is the Passover unto the Lord. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. On the first day shall be an holy convocation; ye shall do no servile work.

And ye shall offer an offering made by fire, a burnt offering unto the Lord; two young bullocks and one ram, and seven he-lambs of the first year; they shall be unto you without blemish.

*On Passover, after the first two days, say the last paragraph only.*

*On Pentecost:—*

חג השבועות

*On Tabernacles:—*

חג הסוכות

*On the Eighth Day of Solemn Assembly and on  
the Rejoicing of the Law:—*

השמיני חג העצרת

הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוֹת  
רְצוֹנֶיךָ כְּמוֹ שִׁפְתֵיבֹת עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי  
מֹשֶׁה עֶבְדְּךָ מִפִּי כְּבוֹדֶךָ בְּאָמֹר:

וַיְכִיּוּם הַשָּׁבֹת שְׁנֵי-כַבְשִׂיִם בְּנֵי-שָׁנָה תְּמִימִם וְשְׁנֵי  
עֶשְׂרֵנִים קָלֹן מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְבוּ: עַל־ת שֶׁבֶת  
בְּשִׁבְתוֹ עַל-עֹלֹת הַתְּמִיד וְנִסְבָּה: ]

*On the first two days of Passover say:—*

וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֲדָשׁ פָּסַח לַיהוָה:  
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חֵג שְׁבַעַת יָמִים מִצּוֹת  
יֶאֱכֹל: בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלֶאכֶת עֲבֹדָה לֹא  
תַעֲשׂוּ:

וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל  
אֶחָד וְשִׁבְעָה כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

*On Passover, after the first two days, say the last  
paragraph only.*

*On Pentecost say:—*

And on the day of the first fruits, when ye offer a new meal offering unto the Lord in your Feast of Weeks, ye shall have an holy convocation; ye shall do no servile work; ye shall offer a burnt offering for a sweet savor unto the Lord; two young bullocks, one ram, seven he-lambs of the first year.

*On the first two days of Tabernacles say:—*

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish.

*On all Festivals say:—*

And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

*On the first of the Intermediate Days of Tabernacles say:—*

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On Pentecost say:—*

וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה  
בְּשִׁבְעַתֵּיכֶם מִקְרָא-קֹדֶשׁ יְהוָה לָכֶם כָּל-מִלְאכַת עֲבֹדָה  
לֹא תַעֲשׂוּ; וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחֻם לַיהוָה פָּרִים  
בְּנֵי-בָקָר שְׁנַיִם אֵיל אַחַד שְׁבַעָה כְּבָשִׂים בְּנֵי שָׁנָה:

*On the first two days of Tabernacles say:—*

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יְהוָה  
לָכֶם כָּל-מִלְאכַת עֲבֹדָה לֹא תַעֲשׂוּ; וְחַגְתֶּם חַג לַיהוָה  
שִׁבְעַת יָמִים; וְהִקְרַבְתֶּם עֹלָה אִשָּׁה הַיּוֹם נִיחֻם לַיהוָה  
פָּרִים בְּנֵי-בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי  
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יְהִיוּ:

*On all Festivals say:—*

וּמִנְחָתָם וְנִסְבִּיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עָשָׂר יָמִים לַפָּר. וּשְׁנֵי  
עָשָׂר יָמִים לְאֵיל. וְעָשָׂרוֹן לְכֶבֶשׂ וְגִזְן כְּנִסְבוֹ. וְשַׁעִיר לְכַפֵּר.  
וּשְׁנֵי תְּמִידִים כֹּהֲלִכְתֶּם:

*On the first of the Intermediate Days of Tabernacles say:—*

וּבַיּוֹם הַשְּׁנַיִם פָּרִים בְּנֵי-בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנַיִם כְּבָשִׂים  
בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: כֹּהֲלִכְתֶּם to וּמִנְחָתָם  
וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתֵּי-עָשָׂר אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי-  
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: כֹּהֲלִכְתֶּם to וּמִנְחָתָם

*On the second of the Intermediate Days of Tabernacles, say:—*

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the third of the Intermediate Days of Tabernacles, say:—*

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the fourth of the Intermediate Days of Tabernacles, say:—*

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the fifth of the Intermediate Days of Tabernacles  
(Hoshana Rabba), say:—*

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the seventh day ye shall offer seven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.



*On the second of the Intermediate Days of Tabernacles say:—*

וביום השלישי פרים עשתי עשר אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

וביום הרביעי פרים עשרה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

*On the third of the Intermediate Days of Tabernacles say:—*

וביום הרביעי פרים עשרה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

וביום החמישי פרים תשעה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

*On the fourth of the Intermediate Days of Tabernacles say:—*

וביום החמישי פרים תשעה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

וביום הששי פרים שמנה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

*On the fifth of the Intermediate Days of Tabernacles  
(Hoshana Rabba), say:—*

וביום הששי פרים שמנה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

וביום השביעי פרים שבעה אילים שנים כבשים בני-

*Repeat* שנה ארבעה עשר תמימם: כהלקתם to ומנחתם

*On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say:—*

On the eighth day ye shall have a solemn assembly; ye shall do no servile work. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord: one bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering, etc.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, merciful King, have mercy upon us, O thou good and beneficent Being, suffer thyself to be sought of us; return unto us in thy yearning compassion for the fathers' sake who did thy will; rebuild thy house as at the beginning, and establish thy sanctuary upon its site; grant that we may see it in its rebuilding, and make us rejoice in its re-establishment; restore the priests to their service, the Levites to their song and psalmody, and Israel to their habitations: and there we will go up to appear and prostrate ourselves before thee at the three periods of our festivals, according as it is written in thy Law, Three times in the year shall all thy males appear before the Lord thy God in the place which he shall choose, on the feast of unleavened bread; and on the feast of weeks, and on the feast of tabernacles: and they shall not appear before the Lord empty. Every man shall bring according as he is able, according to the blessing of the Lord thy God which he hath given thee.

*On the Eighth Day of Solemn Assembly, and on  
the Rejoicing of the Law, say:—*

בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תַהֲיֶה לָּכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא  
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֵה אִשָּׁה רַיִם נִיחָם לִיהוָה פֶּר אֶחָד  
אֵיל אֶחָד כִּכְשִׁים בְּגִי־שָׁנָה שְׁבַעַה תְּמִימִם: *etc.* וּמִנְחָתָם  
וַיִּשְׁמְחוּ בַּמִּלְכוּתָךְ שׁוֹמְרֵי שְׁבֹת וְקוֹרְאֵי עֲנִי. עִם מְקַדְּשֵׁי  
שְׁבִיעֵי כָּל־יְשָׁבְעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךְ. וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ  
וְקַדְּשָׁתוֹ חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ וְכָר לְמַעֲשֵׂה בְּרֵאשִׁיתוֹ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶךְ רַחֲמָן רַחֵם עָלֵינוּ  
טוֹב וּמִטִּיב הַדָּרֶשׁ־לָנוּ. שׁוּבָה אֱלֵינוּ בְּהַמּוֹן  
רַחֲמוֹךְ בְּגִלְלֵ אָבוֹת שְׁעָשׂוּ רַצוֹנְךָ. בָּגַה בֵּיתְךָ  
כְּבַתְחֻלָּה וְכוֹנֵן מְקַדְּשֶׁךְ עַל־מְכוֹנוֹ. וְהִרְאֵנוּ  
בְּבִנְיָנוּ וּשְׁמַחְנוּ בְּתַקּוּנוֹ. וְהַשִּׁב בְּהַנִּים לְעַבְדוֹתָם  
וְלוֹיִם לְשִׁירָם וְלוֹמְרָם וְהַשִּׁב יִשְׂרָאֵל לְגֻוִיָּהֶם.  
וְשֵׁם נִעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשָׁלֹשׁ  
פְּעָמֵי רִגְלֵינוּ. כְּכַתוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ פְּעָמִים  
בַּשָּׁנָה יִרְאָה כָּל־זְכוּרָךְ אֶת־פָּנֵי יְהוָה אֱלֹהֶיךָ  
בַּמָּקוֹם אֲשֶׁר יִבָּחַר בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת  
וּבְחַג הַסּוּפּוֹת וְלֹא יִרְאָה אֶת־פָּנֵי יְהוָה רִיקָם: אִישׁ  
כַּמַּתְנֵת יָדוֹ כְּבָרְבַת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָהּ:

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel who hallow thy name rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restoreth thy divine presence unto Zion.

We give thanks unto thee,  
for thou art the Lord our  
God and the God of our  
fathers for ever and ever;

*Congregation in an undertone:*

We give thanks unto thee,  
for thou art the Lord our  
God and the God of our fathers,  
the God of all flesh, our  
Creator and the Creator of  
all things in the beginning.

## תפלת מוסף לרגלים

וְהַשִּׂיאוּנוּ יְיָ אֱלֹהֵינוּ אֶת־בְּרַבַּת מוֹעֲדֶיךָ לְחַיִּים  
 וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׁשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ  
 לְבָרְכֵנוּ : אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמַנוּחָתָנוּ  
 קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרַתְךָ . שִׁבְעֵנוּ  
 מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ . וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ  
 בְּאַמֶּת . וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ וּבְאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה  
 וּבְשִׁשׁוֹן וְשִׁבְתָּ וְ מוֹעֲדֵי קִדְשֶׁךָ . וְיִשְׂמְחוּ בְךָ  
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ . בְּרוּךְ אַתָּה יְיָ . מְקַדְּשׁ  
 וְהַשְׁבֵּת וְ יִשְׂרָאֵל וְהַזְמִינִים :

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם .  
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל  
 וְתִפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ :

וְתִחַוְוֶנָּה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ  
 אַתָּה יְיָ . הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן :

*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאִתָּה הוּא  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי  
 כָּל־בְּשָׂר . יוֹצֵרֵנוּ יוֹצֵר בְּרֵאשִׁית .

thou art the Rock of our lives, the shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and

## תפלת מוסף לרגלים

צור חַיִּינוּ מִגֵּן יִשְׁעֵינוּ  
 אַתָּה הוּא לְדוֹר  
 נְדוּר. נוֹדָה לָךְ  
 וְנִסְפָּר תְּהַלְלֶךָ עַל  
 חַיִּינוּ הַמִּסְוֵרִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
 הַפְּקוּדוֹת לָךְ, וְעַל  
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
 שֶׁבְּכָל-עֵת עָרֵב וּבִקְרָא  
 וְצַהֲרָיִם. הַטּוֹב כִּי  
 לֹא-תָמוּ חֲסָדֶיךָ  
 מֵעוֹלָם קַוִּינוּ לָךְ:

בְּרַבּוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
 וְהַקְדוּשָׁה. עַל שֶׁחַיִּיתָנוּ  
 וְקִבַּלְתָּנוּ. בֵּן תִּמְנִינוּ  
 וְתִקְּנוּנוּ. וְתִאֶסְפָּךְ  
 וְלִיּוֹתֵינוּ לְחֻצְרוֹת  
 קַדְשֶׁךָ, לְשִׁמּוֹר  
 חֻקֶּיךָ, וְלַעֲשׂוֹת  
 רְצוֹנֶךָ, וְלַעֲבֹדְךָ  
 בְּלִבֶּב שָׁלֵם, עַל שֶׁאַנְחָנוּ  
 מוֹדִים לָךְ. בְּרוּךְ  
 אַל הַהוֹדָאוֹת:  
 נְסִיךְ שֶׁבְּכָל-יוֹם  
 עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ  
 וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת  
 עָרֵב וּבִקְרָא וְצַהֲרָיִם.  
 הַטּוֹב כִּי לֹא-תָמוּ  
 חֲסָדֶיךָ מֵעוֹלָם  
 קַוִּינוּ לָךְ:  
 וְעַל-כֵּן יִתְבָּרַךְ  
 וְיִתְרוֹמַם שִׁמְךָ  
 מִלְּפָנֶינוּ תָּמִיד  
 לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ  
 סֶלָה. וַיִּהְלְלוּ אֶת-שִׁמְךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ  
 וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ  
 אַתָּה יי. הַטּוֹב שִׁמְךָ  
 וְלָךְ נֶאֱחָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּכֵנוּ  
 בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בְּמִזְבֵּחַ.  
 הַמְּתוֹכָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמוּרָה  
 מִפִּי אֱהָרֹן

his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He



וּבָנִי בְּחַיִּים . עַם קְדוֹשׁוֹךְ כְּאֹמֹר . יְבָרְכֵךְ יי וַיִּשְׁמְרֵךְ ;  
 יֵאָר יי פָּנָיו אֵלֶיךָ וַיִּתְנֶה ; יִשָּׂא יי פָּנָיו אֵלֶיךָ , וַיִּשֶׂם  
 לְךָ שְׁלוֹם :

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחָמִים  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ . בְּרַבְּנוּ אָבִינוּ כְּלָנוּ  
 כְּאֶחָד בְּאוֹר פְּנִיךָ . כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יי  
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה  
 וּרְחָמִים וְחַיִּים וְשְׁלוֹם . וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־  
 עַמּוֹךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ ;  
 בְּרוּךְ אַתָּה יי . הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם :

אֱלֹהֵי . נִצּוֹר לְשׁוֹנֵי מִרְעָ , וּשְׂפָתַי מִדְּבַר  
 מִרְמָה . וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם , וְנַבְּשֵׁי , כְּעֶפֶר  
 לְכָל תְּהוֹמָה ; פָּתַח לִבִּי בְּתוֹרַתְךָ , וּבְמִצְוֹתֶיךָ  
 תִּרְדֹּה נַפְשִׁי . וְכָל הַחַוְשִׁים עָלַי רָעָה , מִהֲרָה  
 הֲפֹר עֲצָתָם , וּבְקַלְקַל מִחֲשָׁבוֹתָם . עֲשֵׂה לְמַעַן  
 שְׁמֹךְ . עֲשֵׂה לְמַעַן יִמְיָנֶךָ . עֲשֵׂה לְמַעַן קֹדֶשְׁתֶּךָ .  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ . לְמַעַן יִחַלְצֵנּוּ יְדִידֶיךָ .  
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנֵי : יְהוּי לְרָצוֹן אֲמָרֵי־כִי  
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ . יי צוּרֵי וְגֹאֲלֵי : עֲשֵׂה שְׁלוֹם

who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

## THE ORDER OF THE BLESSING OF THE PRIESTS

*On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after "acceptable unto thee," p. 344.*

*The Priests ascend the steps of the Ark.*

*Cong. and Reader.*—And may our prayer be acceptable unto thee as burnt offering and as sacrifice. O thou who art merciful, we beseech thee, in thine abundant mercy to restore thy divine presence unto Zion, and the ordained service to Jerusalem. And let our eyes behold thy return in mercy to Zion, and there will we worship thee in awe, as in the days of old and as in ancient years.

בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה  
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשֵׁם  
נִעְבְּדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעֲרָבָה  
לֵי מְנַחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת;

## סדר נשיאת כפים:

*On Festivals, except on Sabbath, the following Order of the  
Blessing of the Priests is added in the Additional Amidah  
after יִשְׂרָאֵל עֲמִידָה, p. 344.*

*The Priests ascend the steps of the Ark.*

וְתַעֲרַב לְפָנֶיךָ עֵתִירָתֵנוּ *Congregation and Reader.*

בְּעוֹלָה וּבְקָרְבָן. אָנָּה רַחוּם בְּרַחֲמֶיךָ הַרְבִּים  
הָשִׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירְךָ וְסֹדֶר הָעֲבוּדָה  
לִירוּשָׁלַם. וְתַחֲוִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים. וְשֵׁם נִעְבְּדְךָ בְּיִרְאָה בְּיָמֵי עוֹלָם  
וּבְשָׁנִים קַדְמוֹנִיּוֹת:

*Reader.*—Blessed art thou, O Lord, whom alone we serve in awe.

*Continue "We give thanks unto thee," p. 344, to "it is becoming to give thanks," p. 345.*

*The Reader says to "and his sons," in an undertone.*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons,

*Reader.*—The priests,

*Cong.*—Thy holy people, as it is said:

*The Priests pronounce the following blessing:*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron and hast commanded us to bless thy people Israel in love.

*Reader followed by the Priests, word for word.* *Cong.*

The Lord bless thee and keep thee: Amen.

The Lord make his face to shine upon thee and be gracious unto thee: Amen.

The Lord turn his face unto thee and give thee peace. Amen. Selah.

*Continue "Grant peace," etc., p. 346, to the end of the Amidah.*

---

בְּרוּךְ אַתָּה יְיָ . שְׂאוֹתֶךָ לְבִדְךָ בְּיְרֵאָה *Reader.*

נְעִבּוּד :

*Continue* מוֹדִים, p. 344 to לְהוֹדוֹת, p. 345.

*The Reader says to* וּבְנִי *in an undertone.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . בְּרַכְנוּ בְּבְרָכָה  
הַמְשֻׁלָּשֶׁת בְּתוֹרַת הַבְּתוּבָה עַל־יְדֵי מֹשֶׁה עֲבָדְךָ .  
הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו .

*Reader.* כְּהֲנִים .

*Congregation.* עִם קְדוֹשֶׁךָ כְּאֲמֹר :

*The Priests pronounce the following blessing:—*

בְּרוּךְ אַתָּה יְיָ . אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם אֲשֶׁר  
יְדֻשָּׁנוּ בְּקִדְשָׁתוֹ שֶׁל אֲהָרֹן וְצִנְוֵנוּ לְבְרָךְ אֶת  
יִצְמוּ יִשְׂרָאֵל בְּאַהֲבָה :

*Congregation* *Reader followed by the Priests, word by word,*

בְּרַכְךָ יְיָ וַיִּשְׂמְרֶךָ . אָמֵן :

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ . אָמֵן :

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם : אָמֵן סְלָה :

*Continue* שְׁלוֹם, p. 346, to the end of the Amidah.

## SERVICE FOR NEW YEAR

*The lighting of the Festival Lamp as on p. 325.*

*Afternoon Service as on Fridays. For Evening Service, see pp. 159-166. Should the first evening of the New Year fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.*

*The following Amidah is said at the Evening, Morning and Afternoon Services.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like

# תפלת ראש השנה :

*The lighting of the Festival Lamp and the Afternoon Service as on p. 325. For Evening Service see pp. 159—166. Should the first evening of the New Year fall on Friday, the Evening Service commences with מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, p. 156.*

*The following Amidah is said at the Evening, Morning and Afternoon Services.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל הַסִּדִּים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר הַסִּדֵּי אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנָי  
בְּגִיָּהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

זְכַרְנוּ לַחַיִּים מִלֶּךְ הַכֶּזֶךְ בַּחַיִּים. וְכַתְּבָנוּ בְּסִפְר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מִלֶּךְ עוֹנֵר וּמוֹשִׁיעַ וּמְגַן : בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם :  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מִכֹּל־כֹּל חַיִּים בְּהַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר  
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי בְמוֹךְ

unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.



בְּעַל גְּבוּרוֹת וּמִי דְוָמָה לָךְ. מְלֶךְ מִמִּית וּמַחַיָּה  
וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לַחַיִּים  
בְּרַחֲמִים :

וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי  
מַחַיֶּה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוּשָׁיִם בְּכָל-יוֹם  
יִהְיֶה לָּךְ סֵלָה.

וּבְבֵן תֵּן פִּחְדֶּךָ יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ  
וְאֵימָתֶךָ עַל כָּל-מַה-שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל-  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ  
כָּל־מַצְוָתְךָ אַחַת לַעֲשׂוֹת רְצוֹנֶךָ בְּלִבָּב שָׁלֵם.  
כְּמוֹ שִׁדְדָנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עוֹ בִּידֶךָ  
וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרָאתָ:

וּבְבֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאוֹתֶיךָ וְתִקְוָה  
לְדוֹרֶשֶׁיךָ וּפְתִחוּן פֶּה לְמוֹנְחֵי לֵךְ. שְׂמֵחָה  
לְאַרְצֶיךָ וְשִׁשׂוֹן לְעֵינֶיךָ וְצַמִּיחַת קֶרֶן לְדוֹד עֲבָדֶיךָ  
וְעַרְיַבֵת גֵּר לְבֵן-יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments and brought us near unto thy service, O our King, and called us by thy great and holy name.

*On Saturday Night add the following:—*

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ  
 וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ פִּיהָ וְכָל־  
 הַרְשָׁעָה כָּלָה כְּעָשָׂן תִּכְלָה. כִּי תַעֲבִיר מִמִּשְׁלַת  
 יְדוֹן מִן־הָאָרֶץ:

וְהַמְלוֹךְ אַתָּה יי לְבַהֶךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר  
 צִיּוֹן מִשְׁבֵּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ  
 כְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ  
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
 כְּכַתוּב. וַיִּגְבַּהּ יי צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ  
 נִקְבֵּשׁ בְּצַדִּיקָה: כְּרוּךְ אַתָּה יי. הַמְלִיךְ הַקְּדוֹשׁ:  
 אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָחַבְתָּ אוֹתָנוּ.  
 וְרָצִיתָ בָּנוּ. וְרוּמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לַעֲבוֹדָתְךָ. וְשִׁמְךָ  
 כְּבוֹדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Saturday Night add the following:—*

וּתְדַיְעֵנוּ יי אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת  
 חֻקֵי רְצוֹנְךָ. וּתְתַזְכְּרֵנוּ יי אֱלֹהֵינוּ מִשְׁפָּטִים יִשְׂרָאֵל וְתוֹרוֹת  
 אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים וּתְנַחֵלְנוּ וּפְנֵי שִׁשׁוֹן וּמוֹעֲדֵי

of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God [this Sabbath Day and] this Day of Memorial, a day of blowing the Shofar, [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation as a memorial of the departure from Egypt.

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Memorial. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

קִדְשׁ וְחַיֵּי נְדָבָה. וּתְוַרִישְׁנוּ קְדֻשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד  
 וְחִגִּיגַת הַרְגָּל. וּתְבַהֲלֵנוּ יְיָ אֱלֹהֵינוּ בֵּין קִדְשׁ לְחֹזֶל בֵּין אֹרֵי  
 לְחֻשָּׁד בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי  
 הַמַּעֲשֶׂה. בֵּין קְדֻשַׁת שַׁבָּת לְקְדֻשַׁת יוֹם טוֹב הַבְּבֻלָּה  
 וְאֶת־יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קְבוֹשָׁה. הַבְּבֻלָּה  
 וְקְבוֹשָׁה אֶת־עַמּוֹ יִשְׂרָאֵל בְּקְדֻשָּׁתָהּ:

*On Sabbath add the words in brackets.*

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת  
 הַזֶּה וְאֶת יוֹם] הַזְּכוּרֹן הַזֶּה. יוֹם [וְזָכוּרֹן] תְּרוּעָה  
 וְבְאַהֲבָה] מְקַרָּא קִדְשׁ וְגֵר לִיְצִיאַת מִצְרָיִם:  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ  
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְזָכוּרֵנוּ  
 וּפְקֻדוֹתֵנוּ וְזָכוּרֹן אֲבוֹתֵינוּ. וְזָכוּרֹן מְשִׁיחַ בְּנוֹ דָּוִד  
 עַבְדְּךָ. וְזָכוּרֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְזָכוּרֹן  
 כָּל־עַמּוֹד בַּיִת יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וְלְטוֹבָה  
 לְחַן וְלְחַסֵּד וְלְרַחֲמִים וְלְחַיִּים וְלְשָׁלוֹם בְּיוֹם  
 הַזְּכוּרֹן הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּתֵנוּ בּוֹ  
 לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה  
 וְרַחֲמִים חַיִּים וְחַנּוּנֵנוּ וְרַחֲמֵ עַלְיָנוּ וְהוֹשִׁיעֵנוּ. כִּי  
 אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מְלֶכֶד חַנּוּן וְרַחֲמֵ אֲתָה:

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, The Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon.] O purify our hearts to serve thee in truth, for thou art God in truth and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם  
כָּלֹּ בְכֹבֹדָךְ . וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ .  
וְהוֹפֵעַ בַּהֲדַר גְּאוֹן עֲנֹךְ עַל כָּל־יְוֹשְׁבֵי תְּכֵלֶת  
אֲרָצֶךָ . וַיֵּדַע כָּל־פְּעוּל כִּי אַתָּה פְּעַלְתָּ וַיִּבִין  
כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתָּ וַיֵּאמֶר כֹּל אֲשֶׁר נִשְׁמַד  
בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִלְּךָ וּמִלְּכִיתוֹ בְּכֹד  
מִשְׁלָחַהּ : וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתְּנוֹן בְּיָדֵינוּ  
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ . שְׂבַעֵנוּ מִטּוֹבֶךָ  
וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ . וְנִחַיְלֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן  
שֶׁבֶת קַדְשֶׁךָ וַיְנַחֲמוּנוּ בְּהַ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ . וְשִׁתֵּר  
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת . כִּי אַתָּה אֱלֹהִים אֲמִתִּי  
וְדַבַּרְךָ אֲמִתִּי וּבְקִים לְעַד . בְּרוּךְ אַתָּה יְיָ . מִלְּךָ עַד  
כָּל־הָאָרֶץ מִקִּדְשֶׁךָ וְהַשְׁבֵּת וְיִשְׂרָאֵל וַיּוֹם הַזֶּה בְּרוּךְ  
רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם  
וְהַשֵּׁב אֶת הָעֵבוּדָה לְדַבִּיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל  
וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן . וְתֵהִי לְרָצוֹן  
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :  
וְתַחֲוִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ  
אַתָּה יְיָ . הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן :

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which

are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

( ) inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth,

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.



*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא  
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
 כָּל-בְּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
 וְהַקְּדוֹשׁ. עַל שֶׁהַחַיִּיתָנוּ וְקִבַּלְתָּנוּ  
 בֵּן תַּמְנִי וְתַמְנִימֵנוּ, וְתִאֲסוּף  
 נְלִיּוֹתֵינוּ לְחֻצְרוֹת קְדְשֶׁךָ, לְשִׁמּוֹר  
 חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדֶךָ  
 בְּלֵב טָהוֹר, עַל שֶׁאֲנַחְנוּ מוֹדִים  
 לָךְ. בָּרוּךְ אַל הַהוֹדָאוֹת:

הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל-יּוֹם עֲמָנוּ וְעַל  
 נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עִרְבֵנוּ וּבִקְרֹ  
 וְצִבְרוֹנוֹ. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם  
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִנִּינוּ לָךְ:

וְעַל-כָּל־כֵּן יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תָּמִיד  
 לְעוֹלָם וָעֶד:

וְכַתּוּב לְחַיִּים מְּוָבִים כָּל-בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שִׁמְךָ

O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the reader the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*At the Morning Service say:—*

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*At the Afternoon and Evening Service Say:—*

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God! guard my tongue from evil and my lips

## תפלת ראש השנה

בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שְׂמֵךְ וּלְךָ נִאֲה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֲהַלֵּן וּבְנֵי  
בְהֵמִים. עִם קְרוֹשֶׁךָ בְּאֲמוּר. יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ; נָאֵר יְיָ פָּנָיו  
אֵלֶיךָ וְיִחַנְּךָ; יִשְׂאֵא יְיָ פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם:  
שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וּבְרַחֲמִים עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אֲפִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ.  
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד  
וְאַדְבָּקָה וּבְרָכָה וּבְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְכֶךָ  
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.

*At the Afternoon and Evening Services say:—*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא  
מְלֶכֶךָ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְכֶךָ אֶת-עַמְּךָ  
יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּבְרַחֲמֵי טוֹבָה נְזַכֵּר  
וְנִבְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשְּׁלוֹם:  
אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתֵי מִדְּבַר

from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*The following form of greeting is used on New Year:*

May you be inscribed for a happy year.

---

מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי כַּעֲפָר  
 לְכֹל תְּהוֹנָה: פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 הִפֵּר עֲצָתָם, וְקִלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יִדְיֶיךָ.  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֶיךָ: יְהִי לְרָצוֹן אִמְרֵי-פִי  
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה  
 בית המקדש במהרה בימינו, ותן חלקנו בתורתך, ושם  
 נעבדך ביראה, בימי עולם, ובשנים קדמוניות; וערכה  
 ליי מנחת יהודה וירושלם, בימי עולם, ובשנים קדמוניות:

*The following forms of greeting are used on New Year, the expression being varied according to the sex and number of the person or persons addressed:—*

לְשָׁנָה טוֹבָה תִּפְתָּב:      לְשָׁנָה טוֹבָה תִּפְתָּבוּ:  
 לְשָׁנָה טוֹבָה תִּפְתָּבֵי:      לְשָׁנָה טוֹבָה תִּפְתָּבְנָה:

## KIDDUSH FOR NEW YEAR

*When New Year occurs on Sabbath begin here:—*

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

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

*On Sabbath add the words in brackets.*

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt. For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

# סדר קדוש לראש השנה :

*When New Year occurs on Sabbath begin here:—*

וַיְהִי-עֶרְבַּב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְבַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-  
מְלֵאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַנֶּגְבִין:

*On Sabbath add the words in brackets.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם. אֲשֶׁר  
בְּחֵר-בָּנוּ מִכָּל-עַם וְרוּמָמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ  
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת  
יוֹם הַשְּׁבֹת הַזֶּה [וְאֵת] יוֹם הַזְּכָרוֹן הַזֶּה יוֹם [וְזִכְרוֹן]  
תְּרוּעָה [וְאַהֲבָה] מִקְרָא קֹדֶשׁ וְזֶכֶר לִיצִיאַת מִצְרָיִם.  
כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים.  
וַיְבָרֶךְ אֲמֵת וְקִיָּם לְעַד. בָּרוּךְ אַתָּה יי. מְלֶךְ עַל  
כָּל-הָאָרֶץ מִקְדֵּשׁ וְהַשְּׁבֹת ׀ וְיִשְׂרָאֵל ׀ וְיוֹם הַזְּכָרוֹן:

*On Saturday night the following is added:*

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—*

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

*After having partaken of the apple and honey, say:—*

May it be thy will, O Lord our God, and God of our fathers, to renew unto us a happy and pleasant year.

---



*On Saturday night the following is added:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאֹרֵי הָאֵשׁ:  
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדֵּיל בֵּין קֹדֶשׁ  
 לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי  
 לְיוֹם הַשְּׁשִׁית יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁת יוֹם טוֹב  
 הַבְּבֻלָּה. וְאֵת יוֹם הַשְּׂבִיעִי מִשְׁשַׁת יְמֵי הַמַּעֲשֶׂה קִבְּלָתָּ.  
 הַבְּבֻלָּה וְקִבְּלָתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ. בְּרוּךְ אַתָּה  
 יְיָ. הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵנוּ  
 וְקַיְמָנוּ וְהַנִּיעָנוּ לְזְמַן הַזֶּה:

*Kiddush and the Blessing over the Bread having been said,  
 an apple, dipped in honey, is taken, before partaking of  
 which the following is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָעֵץ:

*After having partaken of the apple and honey, say:—*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 שְׁתַּחֲדֵשׁ עַלֵּינוּ שָׁנָה טוֹבָה וּמְתוּקָה:

## ADDITIONAL SERVICE FOR NEW YEAR

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembl-eth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

# תבלת מוסף לראש השנה:

אֲדַנִּי, שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּיָהֶם לְמַעַן שְׁמוֹ הַשְּׂהֵבָה:

זָכְרֵנוּ לַחַיִּים מְלֶךְ חַפְּזָן בַּחַיִּים. וְכַתְּבֵנוּ בְּסִפּוּר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹנֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהּ:  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵם  
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ  
בְּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מַמְיֵת וּמְחַיֶּה  
וּמְצַמֵּחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לַחַיִּים  
בְּרַחֲמִים:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

וַיִּבְרָא אֶתְּהָ לְהַחַיּוֹת מִמֵּתִים. בְּרוּךְ אַתָּה יי.  
מִחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם  
יְהִלְלוּךָ סֻלָּה.

וּבְבֵן תֵּן פִּחְדֶּךָ יי. אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ  
וְאִמְתֶּךָ עַל כָּל-מַה-שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל-  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ  
כְּכֹל אֲנִיָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.  
כִּמוֹ שֶׁיְהִי עֲנוּ יי. אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְיָדֶךָ  
וַיִּבְרָה בְיַמֶּיךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרָאתָ:

וּבְבֵן תֵּן כְּבוֹד יי לְעַמֶּךָ תְּהַלָּה לִירְאוֹךָ וְתִקְוָה  
לְדוֹרֶיךָ וּפְתִחוֹן פֶּה לְמוֹתָלִים לָךְ. שְׂמֵחָה  
לְאַרְצֶךָ וְשִׁשׂוֹן לְעֵינֶיךָ וְצַמִּיחַת קַרְנֵי לְדוֹד עַבְדֶּךָ  
וְעַרְיבַת גֵּר לְבֵן-יִשְׂרָאֵל מִשִּׁיחָךָ בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְבֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלוּוּ  
וְחַסִּידִים בְּרַנָּה יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ-פִּיָּה וְכָל-  
הַרְשָׁעָה כְּלָה בְּעֵשֶׂן תִּכְלָה. פִּי תַעֲבִיר מִמִּשְׁלַל  
זָרוֹן מִן-הָאָרֶץ:

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbaths substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord

וְתַמְלוּךְ אֶתְהָ יְיָ לְבַדְּךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר  
צִיּוֹן מִשָּׁבַן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשְׁךָ,  
בְּכַתּוּב בְּדַבְרֵי קְדוֹשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵיךָ  
צִיּוֹן לְדָר וָדָר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
בְּכַתּוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ  
נִקְדָּשׁ בְּצַדִּיקָה: בָּרוּךְ אַתָּה יְיָ. הַמְּלִיךְ הַקְּדוֹשׁ:  
אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ,  
וְרָצוֹתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבְּתָנוּ מִלְּבָנוּ לְעַבְדֹתֶיךָ. וְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

*On Sabbath add the words in brackets.*

וְהַתְּנֶן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת  
הַזֶּה וְאֶת יוֹם] הַזְּכָרוֹן הַזֶּה. יוֹם [וְכַרְוִין] תְּרוּעַד  
[בְּאַהֲבָה] מִקְרָא קְדוֹשׁ וְגַר לִיצִיאַת מִצְרַיִם;  
וּמִפְּנֵי חַטָּאתֵינוּ וְנִלְיֵנוּ מֵאַרְצָנוּ וְנִתְרַחַקְנוּ מֵעַד  
אֲדָמָתָנוּ. וְאִין אֲנִיחָנוּ יְכוּלִים לְעֲשׂוֹת חֻבוֹתֵינוּ בְּבִיר  
בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֹךְ  
עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ: וְהִי רָצוֹ

our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this Day of Memorial, we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it shall be a day of blowing the Shofar unto you. And ye shall offer a burnt offering



מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלְּךָ רַחֲמָן  
שָׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ  
הַרְבִּים וְתַבְּנֶהוּ מְהֵרָה וְתַגְדֵּל כְּבוֹדוֹ: אָבִינוּ  
מִלְּפָנֶינוּ. גִּלְגָּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ  
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין  
הַגּוֹיִם וְנַפְּוֹצוֹתֵינוּ פִּנְּס מִיַּרְכְּתֵי אֲרֶץ. וְהַבִּיאֵנוּ  
לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת  
חֻבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוֹסָפִים כְּהַלְכָתָם:  
וְאֶת־מוֹסְפֵי יוֹם [הַשַּׁבָּת הַזֶּה וַיּוֹם] הַזְּכָרוֹן הַזֶּה.  
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ  
כְּמוֹ שִׁפְתֵיךָ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ  
מִפִּי כְבוֹדְךָ כְּאָמֹר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כַבָּשִׁים בְּנֵי־שָׁנָה תְּמִימִם וְשְׁנֵי  
עֶשְׂרֵנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלַת שַׁבָּת  
בְּשַׁבְּתוֹ עַל־עֲלַת הַתְּמִיד וְנִסְכָּהּ:

וּבְחֻדְשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ  
יְהִי לָכֶם כָּל־מִלְּאָכָת עֲבוֹדָה לֹא תַעֲשׂוּ יוֹם  
תְּרוּעָה יְהִי לָכֶם: וַעֲשִׂיתֶם עֲלֶיהָ לְהִיחַ נִיחָחַ

for a sweet savor unto the Lord; one young bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment; beside the burnt offering of the New Moon and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according to their ordinance, for a sweet savor, an offering made by fire unto the Lord.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that

לַיְי פֶר וְצַדִּיקִים אֶחָד אֵיל אֶחָד כְּבָשִׁים כְּבִי  
 שָׁנָה שְׁבַעֲהָ תְּמִימִים; וּמִנְחָתָם וְנִסְבֵּיהֶם כְּמִדְבָר  
 שְׁלֹשָׁה עֶשְׂרִים לְפָר וּשְׁנֵי עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן  
 לְכֶבֶשׂ וַיֵּין כְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים לְכֹפֶר. וּשְׁנֵי  
 תְּמִידִים כְּהַלְבָּתָם; מִלְּבַד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ.  
 וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ. וְנִסְבֵּיהֶם כְּמִשְׁפָּטָם  
 לְרֵיחַ נִיחַח אִשָּׁה לַיְי:

וַיִּשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שְׁבֵת וְקוֹרְאֵי עֲנִי. עִם מְקוֹדְשֵׁי  
 שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִשׁוֹבָבְךָ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ  
 וְקִבַּשְׁתָּו חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁיתוֹ:  
 עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת נִדְלָה לְיוֹצֵר  
 בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
 כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם הִלְקֵנוּ כְּהֵם  
 וְגִרְלָנוּ כְּכָל־הַמּוֹנִם. וַאֲנַחְנוּ כְּרַעִים וּמִשְׁתַּחֲוִיִּם  
 וּמוֹדִים לְפָנֶי מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ  
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וַיּוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים;  
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אֲכֶם זוֹלָתוֹ  
 כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ

the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever.

And it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the trumpet shout of a King is among them. And it is said, And he became King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together. And in thy Holy Words it is written, saying, For the kingdom is the Lord's, and he is ruler over the nations. And it is said, The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be

כִּי יִי הוּא הַאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ  
מִתַּחַת אֵין עוֹד:

עַל-כֵּן נִבְּרָה לָךְ יִי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה  
בְּתַפְאֲרַת עֲזֻרָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ  
וְהַאֲלִילִים פָּרוֹת יַפְרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שְׁדֵי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֲלֶיךָ  
כָּל-רְשָׁעֵי אָרֶץ; יִפְירוּ וַיִּדְעוּ כָּל-יְיֹשְׁבֵי תְּבֵל.  
כִּי לָךְ תִּכְרַע כָּל-בְּרֵךְ תִּשָּׁבַע כָּל-לָשׁוֹן; לְפָנֶיךָ  
יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְנוּ.  
וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא.  
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד; בְּפִתּוֹב בְּתוֹרַתֶךָ.  
יִי | יִמְלֹךְ רְעוּסִים וָעֶד:

וַנֵּאמַר. לֹא-הָבִיט אָנֹכִי בְּיַעֲקֹב וְלֹא-רָאָה עָמְלִי  
בְּיִשְׂרָאֵל יִהְיֶה אֱלֹהֵיו עִמּוֹ וְתִרְוַעַת מִלֶּךָ בּוֹ:  
וַנֵּאמַר. וַיְהִי בְּיִשְׂרָאֵל מִלֶּךָ בְּהַתְאַפְּףָה רָאשֵׁי עָם  
יִחַד שְׂבָטֵי יִשְׂרָאֵל; וַבְּדַבְּרֵי קִדְשֶׁךָ פָּתוּב לֵאמֹר.  
כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם; וַנֵּאמַר. יִי מִלֶּךָ  
גִּאוֹת לָבֵשׁ לָבֵשׁ יִי עוֹ הַתְּאֹרֶר אַף תִּכְוֵן תְּבֵל

moved. And it is said, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.) And by the hands of thy servants, the prophets, it is written, saying, Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And it is said, And saviors shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One and his name One. And in thy Law it is written saying, Hear, O Israel: the Lord our God, the Lord is One.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King and his dominion ruleth over all. [Our God and

בַּל תִּמְוֹט׃ וַיִּנְאָמֶר. שֵׁאוּ שְׁעָרַיִם רְאִישֵׁיכֶם וְהַנְּשֵׂאוּ  
 פִּתְחֵי עוֹלָם וַיָּבֵא מֶלֶךְ הַכְּבוֹד׃ מִי זֶה מֶלֶךְ  
 הַכְּבוֹד. יי עֲזִיז וְנָבוֹר יי נָבוֹר מִלְחָמָה׃ שֵׁאוּ  
 שְׁעָרַיִם רְאִישֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וַיָּבֵא מֶלֶךְ  
 הַכְּבוֹד׃ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יי צְבָאוֹת הוּא  
 מֶלֶךְ הַכְּבוֹד סֶלָה׃ וְעַל־יַדֵּי עֲבָדֶיךָ הַנְּבִיאִים  
 כָּתוּב לֵאמֹר. כֹּה אָמַר יי מֶלֶךְ־יִשְׂרָאֵל וַנִּגְאָלוּ  
 יי צְבָאוֹת אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעְדֵי אֵין  
 אֱלֹהִים׃ וַיִּנְאָמֶר. וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשֹׁפֵט  
 אֶת־הַר עֲשׂוּ וְהִיטָה לִּי הַמְּלוֹכָה׃ וַיִּנְאָמֶר. וְהָיָה  
 יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי  
 אֶחָד וְשֵׁמוֹ אֶחָד׃ וּבַתּוֹרַתְךָ כָּתוּב לֵאמֹר. שְׁמַע  
 יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד׃

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם  
 כָּלוּ בְּכְבוֹדֶךָ. וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ.  
 וְהוֹפֵעַ בְּהַדָּר וְגֹאֲזוֹן עֲנֹךָ עַל כָּל־יְוֹשְׁבֵי תְּבִלַּת  
 אֲרָצֶךָ. וַיִּדַע כָּל־פֶּעֶל כִּי אַתָּה פִּעַלְתָּו וַיִּבִין  
 כָּל־יִצְוֹר כִּי אַתָּה יִצַּרְתָּו וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָד  
 בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלִכּוּתוֹ בְּכֹל

God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation: [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord,) King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Thou rememberest what was wrought from eternity and art mindful of all that hath been formed from of old: before thee all secrets are revealed and the multitude of hidden things from the beginning; for there is no forgetfulness before the throne of thy glory; nor is there ought hidden from thine eyes. Thou rememberest every deed that hath been done: not a creature is concealed from thee: all things are manifest and known unto thee, O Lord our God, who lookest and seest to the end of all generations. For thou wilt bring on the appointed time of memorial when every spirit and soul shall be visited, and the multitudinous works be remembered with the innumerable throng of thy creatures. From the beginning thou didst make this thy purpose known, and from aforetime thou didst disclose it. This day, on which was the beginning of thy work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries,—which of them is destined to the



מְשַׁלָּה: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רַצְוּהָ בְּמִנוּחַתָּנוּן קִדְשֵׁנוּ  
בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ  
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ. וְהַחֲיֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן  
שֶׁבֶת קִדְשֶׁךָ וַיְנַחֲמוּ-בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ. וְטַהַר  
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת  
וְדַבַּרְךָ אֱמֶת וְקִבִּים לְעַד. בָּרוּךְ אַתָּה יְיָ. מְלֶכֶךְ עַל  
כָּל-הָאָרֶץ מִקִּדְשׁ וּשְׁשֶׁת וְהַשְּׁבִיט וְיִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:  
אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפְנֹקֵד כָּל-יְצוּרֵי  
קַדְשֶׁךָ. לְפָנֶיךָ נִגְלוּ כָּל-תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת  
שִׁמְבְּרָאשִׁית. כִּי אֵין שִׁכְחָה לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ  
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ: אַתָּה זוֹכֵר אֶת-כָּל-  
הַמַּפְעָל. וְגַם כָּל-הַיְצוֹר לֹא נִכְחָד מִמֶּךָ. הַכֹּל  
נִלְוֵי וַיְדוּעַ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. צוּפָה וּמִבֵּית עַד  
סוּף כָּל-הַדּוֹרוֹת. כִּי תָבִיא חֹק וּזְכוֹן לְהַפְקִיד  
כָּל-רֵיחַ וְנִפְשׁ. לְהַזְכִּיר מַעֲשִׂים רַבִּים וְהַמּוֹן  
בְּרִיּוֹת לְאֵין תִּכְלִית. מִרְאשִׁית כּוֹזֵאת הוֹדָעָתָ.  
וּמִלְּפָנִים אוֹתָהּ גְּלִיתָ. וְהַיּוֹם תִּהְלֵת מַעֲשֵׂיךָ  
וּזְכוֹן לְיוֹם רֵאשׁוֹן. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט  
לְאֱלֹהֵי יַעֲקֹב: וְעַל הַמְדִינוֹת כּוֹ יֹאמֵר. אֵי-יִזְ

sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before thee, each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee. Yea, the remembrance of all works cometh before thee, and thou enquirest into the doings of them all. Of Noah also thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy, when thou broughtest the waters of the flood to destroy all flesh on account of their evil deeds. So his remembrance came before thee, O Lord our God, to increase his seed like the dust of the earth, and his offspring like the sand of the sea: as it is written in thy Law, And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters subsided. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. And it is said, Then will I remember my covenant with

## תפלת מוסף לראש השנה

לַחֲרֹב. וְאִי־זוֹ לְשָׁלוֹם. אִי־זוֹ לְרָעָב. וְאִי־זוֹ לְשִׁבְעָה.  
 וּבְרִיּוֹת בּוֹ יִפְקְדוּ. לְהַזְכִּירָם לַחַיִּים וְלַמְּוֹת: מִי  
 לֹא נִפְקַד בְּחַיִּים הַזֶּה. כִּי וַיָּכַר כָּל הַיְצוֹר לְפָנֶיךָ  
 בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָתוֹ. וְעֲלִילוֹת מַצְעָדֵי נִבְרָה.  
 מִחֲשֻׁבוֹת אָדָם וְתַחֲבִילוֹתָיו וַיִּצְרֵי מֵעֲלֵי אִישׁ:  
 אֲשֶׁרֵי אִישׁ שָׁלֹא יִשְׁכַּחֲךָ. וּבֶן אָדָם יִתְאַמֵּץ כָּךְ.  
 כִּי דוֹר־שִׁיחַ לְעוֹלָם לֹא יִכָּשְׁלוּ. וְלֹא יִפְלְמוּ לְנִצְחָה  
 כָּל־הַחוֹסִים בָּךְ: כִּי וַיָּכַר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ  
 בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָל־אִישׁ: וְגַם אֶת־נֶחַם בְּאַהֲבָה  
 וּבְרַחֲמֵיךָ. וְתִפְקְדֵהוּ בְּדַבַּר יִשׁוּעָה וְרַחֲמִים בְּהַבִּיאֲךָ  
 אֶת־מֵי הַמַּבּוּל לְשַׁחַת כָּל־בָּשָׂר מִפְּנֵי רוּעַ  
 מֵעֲלֵיָהֶם. עַל־כֵּן וּכְרוֹנוֹ בָּא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 לְהַרְבּוֹת וְרַעוּ כְּעִפְרוֹת תַּבֵּל. וְצִאֲצִאֵינוּ כְּחוֹל  
 הַיָּם: כִּכְתוּב בְּתוֹרָתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחַם  
 וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ  
 בַּתְּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכַּח  
 הַמַּיִם: וַנֶּאֱמַר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר  
 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־  
 יַעֲקֹב: וַנֶּאֱמַר. וַיִּזְכֹּרְתִי אֶת־בְּרִיתִי יַעֲקֹב וְאֶת־

Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And in thy Holy Words it is written saying, He hath made a memorial for his wondrous works: the Lord is gracious and full of compassion. And it is said, He hath given food unto them that fear him: he will ever be mindful of his covenant. And it is said, And he remembered for them his covenant, and repented according to the multitude of his loving-kindnesses. And by the hands of thy servants, the prophets, it is written saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thy bridal state; how thou wentest after me in the wilderness, in a land that was not sown. And it is said, Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And it is said, Is Ephraim a precious son unto me? Is he a caressed child? As often as I spake against him, I earnestly remembered him: therefore my heart yearneth for him: I will surely have mercy upon him, saith the Lord.

Our God and God of our fathers, let us be remembered by thee for good: grant us a visitation of salvation and mercy from thy heavens, the heavens of old; and remember unto us, O Lord our God, the covenant and the lovingkindness and the oath which thou swarest unto Abraham our father on Mount Moriah: and may the binding with which Abraham our father bound his son Isaac on the altar appear before thee,

אֶת־בְּרִיתִי וְיִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֲזַכֵּר  
 וְהָאָרֶץ אֲזַכֵּר׃ וּבְדַבְרֵי קִדְשֶׁךָ פָּתוּב לְאמֹר׃ וְזָכַר  
 עָשָׂה לְגַבְלֵאֲתָיו חֲנוּן וְרַחוּם יְיָ׃ וַיֹּאמֶר׃ מִתְּרַף  
 נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ׃ וַיֹּאמֶר׃ וַיִּזְכֹּר  
 לָהֶם בְּרִיתוֹ וַיִּנְחָם כְּרַב הַסְּדָיו׃ וְעַל־יְדֵי עֲבָדֶיךָ  
 הַנְּבִיאִים פָּתוּב לְאמֹר׃ הַלֹּדֶף וְקָרְאֵתָ בְּאָזְנֵי  
 יְרוּשָׁלַם לְאמֹר׃ כֹּה אָמַר יְיָ וְזָכַרְתִּי לָךְ הַסֵּד  
 נְעוּבֶיךָ אֲהַבֵּת כְּלוּלְתֶיךָ לְכַתֵּךְ אַחֲרֵי כִּמְדָךְ  
 בְּאָרֶץ לֹא זְרוּעָה׃ וַיֹּאמֶר׃ וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי  
 אוֹתְךָ בַּיּוֹם נְעוּבֶיךָ וְהַקִּימוֹתִי לָךְ בְּרִית עוֹלָם׃  
 וַיֹּאמֶר׃ הֲבֵן יִקְוֶה לִּי אֲפָרָיִם אִם יִלְדֵּי שְׁעֵשׂוּעִים  
 כִּי־מֵהֵי דַבְרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ  
 מֵעַי לֹא רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְיָ׃

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ׃ וְזָכַרְנוּ בְּזַכְרוֹן טוֹב  
 לְפָנֶיךָ וּפְקָדָנוּ בְּפִקְדֹת יְשׁוּעָה וּרְחֻמִּים מִשְׁמֵי  
 שָׁמַיִם קָדָם וּזְכַר־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־חֲבֵרִית וְאֶת־  
 חַסְדֵּךָ וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם  
 אֲבִינוּ בְּהַר הַמֹּרְיָה׃ וְתִרְאֶה לְפָנֶיךָ עֲקוּבָה שְׁעָקָד  
 אַבְרָהָם אֲבִינוּ אֶת־יִצְחָק בָּנוּ עַל גַּב הַמִּזְבֵּחַ

how he overbore his compassion in order to perform thy will with a perfect heart. So may thy compassion overbear thine anger against us; in thy great goodness may the fierceness of thy wrath turn aside from thy people, thy city and thine inheritance. Fulfil unto us, O Lord our God, the word in which thou hast bidden us trust in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, But I will remember unto them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord. For thou art he who remembereth from eternity all forgotten things, and before the throne of whose glory there is no forgetfulness. O remember the binding of Isaac this day in mercy unto his seed. Blessed art thou, O Lord, who rememberest the covenant.

Thou didst reveal thyself in a cloud of glory unto thy holy people in order to speak with them. Out of heaven thou didst make them hear thy voice and wast revealed unto them in clouds of purity. The whole world trembled at thy presence, and the works of creation were in awe of thee, when thou didst thus reveal thyself, O our King, upon Mount Sinai to teach thy people the law and commandments, and didst make them hear thy majestic voice and thy holy utterances out of flames of fire. Amidst thunders and lightnings thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them; as it is written in thy Law, And it came to pass on the

וּכְבַשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְבִי שְׁלָם. כֵּן  
 וּכְבֹּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסֶךָ מֵעַלֵּינוּ וּכְבוֹדֶךָ הַגָּדוֹל  
 יָשׁוּב חֲרוֹן אַפֶּיךָ מֵעַמֶּךָ וּמֵעִירֶךָ וּמִנְחַלְתֶּךָ.  
 וּקְוִים־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ  
 בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ  
 כְּאֲמֹר. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁים אֲשֶׁר  
 הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת  
 לָהֶם לְאֱלֹהִים אֲנִי יְהוָה: כִּי זָכַר כָּל־הַנְּשֻׁכָּהוֹת  
 אֲתָה הוּא מַעֲוֹלָם וְאִין שִׁכָּחָה לִפְנֵי כִסֵּא כְבוֹדֶךָ.  
 וְעַקְבֵּת יִצְחָק לְזָרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר:  
 בָּרוּךְ אַתָּה יְיָ. זָכַר הִבְרִית:

אַתָּה נִגְלִיתָ בְּעֵנֵן כְּבוֹדֶךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר  
 עִמָּם. מִן הַשָּׁמַיִם הַשְׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם  
 בְּעַרְפְּלֵי טַהַר. גַּם כָּל הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ  
 וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ בְּהַגְלוֹתֶךָ מִלְּפָנֶיךָ  
 עַל־הַר סִינַי לְלַמֵּד לְעַמֶּךָ תּוֹרָה וּמִצְוֹת.  
 וְתִשְׁמִיעַם אֶת־הוֹד קוֹלְךָ וּבְדָרוֹת קְדוֹשְׁךָ  
 מִלְּהַבּוֹת אֵשׁ. בְּקִלּוֹת וּבְרַקִּים עֲלֵיהֶם נִגְלִיתָ  
 וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפְעֵתָ: בְּפִתּוֹב בְּתוֹרָתֶךָ.

third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the Shofar exceeding loud; and all the people that were in the camp trembled. And it is said, And the sound of the Shofar waxed louder and louder; Moses spake, and God answered him by a voice. And it is said, And all the people perceived the thunderings and the lightnings, and the sound of the Shofar, and the mountain smoking: and when the people saw it, they were moved and stood afar off. And in thy Holy Words it is written, saying, God is gone up with a shout, the Lord with the sound of a Shofar. And it is said, With trumpets and sound of Shofar shout joyously before the King, the Lord. And it is said, Blow the Shofar on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob. And it is said, Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the Shofar: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe, Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. And by the hands of thy servants, the prophets, it is written saying, All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye, and when the Shofar is



וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיּוֹת הַבְּקָר וַיְהִי קִלְת  
וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקַל שֹׁפָר חָזַק מְאֹד  
וַיִּיחָרַד כָּל־הָעַם אֲשֶׁר בַּמַּחֲנֶה׃ וַיֹּאמֶר׃ וַיְהִי קוֹל  
הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מִשָּׁה יַדְבֵּר וְהָאֱלֹהִים  
יַעֲנֶנּוּ בְּקוֹל׃ וַיֹּאמֶר׃ וְכָל־הָעַם רֵאִים אֶת־הַקּוֹלֹת  
וְאֶת־הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֵשֶׂן  
נִירָא הָעַם וַיִּנְעוּ וַיַּעֲמֵדוּ מִרְחֹק׃ וּבְדַבְרֵי קֹדֶשׁ  
כְּתוּב לֵאמֹר׃ עֲלֶה אֱלֹהִים בְּתִרוּעָה יי בְּקוֹל  
שׁוֹפָר׃ וַיֹּאמֶר׃ בְּהַצְצָרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ  
לִפְנֵי הַמֶּלֶךְ יי׃ וַיֹּאמֶר׃ תִּקְעוּ בַחֲדָשׁ שׁוֹפָר  
בַּבִּסֻּסָּה לְיוֹם הַגָּנוּ׃ כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט  
לְאֱלֹהֵי יַעֲקֹב׃ וַיֹּאמֶר׃ הִלְלוּהָ׃ הִלְלוּ אֵל בְּקֹדֶשׁוֹ  
הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ׃ הִלְלוּהוּ בְּגִבּוֹרֹתָיו הִלְלוּהוּ  
כָּרֹב גְּדֻלוֹ׃ הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר הִלְלוּהוּ בְּגִבּוֹל  
וּכְנֹר׃ הִלְלוּהוּ בְּתִנָּה וּמַחּוֹל הִלְלוּהוּ בְּמִנִּים  
וְעִנָּב׃ הִלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע הִלְלוּהוּ בְּצִלְצְלֵי  
תִרוּעָה׃ כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה׃ הִלְלוּהָ׃ וְעַל־  
יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר׃ כָּל־יִשְׁכְּבֵי  
תִבֵּל וְשִׁכְבֵי אֶרֶץ בְּנִשְׁאֲנִים הָרִים תִּרְאוּ וְכִתְקַע

blown, hear ye. And it is said, And it shall come to pass on that day, that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem. And it is said, And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Shofar, and shall go with the whirlwinds of the south. The Lord of hosts shall be a shield unto them. So be a shield unto thy people Israel with thy peace.

Our God and God of our fathers, sound the great Shofar for our freedom, lift up the ensign to gather our exiles; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion, thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and there

שׁוֹפָר תִּשְׁמָעוּ: וַיִּבְאֶמֶר. וְהָיָה בַּיּוֹם הַזֶּה יִתְקַע  
 בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר  
 וְהִנְדָּחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַיְיָ בְּהַר  
 הַקֹּדֶשׁ בִּירוּשָׁלַם: וַיִּבְאֶמֶר. וַיְיָ עֲלֵיהֶם יִרְאֶה  
 וַיֵּצֵא בְּבָרֶק חֲצוֹ וְאֲדָנִי יִהְיֶה בְּשׁוֹפָר יִתְקַע  
 וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן: יי צְבָאוֹת יִגַּן עֲלֵיהֶם: כִּן  
 תִּגַּן עַל־עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוֹמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גָּדוֹל  
 לְהַרְוִתְנוּ וְשָׂא נִם לְקַבֵּץ נַלְוִיתָנוּ. וְקָרַב פְּזוֹנֵינוּ  
 מִבֵּין הַגּוֹיִם וּנְפֹצוֹתֵינוּ כִּגִּם מִיִּרְכַּתִּי אֶרֶץ.  
 וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרִנָּה וְלִירוּשָׁלַם בֵּית  
 מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׂם גַּעֲשֵׂה לְפָנֶיךָ  
 אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ כַּמִּצְוָה עָלֵינוּ בְּתוֹרַתְךָ  
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבֹדְךָ כְּאֹמֶר. וּכְיֹזֵב  
 שִׂמְחַתְכֶם וּכְמוֹעַדֵיכֶם וּכְרֵאֲשֵׁי חַדְשֵׁיכֶם וְתִקַּעְתֶּם  
 בְּחֻצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם  
 וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אֲנִי יי אֱלֹהֵיכֶם:  
 כִּי אַתָּה שׁוֹמֵעַ כּוֹל שׁוֹפָר וּמֵאֲזִין תְּרוֹעָה וְאִי

is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

דומה לך: ברוך אתה יי. שומע קול תרועת  
עמו ישראל ברחמים:

רצה יי אלהינו בעמך ישראל ובתפלתם.  
והשב את העבודה לדביר ביתך ואשי ישראל  
ובתפלתם באהבה תקבל ברכון. ותהי לרצון  
תמיד עבודת ישראל עמך:

ותחנינה עינינו בשובך לציון ברחמים. ברוך  
אתה יי. המחזיר שכינתו לציון:

*The Cong. in an undertone—*

מודים אנחנו לך, שאתה הוא  
יי אלהינו ואלהי אבותינו, אלהי  
כל-בשר. יוצרנו, יוצר בראשית.  
ברכות והודאות לשמך הגדול  
ותקדוש. על שהחיייתנו וקבצתנו.  
בן תחינו ותביתנו. ותאסף  
גלותינו להצרת קדשך, לשמר  
חקיך, ולעשות רצונך, ולעבדך  
בלבב שלם, על שאנחנו מודים  
לך. ברוך אל ההודאות:

מודים אנחנו לך  
שאתה הוא יי  
אלהינו ואלהי  
אבותינו לעולם ועד.  
צור חיינו מגן ישענו  
אתה הוא לדור  
ודור. נודה לך  
ונספר תהלתך על  
חיינו המסורים  
בך ועל נשמותינו  
הפקודות לך, ועל

נסוך שבכל-יום עמנו ועל

wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God,

נְבִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל־עֵת עָרֵב וְבִקְרֹךְ  
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמָּרְחֵם  
כִּי לֹא־תִמּוּ חַסְדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כָּל־מַעֲלָם יִתְבַרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּבָנוּ תָּמִיד  
לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ פִּסְלָה. וַיִּהְלָלוּ אֶת־שִׁמְךָ  
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בָּרוּךְ אַתָּה  
יְיָ. הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בִּבְרָכָה הַמְּשַׁלְּשָׁה  
בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מִשָּׁה עֲבָדֶךָ. הַאֲמוּרָה מִפִּי אֲהָרֹן  
וּבְנָיו כַּהֲנָיִם. עִם קְדוּשָׁה כְּאֲמוּרָה. וְבִרְבֶּךָ יְיָ וַיִּשְׁמְרֶךָ  
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנַחֵךְ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁב  
לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחֻמִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנִי  
כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ:

the Law of life, lovingkindness and righteousness blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord who makest peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.



אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה  
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־  
 עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ:  
 בְּסִפְרֵי חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּנָה מְזִבָּה נְזִכָּר  
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:  
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תַדּוּם, וְנַפְשֵׁי בְּעַפְרָר  
 לְכָל תַּהֲוִיָּה: פֶּתַח לְבָבִי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה  
 הַפֵּר עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קֹדֶשְׁתֶּךָ.  
 עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יַחֲלִצֵנִי יְדִידֶיךָ.  
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנֵנִי: יְהוִי לְרָצוֹן אִמְרֵי־פִי  
 וְהִגִּיֵּן לְבָבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם  
 בְּמַרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*For the Blessing of the Priests when the New Year falls on a week-day, see pp. 347-348.*

---

*On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other piece of water, and to say the following:—*

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in lovingkindness. He will turn again and have mercy upon us; he will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea. O mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall be no more remembered or visited, or ever

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשָׂם  
 נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים כַּדְמוּנֵיֹת; וְעָרְבָה  
 לָיִן מִנְחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים כַּדְמוּנֵיֹת;

*For the Blessing of the Priests when the New Year falls on  
 a week-day, see pp. 347—348.*

## סדר תשליך

*On the First Day of New Year, or, when New Year falls on  
 Sabbath, on the Second Day, after the Afternoon Service,  
 it is customary to go to the banks of a river, or of any other  
 piece of water, and to say the following:—*

מִי אֵל כָּמוֹךָ נִשְׂא עֶז וְעִבֵר עַל-פְּשַׁע  
 לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא הִחְזִיק לְעַד אָבוֹ בִּי חֶפֶץ  
 חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ  
 וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל-חַטָּאתָם: וְכָל-חַטָּאת  
 עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקּוֹם אֲשֶׁר לֹא-  
 יִזְכְּרוּ וְלֹא-יִפְקְדוּ וְלֹא-יַעֲלוּ עַל-לֵב לְעוֹלָם:

again come to mind. Thou wilt show faithfulness to Jacob, and lovingkindness to Abraham as thou hast sworn unto our fathers from the days of old.

---

## SERVICE FOR THE EVE OF THE DAY OF ATONEMENT

*On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After "who makest peace," p. 65, say "Our God . . . let our prayer come," to the end of the Amidah for the Day of Atonement; see pp. 383-389.*

*"It is our duty," etc., p. 93. Kaddish, p. 94.*

*Before going to Synagogue the lamp is lighted, and the following Blessing is said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of the [Sabbath and the] Day of Atonement.

---

תַּתֵּן אֱמֶת לְיַעֲקֹב הַסֵּד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ  
לְאַבְתָּיִנוּ מִיָּמֵי קָדָם:

## סדר ערב יום כפור :

*On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After עוֹשֵׂה הַשְּׁלוֹם*, p. 65, say תבא אֱלֹהֵינוּ וְאֱלֹהֵי אַבְוֹתֵינוּ *to the end of the Amidah for the Day of Atonement; see pp. 383—389.*

קַדִּישׁ יְתוֹם, p. 94. עָלֵינוּ, p. 93.

*Before going to Synagogue the lamp is lighted, and the following Blessing is said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם • אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
[on Sabbath] יְשֻׁבָת וְשֶׁל יוֹם הַכְּפוּרִים; *add*

## SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things, who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

## תפלת יום כפור :

*The following Arvidah is said at the Evening, Morning and Afternoon Services.*

אֲדַנְיָ, שְׁפָטֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַנּוֹרָא וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

נְבַרְנוּ לַחַיִּים מְלֶךְ הַפֶּיַךְ בַּחַיִּים. וְכִתְבֵנוּ בְּסִפְר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם:  
אַתָּה נּוֹרָא לְעוֹלָם אֲדַנְיָ. מְחַיֶה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵם  
אֲסוּרִים וּמְקַיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ  
בַּעַל נְבוֹרֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מֵמִית וּמְחַיֶה  
מֵצַמִּיחַ יְשׁוּעָה.

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all



מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לַחַיִּים  
בְּרַחֲמִים :

וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.  
מִחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יוֹם  
יְהִלְלוּךָ סֻלָּה.

וּבְכֵן תֵּן פַּחַדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ  
וְאִימַתְךָ עַל כָּל־מַה־שֶּׁבָרְאָתָּה. וַיִּירָאוּךָ כָּל־  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים, וַיַּעֲשׂוּ  
כְּכֹל אֲמֶדְהָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.  
כָּמוֹ שֶׁיְהִי עֵנֵנו יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְּיָדְךָ  
וַתְּבַרְךָ בְּיַמִּינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרְאָתָּה:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהַלֵּלָה לְיִרְאֵיךָ וְתִקְוָה  
לְדוֹר־שִׁיךָ וּפְתַחוּן פֶּה לְמִיִּהְלִים לָךְ. שִׂמְחָת  
לְאַרְצֶךָ וְשִׂשׂוֹן לְעֵינֶיךָ וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ  
וְעֵרִיכַת גֵּר לְבֶן־יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלוּ  
וְחַסִּידִים בְּרָנָה יִגִּילוּ. וְעוֹלָתְהָ תִקְפֹּץ־פִּיהָ וְכָל־

wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

הַרְשָׁעָה בְּלָהּ בְּעֵשֶׂן תְּבִלָּהּ. כִּי תַעֲבִיר מִמִּשְׁלַת  
 יְרוּן מִן־הָאָרֶץ:

וְתַמְלוֹךְ אֶתָּה יי לְבִקְךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר  
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.  
 כִּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ  
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ.  
 כִּפְתּוּב. וַיִּגְבַּהּ יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ  
 נִקְדָּשׁ בְּצִדְקָה: בְּרוּךְ אַתָּה יי. הַמְלִיךְ הַקְּדוֹשׁ  
 אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמּוּם. אָהַבְתָּ אוֹתָנוּ  
 וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבַתָּנוּ מִלְּבָנוּ לַעֲבוֹדָתְךָ. וְשִׂמְךָ  
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Sabbath add the words in brackets.*

וְתַתְּנֵנוּ־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבּוֹת  
 הַזֶּה לְקִדְשָׁהּ וּלְמִנוּחָהּ וְאֶת־יוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילוֹ  
 וְלְסְלִיחָהּ וּלְכַפָּרָהּ וּלְמַחֲלֵבוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ  
 (בְּאַהֲבָה) מִקְּרָא קִדְשׁ וְקָר לִיצִיאַת מִצְרָיִם:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments. and grant

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֵא וַיַּגִּיעַ  
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ  
 וַיִּפְקְדֵנוּ וַיִּזְכְּרוּן אֲבוֹתֵינוּ. וַיִּזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד  
 עֲבָדְךָ. וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ. וַיִּזְכְּרוּן כָּל-  
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְמוֹכָה  
 וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם  
 הַכִּפּוּרִים הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמוֹכָה. וַיִּפְקְדֵנוּ  
 בּוֹ לְבָרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה  
 וּרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי  
 אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחֵם אֶתָּה:  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
 [הַשְּׁבִיטָה הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר  
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגִּגְד עֵינֶיךָ. כְּאָמֹר. אָנֹכִי  
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא-  
 אֶזְכֹּר: וַיִּבְרַח. מְחִיתִי כְעֵב פְּשָׁעֶיךָ וְכַעַן  
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גָאֵלְתֶיךָ: וַיִּבְרַח. כִּי  
 בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל  
 חַטָּאתֵיכֶם לְפָנַי וַיִּתְטַהְרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 רְצֵה בְּמִנוּחֵתָנוּן קְדְשֵׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ

our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of

*Congregation in an undertone*  
We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ • שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׁמְחֵנוּ בִישׁוּעַתְךָ •  
 זַמְנֵחִילָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבַת כְּדָשְׁךָ וַיְנַחֵנוּ  
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ וְמֵהָר לִבְנוֹ לְעַבְדֶּיךָ  
 בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי  
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר. וּמִכְּלָעֲדֶיךָ אִין לָנוּ מִלְּךָ  
 מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה. בְּרוּךְ אַתָּה יי. מִלְּךָ  
 מוֹחֵל וְסוֹלֵחַ לְעוֹנֵי תֵינוּ וְלְעוֹנֵי עַמּוֹ בֵּית יִשְׂרָאֵל  
 וּמֵעַבִּיר אֲשַׁמּוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלְּךָ עַד  
 כָּל־הָאָרֶץ מִקִּדְשֵׁי שְׁמֵי שָׁמַיִם וְיִשְׂרָאֵל וַיּוֹם הַכְּפָרִים  
 רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם  
 וְהָשִׁב אֶת הָעֲבוּרָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וְתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתֵהִי לְרָצוֹ  
 תְמִיד עֲבוּרַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּן  
 אַתָּה יי. הַמְחַזִּיר שְׁכִינָתוֹ לְצִיּוֹן:

*The Cong. in an undertone—*

מִזְדִּים אֲנַחְנוּ לָךְ, שְׁאֵתָה הַ  
 יי אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, אֲלַת  
 כָּל־בֶּשֶׁר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית

מִזְדִּים אֲנַחְנוּ לָךְ  
 שְׁאֵתָה הוּא יי  
 אֱלֹהֵינוּ וְאֵלֵהֵי  
 אֲבוֹתֵינוּ לְעוֹלָמוֹעַד

our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who are all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

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



צור חיינו מִגַּן יִשְׁעֵנו  
 אַתָּה הוּא לְדוֹר  
 וְדוֹר. נוֹדָה לָךְ  
 וְנִסְפָּר תְּהַלְתֶּךָ עַל  
 חַיֵּינוּ הַמְּסוּרִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
 הַבְּקוּדוֹת לָךְ, וְעַל  
 גַּפְּיֵינוּ וְעַל נַשְׁמוֹתֵינוּ  
 לָךְ. בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת:

הַבְּקוּדוֹת לָךְ, וְעַל  
 גַּפְּיֵינוּ וְעַל נַשְׁמוֹתֵינוּ  
 לָךְ. בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת:  
 וְעַל נַשְׁמוֹתֵינוּ  
 לָךְ. בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת:  
 וְעַל נַשְׁמוֹתֵינוּ  
 לָךְ. בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת:

וְכַתּוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
 וְכַתּוּב לְחַיִּים יוֹדוּךָ סֶלָה. וַיְהִי לָנוּ אֶת-שְׁמֶךָ  
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזַרְתָּנוּ סֶלָה. בְּרוּךְ אַתָּה  
 ה'. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֵּשׁ

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*At the Morning Service say:—*

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

*At the Afternoon and Evening Service say:—*

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,  
let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

## תפלת יום כפור

בתורה. הכתובה על ידי משה עבדך. האמורה מפי אהרן  
 ובניו מהנים. עם קדושה באמור. יברכה יי וישמרה; ואר  
 יי פניו אלוה ויחנה; ישא יי פניו אלוה וישם לה שלום:  
 שים שלום טובה וברכה חן וחסד ורחמים עלינו ועל  
 כל ישראל עמך. נברכנו אבינו בלנו באחד באור פניך.  
 כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת חסד  
 ואדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך לברך  
 את-עמך ישראל בכל-עת ובכל-שעה בשלומך.

*At the Afternoon and Evening Services say:—*

שלום רב על ישראל עמך תשים לעולם. כי אתה הוא  
 מלך אדון לכל השלום. וטוב בעיניך לברך את-עמך  
 ישראל בכל-עמך ובכל-שעה בשלומך.

בספר חיים ברכה ושלום ופרנסה טובה נזכר  
 ונכתב לפניך אנחנו וכל-עמך בית ישראל לחיים  
 טובים ולשלום. ברוך אתה יי. עושה השלום:

אלהינו ואלהי אבותינו.

תבא לפניך תפלתנו. ואל תתעלם מתחנו. ונאמר  
 לפניך אנחנו עמי פנים וקשי עורף לומר לפניך  
 יי אלהינו ואלהי אבותינו צדיקים אנחנו ולא  
 חטאנו אבל אנחנו חטאנו:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

אֲשַׁמְנוּ. בְּגַדְנוּ. גּוּלְנוּ. דִּבְרַנוּ דָּפִי. הִיָּעִינוּ.  
 וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסְנוּ. מַפְלְנוּ שִׁקָּר. יַעֲצְנוּ רַע.  
 כּוֹזְבֵנוּ. לֹאֲנוּ. מְהַרְנוּ. נֹאֲצְנוּ. סָרְרֵנוּ. עֲוִינוּ.  
 פִּשְׁעֵנוּ. צָהַרְנוּ. קִשְׁיֵנוּ עֲרָף. רָשָׁעֵנוּ. שִׁחַתְנוּ.  
 תַּעֲבֵנוּ. תַּעִינוּ. תַּעֲתָעֵנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה  
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֲמַת  
 עֲשִׂיתָ וְאִנְהֵנוּ הִרְשַׁעְנוּ:

מֵה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה־נִּסְפָּר  
 לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת  
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזִי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי:  
 אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן וּבוֹחֵן כְּלִיֹּת וְלֵב:  
 אִין דְּבָר נֶעְלָם מִמֶּךָ. וְאִין נִסְתָּר מִנְגִיד עֵינֶיךָ:

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַל־הִי  
 אֲבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטָּאתֵינוּ. וְתִמְחַל־  
 לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פִּשְׁעֵינוּ:

For the sin which we have committed before thee **under**  
compulsion, or of our own will ;

And for the sin which we have committed before thee  
in hardening of the heart :

For the sin which we have committed before thee un-  
knowingly ;

And for the sin which we have committed before thee  
with utterance of the lips :

For the sin which we have committed before thee by  
unchastity ;

And for the sin which we have committed before thee  
openly and secretly :

For the sin which we have committed before thee  
knowingly and deceitfully :

And for the sin which we have committed before thee  
in speech :

For the sin which we have committed before thee by  
wronging our neighbor ;

And for the sin which we have committed before thee  
by the sinful meditating of the heart :

For the sin which we have committed before thee by  
association with impurity ;

And for the sin which we have committed before thee by  
confession with the mouth alone :

For the sin which we have committed before thee by  
despising parents and teachers ;

And for the sin which we have committed before thee  
in presumption or in error :

For the sin which we have committed before thee by  
violence ;

And for the sin which we have committed before thee  
by the profanation of the divine Name :

For the sin which we have committed before thee by  
unclean lips ;

**And** for the sin which we have committed before thee  
by folly of the mouth :

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּאֲנָם וּבְרָצוֹן:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּבִלִי דָעַת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיזוֹת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתֵר:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאָת רֵעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזַעֲדַת זְנוּת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזַדּוּי פֶּה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּחֻזֵק יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּחֵלוּל הַשֵּׁם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּמַמְאֵת שְׁפָתַיִם:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּמַפְשׁוֹת פֶּה:

For the sin which we have committed before thee by  
the evil inclination;

And for the sin which we have committed before thee  
wittingly or unwittingly:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

For the sin which we have committed before thee by  
denying and lying;

And for the sin which we have committed before thee  
by taking of bribes:

For the sin which we have committed before thee by  
scoffing;

And for the sin which we have committed before thee  
by slander:

For the sin which we have committed before thee in  
business;

And for the sin which we have committed before thee  
in eating and drinking:

For the sin which we have committed before thee by  
usury and interest;

And for the sin which we have committed before thee  
by the stretched forth neck of pride:

For the sin which we have committed before thee by  
the conversation of our lips;

And for the sin which we have committed before thee  
with wanton looks:

For the sin which we have committed before thee  
with haughty eyes;

And for the sin which we have committed before thee  
by effrontery:

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.



עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּנֹאֵר הָרָע׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּיֹדַעִים וּבְלֹא יוֹדַעִים  
 וְעַל כָּל־מַלְאָכֵי אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְרֹ-לָנוּ׃

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּכַפַּת-שֹׁחַד׃  
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּלִצּוֹן׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע׃  
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה׃  
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמִרְבִּית׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּנִמְנִית וְנָרוֹן׃  
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׂפֹתֵינוּ׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי׃  
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃  
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח׃  
 וְעַל כָּל־מַלְאָכֵי אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. בִּפְרֹ-לָנוּ׃

For the sin which we have committed before thee by breaking off the yoke of thy commandments;

And for the sin which we have committed before thee by contentiousness:

For the sin which we have committed before thee by ensnaring our neighbor;

And for the sin which we have committed before thee by envy:

For the sin which we have committed before thee by levity;

And for the sin which we have committed before thee by being stiff-necked:

For the sin which we have committed before thee by running to do evil;

And for the sin which we have committed before thee by tale-bearing:

For the sin which we have committed before thee by vain oaths;

And for the sin which we have committed before thee by causeless hatred:

For the sin which we have committed before thee by breach of trust;

And for the sin which we have committed before thee with confusion of mind:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we owe a burnt offering:

And for the sins for which we owe a sin offering:

And for the sins for which we owe an offering, varying according to our means:

And for the sins for which we owe an offering, whether for certain or for doubtful trespass.

And for the sins for which we are liable to the penalty of chastisement:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּפָלִילוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצַדִּית הָעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינַי:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְבָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת הַגְּלוֹם לְהַרְעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרַכִּילוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבְעַת שָׁוְא:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁנְאַת הַנֶּם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב:

וְעַל כָּלֵם אֱלוֹהַ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־

לָנוּ. בְּפָר־לָנוּ:

וְעַל הַטָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה:

וְעַל הַטָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חֲטָאת:

וְעַל הַטָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָרָבָן עוֹלָה וְיִזְרָד:

וְעַל הַטָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אֶשְׁמֹדַי וְתַלְוִי:

וְעַל הַטָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוֹת:

And for the sins for which we are liable to the penalty of forty stripes:

And for the sins for which we are liable to the penalty of death by the hand of heaven:

And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before

וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מְלָקוֹת אַרְבָּעִים׃  
 וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִיַּתְּה בִּידֵי שָׁמַיִם׃  
 וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם כָּרַת וְעִרְרוֹת׃  
 וְעַל כָּל־כָּל־אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-  
 לָנוּ. כַּפֵּר-לָנוּ׃

וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת  
 בֵּית דִּין. סְקִיָּלָה. שַׁרְפָּה. הַרְגָּה. וְהַנֶּקֶן. עַל מַצּוֹחַ  
 עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁשׁ-בָּה קוֹב  
 עֲשֵׂה. וּבֵין שְׁאִין בָּה קוֹם עֲשֵׂה. אֶת-הַגְּלוּיִם לָנוּ  
 וְאֶת שְׂאֵינָם גְּלוּיִם לָנוּ׃ אֶת-הַגְּלוּיִם לָנוּ כָּבֵר  
 אֲמַרְנוּם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עֲלֵיהֶם. וְאֶת-שְׂאֵינָב  
 גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וַיְדוּעִים. כַּדְּבָר  
 שֶׁנֶּאֱמַר הִנְסַתְרַת לִי אֱלֹהֵינוּ. וְהַנְּגַלְתָּ לָנוּ  
 וְלִבְנֵינוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה  
 הַזֹּאת׃ כִּי אַתָּה סָלַחַן לְיִשְׂרָאֵל וּמַחְלֵן לְשִׁבְטֵי  
 יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלַעְדֶיךָ אֵין לָנוּ מַלְאָךְ  
 מוֹחֵל וְסוֹלַח אֲפָא אַתָּה׃

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְּדִי. וְעַכְשָׁו  
 שֶׁנוֹצַרְתִּי בְּאֵלֵינוּ לֹא נוֹצַרְתִּי. עֲפָר אֵנִי בְּחַיִּי. קָל  
 וְחֹמֶר בְּמִיתָתִי. הָרִי אֵנִי לְפָנֶיךָ כְּכִלִּי מְלֵא

thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

---

בוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שֶׁלֹּא אֶחְטֵא עוֹד. וּמֵה שְׁחַטָּאתַי לְפָנֶיךָ  
 מָרַק בְּרַחֲמֶיךָ הַרְבִּיּים, אֲכַל לֹא עַל יְדֵי יְסוּדִים  
 יִחַלְיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפַתִּי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְּהוֹם, וְנַפְשֵׁי, כְּעַפְרָה  
 לְכָל תְּהוֹנָה: פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהִרָה  
 תִּפְרַע עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶיךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי: יְהִי לְרָצוֹן אִמְרֵי-פִי  
 וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה  
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם  
 נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים כְּדַמּוֹנִיּוֹת: וְעַרְבָה  
 לָנוּ מִנְחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּבְשָׁנִים כְּדַמּוֹנִיּוֹת:

## ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possesseth all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causeth salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?



# תפלת מוסף ליום כפור :

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

וְזָכְרֵנוּ לַחַיִּים מְלֶךְ חַפְצֵן בְּחַיִּים. וְכַתְּבֵנוּ בְּסֶפֶר  
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהּם:  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר  
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לְיֹשְׁנֵי עֵפֶר. מִי כְמוֹךָ  
בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מְלֶךְ מֵמִית וּמְחַיֶּה  
יִמְצְאִים יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לַחַיִּים

בְּרַחֲמִים :

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

וַיֵּאמֶן אֶתָּה לְהַחְיוֹת מֵתִים. בָּרוּךְ אַתָּה יי.   
 מִחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם   
 יִתְלַלְלוּךָ סֻלָּה.

וּבְכֵן תֵּן פְּתִיחַ יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ   
 וְאִמְתִּיךָ עַל כָּל-מַה-שֶּׁבָרְאָתָּ. וַיִּירָאוּךָ כָּל-   
 הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ   
 כָּל־אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.   
 כָּמוֹ שִׁיְהִיעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵמָן לְפָנֶיךָ עוֹ בְּיָדְךָ   
 זַבְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרְאָתָּ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאוֹךָ וְתִקְוָה   
 לְדוֹרֶשֶׁיךָ וּפְתִחוֹן פֶּה לְמִנְחָלִים לָךְ. שְׂמֵחָה   
 לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ וְצַמִּיחַת קֶרֶן לְדוֹד עֲבָדֶיךָ   
 וְעַרְיַבַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ   
 וְחַסִּידִים בְּרַנָּה יִגְלוּ. וְעוֹלָתָה תִּקְפֹּץ-פִּיָּהּ וְכָל-   
 הָרָשָׁעָה כָּלָה בְּעֵשֶׂן תְּבִלָּה. כִּי תַעֲבִיר מִמְּשַׁלַּת   
 יְדוֹן מִן-הָאָרֶץ:

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and hast brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy

וּתְמַלֹּךְ אֶתְּהָ יְיָ לְבַהֶךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר  
צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.  
כַּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ. יְמַלֹּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ  
צִיּוֹן לְדֹר וָדֹר. הַלְלוּנָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
כַּפְתּוּב. וַיִּנְבֵּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָיָל הַקְּדוֹשׁ  
נִקְדָּשׁ בְּצַדִּיקָהּ: קְרוּךְ אַתָּה יְיָ. הַמְלִיךְ הַקְּדוֹשׁ:  
אַתָּה בְּחַיְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.  
וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשִׁתָּנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבֹדְתֶךָ. וְשִׂמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Sabbath add the words in brackets.*

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם הַשַּׁבָּת  
הַזֶּה לְקִדְשָׁהּ וְלִמְנוּחָהּ [וְאֶת־יּוֹם] הַכֹּפְרִים הַזֶּה לְמַחֲוֵלָה  
וְלִסְלִיחָה וְלְכַפְרָה וְלְמַחֲלִבוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ  
[בְּאַהֲבָה] מִקָּרָא קִדְשׁ וְזָכַר לִיצִיאַת מִצְרָיִם:

וּמִכֵּי חַטָּאתֵינוּ גָּלֵינוּ מֵאַרְצָנוּ וּנְתַרְחַקְנוּ מֵעַד  
אַדְמַתְנוּ. וְאִין אֱנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵיחַ  
בְּחַיְתֶךָ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ

name because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this day of Atonement we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:—

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And on the tenth day of this seventh month there shall be an holy convocation unto you; and ye shall

## תפלת מוסף ליום כפור

עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁפַּלְחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן  
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלְּךָ רַחֲמָן  
 שֶׁתָּשׁוּב וְתַרְחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ  
 הַרְבִּים וְתִבְנֶהוּ וְתַהַרְהֵר וְתִגְדֹּל כְּבוֹדוֹ: אָבִינוּ  
 מִלְּפָנֶינוּ. גִּלְהָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ  
 וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין  
 הַגּוֹיִם וְנִפְּוֹצוֹתֵינוּ בְּנֶגַם מִיְרֵכְתִי אֶרֶץ. וְהִבִּיאֵנוּ  
 לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
 בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת  
 חוֹבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְבָּתָם:  
 וְאֶת־מוֹסֵף יוֹם [הַשֶּׁשֶׁת הַזֶּה וְאֶת מוֹסֵף יוֹם] הַכְּפָרִים  
 הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךָ  
 כְּמוֹ שֶׁתְּבַבֵּת עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מִשְׁחָה עֲבָדֶיךָ  
 מִפְּנֵי כְּבוֹדֶךָ כְּאָמֹר:

[וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִים וְשְׁנֵי  
 עֶשְׂרֵנִים סֵלֶת מְנַחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְבּוּ: עַל־ת שַׁבַּת  
 בְּשַׁבְתּוֹ עַל־עַל־ת הַתְּמִיד וְנִסְכָּהּ:]

וּבְעֶשְׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ  
 יְהִיָּה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה

afflict your souls, ye shall do no manner of work. And ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant



לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֵה לַיְיָ הַיּוֹם נִיחַח פֶּר  
 בֶּן־בֶּקֶר אֶחָד אֵיל אֶחָד כֹּבָשִׁים בְּנֵי־שָׁנָה שְׁבַע  
 תְּמִימִם יְהוּ לָכֶם: וּמִנְחֹתָם וְנִסְפֵיהֶם כַּמִּדְבָּר  
 שְׁלֹשָׁה עֶשְׂרִים לֶפֶר. שְׁנֵי עֶשְׂרִים לְאֵיל.  
 וְעֶשְׂרוֹן לִכְבֹּשׂ. וַיֵּין כֹּנֶסֶפוֹ וּשְׁנֵי שְׁעִירִים לְכַפֵּר.  
 וּשְׁנֵי תְּמִידִים כֹּהֲלִכֶתֶם:

וַיִּשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם מְקוֹדְשֵׁי  
 שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִמִּזְבֵּיךָ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ  
 וְקִבַּשְׁתָּו חֲמֻדַּת יָמִים אֶתוֹ קִרְאתָ וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁיתוֹ:  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם  
 הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכֹּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר  
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגִּגְד עֵינֶיךָ. כְּאָמֹר. אָנֹכִי  
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא־  
 אֲזַכֵּר: וַנִּבְאֵמַר. מְחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן  
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֵאלְתֶיךָ: וַנִּבְאֵמַר. כִּי־  
 בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל  
 חַטָּאתֵיכֶם לְפָנַי יְיָ תִטְהַרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 רָצָה בְּמִנוּחָתְנוּ] קִדְשֵׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלִקְנוּ

our portion in thy Law ; satisfy us with thy goodness, and gladden us with thy salvation ; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath ; and may Israel, who hallow thy name, rejoice thereon] ; and purify our hearts to serve thee in truth ; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer ; restore the service to the oracle of thy house ; receive in love and favor both the fire offerings of Israel and their prayer ; and may the service of thy people Israel be ever acceptable unto thee.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever ; thou art the Rock of

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ . שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׁמְחֵנוּ בִישׁוּעָתְךָ .  
 וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וַיְנַחֲנוּ  
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶרָה וְטַהַר לִבֵּנוּ לְעַבְדֶּךָ  
 בְּאַמֶּת . כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי  
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר . וּמִבְּלִעְדֶּיךָ אֵין לָנוּ מִלֶּךְ  
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה . בָּרוּךְ אַתָּה יי . מִלֶּךְ  
 מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל .  
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה . מִלֶּךְ עַל  
 כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשְּׁבֶת וְיִשְׂרָאֵל וַיּוֹם הַכְּפָרִים :  
 רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם .  
 וְהָשִׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וּתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן . וְתֵהִי לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :  
 וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים . בָּרוּךְ  
 אַתָּה יי . הַמְחַוֵּיר שְׂכִינְתוֹ לְצִיּוֹן :

*The Cong. in an undertone—*

מוֹדִים אֲנַחְנוּ לָּךְ  
 מוֹדִים אֲנַחְנוּ לָּךְ , שְׂאִתָּה הוּא  
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ , אֱלֹהֵי  
 כָּל־בְּשָׂר . יוֹצֵרֵנוּ , יוֹצֵר בְּרֵאשִׁית .

מוֹדִים אֲנַחְנוּ לָּךְ  
 שְׂאִתָּה הוּא יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד .

our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader, the following is introduced:—*

Our God and God of our fathers. bless us with the

## תפלת מוסף ליום כפור

צור חיינו מִגֵּן יִשְׁעֵינוּ  
 אַתָּה הוּא לְדוֹר  
 וְדוֹר. נוֹדֶה לְךָ  
 וְנִסְפָּר תְּהִלָּתְךָ עַל  
 חַיֵּינוּ הַיְּמֵי הַיּוֹמִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
 לְךָ. בְּרוּךְ אַתָּה הוֹדֵאוֹת:

הַפְּקוּדוֹת לְךָ, וְעַל נַפְשֵׁי שְׂבָבֵי-יּוֹם עַמְּנוּ וְעַל  
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵי-לַעֲמַת עַרְבֵי וְבִקְרֹ  
 וְצִהְרֵי. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם  
 כִּי לֹא-תָמוּ הַסְּדָיִק מֵעוֹלָם קִנְיֵנוּ לְךָ:  
 וְעַד-כָּלֵם יִתְבָּרַךְ וַיְהִי רֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד  
 לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
 וְכֹל חַיִּים יוֹדוּךָ סְלָה. וַיְהִי לָנוּ אֶת-שְׁמֶךָ  
 בְּבִאֲמַת. הֵאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה  
 יי. הַטּוֹב שְׁמֶךָ וְלֶךָ נְאֻה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance ; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace ; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,

Let our prayer come before thee ; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned ; but verily, we have sinned.

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהַרֹן  
 וּבָנָיו בְּחַיִּים. עִם קְדוֹשְׁךָ כְּאֲמֹר. וּבִרְכָּךָ יְיָ וַיִּשְׁמְרֶךָ:  
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶנָּה; וַיֵּשֶׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם  
 לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבִרְכָּה חַיִּים חַן וְחֶסֶד וּרְחָמִים  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּקָנוּ  
 כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה קָנוּ יְיָ  
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וַיְצַדֵּקְךָ וּבִרְכָּה  
 וּרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבַרְךָ אֶת-  
 עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:  
 בְּסִפְּר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נְזַכֵּר  
 וְנִבְתֵּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
 טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְּעַלֵּם מִתְּחִנָּתֵנוּ.  
 שְׂאִין אֲנַחְנוּ עַיִן פָּנִים וְקָשִׁי עוֹרֶךָ לֹאמַר לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא  
 חֲטָאנוּ אֲבָל אֲנַחְנוּ חֲטָאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.



## תפלת מוסף ליום כפור

אֲשַׁמְנוּ. בְּגִדְנוּ. גָּזְלָנוּ. דִּבְרָנוּ דָּפוּ. הֶעֱוִינוּ  
 וְהִרְשַׁעְנוּ. וְדָנוּ. הִמְסָנוּ. טָפְלָנוּ שָׁקַר. יַעֲצָנוּ רַע  
 כְּזָבְנוּ. לֹצְנוּ. מַהְרָנוּ. נֹאֲצָנוּ. סָרְרָנוּ. עֲוִינוּ  
 פִּשְׁעָנוּ. צָרְרָנוּ. קִשְׁיָנוּ עָרְף. רָשָׁעָנוּ. שְׁחַתָּנוּ  
 תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוִו  
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַר  
 עֲשֵׂיתָ וַאֲנַחְנוּ הִרְשַׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפָּו  
 לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת  
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְזִי עוֹלָם. וְתַעֲלוֹמוֹת סִתְּרִי כָּל־חַי  
 אַתָּה הוֹפֵשׁ כָּל חַדְרֵי בָטָן וּבוֹחֵן כְּלָיוֹת וְלֵב  
 אִין דָּבָר גַּעְלָם מִמֶּנּוּ. וְאִין נִסְתָּר מִגִּיד עֵינֶיךָ

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֵלֵה  
 אֲבוֹתֵינוּ. שְׁתַּסְּלַח־לָנוּ עַל כָּל חַטְאוֹתֵינוּ. וְתַמְחַל־  
 לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתַכַּפֵּר־לָנוּ עַל כָּל פִּשְׁעֵינוּ

- For the sin which we have committed before thee under compulsion, or of our own will ;
- And for the sin which we have committed before thee in hardening of the heart :
- For the sin which we have committed before thee unknowingly ;
- And for the sin which we have committed before thee with utterance of the lips :
- For the sin which we have committed before thee by unchastity ;
- And for the sin which we have committed before thee openly and secretly :
- For the sin which we have committed before thee knowingly and deceitfully :
- And for the sin which we have committed before thee in speech :
- For the sin which we have committed before thee by wronging our neighbor ;
- And for the sin which we have committed before thee by the sinful meditating of the heart :
- For the sin which we have committed before thee by association with impurity ;
- And for the sin which we have committed before thee by confession with the mouth alone :
- For the sin which we have committed before thee by despising parents and teachers ;
- And for the sin which we have committed before thee in presumption or in error :
- For the sin which we have committed before thee by violence ;
- And for the sin which we have committed before thee by the profanation of the divine Name :
- For the sin which we have committed before thee by unclean lips ;
- And for the sin which we have committed before thee by folly of the mouth :

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּאַנְסִים וּבְרָצוֹן׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּאַמִּיץ הַלֵּב׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּבִלֵי דָעַת׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיזוֹת׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתֵר׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּהוֹנָאֵת רֵעַ׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הַדְּוָרִים וּמַדְוָרִים׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְנָה׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּחֻק יָד׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃

עַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם׃

וְעַל הַטָּא שֶׁחָטְאֵנוּ לְפָנֶיךָ בְּטַפְּשׁוֹת פֶּה׃

For the sin which we have committed before thee by  
the evil inclination ;

And for the sin which we have committed before thee  
wittingly or unwittingly :

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

For the sin which we have committed before thee by  
denying and lying ;

And for the sin which we have committed before thee  
by the taking of bribes :

For the sin which we have committed before thee by  
scoffing ;

And for the sin which we have committed before thee  
by slander :

For the sin which we have committed before thee in  
business ;

And for the sin which we have committed before thee  
in eating and drinking :

For the sin which we have committed before thee by  
usury and interest ;

And for the sin which we have committed before thee  
by the stretched forth neck of pride :

For the sin which we have committed before thee by  
the conversation of our lips ;

And for the sin which we have committed before thee  
with wanton looks :

For the sin which we have committed before thee with  
haughty eyes ;

And for the sin which we have committed before thee  
by effrontery :

For all these, O God of forgiveness, forgive  
us, pardon us, grant us remission.

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בַּיּוֹצֵר הָרַע:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בַּיּוֹדְעִים וּבְלֹא יוֹדְעִים:

וְעַל בָּלָם אֱלוֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפֶר-לָנוּ:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַפַּת-שָׁחַד:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלָצוֹן:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁיחַ שִׁפְתוֹתֵינוּ:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעִזּוֹת מְצַח:

וְעַל בָּלָם אֱלוֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפֶר-לָנוּ:

For the sin which we have committed before thee by  
breaking off the yoke of thy commandments;

And for the sin which we have committed before thee  
by contentiousness:

For the sin which we have committed before thee by  
ensnaring our neighbor;

And for the sin which we have committed before thee  
by envy:

For the sin which we have committed before thee by  
levity;

And for the sin which we have committed before thee  
by being stiff-necked:

For the sin which we have committed before thee by  
running to do evil;

And for the sin which we have committed before thee  
by tale-bearing:

For the sin which we have committed before thee by  
vain oaths;

And for the sin which we have committed before thee  
by causeless hatred:

For the sin which we have committed before thee by  
breach of trust;

And for the sin which we have committed before thee  
with confusion of mind:

For all these, O God of forgiveness, forgive us  
pardon us, grant us remission.

And also for the sins for which we owe a burnt  
offering:

And for the sins for which we owe a sin offering:

And for the sins for which we owe an offering, varying  
according to our means:

And for the sins for which we owe an offering,  
whether for certain or for doubtful trespass.

And for the sins for which we are liable to the  
penalty of chastisement:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בַּפְּרִיקַת עַל:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בַּפְּלִילוּת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בַּצְדִּית הָעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בַּצָּרוּת עֵינַי:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֵרְבָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלֵיךָ לְהִרְעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִכִּילוּת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בַּשְּׁבוּעַת שְׂוֵא:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בַּשְּׁנֵאת הַנֶּמֶס:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב:

וְעַל כָּל־מַחְלֵי אֱלוֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בַּפֶּר-לָנוּ:

וְעַל הַטָּאִים שֶׁאָנוּ תִּבְבִּים עֲלֵיהֶם עוֹלָה:

וְעַל הַטָּאִים שֶׁאָנוּ תִּבְבִּים עֲלֵיהֶם חֲטָאת:

וְעַל הַטָּאִים שֶׁאָנוּ תִּבְבִּים עֲלֵיהֶם קָרָבָן עוֹלָה וְיִזְרָד:

וְעַל הַטָּאִים שֶׁאָנוּ תִּבְבִּים עֲלֵיהֶם אֲשֶׁם וְדַאי וְתִלְוִי:

וְעַל הַטָּאִים שֶׁאָנוּ תִּבְבִּים עֲלֵיהֶם מַכַּת מַרְדּוֹת:

And for the sins for which we are liable to the penalty of forty stripes:

And for the sins for which we are liable to the penalty of death by the hand of heaven:

And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission;

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion.



וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִלְּקוֹת אַרְבָּעִים׃  
 וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מוֹתָהּ בְּיַד־שָׁמַיִם׃  
 וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם כְּרַת וְעִרְרוֹת׃  
 וְעַל כָּל־כָּל־אֱלֹהֵי סְלִיחוֹת סְלַח־לָנוּ. מְחַל־  
 לָנוּ. בִּכְפָר־לָנוּ׃

וְעַל הַחַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת  
 בֵּית דִּין. סְקִילָה. שַׁרְפָּה. הַרְגוּ. וְהַנֶּקֶד. עַל מַצּוֹת  
 עֲשֵׂה. וְעַל־מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שְׁנֵי־כָּהֳנָה קוּם  
 עֲשֵׂה. וּבֵין שְׁאִין כָּהֳנָה קוּם עֲשֵׂה. אֶת־הַגְּלוּיִם לָנוּ  
 וְאֶת שְׁאִינָם גְּלוּיִם לָנוּ׃ אֶת־הַגְּלוּיִם לָנוּ כְּכֹר  
 אֲמִרְנוּם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עֲלֵיהֶם. וְאֶת־שְׁאִינָם  
 גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִירוּעִים. כְּדָבָר  
 שֶׁנֶּאֱמַר הִנֵּס־תָּרַת לִי אֱלֹהֵינוּ. וְהַנְּגִלַת לָנוּ  
 יִלְבְּנֵנוּ עַד־עוֹלָם. לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה  
 הַזֹּאת׃ כִּי אַתָּה סְלַחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשַׁבְּטֵי  
 יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְּךָ  
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה׃

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדִי. וְעַכְשָׁו  
 שֶׁנוֹצַרְתִּי כְּאֵלֹהֵי לֹא נוֹצַרְתִּי. עָפָר אֲנִי בְּחַיִּי. קָל  
 וְחֹמֶר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֵלִי מִלֵּא

O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*For the Blessing of the Priests when the Day of Atonement falls on a week-day, see pp. 347-348*

בוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שֶׁלֹּא אֶחֱטֵא עוֹד. וַיְמַח שְׁחַטְאֵתִי לְפָנֶיךָ  
 מָרַק בְּרַחֲמֶיךָ הַרְבִּיּים. אֲבָל לֹא עַל יְדֵי יְסוּרִים  
 וַחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם, וְנַפְשִׁי, בְּעַפְרָה  
 לְפַל תִּהְיֶה: פֶּתַח לְבָבִי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּף נַפְשִׁי. וְכָל הַחַוְשָׁבִים עָלַי רָעָה, מְהֵרָה  
 הִפֵּר עֲצָתָם, וּבְקַלְקַל מִחֻשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתֶךָ.  
 עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יַחֲלִצֵנִי יְדִידֶיךָ.  
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי פִי  
 וְהִגִּיֵּן לְבָבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם  
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה  
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ; וְשָׂם  
 נַעֲבֹדֶךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעָרְבָה  
 לָנוּ מְנַחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּבְשָׁנִים בְּדָמוֹנִיּוֹת:

*For the Blessing of the Priests when the Day of Atonement  
 falls on a week-day, see pp. 347—348.*

# AFTERNOON SERVICE FOR THE DAY OF ATONEMENT

*For the Amidah, see p. 377*

---

## CONCLUSION SERVICE FOR THE DAY OF ATONEMENT

*"Happy are they," etc., "And a redeemer," etc., and "Kaddish"  
pp 250-254.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and seal us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest



the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse. thine anointed, speedily in our days.

## תפלת נעילה יום כפור

אֲסוּרִים וּמְקַיִם אֲמוּנָתוֹ לִישָׁנֵי עֶפְרָיִם. מִי כָמוֹךָ  
 בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מַמִּית וּמַחַיֶּה  
 וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים

גִּרְחָמִים :

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי.  
 מַחַיֶּה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ גְּדוֹשׁ. וְקַדוּשֵׁים בְּכָל־יוֹם  
 יִהְיֶה לְךָ סֵלָה.

וּבְכֵן תֵּן פִּתְיוֹךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ  
 וְאֵימָתֶךָ עַל כָּל־מַה־שֶּׁבָרָאֲתָ. וַיִּירָאוּךָ כָּל־  
 הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ  
 כָּל־אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבב שָׁלֵם.  
 כִּמוֹ שִׁיְהַעֲנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עוֹ בְּיָדֶךָ  
 וְגִבּוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאֲתָ:  
 וּבְכֵן תֵּן כָּבוֹד יי לְעַמְּךָ תְּהַלֵּלָה לִירְאוֹךָ וְתִקְוָה  
 לְדוֹר־שֵׁיךָ וּפְתַחוּן פֶּה לְמִיְהָלִים לָךְ. שְׂמֵחָה  
 לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ וְצְמִיחַת קַרְנֵי לְדָוִד עַבְדְּךָ  
 וְעֲרִיבַת גֵּר לְבֶן־יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ :

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

*On Sabbath add the words in brackets.*

And thou hast given us in love, O Lord our God [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation. as a memorial of the departure from Egypt.



וּבִבְנֵי צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלוּזוּ  
 וַתְּחַסְדֵימָם בְּרָנָה יִגְלוּ. וְעוֹלָתָהּ תִקְרָא תִקְרָא וְכָל-  
 הַרְשָׁעָה בְּלָהּ בְּעֵשֶׂן תִּבְלָה. כִּי תַעֲבִיר מִמִּשְׁלַת  
 יְרוּן מִן-הָאָרֶץ:

וְתִמְלוֹךְ אִתָּהּ יְיָ לְבַהֲךָ עַל כָּל-מַעֲשֵׂיךָ בְּחַר  
 צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשֶׁךָ.  
 בְּפֶתוּב בְּדַבְרֵי קְדוֹשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ  
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.  
 בְּפֶתוּב. וַיִּנְבְּהָ יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ  
 נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְיָ. הַמְלִיךְ הַקְּדוֹשׁ:  
 אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ  
 וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְּשָׁתָנוּ  
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבֹדְתֶךָ. וְשִׁמְךָ  
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

*On Sabbath add the words in brackets.*

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת  
 הַזֶּה לְקִדְּשָׁה וְלִמְנוּחָה וְאֶת-יוֹם הַכְּפָרִים הַזֶּה לְמַחֲוִילָה  
 וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ  
 [בְּאַהֲבָה] מִקְרָא קָדֵשׁ וְכָר לִיציאת מצרים:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance 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, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיִבֵּא וַיִּגִּיעַ  
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ  
 וַיִּפְקְדֵנוּ וַיִּזְכְּרוּן אֲבוֹתֵינוּ. וַיִּזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד  
 עַבְדְּךָ. וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ. וַיִּזְכְּרוּן כָּל-  
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה  
 וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם  
 הַכִּפּוּרִים הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ  
 בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה  
 וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי  
 אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם  
 הַשְּׂפָת הַזֶּה וּבְיוֹם הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר  
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַי עֵינֶיךָ. כְּאָמֹר. אֲנֹכִי  
 אֲנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא-  
 אֲזַכֵּר: וַיֹּאמֶר. מְחִיתִי כְּעֵב פְּשָׁעֶיךָ וְכַעֲזֵן  
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלְתֶיךָ: וַיֹּאמֶר. כִּי-  
 בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל  
 חַטָּאתֵיכֶם לְפָנַי יִי תִטְהָרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 רְצֵה בְּמִנוּחֵתָנוּ קְדֻשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלֻקְנוּ

grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

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

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salva-

*Congregation in an undertone*

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ . שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחֵנוּ בִישׁוּעַתְךָ .  
 וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת גְּדֻשָּׁה וְיִגְוָחוּ  
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ וְמֵהָר לִבְנוֹ לְעַבְדֶּיךָ  
 בְּאַמֶּת . כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי  
 יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר . וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְּךָ  
 מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה . בְּרוּךְ אַתָּה יי . מִלְּךָ  
 מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל .  
 וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה . מִלְּךָ עַל  
 כָּל־הָאָרֶץ מִקִּדְשׁ וּמִשְׁכַּת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים ;  
 רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם .  
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל  
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ ;  
 וְתִחַוְוֶנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ  
 אַתָּה יי . הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן ;

*The Cong. in an undertone -*

מוֹדִים אֲנַחְנוּ לָךְ , שְׂאִתָּה הוּא  
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ , אֱלֹהֵי  
 כָּל־בְּשָׂר . יוֹצֵרֵנוּ , יוֹצֵר בְּרֵאשִׁית .

מוֹדִים אֲנַחְנוּ לָךְ  
 שְׂאִתָּה הוּא יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָמוֹעַד .

tion through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O seal all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

*At the repetition of the Amidah by the Reader the following is introduced:—*

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

## תפלת נעילה ליום כפור

צור חיינו מִגֵּן יִשְׁעֵינוּ  
 אַתָּה הוּא לְדוֹר  
 וְדוֹר. נוֹדֶה לְךָ  
 וְנִסְפָּר תְּהַלְתֶּךָ עַל  
 חַיֵּינוּ הַמְּסוּרִים  
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ  
 בְּרוּךְ אַתָּה אֱלֹהֵינוּ  
 בְּכָל יוֹמֵינוּ וְכָל לַיְלֵינוּ  
 וְכָל שְׁעֵינוּ וְכָל מוֹדֵינוּ  
 לְךָ. בְּרוּךְ אַתָּה הַהוֹדְאוֹת:

הַבְּקוּדוֹת לְךָ, וְעַל נַפְשֵׁךָ שֶׁבְּכָל-יוֹם עֲמָנוּ וְעַל  
 גְּבֻלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עֲרַב וּבִקְרָא  
 וְצַהֲרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם  
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קוּיֵנוּ לְךָ:  
 וְעַד-כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּבָנוּ תָמִיד  
 לְעוֹלָם וָעֶד:

וְחַתּוֹם לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
 וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שִׁמְךָ  
 בְּאַמֶּת. הֵאֱלֹהִים יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה  
 יי. הַטּוֹב שִׁמְךָ וְלֶךָ נְאֻה לְהוֹדוֹת:

*At the repetition of the Amidah by the Reader, the following is introduced:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and sealed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.



בְּתוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֱמוּנָה מִפִּי אֶהְרֵן  
 וּבָנָיו בְּהַנִּים. עִם קְדוֹשְׁךָ כְּאֶמֶר. וּבְרַכָּךָ יְיָ וְיִשְׁמְרֶךָ:  
 יְאֹר יְיָ פָּנָיו אֵלֶיךָ וִיחַנְדֶּךָ. יֵשֵׁא יְיָ פָּנָיו אֵלֶיךָ, וְיִשֵּׁם  
 לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם טוֹבָה וּבְרַכָּה חַיִּים חַן וְחֶסֶד וְרַחֲמִים  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנוּ  
 כְּאַחַד בְּאֹר פְּנִיךָ. כִּי בְּאֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ  
 אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרַכָּה  
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְכַרֵּךְ אֶת-  
 עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:  
 בְּסֶפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר  
 וְנִחַתֶּם לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים  
 טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.

תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתֵּעַלֵם מִתְּחִנָּתֵנוּ.  
 שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וּקְשִׁי עוֹרֶךָ לֹאמַר לְפָנֶיךָ  
 יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא  
 חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou givest a hand to transgressors, and thy right hand is stretched out to receive the penitent; thou hast taught us, O Lord our God, to make confession unto thee of all our sins, in order that we may cease from the violence of our hands, that thou mayest receive us into thy presence in perfect repentance, even as fire offerings and sweet savors, for thy words' sake which thou hast spoken. Endless would be the fire offerings required for our guilt, and numberless the sweet savors for our trespasses: but thou knowest that our latter end is the worm, and hast therefore multiplied the

## תפלת נעילה ליום כפור

אֲשַׁמְנוּ. בָּגְדֵנוּ. גּוּלָנוּ. דִּבְרָנוּ דְפִי. הֶעֱוִינוּ.  
 וְהִרְשַׁעְנוּ. וְדָגוּ. חָמְסָנוּ. טַפְלָנוּ שֶׁקָּר. יַעֲצָנוּ רַע.  
 כַּזְבָּנוּ. לֹאֲצָנוּ. מַרְדָּנוּ. נֹאֲצָנוּ. סָרְדָנוּ. עֲוִינוּ.  
 פִּשְׁעָנוּ. צָרְדָנוּ. קִשְׁיָנוּ עֲרָף. רָשָׁעָנוּ. שַׁחַתָנוּ.  
 תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה  
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֱמֶת  
 עֲשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפַּר  
 לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֲלֹא כָּל־הַנְּסֻתוֹת  
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים וַיִּמְיֶנְךָ פְּשׁוּטָה לְקַבֵּל  
 שָׂבִים. וּתְלַמְּדֵנוּ יְיָ אֱלֹהֵינוּ לְהַתְּוֹדוֹת לְפָנֶיךָ עַל  
 כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נִחָדֵל מִעֲשֶׂק יְדֵינוּ וְתִקַּבְּלֵנוּ  
 בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ פְּאֻשִׁים וּבְנִיחָחִים לְמַעַן  
 דַּבְּרֶיךָ אֲשֶׁר אָמַרְתָּ: אִין גִּזָּן לְאִשֵּׁי חוֹבוֹתֵינוּ  
 וְאִין מִסְפָּר לְנִיחָחֵי אֲשַׁמּוֹתֵינוּ. וְאַתָּה יוֹדֵעַ  
 שְׂאֲחֵרִיתָנוּ רַמָּה וְתוֹלְעָה לְפִיכָךָ הִרְבִּיתָ

means of our forgiveness. What are we? What is our life? What is our piety? What our righteousness? What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Thou hast distinguished man from the beginning, and hast recognized his privilege that he might stand before thee; for who shall say unto thee, What doest thou? and if he be righteous what can he give thee? But thou of thy love hast given us, O Lord our God [this Sabbath day and] this Day of Atonement to be the end of, as well as the season of pardon and forgiveness for, all our iniquities, that we may cease from the violence of our hands, and may return unto thee to do the statutes of thy will with a perfect heart. O do thou, in thy abounding compassion, have mercy upon us, for thou delightest not in the destruction of the world, as it is said, Seek ye the Lord, while he may be found, call ye upon him while he is near. And it is said, Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. But thou art a God ready to forgive, gracious and merciful, slow

סְלִיחָתֵנוּ: מָה אֲנַחֲנוּ מָה חַיִּינוּ מָה חֲסָדֵנוּ מַה־  
צַדִּיקָנוּ מַה־יִשְׁעֵנוּ מַה־כְּחֵנוּ מַה־נְּבוֹרָתֵנוּ. מַה־  
נֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא  
כָּל־הַנְּבוֹרִים כָּאֵין לְפָנֶיךָ וְאֲנִשִּׁי הַשֵּׁם כֹּלֹא הָיוּ  
וְחֻכְמִים כְּכֹלִי מִדַּע וְנְבוֹנִים כְּכֹלִי הַשֵּׁבֶל. כִּי  
רַב מַעֲשֵׂיהֶם תָּהוּ וַיָּמִי חַיִּיהֶם הֶבֶל לְפָנֶיךָ.  
וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:  
אַתָּה הַבְּהֵמָה אֲנֹשׁ מֵרֹאשׁ וּתְפִיחָהּ לַעֲמוּח  
לְפָנֶיךָ. כִּי מִי יֹאמַר לְךָ מַה־תַּפְעֵל וְאִם־יִצְדַק  
מַה־יִּתֶן־לְךָ: וּתְתֵן־לָנוּ יְיָ אֱלֹהֵינוּ כְּאַהֲבָה אֶת  
יוֹם הַשֵּׁבֶת הַזֶּה וְאֶת יוֹם הַתְּפִלָּה הַזֶּה קֶץ וּמְחִילָה  
וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נַחֲדֵל מִעַשְׂק  
יְדֵינוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִדִּי רְצוֹנֶךָ בְּלִבְב  
שָׁלֵם: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא  
תִּחַפּוּץ בְּהַשְׁחָתֵת עוֹלָם. שֶׁנֶּאֱמַר. וְרָשׁוּ יְיָ  
בְּהַמְצָאוֹ קִרְאָהּ בְּהִיוֹתוֹ קָרוֹב: וְנִאָּמַר. יַעֲזֹב  
רָשָׁע דַּרְכּוֹ וְאִישׁ אֲוִן מִחֲשַׁבְתּוֹ וַיָּשׁוּב אֵל־יְיָ  
וַיִּרְחַמְהוּ וְאֵל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ: וְאַתָּה  
אֱלֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם אֲרַךְ־אַפָּיִם וְרַב־

to anger, plenteous in lovingkindness, and abounding in goodness; thou delightest in the repentance of the wicked, and hast no pleasure in their death; as it is said, Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And it is said, Have I at all any pleasure in the death of the wicked, saith the Lord God, and not rather that he should return from his way, and live? And it is said, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. For thou art the pardoner of Israel and the forgiver of the tribes of Jeshurun in every generation, and beside thee we have no King who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust,

חָסֵד וּמִרְבֵּה לְהַשִּׁיב. וְרוּצָה אַתָּה בְּתִשׁוּבַת  
 רְשָׁעִים וְאִין אַתָּה חֲפֵץ בְּמִיתָתָם. שִׁנְאַמֵּר.  
 אָמֹר אֲלֵיהֶם חַי־אֲנִי נָאם אֲדֹנָי יְהוִה אִם-אֶחָפֵץ  
 בְּמוֹת הַרְשָׁע בִּי אִם-בְּשׁוֹב רְשָׁע מִדַּרְכּוֹ וְחַיָּה.  
 שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הַרְעִים וּלְמָה תִּמְוֹתוּ  
 בֵּית יִשְׂרָאֵל: וְנִינְאֵמֵר. הֶחָפֵץ אֶחָפֵץ מוֹת רְשָׁע  
 נָאם אֲדֹנָי יְהוִה הֲלוֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה:  
 וְנִינְאֵמֵר. בִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָאם אֲדֹנָי  
 יְהוִה. וְהַשִּׁיבוּ וְחַיּוּ: בִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל  
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וְדוֹר. וּמִבְּלָעֲדֵיךָ  
 אִין קָנִי מִלֵּךְ מוֹחֵל וְסוֹלֵחַ:

אֱלֹהֵי. עַד שְׁלֹא נוֹצַרְתִּי אִינִי כְּדִי. וְעַבְשׁוּ  
 שְׁנוֹצַרְתִּי כְּאֵלוֹ לֹא נוֹצַרְתִּי. עֲפָר אֲנִי בְּחַיִּי. קָל  
 וְחָמֵר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מְלֵא  
 בּוֹשָׁה וּכְלָמָה. יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי  
 אֲבוֹתַי שְׁלֹא אֶחְטֵא עוֹד. וּמָה שְׁחַטָּאתִי לְפָנֶיךָ  
 מֵרַק בְּרַחֲמֶיךָ הַרְבִּיּוֹם. אֲכָל לֹא עַל יְדֵי יְסוּדִים  
 וְחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוּנֵי מִרְעָ, וּשְׁפָתֵי מִדְּבַר  
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, כְּעֲפָר  
 לְכָל תְּהִינָה: פֶּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ

Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*"Our Father, our King," pp. 67-70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.*

*The Reader says the following verse, the Congregation repeating it:—*

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

*The Reader and Congregation say the following three times—*

Blessed be His name, whose glorious Kingdom is for ever and ever.

*The Reader and Congregation say the following seven times:—*  
The Lord, he is God.

*The Shofar is sounded.*

---



תְּרִיֹּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
הַפֵּר עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן  
שְׁמֹךְ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ.  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יִדְיֶיךָ.  
הוֹשִׁיעָה יִמְיָנֶךָ וְעֲנֵנִי: יְהוֹי לְרָצוֹן אִמְרֵי-פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה  
בית המקדש במהרה בְּיָמֵינוּ, וְתִזְכֹּר חֲלָקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם  
נִעְבְּדֶךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת: וְעֲרָבָה  
לְיֵי מְנַחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קְדָמוֹנִיּוֹת:

*pp. 67—70, is said after the Amidoth of the  
Evening, Morning, and Conclusion Services. On Sabbath  
this prayer is said only after the Conclusion Service.*

*The Reader says the following verse, the Congregation  
repeating it:—*

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

*The Reader and Congregation say the following three times:—*

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*The Reader and Congregation say the following seven times:—*

יי הוּא הָאֱלֹהִים:

*The Shofar is sounded:*

## ORDER OF COUNTING THE OMER

*The Omer is counted from the second night of Passover until the night before Pentecost.*

Lo, I am about to fulfil the affirmative precept of the counting of the Omer, as it is written in the Law, And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.

## סדר ספירת העמר :

*The Omer is counted from the second night of Passover  
untill the night before Pentecost*

הִנְנִי מְקַיֵּם מִצְוֹת עֲשֵׂה שְׁלֹסְפִירַת הָעֹמֶר כְּמוֹ שְׁפָתוֹב  
בַּתּוֹרָה. וְסַפְרָתֶם לָכֶם מִמִּתְחַרַּת הַשַּׁבָּת מִיּוֹם הַבִּיאָתְכֶם  
אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַ שַׁבָּתוֹת תְּמַיִמֹת תִּהְיֶינָה עַד  
מִמִּתְחַרַּת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם :

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר :

1. הַיּוֹם יוֹם אֶחָד לָעֹמֶר :

2. הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר :

3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר :

4. הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר :

5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר :

6. הַיּוֹם שֵׁשָׁה יָמִים לָעֹמֶר :

7. הַיּוֹם שִׁבְעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר :

8. הַיּוֹם שְׁמוֹנָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד

לָעֹמֶר :

9. הַיּוֹם תְּשַׁעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים

לָעֹמֶר :

10. This is the tenth day, making one week and three days of the Omer.

11. This is the eleventh day, making one week and four days of the Omer.

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

10. היום עֶשְׂרֵה יָמִים שָׁהִם שָׁבוּעַ אֶחָד וְשִׁלְשָׁה יָמִים  
לְעֹמֶר :

11. היום אֶחָד עָשָׂר יוֹם שָׁהִם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים  
לְעֹמֶר :

12. היום שְׁנַיִם עָשָׂר יוֹם שָׁהִם שָׁבוּעַ אֶחָד וְחֲמִשָּׁה יָמִים  
לְעֹמֶר :

13. היום שְׁלֹשָׁה עָשָׂר יוֹם שָׁהִם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים  
לְעֹמֶר :

14. היום אַרְבָּעָה עָשָׂר יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת לְעֹמֶר :

15. היום חֲמִשָּׁה עָשָׂר יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת וְיוֹם אֶחָד  
לְעֹמֶר :

16. היום שִׁשָּׁה עָשָׂר יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת וְשְׁנַיִ יָמִים  
לְעֹמֶר :

17. היום שִׁבְעָה עָשָׂר יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת וְשִׁלְשָׁה  
יָמִים לְעֹמֶר :

18. היום שְׁמוֹנָה עָשָׂר יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת וְאַרְבָּעָה  
יָמִים לְעֹמֶר :

19. היום תְּשַׁעָה עָשָׂר יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת וְחֲמִשָּׁה  
יָמִים לְעֹמֶר :

20. היום עָשָׂרִים יוֹם שָׁהִם שְׁנַיִ שָׁבוּעוֹת וְשִׁשָּׁה יָמִים  
לְעֹמֶר :

21. This is the twenty-first, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

21. היום אָחַד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר:

22. היום שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַיּוֹם

אָחַד לְעֹמֶר:

23. היום שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנַיִ

יָמִים לְעֹמֶר:

24. היום אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

25. היום חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וְאַרְבָּעָה יָמִים לְעֹמֶר:

26. היום שֵׁשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לְעֹמֶר:

27. היום שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וְשֵׁשָׁה יָמִים לְעֹמֶר:

28. היום שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר:

29. היום תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וַיּוֹם אָחַד לְעֹמֶר:

30. היום שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנַיִם יָמִים

לְעֹמֶר:

31. היום אָחַד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

32. היום שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וְאַרְבָּעָה יָמִים לְעֹמֶר:

33. היום שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לְעֹמֶר:

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.



34. היום אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת  
וְשִׁטָּה יָמִים לְעֹמֵר :

35. היום חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת  
לְעֹמֵר :

36. היום שִׁשָּׁה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם  
אֶחָד לְעֹמֵר :

37. היום שִׁבְעָה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת  
וּשְׁנֵי יָמִים לְעֹמֵר :

38. היום שְׁמֹנֶה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת  
וְשִׁלְשָׁה יָמִים לְעֹמֵר :

39. היום תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת  
וְאַרְבָּעָה יָמִים לְעֹמֵר :

40. היום אַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה  
יָמִים לְעֹמֵר :

41. היום אֶחָד וְאַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה  
יָמִים לְעֹמֵר :

42. היום שְׁנַיִם וְאַרְבָּעִים יוֹם שָׁהֵם שִׁשָּׁה שָׁבוּעוֹת לְעֹמֵר :

43. היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שָׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַיּוֹם  
אֶחָד לְעֹמֵר :

44. היום אַרְבָּעָה וְאַרְבָּעִים יוֹם שָׁהֵם שִׁשָּׁה שָׁבוּעוֹת  
וּשְׁנֵי יָמִים לְעֹמֵר :

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

May the All-merciful restore the service of the temple to its place. May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Psalm lxvii., p. 299.

We beseech thee, release thy captive nation by the mighty strength of thy right hand. Accept the joyful chant of thy people, lift us and purify us, O revered God. O thou mighty One, guard as the apple of thine eye them that meditate upon thy unity. Bless them, purify them, have mercy upon them, ever vouchsafe thy righteousness unto them. O powerful and holy Being, in thine abounding goodness lead thy congregation. Turn, thou who art the only and exalted God, unto thy people, who are mindful of thy holiness. Accept our prayer and hearken unto our cry, thou who knowest all secrets. Blessed be His name, whose glorious kingdom is for ever and ever.

---

45. היום חמשה וארבעים יום שהם ששה שבועות  
ושלשה ימים לעומר:

46. היום ששה וארבעים יום שהם ששה שבועות  
וארבעה ימים לעומר:

47. היום שבעה וארבעים יום שהם ששה שבועות  
וחמשה ימים לעומר:

48. היום שמונה וארבעים יום שהם ששה שבועות  
וששה ימים לעומר:

49. היום תשעה וארבעים יום שהם שבעה שבועות  
לעומר:

הרחמן הוא נחיר עבדת בית המקדש למקומה: יהי  
רצון לפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש  
במהרה בנמינו ותז חלקנו בתורתך: ושם נעבדך ביראה  
בימי עולם ובשנים קדמוניות:

*p. 299, תהלים ס"ז.*

אנא ברחם גדלת ימינה תתיר צרורה. קבל רנת עמך  
שגבנו משהנו נורא. נא גבור דורשי יחודה ברכת שמהם.  
ברכם מהרם רחמים צדקתך תמיד נגלים. חסין קדוש  
ברב טובך נהל עדתך. יחיד גאה לעמך פנה זוכרי  
קדשך. שועתנו קבל ושמע צעקתנו יודע מעלמות.  
פרוך שם כבוד מלכותו לעולם ועד:

## SERVICE FOR CHANUKAH

*The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.*

*On Friday the lights are kindled before the beginning of the Sabbath.*

*Before kindling the lights the following Blessings are said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of Chanukah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

*The following Blessing is said on the first evening only:—*

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*After kindling the first light, the following is said:—*

We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers, by means of thy holy priests. During all the eight days of Chanukah these lights are sacred, neither is it permitted us to make any profane use of them; but we are only to look at them, in order that we may give thanks unto thy name for thy miracles, thy deliverances and thy wonders.

*In the Synagogue Psalm xxx., p. 103 is chanted.*

## סדר חנוכה :

*The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.*

*On Friday the lights are kindled before the beginning of the Sabbath.*

*Before kindling the lights the following Blessings are said:—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה  
נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה:

*The following Blessing is said on the first evening only:—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲנֻכָּה  
וְקִיּוּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

*After kindling the first light, the following is said:—*

הַנְּרוֹת הַלָּלוּ אֲנַחְנוּ מִדְּלִיקֵין עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת  
וְעַל הַנִּבְלָאוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ עַל-יְדֵי בְּהִנְיָה הַקְּדוֹשִׁים.  
וְכַל-שְׂמַנְתָּ יָמֵי חֲנֻכָּה הַנְּרוֹת הַלָּלוּ קִדְּשׁ וְאִין לָנוּ רְשׁוֹת  
לְהַשְׁתַּמֵּשׁ בָּהֶם אֲלָא לְרְאוּתָם בְּלִבְד. כְּדֵי לְהוֹדוֹת לְשִׁמְךָ  
עַל-נִסְיָךְ יְעַל-יְשׁוּעָתְךָ וְעַל-נִבְלָאוֹתֶיךָ:

*In the Synagogue שִׁיר חֲנֻכָּת הַבַּיִת p. 103, is chanted.*

*In the home the following Hymn is chanted.*

O Fortress, Rock of my salvation, unto thee it is becoming to give praise: let my house of prayer be restored, and I will there offer thee thanksgivings; when thou shalt have prepared a slaughter of the blaspheming foe, I will complete with song and psalm the dedication of the altar.

Full sated was my soul with ills, my strength was spent with sorrow; they embittered my life by hardship during my subjection to the dominion of Egypt,\* but God with his great power brought forth the chosen race, while the host of Pharaoh and all his seed sank like a stone into the deep.

To his holy oracle he brought me, yet there also I found no peace, for the oppressor came and led me captive, because I had served strange gods: I had to quaff the wine of bewilderment; well nigh had I perished, when Babylon's end drew near; through Zerubbabel I was saved after seventy years.

The Agagite (Haman), the son of Hammedatha, sought to cut down the lofty fir tree (Mordecai)†; but his design became a snare to himself, and his pride was brought to an end. The head of the Benjamite thou didst exalt, but the enemy's name thou didst blot out: the many sons he had gotten thou didst hang upon the gallows.

The Grecians were gathered against me in the days of the Hasmoneans; they broke down the walls of my towers, and defiled all the oils; but from one of the last remaining flasks a miracle was wrought for thy beloved‡, and their men of understanding appointed these eight days for song and praises.

\* "The kingdom of the heifer," see Jeremiah xlvi. 20.

† See Talmud Babli, Tr. Megillah, 10 b.

‡ Likened to a lily in Song of Solomon ii. 2.

*In the home the following Hymn is chanted:—*

מָעוֹז צוֹר יִשׁוּעָתִי. לֵךְ נָאָה לְשִׁבְתִּי. תִּכּוֹן בַּיִת תִּפְלְתִי.  
 וְשֵׁם תוֹדָה נִזְבַּחַם. לְעֵת תִּכְיִן מִמְּבַחַם. מִצָּר הַמְּנַבְּחִים. אֲזוֹ  
 אֲגַמּוֹר. בְּשִׁיר מִזְמוֹר. חֲנֻכַּת הַמְּנַבְּחִים.

רְעוֹת שְׂבָעָה נִפְשֵׁי. בְּיַגּוֹן כִּחֵי כָלָה. חַיֵּי מִכְרֵו בְּקוֹשֵׁי.  
 בְּשִׁעְבוֹד מַלְכוּת עֲגָלָה. וּבְגִדּוֹ הַגְּדוּלָּה. הוֹצִיא אֶת־הַסְּגָלָה.  
 חֵיל פְּרָעָה. וְכַל־זֶרְעוֹ. יָרְדוּ כְּאֶבֶן מִצּוּלָה:

דְּבִיר קָדְשׁוֹ הִבִּיאֲנִי. וְגַם שָׁם לֹא שָׁקַמְתִּי. וּבֹא נוֹגֵשׁ  
 זֶה־גִלְגָּי. כִּי זָרִים עָבַדְתִּי. וַיִּזַּן הַעֵל מִסִּבְּתִי. כְּמַעַט שִׁעְבַּרְתִּי.  
 הֵן בָּבֶל. וְרַבְּבָל. לְקֶזֶן שְׂבָעִים נוֹשְׁעָתִי:

כָּרַת קוֹמַת בְּרוֹשׁ בְּקֶשׁ. אֲנִי בֶן־הַמְּדָתָא. וְנִהְיִתָּה לוֹ  
 לְמוֹקֵשׁ. וְגִאֲתוֹ נִשְׁבַּתָּה. רֹאשׁ יְמֵינִי נִשְׂאָתָּ. וְאוֹיֵב שָׁמוֹ  
 מִחֵיתָ. רוֹב בְּנָיו. וְקִנְיָנוֹ. עַל הָעֵץ תִּלְיָתָּ:

יְוֹנִים נִקְבְּצוּ עָלַי. אֲזִי בִימֵי חֲשִׁמְנַיִם. וּפְרָצוּ חוֹמוֹת  
 מִגְּדָלַי. וְסָמְאוּ כָּל הַשְּׂמִנַיִם. וּמְנוֹתֵר בְּנִקְנָיִם. נַעֲשֶׂה גַם  
 לְשׁוֹשְׁנַיִם. בְּנֵי בִינָה. יְמֵי שְׂמִנָּה. קָבְעוּ שִׁיר וְרִנָּנַיִם:

## SERVICE FOR PURIM

*Before reading the Book of Esther the following Blessings are said:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*After reading the Book of Esther say:—*

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Savior.

*The following paragraph is omitted after the Reading of the Book of Esther in the morning:—*

—Who broughtest the counsel of the heathen to nought, and madest the devices of the crafty of none effect, when a wicked man, an arrogant offshoot of the seed of Amalek, rose up against us. Insolent in his riches, he digged himself a pit, and his own greatness laid him a snare. In his mind he thought to entrap, but was himself entrapped, he sought to destroy, but was speedily destroyed. Haman displayed the hatred of his fathers, and stirred up against the children the ancient enmity of the brothers (Esau and Jacob), remembering not the mercy of Saul, through whose compassion for Agag the enemy was born. The wicked plotted to cut off the just, and the unclean was caught in the hands of the pure. (Mordecai's)



## סדר פורים

*Before reading the Book of Esther the following Blessings are said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגֻלָּה:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שִׁיעָשָׂה  
נַסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִחֲיֵינוּ  
וְקִיַּמְנוּ וְהִנְיָעָנוּ לְזִמְנֵי הַזֶּה:

*After reading the Book of Esther say:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָרַב אֶת רִיבֵנו  
וְהִדָּן אֶת דִּינֵנו וְהַנּוֹקֵם אֶת נַקְמָתֵנו וְהַמְשַׁלֵּם גְּמוּל לְכָל  
אוֹיְבֵי נַפְשֵׁנוּ וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ: בָּרוּךְ אַתָּה יְיָ. הַנִּפְרָע  
לְעַמּוֹ יִשְׂרָאֵל מִכָּל-צָרֵיהֶם. הָאֵל הַמּוֹשִׁיעַ:

*The following paragraph is omitted after the Reading of the Book of Esther in the morning:—*

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם וַיִּפָּר מַחֲשָׁבוֹת עֲרוּמִים: בְּקוֹם עַלְיָנו  
אָדָם רָשָׁע נֶאֱצַר זְרוֹן מְזַרְעַ עֲמָלֵק: גָּאָה בְּעָשְׂרוֹ וְכָרְהָ לּוֹ בּוֹר  
וַיִּדְלָתוּ יִקְשָׁה לּוֹ לָקֵד: דָּמָה בְּנַפְשׁוֹ לְלִבְדּוֹ וְנִלְכָד בַּקֶּשׁ  
לְהַשְׁמִיד וְנִשְׁמַד מְהֵרָה: הָמָן הוֹדִיעַ אֵיבַת אֲבוֹתָיו וְעוֹרֵר  
שְׂנְאֵת אֲחִים לְבָנִים וְלֹא זָכַר בְּחַמֵּי שְׂאוּל כִּי-בָחַמְלָתוֹ עַל-  
אָנָּה נוֹלַד אוֹיֵב: זָמַם רָשָׁע לְהַכְרִית צַדִּיק וְנִלְכָד טָמֵא בְיָדֵי

lovingkindness (to Esther) prevailed over the father's (Saul's) error, but the wicked (Haman) heaped sin upon the sins of his ancestor. In his heart he hid his cunning devices, and sold himself to do wickedness. He stretched forth his hand against God's saints; he gave his silver to cut off the remembrance of them. When Mordecai saw that wrath had gone forth, and that the decrees of Haman were issued in Shushan, he put on sackcloth and wrapped himself in mourning, ordained a fast and sat upon ashes. Who will rise up to atone for error, and obtain pardon for the sin and iniquity of our fathers? A flower blossomed from the palm tree: lo! Hadassah arose to awaken the merit of those that slept in the grave. Her servants hastened to make Haman drink the wine of the poison of snakes. He rose by his riches, but fell in his wickedness; he made him a gallows, and was himself hanged thereon. All the inhabitants of the world opened their mouths, for the lot of Haman was turned to be our lot. When the righteous was delivered out of the hand of the wicked, and the enemy was put in his stead, the Jews ordained for themselves to celebrate Purim, and to rejoice thereon every year. Thou didst regard the prayer of Mordecai and Esther: Haman and his sons thou didst hang upon the gallows.

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

*"But thou art holy," etc., p. 300, to "honorable," p. 302. On Saturday evening begin "And let the pleasantness," etc., p. 299. The Reader says Kaddish, p. 302, omitting "May the prayers," etc.. "It is our duty," etc., p. 308. On Saturday evening say the Conclusion Service, p. 303.*

טהור: תסדר גבר על-שגגת אב ורשע הוסיף תמא על-  
 חטאיו; טמן בלבו מחשבות ערומוי ויתמכר לעשות רעה;  
 ידו שלח בקדושי אל בפסו נתן להכרית וכרם; פראות  
 מרדכי פי-יצא קצף ודתי המן נתנו בשושן. לבש שק וקשר  
 מספר וגור צום ויטב על-האפר: מי זה יעמוד לבפר שגגה  
 ולמחול חטאת עון אבותינו: גע פרח מלולב הן הבסה  
 עמדה לעורר ישנים: סריסיה ההקילו להמן להשקותו יין  
 חמת תנינים: עמד בעשרו ונפל ברשעו עשה לו עץ ונתלה  
 עליו: פיהם פתחו כל-יושבי תבל כי פור המן נהפך  
 לפורנו: צדיק נחלץ מיד רשע אויב גמן פחת נפשו: קימו  
 עליהם לעשות פורים ולשמוח בכל-שנה ושנה: ראית  
 את-תפלת מרדכי ואסתר. המן ובניו על-העץ תלית:  
 שושנת יעקב צהלה ושמחה בראותם יחד תבולת  
 מרדכי: תשועתם היות לנצח ותקונתם בכל-דור דור:  
 להודיע שקל-קוץ לא יבשו ולא יקלמו לנצח כל-  
 החוסים בך: ארור המן אשר בקש לאבדי. פרוץ מרדכי  
 היהודי. ארורה ורש אשת מפחידו. ברוכה אסתר מוגנה  
 בעדי. וגם חרבונה זכור לטוב:

וַיֵּאדָר p. 302. On Saturday Evening  
 p. 300, to וְאַתָּה קְדוֹשׁ  
 p. 299. The Reader says וַיְהִי נָעַם  
 p. 302, omitting וְיִתֵּן לָךְ  
 p. 308. On Saturday Evening say  
 p. 303.

## GRACE BEFORE AND AFTER MEALS

*On washing the hands, previous to partaking of a Meal, say:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

*The following Blessing is said over the Bread:—*

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

---

## GRACE AFTER MEALS

*On Sabbaths and Holy days, and on those days when Tachanun is not said, Psalm cxxvi. is said:—*

Psalm cxxvi.

*A Song of Degrees.*—When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

## סדר סעודה וברכותיה:

*On washing the hands, previous to partaking of a Meal, say:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְמִילַת יָדָיִם:

*The following Blessing is said over the Bread:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצֵיא  
לָהֶם מִן הָאָרֶץ:

---

## GRACE AFTER MEALS.

*On Sabbaths and Holydays, and on those days when Tachanun is not said, Psalm cxxvi, is said:—*

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים:  
אִז יִמָּלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִז יֹאמְרוּ בְּגוֹיִם הַגִּדִיל  
יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגִּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:  
שׁוֹבָה יְיָ אֶת־שְׁבִיתָנוּ בְּאַפְיָקוֹם בְּנֹגֵב: הוֹרְעִים בְּדַמְעָה  
בְּרִנָּה וּקְצָרוֹ: הָלוֹךְ וְיֹלֵךְ וּבָכָה נִשָּׂא מִשָּׁד־תְּזַרַע בְּאֶ־יָבֵא  
בְּרִנָּה נִשָּׂא אֱלֹמִתָיו:

endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

*On Chanukah and Purim add, "We thank thee also for the miracles," etc., pp. 63, 64.*

For all this, O Lord our God, we thank and bless thee, blessed be thy name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יַחְסֹר־לָנוּ מְזוֹן  
 לְעוֹלָם וָעֶד בְּעֶבְרַת שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן  
 וּמְפָרְגִים לְכֹל וּמְטִיב לְכֹל וּמְכִיֵּן מְזוֹן לְכָל־  
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ. הַזֶּן אֶת־הַכֹּל:

נוֹדָה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ  
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ יְיָ  
 אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים.  
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁתָּנוּ. וְעַל תּוֹרוֹתֶיךָ  
 שֶׁלְּמִדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן  
 וְחֶסֶד שֶׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֶן  
 וּמְפָרְגִים אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־  
 שָׁעָה:

*On Chanukah and Purim add* עַל הַנְּסִים, pp. 63,64.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ וּמְבָרְכִים  
 אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּכִי כָל־חַי תָּמִיד לְעוֹלָם  
 וָעֶד: בְּכַתּוּב. וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתָּ אֶת־יְיָ  
 אֱלֹהֶיךָ עַל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן־לְךָ. בָּרוּךְ  
 אַתָּה יְיָ. עַל־הָאָרֶץ וְעַל־הַמְּזוֹן:

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

*On Sabbath say:—*

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favor, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

*On New Moons and Festivals add:—*

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the



רַחֵם יְיָ אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמּוֹךְ. וְעַל יְרוּשָׁלַיִם  
 עִירָךְ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ. וְעַל מַלְכוּת  
 בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל-הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ  
 שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ. רַעֲנוּ זִמְנֵנוּ  
 פְּרִיָסֵנוּ וּכְלָפְלָנוּ וְהַרְוִיחֵנוּ. וְהַרְוַח-לָנוּ יְיָ אֱלֹהֵינוּ  
 מִתְּהַרָה מִכָּל-צָרוֹתֵינוּ: וְנָא אֶל-תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ  
 לֹא לִיְדֵי מַתְנַת בְּשָׁר וָדָם וְלֹא לִיְדֵי הַלְוָאתָם.  
 כִּי אִם לְיָדְךָ הַמַּלְאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֲבָה.  
 שְׁלֹא גְבוּשׁ וְלֹא גְכִלִים לְעוֹלָם וָעֶד:

*On Sabbath say:—*

רַצָּה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי  
 הַשְּׁבַת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא  
 לְפָנֶיךָ לְשֶׁבַת-בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה בְּמִצְוֹת רְצוֹנָךְ.  
 בְּרִצּוֹנָךְ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְנִגּוֹן וְאַנְחָה  
 בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאָנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ.  
 וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ. כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת  
 וּבַעַל הַנְּחֻמוֹת:

*On New Moons and Festivals add:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיִבֹא וְיִגַּע וְיִרְאֶה וְיִרְצָה  
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֵּר וְיִכְרֹם וְיִפְקֹדֵנוּ. וְיִזְכְּרוֹן אֲבוֹתֵינוּ.



וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ.  
וְזָכְרוֹן כָּל עֲמֻדָה בַּיִת יִשְׂרָאֵל לְפָנֶיךָ. לְכַלְיָטָה וּלְמִזְבֵּחַ  
וּלְחֵן וּלְחֶסֶד וּלְבְרָחִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

*on Tabernacles:—*

*on New Year:—*

*on New Moon:—*

חַג הַסֻּכּוֹת

חַג הַזִּיקְרוֹן

רֵאשִׁי הַחֹדֶשׁ

*on Pentecost:—*

*on Passover:—*

*on the 8th Day of Solemn  
Assembly and on the  
Rejoicing of the Law:—*

חַג הַשָּׁבֻעוֹת

חַג הַמַּצּוֹת

חַג הַעֲצָרֶת

הַזֶּה. וְזָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמִזְבֵּחַ. וּפְקָדָנוּ בּוֹ לְבְרָכָה.  
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּבְרַחֲמִים חַיִּים וְחַנּוּן  
וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן  
וּרְחוּם אַתָּה:

וּבְגִיחַ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ. בִּנְיָה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל  
אֲבִינוּ מִלְכֵנוּ. אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ  
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.  
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל-יוֹם וְיוֹם  
הוּא הַמְּטִיב הוּא מְטִיב הוּא יְטִיב לָנוּ: הוּא גּוֹמְלֵנוּ  
הוּא גּוֹמְלֵנוּ הוּא יְגַמְלֵנוּ לָעֵד. לְחֵן לְחֶסֶד  
וּלְבְרָחִים וּלְהַנּוּחַ. הַצְלָה וְהַצְלָחָה בְּרָכָה וְיְשׁוּעָה.

and salvation, consolation, sustenance and support, mercy, life, peace and all good: of no manner of good let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honored amongst us for everlasting. May the All-merciful grant us an honorable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

*The following has to be varied according to circumstances:—*

May the All-merciful bless my honored father, the master of this house, and my honored mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say Amen.

נְחֻמָּה פְּרַנְסָה וּכְלִפְלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם  
 וְכָל-טוֹב. וּמִכָּל-טוֹב אֱלֹהֵינוּ הִסְתַּנּוּ:

הַרְחֵמֵנוּ. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הַרְחֵמֵנוּ.  
 הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבְאָרֶץ: הַרְחֵמֵנוּ. הוּא יִשְׁתַּבַּח  
 לְדוֹר הַדּוֹרִים. וְיִתְפָּאֵר בָּנוּ לְנִצַּח נְצָחִים. וְיִתְהַדַּר  
 בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים: הַרְחֵמֵנוּ. הוּא יִפְרַנְסֵנוּ  
 בְּכָבוֹד: הַרְחֵמֵנוּ. הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ.  
 וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֵנוּ. הוּא  
 יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה. וְעַל שְׁלֵחַן זֶה:  
 שְׂאֵבֵלָנוּ עָלָיו: הַרְחֵמֵנוּ. הוּא יִשְׁלַח לָנוּ אֶת-  
 אֱלֹהֵי הַנְּבִיא וְכוֹר לְטוֹב. וְיִבְשֹׁר-לָנוּ בְּשׂוֹרוֹת  
 טוֹבוֹת יְשׁוּעוֹת וְנְחֻמוֹת:

*The following has to be varied according to circumstances:—*

הַרְחֵמֵנוּ. הוּא יְבַרֵךְ אֶת אָבִי מוֹרֵי בְּעַל הַבַּיִת  
 הַזֶּה. וְאֶת אֲמֵי מוֹרְתֵי בְּעַלֵּת הַבַּיִת הַזֶּה. אוֹתָם  
 וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ  
 וְאֶת-כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְפָּרְכוּ אֲבֹתֵינוּ  
 אֲבָרְהָם יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל. כֵּן יְבַרֵךְ  
 אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

*On Sabbath:—*

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

*On New Moon:—*

May the All-merciful renew unto us this month for good and for blessing.

*On Festivals:—*

May the All-merciful let us inherit the day which is altogether good.

*On New Year:—*

May the All-merciful renew unto us this year for good and for blessing.

*On the Intermediate Days of Tabernacles:—*

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-merciful make us worthy of the days of the Messiah, and of the life of the world to come.

בַּמָּרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוּת שְׁתֵּהי  
 לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יי וְצַדִּיקָה  
 מֵאֵלֹהֵי יִשְׂרָאֵל. וְנִמְצָא-חֵן וְשִׁבְלֵי טוֹב בְּעֵינֵי  
 אֱלֹהִים וְאָדָם:

*On Sabbath:—*

הַרְחֵמֵן. הוּא יִנְחִילֵנוּ יוֹם שְׂבָלוֹ שְׁבַת וּמְנוּחָה לְחַיֵּי  
 הָעוֹלָמִים:

*On New Moon:—*

הַרְחֵמֵן. הוּא יַחַדֵּשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטֹבָה וְלִבְרָכָה:

*On Festivals:—*

הַרְחֵמֵן. הוּא יִנְחִילֵנוּ יוֹם שְׂבָלוֹ טוֹב:

*On New Year:—*

הַרְחֵמֵן. הוּא יַחַדֵּשׁ עָלֵינוּ אֶת-הַשָּׁנָה הַזֹּאת לְטֹבָה וְלִבְרָכָה:

*On the Intermediate Days of Tabernacles:—*

הַרְחֵמֵן. הוּא יָקִים לָנוּ אֶת-סֵבֶת דָּוִד הַנִּפְלֵא:

הַרְחֵמֵן. הוּא יוֹבִינֵנוּ לַיָּמֹת הַמְּשֻׁיַח וְלַחַיֵּי הָעוֹלָם

הַבָּא:

*On Week-days:—*

Great salvation giveth he to his king.\*

*On Sabbaths, Festivals, and New Moons:—*

He is a tower of salvation to his king;\*

And showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favor. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.

---

\* These changes are based upon the two readings of this verse in Psalm xviii. 51, and 2 Sam. xxii. 51 respectively.

---



*On Week-days:—*

## מגידל

*On Sabbaths, Festivals, and New Moons:—*

## מגידול

יְשׁוּעוֹת מִלְּבוֹ וְעָשָׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ  
 עַד-עוֹלָם: עָשָׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה  
 שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת-יְיָ קְדוֹשֵׁינוּ. כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים קָשׁוּ  
 וְרַעֲבוּ. וְדַרְשֵׁי יְיָ לֹא-יִחְסְרוּ כָּל-טוֹב: הוֹדוּ לְיְיָ כִּי-טוֹב.  
 כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֶת-יְדָהּ. וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:  
 בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיְיָ. וְהִנֵּה יְיָ מִבְּטַחוֹ: נֶעַר הָיִיתִי  
 בְּסֻמְרָנִיתִי. וְלֹא-רָאִיתִי צַדִּיק נֶעְדָּב וְנֹרְעוּ מִבְּקֶשׁ-לֶחֶם: יְיָ  
 עוֹלָמֵנוּ יִתֵּן. יְיָ אֱיָהּ אֶת-עַמּוֹ בְּשְׁלוֹם:

## BLESSINGS ON VARIOUS OCCASIONS

*Before drinking Wine:—*

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

*Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and spelt):—*

Blessed art thou, O Lord our God, King of the universe, who createst various kinds of food.

*After any Food, excepting Bread:—*

Blessed art thou, O Lord our God, King of the universe,

*After Wine:—*

—for the vine and the fruit of the vine;

*After partaking of Grapes Figs, Pomegranates, Olives or Dates:—*

—for the tree and the fruit of the tree;

*After Food prepared as above:—*

—for the sustenance and the nourishment;

*After Food prepared as above and Wine:—*

—for the sustenance and the nourishment, the vine and the fruit of the vine;

—for the produce of the field; for the desirable, good and ample land which thou wast pleased to give as an heritage unto our fathers, that they might eat of its fruits and be satisfied with its goodness. Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon thine altar and thy temple. Rebuild Jerusalem, the holy city, speedily in our days; lead us up thither and make us rejoice in its rebuilding.

## סדר הברכות:

*Before drinking Wine:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּזֶן:

*Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and Spelt:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְי מְזֻנּוֹת:

*After any Food, excepting Bread:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל

*After Wine:—*

הַגֶּזֶן וְעַל פְּרֵי הַגֶּזֶן

*After partaking of Grapes, Figs, Pomegranates, Olives or Dates:—*

הָעֵץ וְעַל פְּרֵי הָעֵץ

*After Food prepared as above:—*

הַמַּתְיָה וְעַל הַבִּלְבָּלָה

*After Food prepared as above and Wine:—*

הַמַּתְיָה וְעַל הַבִּלְבָּלָה עַל הַגֶּזֶן וְעַל פְּרֵי הַגֶּזֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה שׁוֹבָה וּרְחֻבָּה שְׂרָצִית  
וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ לְאֹכֹל מִפְּרֵיהָ וּלְשָׂבֹעַ מִשׁוּבָהּ. רַחֵם  
יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן  
מְשֻׁבֵּן כְּבוֹדְךָ וְעַל מִזְבִּיחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם  
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ

May we eat of the fruits of the land, and be satisfied with its goodness, and bless thee for it in holiness and purity.

*On Sabbath say:—*

Be pleased to fortify us on this Sabbath day.

*On New Moon:—*

Be mindful of us on this day of the New Moon.

*On Festivals:—*

Make us rejoice—

*On Passover:—*

On this Feast of Unleavened Bread.

*On Pentecost:—*

On this Feast of Weeks.

*On Tabernacles:—*

On this Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

On this Eighth-day Feast of Solemn Assembly.

*On New Year:—*

Be mindful of us for good on this Day of Memorial.

For thou, O Lord, art good and beneficent unto all; and we will give thee thanks for the land,

*After Wine:—*

and for the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine.

בְּבִנְיָנָהּ. וְנֹאכַל מִסֶּדֶק וְנִשְׁבַּע מִטּוֹבָה וְנִבְרָךְ עָלֶיךָ  
בְּקִרְשָׁהּ וּבְמִתְהַרְרָהּ:

*On Sabbath say:—*

וּרְצָה וְהִתְלַיְצָנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה:

*On New Moon:—*

וְזָכְרָנוּ בְּיוֹם רֵאשִׁית הַחֹדֶשׁ הַזֶּה:

*On Festivals:—*

וְשִׂמְחָנוּ בְּיוֹם חַג—

*On Passover:—*

הַמִּצּוֹת הַזֶּה

*On Pentecost:—*

הַשְּׂבָעוֹת הַזֶּה

*On Tabernacles:—*

הַסֻּכּוֹת הַזֶּה

*On the Eighth Day of Solemn Assembly and on the  
Rejoicing of the Law:—*

הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה

*On New Year:—*

וְזָכְרָנוּ לְטוֹבָה בְּיוֹם הַזְכָּרוֹן הַזֶּה

כִּי אַתָּה יי טוֹב וּמְטִיב לְכָל וְנוֹדֶה לְךָ עַל הָאָרֶץ

*After Wine:—*

וְעַל פְּרֵי הַגֶּזֶן. בְּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּזֶן:

*After Fruit:—*

—and for the fruits. Blessed art thou, O Lord, for the land and for the fruits.

*After Food prepared from any of "the five species of Grain":—*

—and for the sustenance. Blessed art thou, O Lord, for the land and for the sustenance.

*After Food prepared as above and Wine:—*

—for the sustenance and for the fruit of the vine. Blessed art thou, O Lord, for the land, the sustenance and the fruit of the vine.

*If Wine and Fruit are partaken of at the same time, begin the Blessing thus:—*

—for the vine and the fruit of the vine, the tree and the fruit of the tree.

*and conclude:—*

—for the land, the vine and the fruits. Blessed art thou, O Lord, for the land, the vine and the fruits.

*If Food prepared from any of "the five species of Grain," and Fruit are partaken of at the same time, begin:—*

—for the sustenance and the nourishment, the tree and the fruit of the tree.

*and conclude:—*

—for the land, the sustenance and the fruits. Blessed art thou, O Lord, for the land, the sustenance and the fruits.

*If Food prepared from any of "the five species of Grain," Fruit and Wine are partaken of at the same time, begin:—*

—for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

*After Fruit:—*

וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ וְעַל הַפְּרוֹת:

*After Food prepared from any of "the five species of Grain":—*

וְעַל הַמִּתְּיָה. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ וְעַל הַמִּתְּיָה:

*After Food prepared as above and Wine:—*

וְעַל הַמִּתְּיָה וְעַל פְּרֵי הַגֶּן. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ

וְעַל הַמִּתְּיָה וְעַל פְּרֵי הַגֶּן:

*If Wine and Fruit are partaken of at the same time,  
begin the Blessing thus:—*

עַל הַגֶּן וְעַל פְּרֵי הַגֶּן וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

*And conclude:—*

עַל הָאָרֶץ וְעַל הַגֶּן וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל

הָאָרֶץ וְעַל הַגֶּן וְעַל הַפְּרוֹת:

*If Food prepared from any of "the five species of Grain" and  
Fruit are partaken of at the same time commence:—*

עַל הַמִּתְּיָה וְעַל הַכֹּלְכֹלָה וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

*And conclude:—*

עַל הָאָרֶץ וְעַל הַמִּתְּיָה וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי'. עַל

הָאָרֶץ וְעַל הַמִּתְּיָה וְעַל הַפְּרוֹת:

*If Food prepared from any of "the five species of Grain," Fruit  
and Wine are partaken of at the same time, begin:—*

עַל הַמִּתְּיָה וְעַל הַכֹּלְכֹלָה וְעַל הַגֶּן וְעַל פְּרֵי הַגֶּן וְעַל

הָעֵץ וְעַל פְּרֵי הָעֵץ.

*And conclude:—*

Blessed art thou, O Lord, for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

*All the following Blessings begin with the words, "Blessed art thou O Lord our God, King of the universe."*

*On eating Fruit which grows on trees:—*

—who createst the fruit of the tree.

*On eating Fruit which grows on the Ground, Herbage, etc.:—*

—who createst the fruit of the earth.

*On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:—*

—by whose word all things exist.

*After partaking of any of the Aliments referred to in the three preceding Blessings:—*

—who createst many living beings with their wants, for all the means thou hast created wherewith to sustain the life of each of them. Blessed be he who is the life of all worlds.

*On smelling Fragrant Woods or Barks:—*

—who createst fragrant woods.

*On smelling Odorous Plants:—*

—who createst odorous plants.

*On smelling Odorous Fruits:—*

—who givest a goodly scent to fruits.

*On smelling Fragrant Spices:—*

—who createst divers kinds of spices.



*And conclude:—*

בְּרוּךְ אַתָּה יְיָ. עַל הַיַּיִן:

*All the following Blessings begin with the words,*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

*On eating Fruit which grows on Trees:—*

בוֹרֵא פְּרֵי הָעֵץ:

*On eating Fruit which grows on the Ground, Herbage, etc.:—*

בוֹרֵא פְּרֵי הָאֲדָמָה:

*On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor excepti Wine:—*

שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ:

*After partaking of any of the Aliments referred to in the three preceding Blessings:—*

בוֹרֵא נֶפְשׁוֹת רַבּוֹת וְחֶסְרוֹנָן. עַל כָּל-מַה-שֶּׁבִּרְאָתָּה הֵחִיזוֹת

בָּהֶם נֶפֶשׁ כָּל-חַי. בְּרוּךְ חַי הָעוֹלָמִים:

*On smelling Fragrant Woods or Barks:—*

בוֹרֵא עֲצֵי בְּשָׂמִים:

*On smelling Odorous Plants:—*

בוֹרֵא עֲשָׂבוֹת בְּשָׂמִים:

*On smelling Odorous Fruits:—*

הַנוֹתֵן הַיּוֹם טוֹב בִּפְרוֹת:

*On smelling Fragrant Spices:—*

בוֹרֵא מֵינֵי בְּשָׂמִים:

*On smelling Fragrant Oils:—*

—who createst fragrant oil.

*On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains, or Great Deserts:—*

—who hast made the creation.

*On hearing Thunder:—*

—whose strength and might fill the world.

*At the sight of the Sea:—*

—who hast made the great sea.

*On seeing beautiful Trees or Animals:—*

—who hast such as these in thy world.

*On seeing the Rainbow:—*

—who rememberest the covenant, art faithful to thy covenant, and keepest thy promise.

*On seeing Trees blossoming the first time in the Year:—*

—who hast made thy world lacking in nought, but hast produced therein goodly creatures and goodly trees wherewith to give delight unto the children of men.

*On seeing a Sage distinguished for his knowledge of the Law:—*

—who hast imparted of thy wisdom to them that fear thee.

*On seeing Wise Men distinguished for other than Sacred Knowledge:—*

—who hast given of thy wisdom to flesh and blood.

*On smelling Fragrant Oils:—*

בֹּרָא שְׁמֵן עֵרֵב:

*On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains, or Great Deserts:—*

עֲשָׂה מַעֲשֵׂה בְּרֵאשִׁית:

*On hearing Thunder:—*

שָׁכַחוּ וַיְגִבּוּרְתוֹ מִלֵּא עוֹלָם:

*At the sight of the Sea:—*

שַׁעֲשֵׂה אֶת־הַיָּם הַגָּדוֹל:

*On seeing beautiful Trees or Animals:—*

שִׁבְּבָה לּוֹ בְּעוֹלָמוֹ:

*On seeing the Rainbow:—*

זוֹכֵר הַבְּרִית וַיִּנְאֶמֶן בְּבְרִיתוֹ וַיִּקַּם בְּמֵאֲמָרוֹ:

*On seeing Trees blossoming the first time in the Year:—*

שֶׁלֹּא חָסַר בְּעוֹלָמוֹ דְּדָבָר. וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהֵנוֹת בָּהֶם בְּגֵי אָדָם:

*On seeing a Sage distinguished for his knowledge of the Law:—*

שֶׁחֶלַק מִחֻקֵּי תוֹרָה לִירְאָיו:

*On seeing Wise Men distinguished for other than Sacred Knowledge:—*

שֶׁנֶּתַן מִחֻקֵּי תוֹרָה לְבָשָׂר וָדָם:

*On seeing a King and his Court:—*

—who hast given of thy glory to flesh and blood.

*On seeing strangely formed Persons, such as Giants or Dwarfs:—*

—who variest the forms of thy creatures.

*On fixing a Mezuzah:—*

—who hast sanctified us by thy commandments, and commanded us to affix the Mezuzah.

*On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—*

—who hast kept us in life, and hast preserved us, and hast enabled us to reach this season.

*On hearing Good Tidings:—*

—who art good, and dispensest good.

*On hearing Evil Tidings:—*

—the true Judge.

*The following is said on the Appearance of the New Moon:—*

Blessed art thou, O Lord our God, King of the universe, by whose word the heavens were created, and by the breath of whose mouth all their host. Thou didst assign them a statute and a season, that they should not change their appointed charge. They are glad and rejoice to do the will of their Master, the truthful Worker whose work is truth, who bade the moon renew itself, a crown of glory unto those that have been upborne by him from the womb, who in the time to come will themselves be renewed like it, to honor their Creator for his glorious kingdom's sake. Blessed art thou, O Lord, who renewest the months.

*On seeing a King and his Court:—*

שָׁנַתְּנוּ מִכְבוֹדוֹ לְבָשָׂר וְדָם :

*On seeing strangely formed Persons, such as Giants or Dwarfs:—*

מִשְׁנֵה הַבְּרִיּוֹת :

*On fixing a Mezuzah:—*

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּץ מְוֹנָה :

*On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—*

שֶׁהִחַיְנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה :

*On hearing Good Tidings:—*

הַטּוֹב וְהַמְּטִיב :

*On hearing Evil Tidings:—*

בֵּין הָאֲמֹת :

*The following is said on the Appearance of the New Moon:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּבִאָמְרוֹ  
בָּרָא שְׁחָקִים. וּבְרִיּוֹת פִּיּוֹ כָּל־צְבָאָם : חֶק וּזְמַן נָתַן לָהֶם.  
שֶׁלֹּא יִשְׁנוּ אֶת־תַּפְּקִידָם : שְׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן  
קוֹנָם. פּוֹעֵל אֲמֶת שֶׁפָּעֵלְתוֹ אֲמֶת. וְלִלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ  
עֲטָרַת תַּפְּאֶרֶת לְעַמּוּסֵי בְּטָן. הַעֲתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָהּ.  
וּלְפֶאֱר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בְּרוּךְ אַתָּה יְיָ.  
מְחַדֵּשׁ תְּחִלָּתָם :

## PRAYERS BEFORE RETIRING TO REST AT NIGHT

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

God, faithful King.

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

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

## סדר קריאת שמע על המטה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. הַמְפִּיל  
חֶבְלֵי שָׁנָה עַל-עֵינֵי וְתַנּוּמָה עַל-עַבְעֵפִי: וַיְהִי  
רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתִּשְׁכַּיְבֵנִי  
לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם. וְאַל יִבְהַלְּנֵי רַעֲיוֹנֵי  
וַחֲלוּמוֹת רָעִים וְהַרְהוּרִים רָעִים. וְתִהְיֶה מִטָּתִי  
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינַי בְּיָדֵי אִישׁוֹן תְּמוֹת. כִּי  
אַתָּה הַמְאִיר לְאִישׁוֹן בַּת-עֵינַי. בְּרוּךְ אַתָּה יְיָ.  
הַמְאִיר לְעוֹלָם כְּבוֹדוֹ בְּכַבּוּדוֹ:

אל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַתְּ בָּרַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל מְאֵדְךָ: וְהָיוּ חֲדָבְרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי  
מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ: וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְבֻתְךָ בַּהֲרֹךְ וּבְשֹׁכְבְךָ  
וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ לְטַטְפֹּת  
בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High, abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm iii.

Lord, how are mine adversaries increased! Many are they that rise up against me. Many there are which



ויהי נעם אדני אלהינו עלינו ומעשה ידינו  
בוננה עלינו ומעשה ידינו בוננהו:

תהלים צ"א

ישב בסתר עליון בצל שדי יתלונן: אמר  
ליהוה מחסי ומצודתי אלהי אבטח-בו: כי הוא  
יצילך מפח יקוּש מדבר חזות: באבדתו יסוך  
לך ותחת בנפיו תחסה צנה וסחרה אמתו: לא-  
תירא מפחד לילה מחץ יעוף יומם: מדבר באפל  
יהלך מקטב ישוד צהררים: ופל מצדה אלה  
ורבבה מימנה אלה לא יגש: רק בעיניך תביט  
ושלמת רשעים תראה: כי-אפה יהוה מחסי עליון  
שמת מעונה: לא-תאנה אלה רעה ונגע לא-יקרב  
באהלה: כי מלאכו יצוה-לך לשמרך בכל-  
דרךך: על-פנים ישאונה פן תגף באבן רגלה:  
על-שחל ופתן תדרך תרמם בפיר ותנין: כי בי  
חשק ואפלטוהו אשנהו כי-ידע שמי: יקראני  
ואענהו עמו אנכי בצרה אחלצהו ואבדהו: ארך  
ימים אשביעהו ואראהו בישועתי:

Repeat the  
last verse

תהלים ג'

יי מה-רבו צרי רבים קמים עלי: רבים אומרים

say of my soul, There is no salvation for him in God. (Selah.) But thou, O Lord, art a shield about me; my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he answereth me from his holy mountain. (Selah.) I laid me down and slept; I have awaked, for the Lord sustaineth me. I will not be afraid of the ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.)

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is, said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord, God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

לְנַפְשִׁי אֵין יְשׁוּעָתָה לֹא בֵאלֹהִים סְלָה: וְאַתָּה יי  
 מִן בְּעַדִי כְבוֹדִי וּמְרִים רֵאשִׁי: קוֹלִי אֶל־יי  
 אֶקְרָא וַיַּעֲנֵנִי מִהַר קָדְשׁוֹ סְלָה: אָנֹכִי שָׁכַבְתִּי  
 וְאִישָׁנָה הִקְיַצְתִּי כִי יי וְסִמְכֵנִי: לֹא־אִירָא  
 מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב שָׁתוּ עָלַי: קוֹמָה יי  
 הוֹשִׁיעֵנִי אֱלֹהֵי כִי־הַכֹּתֶת אֶת־כָּל־אֹיְבֵי לְחֵי שְׁנֵי  
 רְשָׁעִים שִׁבְרָתָ: לֵי הִישׁוּעָה עַל־עַמֶּךָ בְּרַכְתָּךְ  
 סְלָה:

הַשְׁכִּיבֵנו יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ  
 לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֵצָה  
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו כְּמַעַן שִׁמְךָ. וְהִגֵּן  
 בְּעַדֵּנוּ וְהָסֵר מֵעַרְלֵנוּ אוֹיֵב הַדָּר וְהַרְבֵּב וְרָעַב  
 וַיְגוֹן. וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצֵל כְּנַפְיֶךָ  
 תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּיָּלֵנוּ אַתָּה כִּי אֵל  
 מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ  
 כְּחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בְּרוּךְ יי בְּיָוֵם. בְּרוּךְ יי בְּלַיְלָה. בְּרוּךְ יי בְּשָׁכְבֵנוּ. בְּרוּךְ  
 יי בְּקוּמָנוּ: כִּי בְּיָדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדֶיךָ  
 נִפְשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר אִישׁ: בְּיָדְךָ אֲפָקִיד רוּחֵי  
 כְּרִיתָה אוֹתִי יי אֵל אֲמֵת: אֱלֹהֵינוּ שְׁבַשְׁמִיִם יַחַד שִׁמְךָ  
 וּמִיָּם מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעַד:

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.—And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.—And the Lord said unto the adversary, The Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?—Behold the bed of Solomon: threescore mighty men are about it, of the mighty men of Israel; they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night.—The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

*To be said three times:—*

Behold, he that guardeth Israel will neither slumber nor sleep.

*To be said three times:—*

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאֵמֶת  
 בְּאֹמֶר לְצִיּוֹן מִדֶּבַר אֱלֹהֶיךָ. יי מְלֹךְ יי מְלֹךְ יי | וּמְלֹךְ לְעַלְמֵם  
 וְעַד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד.  
 כִּי אֵין לָנוּ מְלֹךְ אֵלָּא אַתָּה:

הַמְּלֹאךְ הַגָּאֵל אֶתִּי מִכָּל־רָע וּבְרַךְ אֶת־הַנְּעָרִים  
 וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם אָבִתִּי אַבְרָהָם וַיִּצְחַק  
 וַיִּדְנוּ לָרֹב בְּקֶרֶב הָאָרֶץ: וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע  
 לְקוֹל יי אֱלֹהֶיךָ וְתִישָׂר בְּעֵינָיו תַּעֲשֶׂה יְהוָה וְתִבְּרַךְ  
 לְמִצְוֹתָיו וְשִׁמְרָתָם כָּל־חֻקָּיו כָּל־הַמִּחְלָה אֲשֶׁר  
 שִׁמְתִּי בְּמִצְרַיִם לֹא־אֲשִׁים עָלֶיךָ כִּי אָנֹכִי יי רַב־אֵל:  
 וַיֹּאמֶר יי אֵל הַשָּׁטָן יִגְעַר יי בְּךָ הַשָּׁטָן וַיִּגְעַר יי  
 בְּךָ הַבְּחֵר בִּירוּשָׁלַם הֲלֹא זֶה אוֹד מְצַל מֵאִשׁ:  
 הִנֵּה מִטָּתוֹ שֶׁשְׁלֹמֹה שָׁשִׁים גְּבָרִים סָבִיב לָהּ  
 מִגְּבֻרֵי יִשְׂרָאֵל: כְּפָם אֲהוּי חֶרֶב מְלֻמְדֵי מִלְחָמָה  
 אִישׁ חֶרֶבוֹ עַל־יָרְכוֹ מִפְּחָד בְּרִילוֹת: וּבְרַכְךָ יי  
 וַיִּשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ: יִשָּׂא יי  
 פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

*To be said three times.*

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

*To be said three times.*

לִישׁוּעַתְךָ קִוִּיתִי יי. קִוִּיתִי יי לִישׁוּעַתְךָ.  
 יי לִישׁוּעַתְךָ קִוִּיתִי:

*To be said three times:—*

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii.

*A Song of Degrees.*—Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

*To be said three times:—*

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

---

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

---

## סדר קריאת שמע על המטה

*To be said three times.*

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִיְמִינֵי מִיכָאֵל. וּמִשְׁמָאלוֹ גְּבַרְיָאֵל.  
 וּמִלְּפָנָי אֹרִיָאֵל. וּמֵאַחֲזָרֵי רְפָאֵל. וְעַל רֹאשֵׁי שְׁכִינַת אֵל:  
 שִׁיר הַמַּעֲלוֹת. אֲשֶׁרֵי כָּל־יְרֵא יְיָ הַהֲלֵךְ בְּדַרְכָּיו: יְגִיעַ  
 כַּפָּיֶךָ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ: אֲשֶׁתֶּךָ כְּגִפְנֵי פִרְיָהּ  
 כְּיִרְכָתֵי בֵיתֶךָ. כְּנֶנְךָ כַּשְׂתְּלֵי יוֹתִים סָבִיב לְשִׁלְחָנֶךָ: הִנֵּה  
 כִּי־כֹן יִכְרֹךְ גְּבַר יְרֵא יְיָ: יִכְרֹךְ יְיָ מִצִּיּוֹן. וְרֵאה בְּטוֹב  
 יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ: וְרֵאה־כְּנִים לְבָנֶיךָ. שְׁלוֹם עַל־  
 יִשְׂרָאֵל:

*To be said three times.*

רְגִזוּ וְנֹאֵל תִּתְחַמְּאוּ. אִמְרוּ בְּלִבְכֶם עַל־מִשְׁכְּבְכֶם  
 וְדַמּוּ סֵלָה:

•	בְּטָרִם כָּל־יִצִיר נִבְרָא	אֲדוֹן עוֹלָם. אֲשֶׁר מְלַךְ
•	אֲזֵי מְלַךְ שְׁמוֹ נִקְרָא	לַעֲת נַעֲשָׂה כְּחַפְצוֹ כֹּל
•	לְבַדּוֹ יְמַלֹּךְ נוֹרָא	וְאַחֲרֵי כִּבְלוֹת הַכֹּל
•	וְהוּא יִהְיֶה בְּתַפְאֲרָה	וְהוּא הִנֵּה. וְהוּא הַנֵּה.
•	לְהַמְשִׁיל לוֹ לְהַחְקִירָה	וְהוּא אֶחָד וְאֵין שְׁנֵי
•	וְלוֹ הָעוֹ וְהַמְשָׁרָה	כְּלֵי רֵאשִׁית כְּלֵי תְּבִלִית.
•	וְצוֹר חֲבֵלֵי בְּעַת צָרָה	וְהוּא אֵלֵי. וְחֵי גּוֹאֲלֵי.
•	מִנָּם כּוֹכֵי בְּיוֹם אֶקְרָא	וְהוּא נְסִי וּמְנוֹם לִי.
•	בְּעַת אִישׁוֹן וְאַעִירָה	כְּיָדוֹ אֶפְקִיד רוּחֵי.
•	יְיָ לִי וְלֹא אִירָא	עִם רוּחֵי גְּבוּתֵי.

## MARRIAGE SERVICE

Blessed be he that cometh in the name of the Lord  
we bless you out of the house of the Lord.

O come, let us worship and bow down; let us knee'  
before the Lord our Maker.

Serve the Lord with joy; come before him with  
exulting.

*Psalm c., p. 23.*

---

He who is mighty, blessed and great above all  
beings, may he bless the bridegroom and the bride.

---

## PRAYER OR ADDRESS

---

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

Blessed art thou, O Lord our God, King of the  
universe, who hast sanctified us by thy commandments,  
and hast given us command concerning forbidden  
marriages; who hast disallowed unto us those that are  
betrothed, but hast sanctioned unto us such as are  
wedded to us by the rite of the canopy and the sacred  
covenant of wedlock. Blessed art thou, O Lord, who  
sanctifiest thy people Israel by the rite of the canopy  
and the sacred covenant of wedlock.

*The Bridegroom places the ring upon the forefinger of the  
right hand of the Bride, and says:—*

Behold, thou art consecrated unto me by this ring,  
according to the Law of Moses and of Israel.



## סדר אירוסין ונשואין :

ברוך הבא בשם יי ברכנוכם מבית יי :  
באו נשמתחה ונברכה נברכה לפני יי עושנו :  
עברו את יי בשמחה באו לפניו ברננה :

*Psalm c., p. 23.*

מי אדיר על הכל. מי ברוך על הכל. מי גדול על הכל.  
הוא יברך החתן והכלה :

## תפלה או דרשה

### ברכת אירוסין :

ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן :  
ברוך אתה יי אלהינו מלך העולם. אשר קדשנו  
במצותיו. וצונו על העריות. ואפר לנו את הארוסות.  
והתיר לנו את הנשואות לנו על ידי חפה וקדושין. ברוך  
אתה יי. מקדש עמו ישראל על ידי חפה וקדושין :

*The Bridegroom places the ring upon the forefinger of the  
right hand of the Bride, and says:—*

הרי את מקדשת לי בטבעת זו כדת משה וישראל :

*The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—*

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

Blessed art thou, O Lord our God, King of the universe, who hast created all things to thy glory.

Blessed art thou, O Lord our God, King of the universe, Creator of man.

Blessed art thou, O Lord our God, King of the universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.

May she who was barren (Zion) be exceeding glad and exult, when her children are gathered within her in joy. Blessed art thou, O Lord, who makest Zion joyful through her children.

O make these loved companions greatly to rejoice, even as of old thou didst gladden thy creature in the garden of Eden. Blessed art thou, O Lord, who makest bridegroom and bride to rejoice.

Blessed art thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

---

*A glass is broken by the Bridegroom.*

---

*The Celebrant pronounces the Benediction.*

---

*When the Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּזֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַכֹּל בָּרָא לְכַבֵּדוֹ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר הָאָדָם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם

בְּצַלְמוֹ. בְּצַלְמֵךְ דְּמוּת תְּבַנִּיתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בְּנֵן עֲדֵי

עַד. בָּרוּךְ אַתָּה יְיָ. יוֹצֵר הָאָדָם:

שׁוֹשׁ תְּשִׁישׁ וְתַגֵּל הַעֲקָרָה. בְּקַבּוּץ בְּנֵיךָ לְתוֹכָהּ בְּשִׂמְחָה.

בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיךָ:

שִׂמְחַת מְשַׂמַּח רַעִים הַגְּאוּבִים. בְּשִׂמְחָה יִצִּירְךָ בְּנֵן עֲדֵן

מִקֶּדֶם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חֲתָן וּכְלָה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּרָא שְׂשׁוֹן

וְשִׂמְחָה. חֲתָן וּכְלָה. גִּילָה רְנָה דִּיּוּצָה וְחִדּוּה. אֶהְבֶּה וְאֶחְנֶה

וְשָׁלוֹם וְרַעוּת. מִתְהַרָה יְיָ אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה

וּבְחֻצוֹת יְרוּשָׁלָּיִם קוֹל שְׂשׁוֹן וְקוֹל שִׂמְחָה. קוֹל חֲתָן וְקוֹל

כְּלָה. קוֹל מְצַהֲלוֹת חֲתָנִים מְחַפְּתִים וְנִעְרִים מְמַשְׁתֵּה

נְגִינָתָם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חֲתָן עִם הַכְּלָה:

---

*A glass is broken by the Bridegroom.*

---

*The Celebrant pronounces the Benediction.*

## GRACE AFTER THE WEDDING FEAST

*He who says Grace commences thus:—*

Banish, O Lord, both grief and wrath, and then the dumb shall exult in song. Guide us in the paths of righteousness. Regard the blessing of the children of Jeshurun.

With the sanction of those present we will bless our God, in whose abode is joy, and of whose bounty we have partaken.

*The others respond:—*

Blessed be our God in whose abode is joy, and of whose bounty we have partaken, and through whose goodness we live.

*He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425-431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.*

---

## SERVICE AT THE CONSECRATION OF A HOUSE

*Psalm xxx., p. 103.*

---

Psalm xv.

*A Psalm of David.*—Lord, who shall abide in thy tent? Who shall dwell in thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor bringeth reproach upon his neighbor. In whose eyes a reprobate is despised; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He

## ברכת המזון לנשואין.

*He who says Grace commences thus:—*

יְיָ הָיָה וְגַם חָרוֹן. וְאִזּוֹ אֵלִים בְּשִׁיר יְרוּן. נִחַנּוּ בְּמַעַנְלֵי  
צָדֵק. שְׁעָה בְּרַבַּת בְּגֵי יִשְׂרָאֵל:  
בְּרִשׁוֹת מָרְגָן וּבְרִבְּנֵי וּבְבוֹתֵי. נִבְרָךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה  
בְּמַעֲוָנוּ. וְשֶׁאֲבָלְנוּ מִשְׁלֹו:

*The others respond:—*

בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה בְּמַעֲוָנוּ וְשֶׁאֲבָלְנוּ מִשְׁלֹו וּבְטוֹבוֹ  
חַיֵּינוּ:

*He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425—431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.*

---

## סדר חנוכת הבית:

תהלים ל', p. 103.

---

תהלים מ"ו

מִזְמוֹר לְדָוִד. יְהוָה מִי־יִגֹּוֹר בְּאַהֲלָהּ מִי־יִשְׁכֵּן בְּהַר קָדְשׁוֹ:  
הוֹלֵךְ תָּמִיד וּפְעֵל צָדֵק וְדָבָר אֱמֶת בְּלִבָּבוֹ: לֹא־רָגַל עַל־  
לְשׁוֹנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא־נִשְׂא עַל־קֶרְבוֹ:

that doeth these things shall never be moved.

Psalm ci. A Psalm of David.

I will sing of lovingkindness and justice: unto thee, O Lord, will I sing praises. I will give heed to the way of integrity: O when wilt thou come unto me? I will walk within my house in the integrity of my heart. I will set no base thing before mine eyes: I hate licentious deeds; they shall not cleave unto me. A froward heart shall depart from me: I will know no evil thing. Whoso secretly slandereth his neighbor, him will I destroy: him that hath an high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in the way of integrity, he shall minister unto me. He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not abide before mine eyes. Morning by morning will I destroy all the wicked of the land: to cut off all the workers of iniquity from the city of the Lord.

*Psalms cxxi. (cxxvii., cxxviii., if appropriate), see pp. 265-268.*

Psalm cxix.

BETH.

Wherewith shall a young man keep his way pure? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I treasured up within mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and look towards thy paths. I will delight myself in thy statutes: I will not forget thy word.

RESH.

Consider mine affliction, and deliver me; for I do not forget thy Law. Plead thou my cause, and redeem me: quicken me according to thy promise. Salvation

נְבוֹזָה בְּעֵינָיו נִמְאָם וְאֶת-יְרָאִי יִהְיֶה יַכְבֵּד נִשְׁבַּע לְהַרְע  
 וְלֹא יִמִּיר: בְּסִפּוֹ לֹא-נָתַן בְּנִשְׁוֹף וְשָׁחַד עַל-נַפְקֵי לֹא לָקַח  
 עֲשֵׂה אֵלֶּה לֹא יִמוּט לְעוֹלָם:

תהלים ק"א

לְדוֹד מִזְמוֹר. חָסֵד-וּמִשְׁפָּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְּרָה:  
 אֲשַׁכִּילָה בְּדַרְךְךָ תָּמִים מָתִי תָּבוֹא אֵלַי אֶתְהַלֵּךְ בְּתַם-לִבִּי  
 בְּקֶרֶב בֵּיתִי: לֹא-אֲשִׁית לְנֶגֶד עֵינַי דְּבַר-בְּלִיעַל עֲשֵׂה-  
 יִסְטִיב שְׁנֵאתִי לֹא יִדְבֵק בִּי: לִבִּי עֲקַשׁ יָסוּר מִמֶּנִּי רַע לֹא  
 אֲדַע: מִלְּשֹׁנִי בִּסְתֵר רַעְיוֹ אוֹתוֹ אֲצַמִּית גְּבוּהַ-עֵינָיִם וְרַחַב  
 לִבִּי אֵתוֹ לֹא אוֹכֵל: עֵינַי בְּנֹאֲמַנֵי-אָרֶץ לְשֹׁבֵת עַמְדֵי הַלֵּךְ  
 בְּדַרְךְךָ תָּמִים הוּא יִשְׁרְתֵנִי: לֹא-יֵשֵׁב בְּקֶרֶב בֵּיתִי עֲשֵׂה  
 רַמְיָה דְבַר שְׁקָרִים לֹא-יִכּוֹן לְנֶגֶד עֵינַי: לְבַקְרִים אֲצַמִּית  
 כָּל-רְשָׁעֵי-אָרֶץ לְהַכְרִית מִעִיר-יְהוָה כָּל-פְּעֻלֵי אָוֶן:

*see pp. 265, 268.* תהלים קב"א (*if appropriate* קב"ז קכח)

תהלים קי"ט (אותיות ברכה)

**ב**

בְּמָה יִזְכֶּה-נַעַר אֶת-אָרְחוֹ לְשֹׁמֵר בְּדַבְּרֶךָ: בְּכָל-לִבִּי  
 רַב־שִׁתִּיךָ אֶל-פִּשְׁגָנִי מִמְצוֹתֶיךָ: בְּלִבִּי צַפְנֵתִי אִמְרֹתֶיךָ  
 לְמַעַן לֹא אֲחַטָּא-לְךָ: בָּרוּךְ אַתָּה יְהוָה לְמַדְבְּנֵי חֻקֶיךָ:  
 בְּשִׁפְתֵי סִפְרֹתֵי כָל מִשְׁפְּטֵי-כִיֶּךָ: בְּדַרְךְךָ עֲדוֹתֶיךָ שִׁשְׁתִּי  
 כָּעַל כָּל-הוֹן: בְּפִקּוּדֶיךָ אֲשִׁיחָה וְאִבְיָטָה אִרְחֻתֶיךָ: בְּחֻקְתֶיךָ  
 אֵינִיתָ עֹשֶׂה לֹא אֲשַׁבַּח דְּבַרְךָ:

is far from the wicked; for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors and mine adversaries; yet have I not swerved from thy testimonies. I beheld the treacherous dealers, and loathed them; because they observed not thy word. See how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. The sum of thy word is truth: and every one of thy righteous judgments endureth for ever.

CAPH.

My soul pineth for thy salvation: I hope for thy word. Mine eyes pine for thy promise, while I say, When wilt thou comfort me? For I am become like a wineskin in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, they who are not after thy Law. All thy commandments are faithfulness: they persecute me with falsehood; help thou me. They have almost made an end of me on earth; but I forsake not thy precepts. Quicken me according to thy lovingkindness; so shall I observe the testimony of thy mouth.

HE.

Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart. Make me to tread the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from looking at vanity, and quicken me in thy way. Confirm thy word unto thy servant, which leadeth unto the fear of thee. Turn away my reproach whereof I am afraid; for thy judgments are good. Behold, I long after thy precepts; quicken me in thy righteousness.



ו'

רֹאֵה-עֵינַי וְחַלְאֲנִי כִּי-תוֹרַתְךָ לֹא שָׁכַחְתִּי: רִיבָה רִיבֵי  
 וּנְאֲלֵנִי לֹא-מִרְתָּךְ חַיִּי: רְחוֹק מִרְשָׁעִים יְשׁוּעָה כִּי-חָקִיךָ לֹא  
 דָּרְשׁוּ: בַּחֲמִיךָ רַבִּים | יְהוָה כְּמִשְׁפָּטֶיךָ חַיִּי: רַבִּים רַדְפֵי  
 וְצָרִי מֵעֲדוּתֶיךָ לֹא נָטִיתִי: רְאִיתִי בְגָדִים וְאַתְּקוֹמָטָה אֲשֶׁר  
 אִמְרַתְךָ לֹא שָׁמְרוּ: רֹאֵה כִּי-פְקוּדֶיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ  
 חַיִּי: רֹא-שֶׁדְּדָרְךָ אָמַת וְלַעֲוֹלָם כָּל-מִשְׁפַּט צְדָקָה:

ב'

כָּלְתָה לְתִשׁוּעָתְךָ נַפְשִׁי לְדָרְךָ יִחְלַתִּי: כָּלוּ עֵינַי  
 לֹא-מִרְתָּךְ לֵאמֹר מָתִי תִנְחַמְנִי: כִּי-הִיָּתִי כְּנֹאד בְּקִיטוֹר  
 חָקִיךָ לֹא שָׁכַחְתִּי: כַּמָּה-יָמִי-עָבְדְךָ מָתִי תַעֲשֶׂה כְּרַדְפֵי  
 מִשְׁפָּט: כָּרוּ-לִי יָדַיִם שִׁיחֹת אֲשֶׁר לֹא כְּתוֹרַתְךָ: כָּל-  
 מִצְוֹתֶיךָ אָמוּנָה שֶׁקָּר רַדְפוּנִי עֲזַרְנִי: כְּמַעַט כְּלוּנִי בְּצָרָךְ  
 וְאֲנִי לֹא-עֲזַבְתִּי פְקוּדֶיךָ: כְּחֶסֶדְךָ חַיִּי וְאֲשַׁמְרָה עֲדוּת פִּיךָ:

ה'

הוֹרַנִי יְהוָה דָּרְךָ חָקִיךָ וְאַצְרַנָּה עֵקֶב: הִבִּינִי וְאַצְרָה  
 תּוֹרַתְךָ וְאֲשַׁמְרָנָה בְּכָל-לֵב: הִדְרִיכְנִי בְּנִתִיב מִצְוֹתֶיךָ כִּי-  
 בּוֹ חִנָּצְתִּי: הִטְ-לְבִי אֶל-עֲדוּתֶיךָ וְאֵל אֶל-כָּצַע: הַעֲבֵר  
 עֵינַי מִרְאוּת שָׂוָא בְּדַרְכְּךָ חַיִּי: הַקֵּם לְעַבְדְּךָ אִמְרַתְךָ  
 אֲשֶׁר לִירְאָתְךָ: הַעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרַתִּי כִּי מִשְׁפָּטֶיךָ  
 טוֹבִים: הִגֵּה תַאֲבָתִי לְפְקוּדֶיךָ בְּצִדְקָתְךָ חַיִּי:

Sovereign of the universe! Look down from thy holy habitation, and in mercy and favor accept the prayer and supplication of thy children, who are assembled here to consecrate this dwelling, and to offer their thanksgiving unto thee for all the lovingkindness and truth thou hast shown unto them. We beseech thee, let not thy lovingkindness depart, nor the covenant of thy peace be removed from them. Shield this their abode that no evil befall it. May sickness and sorrow not come nigh unto it, nor the voice of lamentation be heard within its walls. Grant that the members of the household may dwell together in this their habitation in brotherhood and fellowship, that they may love and fear thee, and cleave unto thee, and may meditate in thy Law, and be faithful to its precepts.

Vouchsafe thy blessings unto the master of this house. Bless, O Lord, his substance, and accept the work of his hands. Keep him far from sin and transgression. Let thy grace be upon him, and establish thou the work of his hands. May thy lovingkindness be with her who looketh well to the ways of her household, and may she be mindful that the woman who feareth the Lord, she shall be praised. Bestow upon their sons and daughters the spirit of wisdom and understanding. Lead them in the path of thy commandments, so that all who see them may acknowledge that they are an offspring blessed of the Lord, blessed with a knowledge of thy Law and with the fear of thee. Preserve them from all evil; preserve their lives. May thy gracious promise be realized in them, Blessed shalt thou be when thou comest in, blessed when thou goest out. And even as we have been permitted to consecrate this house, so grant that we may together witness the dedication of thy great and holy temple in Jerusalem, the city of our solemnities, speedily in our days. Amen.

---

רבוֹן הָעוֹלָם הַשְּׁקִיפָה מִמַּעוֹן קִדְשֶׁךָ וְקַבֵּל בְּרַחֲמִים  
 וּבְרָצוֹן אֶת תְּפִלַּת בְּנֵיךָ וְתַחֲנוּנֵם. אֲשֶׁר הִתְאַסְּפוּ פֹה לְחַנְּךָ  
 אֶת הַבַּיִת הַזֶּה וּלְהַקְרִיב לְפָנֶיךָ אֶת תּוֹדֹתָם עַל כָּל הַחֶסֶד  
 וְהַאֲמֶת אֲשֶׁר עָשִׂיתָ אִתָּם: אָנָּה חֲסִדֶּךָ מֵאֲתָם אֵל יְמוּשׁ.  
 וּבְרִית שְׁלוֹמֶךָ אֵל תָּמוּט: הִגֵּן בְּעַד בַּיִת מְנוּרָם. לֹא תֵאָנֶה  
 אֱלֹוֵי רָעָה. וְנִגַּע וְצָעַר לֹא יִקְרַב אֵלָיו. וְלֹא יִשְׁמַע קוֹל צְרוּחַה  
 בְּחַוְמוֹתָיו: וְכֹה אֶת בְּנֵי הַבַּיִת לְשֹׁבֵת בְּמִשְׁכַּנְּם בְּאַחֲוָה  
 וְרַעוּת. לְאַהֲבָה וּלְיִרְאָה אוֹתְךָ וּלְדַבְּרָה בְּךָ. וּלְהַגִּיתָ  
 בְּתוֹרָתְךָ וּלְכַנֵּם מִצְוֹתֶיךָ:

הַרְק בְּרַכּוֹתֶיךָ עַל בְּעַל הַבַּיִת. בְּרַךְ יְיָ חִילוֹ וּפְוַעַל  
 יָדָיו תִּרְצָה: הִרְחִיקֵהוּ מִיָּדֵי עֲבָרָה וְעוֹן. וַיְהִי נוֹאֲמֶךָ  
 וְעָלָיו. וּמַעֲשֵׂה יָדָיו בּוֹנֵנְהוּ: יְהִי נָא חֲסִדֶּךָ אֶת אִשְׁתּוֹ צוֹפְיָה  
 הַלֵּיכוֹת בֵּיתָהּ. וְתַדַּע כִּי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל:  
 הוֹפַע עַל בְּנֵיהֶם וּבְנוֹתֵיהֶם רוּחַ חֲכָמָה וּבִינָה. הִדְרִיכֶם  
 בְּנֵי תֵיב מִצְוֹתֶיךָ. וְכָל רוֹאֵיהֶם וּבִירוֹם כִּי הֵם זָרַע בְּרַךְ  
 יְיָ. בְּרוּכִים בַּתּוֹרָה וּבְיִרְאָה: שְׁמֶרֶם מִכָּל רָע. שְׁמֹר אֶת  
 נַפְשֶׁם. וַיִּקְנִם בָּהֶם. בְּרוּךְ אַתָּה בְּבוֹאֶךָ. וּבְרוּךְ אַתָּה  
 בְּצֵאתְךָ: וְכֹאֲשֶׁר זָכִינוּ לַעֲשׂוֹת חֲנוּךְ הַבַּיִת עִתָּהּ. כֵּן נִזְכָּה  
 גַּם יַחַד לְרֵאוֹת חֲנֻכַּת הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ בִּירוּשָׁלַיִם  
 עִירֶךָ קְרִיב מוֹעֲדֵנוּ בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן.

## SERVICE AT A CIRCUMCISION

*Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—*

Blessed be he that cometh.

*The Father of the Child says:—*

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us, as it is written in the Law, And he that is eight days old shall be circumcised among you, every male throughout your generations.

*The Mohel takes the child, and, placing it upon a seat, says:—*

This is the throne of Elijah:—may he be remembered for good!

For thy salvation I have waited, O Lord. I have hoped, O Lord, for thy salvation; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Law; and there is no stumbling for them. Happy is he whom thou chooseth, and causeth to approach that he may dwell in thy courts.

*Those present respond:—*

O let us be satisfied with the goodness of thy house, thy holy temple.

*The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the Circumcision.

*Immediately after the Circumcision the Father says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to make our sons enter into the covenant of Abraham our father.

## סדר ברית מילה:

*Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:-*

ברוך הבא:

*The Father of the Child says:—*

הנני מוכן לקיים מצוות עשה שצונו הבורא ותברך למול את בני. בכתוב בתורה. ובן-שמונת ימים ומול לכם כל-זכר לדורותיכם:

*The Mohel takes the Child and placing it upon a seat, says:—*

זה הפסא של אליהו זכור לטוב: לישועתך קניתי יי: שברתי לישועתך יי. ומצותך עשיתי: שברתי לישועתך יי: שש אנכי על אמרתך במוצא שכל רב: שלום רב לאהבי תורתך ואין למו מבשול: אשרי תבחר ותקרב וישבון מצריך.

*Those present respond:—*

נשבעה בשוב ביתך קרוש היבקה:

*The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision, says the following Blessing:—*

ברוך אתה יי אליהינו מלך העולם. אשר קדשנו במצותיו וצונו על המילה:

*Immediately after the Circumcision the Father says the following Blessing:—*

ברוך אתה יי אליהינו מלך העולם. אשר קדשנו במצותיו וצונו להכניסו בבריתו של אברהם אבינו:

*Those present respond:—*

Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

*The Mohel continues:—*

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

Blessed art thou, O Lord our God, King of the universe, who from the womb didst sanctify Isaac the well-beloved, didst set thy statute in his flesh, and seal his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, give command to deliver from destruction the dearly beloved of our flesh, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who makest the covenant.

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel—the son of——. Let the father rejoice in him that came forth from his loins, and the mother be glad with the fruit of her womb; as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child——, may he become great. Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

*The Godfather drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.*

*Those present respond:—*

בָּשֵׁם שְׁנַכְנַם לְבְרִית בֵּן יַכְנִס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים  
טוֹבִים:

*The Mohel continues:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם. אֲשֶׁר קִדְּשׁ יְרִיד  
מִבְּטָן וְחוּק בְּשָׂארוֹ שָׁם וְצִאָּצְאָיו חֲתַם בְּאוֹת בְּרִית קִדְּשׁ.  
עַל בֶּן בְּשִׁכְרָה זֹאת. אֵל חַי חֲלָקֵנוּ צוּרֵנוּ. צְנִיחָה לְהַצִּיל  
יְרִידוֹת שְׂאֵרֵנוּ מִשִּׁחַת. לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרָנוּ.  
בָּרוּךְ אַתָּה יְיָ. בּוֹרֵת הַבְּרִית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בַּיּוֹם אֶת-הַיֶּלֶד הַזֶּה לְאָבִיו וּלְאִמּוֹ.  
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל (פְּלוֹנִי בֶן פְּלוֹנִי). וַיִּשְׂמַח הָאָב בְּיוֹצֵא  
חֲלָצָיו. וַתִּגַּל אִמּוֹ בְּפִרְיֵהּ בְּמִנְחָה. כַּכְּתוּב. וַיִּשְׂמַח אָבִיו וְאִמּוֹ  
וַתִּגַּל יוֹלְדָתָהּ. וַנֵּאמֶר. וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסֶסֶת  
בְּדַמְיֶךָ וְאֶמֶר לָךְ בְּדַמְיֶךָ חַיִּי: וְאֶמֶר לָךְ בְּדַמְיֶךָ חַיִּי:  
וַנֵּאמֶר. וְכֹר לְעוֹלָם בְּרִיתוֹ. דְּבַר צְנִיחָה לְאֵלֶיךָ הוֹר: אֲשֶׁר  
כָּרַת אֶת-אֲבֹרְהֶם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹךְ  
לְיִשְׂרָאֵל בְּרִית עוֹלָם: וַנֵּאמֶר. וַיִּמָּל אֲבֹרְהֶם אֶת-יִצְחָק בְּנֵי  
בֶן-שְׁמוֹנֶת יָמִים כַּאֲשֶׁר צְנִיחָה אֹתוֹ אֱלֹהִים: הוֹדוּ לַיְיָ כִּי-  
טוֹב כִּי לְעוֹלָם חֲסִדוֹ: זֶה הַקְּטָן (פְּלוֹנִי) גְּדוֹל יִהְיֶה. בָּשֵׁם  
שְׁנַכְנַם לְבְרִית בֵּן יַכְנִס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים:

*The Godfather drinks of the wine; a few drops are given to  
the Infant, and the Cup of Blessing being sent to the Mother,  
she also partakes thereof.*

## GRACE AFTER THE MEAL FOLLOWING A CIRCUMCISION

*He who says Grace begins thus:—*

**Let us say grace.**

*The others respond:—*

Blessed be the name of the Lord from this time forth and for ever.

*He who says Grace repeats the last sentence, and continues:—*

We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

*The last sentence is repeated by the company present:—*

With the sanction of the awful and revered God, who is a refuge in times of trouble, the God girt with strength, the Lord mighty on high, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the holy Law, pure and clear, which Moses the servant of the Lord commanded us to be an heritage, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the priests and Levites I will call upon the God of the Hebrews, I will declare his glory in every region, I will bless the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of those present I will open my lips with song, yea, my bones shall declare, Blessed is he that cometh in the name of the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

*Then proceed as on p. 425, "We will bless," etc.*  
*After "in the sight of God and man," p. 430, the following is introduced:—*

May the All-merciful bless the father and mother of the child; may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom: from this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.



ברכת המזון לברית מילה

*He who says Grace begins thus:—*

רבותי נְבָרֵךְ ;

*The others respond:—*

יהי שם יי מבורך מעתה ועד עולם :

*He who says Grace repeats the last sentence, and continues:—*

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי. בְּרוּכִים אַתָּם לַי :

*The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—*

בְּרִשׁוֹת אֵל אֵיוֹם וְנוֹרָא. מְשַׁנֵּב לְעֵתוֹת בְּצָרָה. אֵל נֶאֱזָר

בְּנִבְרָה. אֲדִיר בְּמָרוֹם יי :

בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה. מְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צְנִה

לָנוּ מוֹרְשָׁה. מִשֶּׁה עֶבֶד יי :

בְּרִשׁוֹת הַכְּהֻנִּים הַלְלוּם. אֶקְרָא לֵאלֹהֵי הָעֶבְרִיִּים. אֶהוֹדְנוּ

בְּכָל אֵיִם. אֶבְרָכָה אֶת־יי :

בְּרִשׁוֹת מְרַנֵּן וּרְבִנֵּן וּרְבוֹתֵי. אֶפְתַּח בְּשִׁיר פִּי וּשְׁפַתִּי.

וְתִאמְרְנָה עַצְמוֹתַי. בְּרוּךְ הַבָּא בְּשֵׁם יי :

*Then proceed נְבָרֵךְ p. 425.*

*After בְּעֵינֵי אֱלֹהִים וְאָדָם p. 430, the following is introduced:—*

הַרְחֵמֵן הוּא יְבָרֵךְ אָבִי הַיְקָדֵד וְאֲמוֹ. וַיִּזְכְּנוּ לְגִדְלוֹ וּלְחֻנְכוֹ

וּלְחֻבְמוֹ. מִיּוֹם הַשְּׁמִינִי וְהַלְאָה יִרְצָה דָּמוֹ. וַיְהִי יי אֱלֹהֵי

עָמו :

May the All-merciful bless the godfather who has observed the covenant of Circumcision and rejoiced exceedingly to perform this deed of piety; may he requite him for his act with a double recompense, and ever exalt him more and more.

May the All-merciful bless the tender infant that has been circumcised on his eighth day; may his hands and heart be firm with God, and may he become worthy to appear before the Divine Presence three times in the year.

*If the Mohel says Grace, one of the Company present says the following paragraph:—*

May the All-merciful bless him who has circumcised the flesh of the foreskin, duly fulfilling each part of the precept. The service would be invalid of one who is timid and faint-hearted, or who failed to perform the three essentials of the ceremony.

May the All-merciful, regardful of the merit of them that are akin by the blood of the circumcision, send us his anointed walking in his integrity, to give good tidings and consolation to the people that is scattered and dispersed among the peoples.

May the All-merciful send us the righteous priest, who remains withdrawn in concealment until a throne, bright as the sun and radiant as the diamond, shall be prepared for him, the prophet who covered his face with his mantle and wrapped himself therein, with whom is God's covenant of life and of peace.

*Continue, "May the All-merciful make us worthy," etc., p. 430.*

---

הַרְבַּחְמֵן הוּא יְבָרֵךְ בְּעַל בְּרִית הַמִּילָה. אֲשֶׁר שָׁשׁ לַעֲשׂוֹת  
 אֶדְדֵּךְ בְּגִילָה. וַיִּשְׁלַם פְּעֻלוֹ וּמִשְׁכַּרְתּוֹ כְּפוּלָה. וַיִּתְּנֵהוּ לְמַעֲלָה  
 לְמַעֲלָה:

הַרְבַּחְמֵן הוּא יְבָרֵךְ בָּךְ הַנִּמּוּל לְשִׁמוּנָה. וַיְהִיו יָדָיו וְלִבּוֹ  
 לְאֵל אֲמוּנָה. וַיִּזְכֶּה לְרֵאוֹת פְּנֵי הַשְּׂכִינָה. שְׁלֹשׁ פְּעָמִים  
 בַּשָּׁנָה:

*If the Mohel says Grace, one of the Company present says  
 the following paragraph:—*

הַרְבַּחְמֵן הוּא יְבָרֵךְ הַמָּל בְּשֵׁר הָעֶרְלָה. וּפְרַע וּמִצֵּץ דָּמֵי  
 הַמִּילָה. אִישׁ הֵבִיא וְרַךְ הַלֵּבב עֲבוּדָתוֹ פְּסוּלָה. אִם־שִׁלְשֵׁי  
 אָלָה לֹא יַעֲשֶׂה לָהּ:

הַרְבַּחְמֵן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים. בְּזִכּוֹת חַתָּנִי  
 מוֹלוֹת דָּמִים. לְבִשָּׁר בְּשׂוֹרוֹת טוֹבוֹת וְנַחוּמִים. לְעַם אֶחָד  
 מְפֹרָד וּמְפֹרָד בֵּין הָעַמִּים:

הַרְבַּחְמֵן הוּא יִשְׁלַח לָנוּ כֹּהֵן אֶדְדֵּךְ אֲשֶׁר לָקַח לְעֶלּוֹם. עַד  
 הוֹכֵן כְּסָאוֹ פִּשְׁמֹשׁ וְיִהְיֶה לָנוּ. וַיִּקְלַט פְּנֵינוּ בְּאַבְרָתוֹ וַיִּגְלוֹם.  
 בְּרִיתִי הִיְתָה אִתּוֹ חַתָּיִם וְהִשְׁלוֹם:

*Continue* הַרְבַּחְמֵן הוּא יִזְכֶּנוּ, *etc.*, p. 430.

## SERVICE FOR THE REDEMPTION OF THE FIRST-BORN

*The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.*

*The Father, presenting his Child to the Cohen, makes the following declaration:—*

This my first-born son is the first-born of his mother, and the Holy One, blessed be he, hath given command to redeem him, as it is said, And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, the shekel being twenty gerahs; and it is said, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

*The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—*

Which wouldst thou rather, give me thy first-born son, the first-born of his mother, or redeem him for five selaim, which thou art bound to give according to the Law?

*The Father replies:—*

I desire rather to redeem my son, and here thou hast the value of his redemption, which I am bound to give according to the Law.

## סדר פדיון הבן :

*The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.*

*The Father, presenting his Child to the Cohen, makes the following declaration:—*

זֶה בְּנִי בְּכוֹרִי הוּא פֶּטֶר רְחֵם לְאִמּוֹ. וְהַקְדֹּשׁ בְּרוּךְ הוּא  
צִוָּה לְפָדוֹתוֹ. שְׁנֵאמַר וּפְדוּנוֹ מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּךָ  
בְּסֶף חֲמִשָּׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא.  
וְנֵאמַר קֹדֶשׁ-לִי כָל-בְּכוֹר פֶּטֶר כָּל-רְחֵם בְּבְנֵי יִשְׂרָאֵל  
בְּאֲדָם וּבְבִהֵמָה לִי הוּא :

*The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—*

מֵאֵי בְּעִית טָפִי לִתֵּן לִי בְּנֶךָ בְּכוֹרֶךָ שֶׁהוּא פֶּטֶר רְחֵם  
לְאִמּוֹ. אוֹ בְּעִית לְפָדוֹתוֹ בְּעֵד חֲמִשׁ סָלְעִים כְּדַמְחִינְכֵת  
מְדַאוּרֵיתָא :

*The Father replies:—*

חֲפֵץ אָנִי לְפָדוֹת אֶת-בְּנִי. וְהִילָךְ דְּמֵי פְדִיוֹנוֹ כְּדַמְחִינְכֵתִי  
מְדַאוּרֵיתָא :

*The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the redemption of the son.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—*

This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God's will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen.

*The Cohen places his hand upon the head of the Child, and pronounces the following Benediction—*

God make thee as Ephraim and Manasseh. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The Lord is thy guardian: the Lord is thy shade upon thy right hand. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.

---

*The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—*

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו  
וצונו על פדיון הבן:

ברוך אתה יי אלהינו מלך העולם. שהחננו וקימנו  
והגיענו לימן הזה:

*The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—*

זה פחת זה. זה חלוק זה. זה מחול על זה. ויבגר  
זה הבן לחיים לתורה וליראת שמים: יהי רצון שכשם  
שנכנס לפדיון בן יבגם לתורה ולחפזה ולמעשים טובים.  
אמן:

*The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—*

ישימך אלהים באפרכים וכמנשה: יברכה יי וישמרה:  
יאר יי פניו אליך ויחנה: ישא יי פניו אליך וישם לך  
שלום:

יי שומרה יי צלך על-יד ומינה: פי ארך ימים ושנות  
חיים ושלום יזקיפו לך: יי ישמרה מפל-רע ישמור את-  
נפשך. אמן:

## PRAYER TO BE SAID BY A SICK PERSON

### Psalm xxiii.

*A Psalm of David.* The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.

### Psalm ciii.

*A Psalm of David.* Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases: who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord



## תפלה לחולה:

מִזְמוֹר לְדָוִד. יְיָ רַעִי לֹא אֶחָסֶר: בְּנֵאוֹת דְּשָׂא יְרֵב־צַנִּי  
עַל־מִי מְנוּחַת יְנַהֲלָנִי: נַפְשִׁי יִשׁוּבֵב יִנְחָנִי בְּמַעְגְלֵי־צָדֵק  
לְמַעַן שָׁמֹ: גַם כִּי־אֵלֶיךָ בָּגִיא צַלְמוֹת לֹא־אֵירָא רַע כִּי־  
אֲמַה עֲמַדִּי לְמִבְטָהּ וּמִשְׁעַנְתָּהּ הִמָּה יִנְחָנִי: תַּעֲרֹךְ לְפָנַי  
שְׁלֹחַן נֶגְדִי צַרְרֵי דַשְׁנֵת בְּשֹׁמֵן רֹאשִׁי כּוֹסֵי רִוְחָה: אֵיךְ טוֹב  
וְחֶסֶד יְרֵד־פוּנֵי כָּל־יָמַי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמַי:  
לְדָוִד. בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבֵי אֶת שֵׁם קְדוֹשׁ:  
בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָּל־גְּמוּלוֹי: הַסֵּלֶחַ לְכָל־  
עֲוֹנֵי הַרְפָּא לְכָל־תַּחֲלוּאֵי כִי: הַגּוֹאֵל מִשִּׁחַת חַיִּי הַמַּעֲטֵר כִּי  
חֶסֶד וּרְחָמִים: הַמְשַׁבֵּיעַ בְּטוֹב עֲדוּךָ תַתְּחִידֵשׁ כַּנֶּשֶׁר  
נַעֲוֵרֵי כִי: עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים: יוֹדִיעַ  
דַּרְכָיו לְמִשְׁה לְבָנָי יִשְׂרָאֵל עַל־יְלוּתָיו: רַחוּם וְחַנּוּן יְהוָה  
אָרְךָ אַפִּים וּרְב־חֶסֶד: לֹא לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִשׂוֹר:  
לֹא כַחֲטָאֵינוּ עֲשֵׂה לָנוּ וְלֹא כַעֲזַנְתִּינוּ גַּמַּל עָלֵינוּ: כִּי כִגְבַת  
שָׁמַיִם עַל־הָאָרֶץ גָּבַר חֶסֶדּוֹ עַל־יִרְאָיו: בְּרַחֵק מִזֶּרֶחַ מִמַּעַרְב  
הִרְחִיק מִמֶּנּוּ אֶת פִּשְׁעֵינוּ: בְּרַחֵם אָב עַל־בָּנִים רַחֵם יְהוָה  
עַל־יִרְאָיו: כִּי הוּא יָדַע וַיִּצְרֵנוּ זָכוֹר כִּי־עֶפְרַר אֲנַחְנוּ: אָנוּשׁ  
כַּחֲצִיר יָמָיו כַּצִּיץ הַשָּׂדֶה בֶּן יָצִיץ: כִּי רוּחַ עֲבָרָה־בוּ וְאֵינָנוּ  
וְלֹא־יִבְרָנוּ עוֹד מִקּוֹמוֹ: וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־  
יִרְאָיו וַצְדָקָתוֹ לְבָנֵי בָנִים: לְשִׁמְרֵי בְרִיתוֹ וְלוֹזְכְּרֵי פְקֻדָיו

hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

Psalm cxxxix.

*For the Chief Musician. A Psalm of David.* O Lord, thou hast searched me, and knowest me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou sittest my path and my lying down, and art familiar with all my ways. For while there is not yet a word on my tongue, lo, thou, O Lord, knowest it all. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is too high, I cannot attain unto it. Whither can I go from thy spirit? or whither can I flee from thy presence? If I ascend into heaven, thou art there: or if I make the grave my bed, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night; even the darkness darkeneth not from thee, but the night is light as the day—the darkness is as the light. For thou didst form my reins: thou didst weave me together in my mother's womb. I will give thanks unto thee, for that I am fearfully and wonderfully made: wonderful are thy works and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the depths of the earth. Thine eyes did see mine unshapen substance; and in thy book the days, even all of them that were to be formed, were written, and for it also there was one among them. How precious unto me are thy thoughts, O God! How great is the sum of them! If I would count them, they are more in number than the sand: when I awake, I am still with thee. O that thou wouldst slay the wicked, O God: depart from me, ye bloodthirsty men: they who mention thee for treachery, thine adversaries who take thy name in vain. Do not I hate them. O Lord, that hate thee? and do not I strive with those that rise up against thee?

## תפלה להולה

לַעֲשׂוֹתָם: יְהוָה בְּשָׁמַיִם הַכִּיִן כְּסֵאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:  
 בָּרְכוּ יְהוָה מִלְּאֲקִיּוֹ וּבְהִרְיֹכֶם עֲשִׂי דְבָרוֹ לְשִׁמְעַע בְּקוֹל דְּבָרוֹ:  
 בָּרְכוּ יְהוָה כָּל־צְבָאוֹ מְשִׁבְתֵּי עֲשִׂי רְצוֹנוֹ: בָּרְכוּ יְהוָה כָּל־  
 מַעֲשֵׂיו בְּכָל־מְקוֹמוֹת מְמִשְׁלָתוֹ בָּרְכֵי נַפְשֵׁי אֶת־יְהוָה:

לְמַנְצֶיךָ לְדָוִד מְזֻמּוֹר. יְהוָה חֲקַרְתָּנִי וּתְבַדֵּעַ: אֵתָּה יְבַדְעָתָּ  
 שְׁבֵתִי וְקוּמִי בְּנִתָּה לְרַעִי מִרְחוּק: אֲרַחֵי וְרַבְעִי וְרִיתִי וְכָל־  
 דְּרָבִי הַסְּבַנְתָּה כִּי אֵינִי מִלָּה בְּלִשׁוֹנִי הֵן יְהוָה יְבַדְעָתָּ כָּלָּה:  
 אַחֲזֹר וְקָדַם צַרְתָּנִי וּתְמַשְׁתָּ עָלַי כַּפְּכָה: פְּלִיאָה יַבְעַת מִמֶּנִּי  
 נִשְׁגָּבָה לֹא־אוּבַל לָהּ: אָנְהָ אֱלֹהִי מְרוּחָהּ וְאָנְהָ מִפְּנֵיהָ אֲבָרַח:  
 אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה וְאֶצִּיעָה שְׂאוֹל הַנֶּגֶד: אֲשֹׂא כַנְפֵי־  
 שָׁחַר אֲשַׁבְּנָה בְּאַחֲרִית יָם: גַּם־שָׁם יִרְדֶּה תִנְחַנֵּי וּתְאַחֲזֵנִי  
 יַמִּינָהּ: וְאָמַר אֶדְ-חֲשֵׁךְ יִשׁוּבְנִי וְלִלְגָה אֹזֵר בְּעַהְבֵּי: גַּם־חֲשֵׁךְ  
 לֹא־יַחֲשִׁיעַ מִמֶּךָ וְלִלְגָה כִּיּוֹם יֵאִיר בְּחַשִׁיכָה כְּאֹרֶחַ: כִּי־  
 אֵתָּה מְנִיתָ כְּלֹמִי תִסְבְּנִי בְּכַטָּן אֲמִי: אֹדְךָ עַל כִּי נִזְרַאתָ  
 נִפְלִיתִי נִפְלְאִים מַעֲשֵׂיךָ וְנִפְשֵׁי יְבַדְעָתָּ מְאֹד: לֹא־נִכְחַד עֲצָמִי  
 מִמֶּךָ אֲשֶׁר־עֲשִׂיתִי בְּסִתְרֵי רַקְמֹתַי בְּתַחֲתִיּוֹת אֲרָרְךָ: גְּלִמִי רָאוּ  
 עֵינֶיךָ וְעַל־סִפְרֶךָ כָּלָם יִכְתְּבוּ יָמִים יִצְרוּ וְלֹא (וְלֹא ק) אֶחָד  
 בָּהֶם: וְלִי מִה־יִקְרוּ רַעְיוֹךָ אֵל מָה עֲצָמוֹ רְאִישֵׁיהֶם: אֶסְפְּרֶם  
 מִחֹל יִרְבוּן הַקִּיצָתִי וְעוֹדֵי עִמָּךָ: אִם תִּקְטַל אֱלֹהִים רַשָּׁע  
 וְאֲנִשִׁי דָמִים סוּרוּ מִנִּי: אֲשֶׁר יִמְרוּךָ לְמוֹפָּה נְשׂוּא לְשׂוּא  
 עָרִיךָ: הֲלוֹא־מִשְׁנֵאִיךָ יְהוָה | אֲשַׁנָּא וּבְהִקְוִמְךָ אֶתְקוּטְמִ:

I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of sorrow in me, and lead me in the way everlasting

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: incline thy ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain, and renew my youth as the eagle's. Vouchsafe wisdom unto the physician that he may cure my wound, and so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen!

---

תכלית שנאזה שגאתים לאויבים הו לי: חקקני אל ובע  
 לבבי בחנני ובע שרעפי: וראה אם דרדך עזב בי ונחני  
 בדרך עולם:

תפלה לעני כי-נעטר ולפני יי ישפך שיחו: יי שמעה  
 תפלתו ושועתי אליך תבוא: אל-תסתר פניך ממני ביום  
 צר-לי הטה-אלי אונך ביום אקרא מהר ענני: אגא יי  
 רופא כל בשר. רחם עלי וסענהי בחסדך הגדול על  
 ערש דוי. כי אמלל אני: שלח לי תרופה ותעלה בתוך  
 שאר חולי בניך: רפא את-מכאבי וחסד פניך נעורי:  
 חן בינה לרופא ויגהה ממני מזורי. בארוכותי מהרה  
 תצמח: שמע תפלתו והוסף ימים על ימי ואבקה שנותי  
 בנעימים. למען אוכל לעבוד עבודתך ולשמור פקודיך  
 בלב שלם: הבינני ואדעה כי לשלומי מר-לי מר. ואל-  
 אפאם את-מוסרך ובתבתך אל-אקוץ:

אלוה סליחות חנן ורחום ארך אפים ורב-חסד. מודה  
 אני לפניך בלב נשבר ונדבה כי חטאתי והרע בעיניך  
 עשיתי: הגה נחמתי על רעתי. ואשוב בתשובה שלמה  
 לפניך: עזרני אלהי ישעי. ולא אשוב לבסלה ואההלה  
 לפניך באמת ובתמים: שמח נפש עבדך. כי-אליך יי  
 נפשי אשא: רפאני יי וארפא הושיעני ואנטעה. כי תהלתי  
 אמה. אמן ואמן:

## CONFESSION ON A DEATH-BED

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the bounding happiness that is treasured up for the righteous. Make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Amen, and Amen!

*When the end is approaching:—*

The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. (*To be said three times.*)

Blessed be His name, whose glorious kingdom is for ever and ever. (*To be said three times.*)

The Lord he is God. (*To be said seven times.*)

Hear, O Israel: the Lord our God, the Lord is one.

## וידוי שכיב מרע:

מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁרְפוּאָתִי  
וּמִיתָתִי בְיָדֶךָ: יְהִי רַצוֹן מִלְּפָנֶיךָ שֶׁתִּרְפָּאֵנִי רְפוּאָה שְׁלֵמָה.  
וְאִם הַמָּוֶת כְּלָה וְנִחְרַץ מִעַמְּךָ אֶקְחֵנּוּ מִיָּדֶךָ בְּאַהֲבָה.  
וְתִהְיֶה מִיתָתִי כַפָּרָה עַל כָּל חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים שֶׁחָטָאתִי  
וְשָׁעֵוִיתִי וְשָׁשַׁעְתִּי לְפָנֶיךָ. וְתִשְׁפִיעַ לִי מֵרַב טוֹב הַצָּפוּן  
לְצַדִּיקִים וְתוֹדִיעֵנִי אֶרְחַח חַיִּים שְׂבַע שְׁמַחוֹת אֶת פָּנֶיךָ  
נְעִימוֹת בְּיַמִּינֶךָ נִצַּח:

אָבִי יְתוּמִים וְכֹהֵן אֱלֻמָּיוֹת. הִגֵּן בְּעַד קְרוֹבֵי הַיְקָרִים  
אֲשֶׁר נִפְשֵׁי קְשׁוּרָה בְּנַפְשָׁם: בְּיָדֶךָ אֶפְקֹד רוּחִי פְּרִיֵת  
אוֹתִי יְיָ אֵל אֱמֶת. אָמֵן וְאָמֵן:

## בשעת יציאת הנשמה:

יְיָ מַלְאָךְ. יְיָ מַלְאָךְ. יְיָ מַלְאָךְ לְעוֹלָם וָעֶד:

*(To be said three times.)*

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*(To be said three times.)*

יְיָ הוּא הָאֱלֹהִים:

*(To be said seven times.)*

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

## THE BURIAL SERVICE

*On those days on which Tachanun (p.70) is not said, Psalm lvi. (p. 460) is read instead of the following:—*

The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he. The Rock, perfect in every work, who can say unto him, What workest thou? He ruleth below and above; he killeth and maketh alive: he bringeth down to the grave, and bringeth up again. The Rock, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do. Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion. Just art thou, O Lord, in killing and in making alive, in whose hand is the charge of all spirits; far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us for thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been. Blessed be the true Judge, who killeth and maketh alive. Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him. We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging; just art thou, O Lord, and righteous are thy judgments. O true and righteous judge! Blessed be the true judge, all whose judgments are righteous and true. The soul of every living thing is in thy hand; thy right hand is full of righteousness. Have mercy



## צדוק הדין:

*On those days on which Tachanun (p. 70) is not said* מִבְּתָם

*(p. 460) is read instead of the following:—*

הַצּוֹר תָּמִים פָּעָלוּ. כִּי כָל־דֶּרֶכָיו מִשְׁפָּט. אֵל אֱמוּנָה  
 יֵאֵין עֹל. צְדִיק וְיֹשֶׁר הוּא: הַצּוֹר תָּמִים בְּכָל־פְּעֵל. מִי־  
 יֹאמֶר לוֹ מֵה־תִּפְעֵל. הַשְּׁלִיט בְּמִטָּה וּבְמַעַל. מִמִּית  
 וּמִחַיָּה. מוֹרִיד שָׁאוֹל וַיַּעַל: הַצּוֹר תָּמִים בְּכָל־מַעֲשֵׂה.  
 מִי־יֹאמֶר אֱלֹהֵי מֵה־תַּעֲשֶׂה. הָאֹמֵר וְעֲשֵׂה. חֶסֶד חָנָם לָנוּ  
 תַעֲשֶׂה. וּבִזְכוֹת הַנִּעְקָר בָּשָׂה. הַקְּשִׁיבָה וְעֲשֵׂה: צְדִיק  
 בְּכָל־דֶּרֶכָיו. הַצּוֹר תָּמִים. אֶרֶךְ אַפְּנִים וּמְלֵא רַחֲמִים. תְּמוֹל־  
 נָא וְחוּס־נָא עַל־אֲבוֹת וּבָנִים. כִּי לֵךְ אֲדוֹן הַסְּלִיחוֹת  
 וְהַרְחֲמִים: צְדִיק אַתָּה יְיָ לְהַמִּית וּלְהַחַיֹּת. אֲשֶׁר בְּיָדְךָ  
 פְּקֻדוֹן כָּל־רוּחוֹת. תְּלִילָה לֵךְ וּכְרוּגְנוֹ לַמַּחֹת. וַיְהִי־נָא  
 עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת. כִּי לֵךְ אֲדוֹן הַרְחֲמִים  
 וְהַסְּלִיחוֹת: אָדָם אִם בֶּן־שָׁנָה יִהְיֶה. אוֹ אֶלֶף שָׁנִים יִחְיֶה.  
 מֵה־יִתְרוֹן לוֹ. בְּלֹא־דַיָּה יִהְיֶה. בְּרוּךְ בֵּין הָאֲמֹת מִמִּית  
 וּמְחַיֶּה: בְּרוּךְ הוּא. כִּי אֲמֹת דִּינֹו. וּמִשׁוֹמֵט הַכֹּל בְּעֵינֹו.  
 וּמִשְׁלֵם לְאָדָם חֲטָבוֹנוּ וְדִינֹו. וְהַכֹּל לִשְׁמוֹ הוֹדִיָּה יִתְּנוּ:  
 יְדַעְנוּ יְיָ כִּי צָדֵק מִשְׁפָּטֶיךָ. תִּצְדֵּק בְּדַבְּרֶךָ. וְתִזְכֶּה בְּשִׁפְטֶיךָ.  
 וַאֲיֵין לְהַרְהֵר אֶחָד מִדַּת שִׁפְטֶיךָ. צְדִיק אַתָּה יְיָ וְיֹשֶׁר  
 מִשְׁפָּטֶיךָ: בֵּין אֲמֹת. שׁוֹפֵט צָדֵק וְאֲמֹת. בְּרוּךְ בֵּין הָאֲמֹת.  
 שְׁכַל־מִשְׁפָּטֶיךָ צָדֵק וְאֲמֹת: נִפְשׁ כָּל־חַי בְּיָדְךָ. צָדֵק מְלָאָה

upon the remnant of the flock of thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright; he is my Rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath.

Psalm xvi.

*Michtam of David.*—Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord: I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another God: their drink offerings of blood will I not pour out, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a delightsome heritage. I will bless the Lord, who hath given me counsel: yea, my reins admonish me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad: my flesh also will dwell in safety. For thou wilt not abandon my soul to the grave: neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures from evermore.

*The coffin is borne from the Hall to the Burial Ground.  
Those who have not visited the Burial Ground for thirty  
days, say the following:—*

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore you to life in judgment. Blessed art thou, O Lord, who quicknest the dead.

ימינה וינקה. רחם על-פליטת צאן נדה. ותאמר לפלאה.  
הרהר נדה: גדול העצה. ורב העלילה. אשר עיניך פקחות  
על-פל-דרכי בני אדם. לתת לאיש כדרכיו וכפרי  
מעליו: להגיד כיישר יי. צורי ולא-עולתה בו: יי נתן.  
יי לקח. יהי שם יי מבנה: והוא רחום ובפר עון ולא  
ישחית והרבו להשיב אפו. ולא יעיר כל-חמתו:

מכתם לדוד. שמהני אל כי-חסיתי בך: אמרת לי אדני  
אתה. טוֹבְתִי בל-עֲלִיָה: לְקֹדְשִׁים אֲשֶׁר-בְּאָרֶץ הַמָּחָה. וְאֲדִירִי  
בְּלִי-חֲפָצִי-בָם: וְרַבּוֹ עֲצָבוֹתָם אַחַר מָהְרוּ. בְּלִי-אִסִּיָה נִסְבִּיהֶם  
מָדָם. וּבְלִי-אֲשָׁא אֶת-שְׂמוֹתֶם עַל-שִׁפְתֵי: יי מְנַת-חֶלְקִי וְכוֹסִי.  
אתה תומיך גור לי: חבלים נפלתי בנעימים. אף-נחלת  
שפחה עלי: אברה את-יי אשר יעצני. אף-לילות יסרוני  
בלילותי: שונתי יי לנגדי תמיד. כי מימיני בל-אמוט: לכן  
שמח לבי ונגל קבודי. אף-בשרי ישפן לקטח: כי לא-תעזב  
נפשי לשאול. לא-תתן חסידך לראות שחת: תודיעני ארח  
חיים. שבע שמחות את-פניך. נעימות בימינה נצח:

*The Coffin is borne from the Hall to the Burial Ground.*

*Those who have not visited the Burial Ground for thirty days, say the following:—*

ברוך אתה יי אלהינו מלך העולם. אשר יצר אתכם  
בדין. וזן וכלכל אתכם בדין. והמית אתכם בדין. ויוהע  
מספר בלכם בדין. ועתיד להחזיר ולהחיותכם בדין:  
ברוך אתה יי. מַמְיָה הַמַּתִּים:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save. Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to quicken the dead.

*When the coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—*

May he come to his place in peace.

May she come to her place in peace.

*On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—*

And they of the city shall flourish like the grass of the earth.

He remembereth that we are dust.

*All those who have been present at the Interment wash their hands and say:—*

He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

*They then return to the Hall, and say, "And let the pleasantness of the Lord our God be upon us," to "my salvation,"*  
p. 439.

אתה גבור לעולם אדני. מתייה מתים אתה רב להושיע;  
מכללל תיים בקסר. מתייה מתים ברחמים רבים. סומך  
גופלים. ורופא חולים. ומתיר אסורים. ומקנים אמונתו לישני  
עפר. מי כמוד בעל גבורות ומי דומה לך. מלך ממית  
ומתייה ומצמים ישועה. ונאמן אתה להחיות מתים:

*When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—*

על מקומו יבא בשלום:

על מקומה תבא בשלום:

*On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—*

ויצאו מעיר בעשב הארץ:

זכור פי-עפר אנחנו:

*All those who have been present at the Interment wash their hands, and say:—*

בלע המות לנצח. ומחה אדני אלהים דמעה מעל כל-  
פנים. וחרפת עמו יסיר מעל כל-הארץ. כי יי דבר:

*They then return to the Hall, and say בישועתי ויהי נעם.*

*The following Kaddish is said by children after the Burial of their Parents. On those days on which Tachanun is not said (p. 70) the Kaddish, p. 94, is substituted.*

*Mourners.*—May his great name be magnified and sanctified in the world that is to be created anew, where he will quicken the dead, and raise them up into life eternal; will rebuild the city of Jerusalem, and establish his temple in the midst thereof; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be he, reign in his sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

*Cong. and Mourners.*—Let his great name be blessed for ever and to all eternity.

*Mourners.*—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

*Cong.*—Let the name of the Lord be blessed from this time forth and for evermore.

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

*Cong.*—My help is from the Lord, who made heaven and earth.

*Mourners.*—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

## צדוק הדין

*The following Kaddish is said by Children after the Burial of their Parents On those days on which Tachanun (p. 70) is not said, the Kaddish, p. 94, is substituted.*

*Mourners.* יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי הוּא  
עֲתִיד לְאַתְחַדְתָּא וּלְאַתְחַנְּא מִתְנָא וּלְאַפְקָא יְתַהוּן לְחַיֵּי  
עָלְמָא. וּלְמַבְנֵא בְּרַתָּא דִּי־יְרוּשָׁלַם וּלְשַׁלְל הַיְכָלָה  
בְּגוּזָה. וּלְמַעְבַּר פְּלַחְנָא נְבֻרָאָה מֵאַרְעָא וּלְאַתְבָּא פְּלַחְנָא  
דִּי־שְׁמַיָא לְאַתְרָה. וְיִמְלֹךְ קִדְשָׁא בְּרִיךְ הוּא בְּמַלְכוּתָהּ  
וַיְקַרְהָ בְּתַיְבוּן וּבְיָמֵיכוֹן וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל  
בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Cong. and Mourners.* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמַיָּא:

*Mourners.* יתְבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּבֵר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קִדְשָׁא. בְּרִיךְ הוּא.  
לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי־  
אָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*Cong.* יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

*Mourners.* יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־  
כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Cong.* עֲזָרֵי מַעַם יְיָ עֲשֵׂה שְׁמִים וְאַרְעָ:

*Mourners.* עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

## PRAYER IN THE HOUSE OF MOURNING

*After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi. p. 460, is substituted for Psalm xlix.*

**Psalm xlix.** For the Chief Musician. A Psalm of the Sons of Korah.

Hear this all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is costly, and must be let alone for ever:) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd: but the upright shall have dominion over them in the morning; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave: for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.



## תפלה בבית האבל:

*After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi., p. 460, is substituted for Psalm xlix.*

לְמַנְעָם לְבְנֵי-קִרְחַח מִזְמוֹר: שְׁמְעוּ-וְאֵת כָּל-הָעַמִּים הַאֲוִינֹו  
כָּל-יִשְׁרָאֵל חִלָּה: גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ יַחַד עָשִׂיר וְאַבְיוֹן:  
פִּי יְדַבֵּר חֲכָמוֹת וְהַגּוֹת לְבִי תְבוּנוֹת: אָמֵה לְמַשָּׁל אֲנִי  
אֶפְתַּח בְּכַנּוֹר חִידָתִי: לָמָּה אֵיךָ בְיָמֵי רָע עֵינַי עֲקָבֵי  
יִסְיָנִי: הַבְּטַחִים עַל-הֵיכָלִם וּבְרַב עֲשָׂרָם יִתְהַלְלוּ: אֵח לֹא-  
פָדָה יִפְדֶּה אִישׁ לֹא-יִתֵּן לֵאלֹהִים כְּפָרוֹ: וַיִּקַּר פְּדִיוֹן נַפְשָׁם  
וְהִרְלָ לְעוֹלָם: וַיַּחֲיוּ-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְׁחָתָה: כִּי יִרְאֶה  
תְּלַמִּידִים וְמוֹתוֹ יַחַד כָּסִיל וּבְעֵר יֵאָבְדוּ וְעֹבְדוֹ לְאַחֲרֵים חֵילָם:  
קִוֵּי אֵמֶת בְּתִימּוֹ לְעוֹלָם מִשְׁבַּנְתָּם לְדוֹר וָדוֹר קָרְאוּ בְשִׁמוֹתֵם  
עָלֵי אֲדָמוֹת: וְאָדָם בִּיקָר בַּל-יִלִּין נְמַשָּׁל בְּבַהֲמוֹת נְדָמוֹ:  
זֶה וְזֶה כָּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סָלָה: כִּצְאֹן  
לְשֹׂאֵל שְׂתוֹ מִנֶּת יִרְעֵם וַיִּרְדּוּ בָם יִשְׂרָאֵל לְבַקֵּר וְצוֹרָם  
לְבַלֹּחַ שְׂאֹל מִזָּבֵל לוֹ: אֲדָ-אֵלֹהִים יִפְדֶּה-נַפְשִׁי מִיַּד  
שְׂאֹל זֵי יִקַּחֵנִי סָלָה: אֵל-תִּירָא כִּי-יַעֲשֶׂר אִישׁ כִּי-יִרְכָּה  
כְּבֹד בֵּיתוֹ: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִגְדֹל אַחֲרָיו  
כְּבוֹדוֹ: כִּי-נַפְשׁוֹ בְּתִיבּוֹ יִכְרַח וַיִּוָּדֶה כִּי-תִשׁוּב לָהּ: תִּבְאֵ  
עַד-הוֹר אֲבוֹתָיו עַד-נֶצַח לֹא יִרְאוּ-אוֹר: אָדָם בִּיקָר וְלֹא  
יִבִּיו נִשְׁכָּל בְּבַהֲמוֹת נְדָמוֹ:

*In addition to the above, other appropriate Psalms, such as Psalms xv., p. 445; xc., p. 26; xci., p. 27; ciii., p. 455; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.*

Psalm xxxix.

*For the Chief Musician, for Jeduthun. A Psalm of David.—*

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as hand-breadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of — who hath been gathered unto his [her] people. Have mercy upon him

*In addition to the above, other appropriate Psalms, such as Psalms xv. p. 445; xc. p. 26; xci., p. 27; ciii. p. 455; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.*

לְמַנְצֶיךָ לַיְהוּדִיתוֹן מִזְמוֹר לְדָוִד: אָמַרְתִּי אֲשַׁמְּרָה דְרָכַי  
 מִחַטּוֹא בְּלִשׁוֹנִי אֲשַׁמְּרָה לְפִי מִחַסּוֹם בְּעוֹד רָשָׁע לְגִנְיָי:  
 נֶאֱלַמְתִּי דוֹמְיָה הַחֲשִׁיתִי מִטּוֹב וּכְאֲבִי נִעְפָּר: חֵם-לְבִי  
 בְּקִרְבִי בִּהְיִינִי תִבְעֵר-אֵשׁ דְּבִרְתִּי בְּלִשׁוֹנִי: הוֹדִיעֵנִי יְיָ  
 קִצְי וְיִמְצֵת יָמֵי מַה-הִיא אֲדַעָה מַה-חָדַל אָנִי: הִגָּה טְפָחוֹת  
 נִתְמָה יָמֵי וְחִלְדֵי כְּאִין נִנְקָה אִף כָּל-הֶבֶל כָּל-אָדָם נֶצֶב  
 סָלָה: אִף-בְּצַלְקָם יִתְחַלְדֵּי-אִישׁ אִף-הֶבֶל יִהְיִינִין וְצַבֵּר  
 וְלֹא-יָדַע מִי-אִסְפָּם: וְעַתָּה מַה-קְנוֹתִי אֲדַנְי תוֹחֲלֵתִי לָךְ  
 הִיא: מִכָּל-פְּשָׁעֵי הַצִּילְנִי חֲרַפְתָּ נֶבֶל אֶל-תְּשִׁימֵנִי:  
 נֶאֱלַמְתִּי לֹא אֶבְתַּח-פִּי בִּי אַתָּה עֲשִׂיתָ: הָסַר מֵעָלַי נִנְקָה  
 מִתְנַבְּרַת יָדְךָ אָנִי כְּלִיתִי: בְּתוֹכָחוֹת עַל-עֵזֶן יִסְרַף אִישׁ  
 וְתָמָס כְּעֵשׂ חַמּוּדוֹ אִף הֶבֶל כָּל-אָדָם סָלָה: שְׂמָעָה תִּפְלְתִי  
 יְיָ וְשִׁוְעֵתִי הִאֲוִינָה אֶל-דְּמָעֵתִי אֶל-תְּחַרֵּשׁ כִּי גַר אָנֹכִי  
 עֲמָךְ תוֹשָׁב בְּכָל-אֲבוֹתָי: הֲשַׁע מִמֶּנִּי וְאַבְלִיגָה בְּטָרָם  
 אֵלֶיךָ וְאִינְנִי:

אָנָּה יְיָ מִלֶּךְ מָלֵא רַחֲמִים. אֲשֶׁר בְּיָדְךָ נִפְשׁ כָּל חַי וְרוּחַ  
 כָּל בָּשָׂר אִישׁ. מִמִּית וּמְחִיָּה מוֹרִיד שָׂאוֹל וַיַּעַל. אָנָּה מֶלֶךְ  
 בְּחִסְדְּךָ הַגָּדוֹל אֶת נְשִׁמַת פְּלוֹנִי בֶן פְּלוֹנִי (פְּלוֹנִית בַּת פְּלוֹנִי)  
 אֲשֶׁר נִפְּאֶסְךָ (נֶאֱסַפְּהָ) אֶל עַמּוֹ (עַמָּה): חוּם וְחַמּוֹל עָלָיו

[her] ; pardon all his [her] transgressions, for there is not a righteous man upon earth, who doeth good and sinneth not. Remember unto him [her] the righteousness which he [she] wrought, and let his [her] reward be with him [her], and his [her] recompense before him [her]. O shelter his [her] soul in the shadow of thy wings. Make known to him [her] the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him [her] of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

---

## תפלה בבית האבל

נְעֻלָיָהּ). סֵלַח וּמַחֵל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ). כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יִחָטָא: וְכוּר לוֹ (לָהּ) צַדִּיקוֹתָיו (צַדִּיקוֹתָהּ) אֲשֶׁר עָשָׂה (עָשָׂתָה) וַיְהִי שִׁכְרוֹ (שִׁכְרָתָה) אֹתוֹ (אֹתָהּ) וּפְעֻלָּתוֹ (וּפְעֻלָּתָהּ) לְפָנָיו (לְפָנֶיהָ): אֲנֵי הַסִּתֵּר אֶת נַשְׁמָתוֹ (נַשְׁמָתָהּ) בְּצֵל בְּנִינָהּ. הוֹדִיעָהוּ (הוֹדִיעָהּ) אֶרֶץ חַיִּים שְׂבַע שְׁמַחוֹת אֶת פְּנֵיהָ נְעִימוֹת בְּיַמִּינָהּ נִצַּח-וַתִּשְׁפִּיעַ לוֹ (לָהּ) מֵרֵב טוֹב הַצִּפּוֹן לְצַדִּיקִים. כִּמּוֹ שִׁבְתוֹב מָה רַב טוֹבָהּ אֲשֶׁר-צִפְנָתָהּ לִירֵאָוּהָ פִּעֲלָתָהּ לַחוֹסִים בָּהּ נִגְדָה בְּגֵי אָדָם:

אֲנֵי הַרוּפָא לְשִׁבּוּרֵי לֵב וּמַחַבֵּשׁ לְעַצְבוֹתָם. שְׁלָם נְחוּמִים לְאַבְלִים. תֵּן בְּלִבָּם יִרְאַתָּה וְאַהֲבַתָּה לְעַבְדָּהּ בְּלִבָּב שְׁלָם. וַתְּהִי אַחֲרֵיתָם שְׁלוֹם. אָמֵן:

כָּאִישׁ אֲשֶׁר אָמַן תִּנְחַמְנוּ כֵּן אֲנִכִּי אֲנַחֲמְכֶם וּבִירוֹשָׁלַיִם תִּנְחַמְנוּ: לֹא-יָבֵא עוֹד שְׂמֵשֶׁף וַיִּרְחַף לֹא יֵאָסֵף כִּי יִי יְהִי־לָהּ לְאֹר עוֹלָם וְשָׁלְמוֹ יָמֵי אֲבִלָהּ: בַּלַּע הַמָּוֶת לְנֶצַח וּמַחָה יִי אֱלֹהִים דְּמַעָה מַעַל כָּל-פָּנִים וְחֶרֶפַת עַמּוֹ יִסִּיר מַעַל כָּל-דָּאָרְעָן כִּי יִי דְבַר:

## SERVICE AT THE SETTING OF A TOMBSTONE

### Psalm i.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

*Psalm xv., p. 445; xvi. p. 460; xc. p. 26.*

As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Oh that they were wise, that they understood this, that they would consider their latter end. For at his death he shall carry nothing away; his glory shall not descend after him. Mark the innocent man, and behold the upright; for the latter end of that man is peace. The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned. How precious is thy lovingkindness, O God! and the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. He shall enter into peace; they shall rest on their beds—each one that walketh in his uprightness.

*Psalm xci. p. 27; "O Lord and King, who art full of compassion," etc., p. 464; Mourner's Kaddish, p. 94.*

# סדר תפלה בבית חיים בהקים מצבה לקרוביו :

אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים וּבְדַרְךְ  
חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לְצִים לֹא יָשָׁב: כִּי אִם-בְּתוֹרַת  
יְיָ חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיַלְלָהּ: וְהָיָה כְּעֵץ שָׁתוּל  
עַל-פְּלִגְי-מָוֶם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא יִבּוֹל וְכֹל  
אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: לֹא כֵן הָרָשָׁעִים כִּי אִם-כַּמֶּץ אֲשֶׁר-  
תִּדְבְּקוּ רֹחַ: עַל-כֵּן לֹא יִקְמוּ רָשָׁעִים בְּמִשְׁפַּט וְחַטָּאִים  
בְּעֵדוּת צַדִּיקִים: כִּי-יִוָּדַע יְיָ דַרְךְ צַדִּיקִים וְדַרְךְ רָשָׁעִים  
תֵּאבֵד:

*Psalm xv., p. 445; xvi. p. 460; xc. p. 26.*

אָנוּשׁ כַּחֲצִיר יָמָיו כְּצִיץ הַשָּׁדֶה כֵּן יָצִיץ: כִּי רֹחַ  
עֲבָרָה-בוֹ וְאֵינָנוּ וְלֹא-יִכְיֶרְנוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְיָ מֵעוֹלָם  
וְעַד-עוֹלָם עַל-יִרְאָיו וְצַדִּיקָתוֹ לְבָנֵי בָנִים: לוֹ חֶכְמוֹ יִשְׁכִּילוּ  
אֵת יְבִינֹו לְאַחֲרֵיתָם: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִרַד  
אֲחֲרָיו כְּבוֹדוֹ: שְׁמֵרְתֶם וּרְאֵה יִשָּׂר כִּי אַחֲרֵית לְאִישׁ  
שְׁלוֹם: פּוֹדֶה יְיָ נַפְשׁ עֲבָדָיו וְלֹא יֶאֱשָׁמוּ כָּל-הַחוֹסִים בּוֹ:  
מִה-יִקָּר מִסִּדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנַפְיֶךָ יִחְסִיוּ:  
יִרְוּ מִדְּשֵׁן בֵּיתֶךָ וְנִתַּל עַדְנֶיךָ מִשָּׁקִים: יָבוֹא שְׁלוֹם  
יְנוּחוּ עַל-מִשְׁכְּבוֹתֶם הוֹלֵךְ נִכְחוֹ:

*p. 94. קנ"ד יש יתום: p. 464. אָנָּא וכו' p. 27. תהלים צ"א*

## MEMORIAL SERVICE FOR THE DEAD

*On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—*

Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright: for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave: for he will receive me. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

May God remember the soul of my revered father [mother] who has gone to his [her] repose. May his [her] soul be bound up in the bond of life. May his [her] rest be glorious, with fulness of joy in thy presence, and pleasures for evermore at thy right hand.

Father of mercy, in whose hand are the souls of the living and the dead, may thy consolation cheer us as we remember (on this holy day) our beloved and honored kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us thy statutes and command-



## הזכרת נשמות .

*On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—*

יְיָ מֶה־אָדָם וַתִּדְעֶהוּ בֶן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ: אָדָם לַהֲבֵל  
 דָּמָה יָמָיו כְּצֵל עוֹבֵר: בִּבְקָר יִצְיִן וְחִלָּף לָעָרֵב יְמוּלֵל  
 וַיָּבֵשׁ: לְמָנוֹת יָמֵינוּ בֶן הוֹדֵעַ וְנִבְיָא לְבַב חֲכָמָה: שְׁמֵר־  
 תָּם וּרְאָה יִשָּׁר כִּי אַחֲרִית לְאִישׁ שְׁלוֹם: אֲדֹ־אֱלֹהִים יַפְדֶּה־  
 נַפְשִׁי מִיַּד שָׂאוֹל כִּי יִקְחֵנִי סֵלָה: כָּלָה שְׂאֲרֵי וּלְבָבִי צוּר  
 לְבָבִי וְחִלָּקֵנוּ אֱלֹהִים לְעוֹלָם: וַיֵּשֶׁב הָעֶפְרַיִם עַל־הָאָרֶץ  
 כְּשִׁדְדָהּ וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נִתְּנָה: אֲנִי בְצַדִּיק  
 אֲחִיזָה פְּנֵיךָ אֲשַׁבְּעָה בְּהַקִּיץ תִּמְוִנְתָּךְ:

יְזַכֵּר אֱלֹהִים נְשָׁמַת אָבִי מוֹרִי (פ' בן פ') (אָמִי מוֹרְתִי)  
 (פ' בת פ') שֶׁהִלֵּךְ לְעוֹלָמוֹ (שֶׁהִלְכָה לְעוֹלָמָה). אָנָּה תִּהְיֶה  
 נַפְשׁוֹ (נַפְשָׁה) צְרוּרָה בְצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ  
 (מְנוּחָתָה) כְּבוֹד שְׁבַע שְׁמַחֹת אֶת פְּנֵיךָ נְעִימוֹת בְּיָמֶיךָ  
 נָצַח. אָמֵן:

אֵב הַרְחָמִים אֲשֶׁר בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים .  
 תִּנְחַמְיָךְ יִשְׁעֶשְׂעוּ נַפְשָׁנוּ בְּזַכָּרְנוּ (בַּיּוֹם הַקָּדוֹשׁ הַזֶּה) אֶת־  
 קְרוֹבָנוּ הָאֱהוּבִים וְהַנִּכְבָּדִים אֲשֶׁר הָלַכּוּ לְמְנוּחָתָם אֶת־  
 הוֹרֵינוּ הַיְקָרִים עֲטַרְתֵּי רֵאשֵׁנוּ וְתַפְאֲרֵתֵנוּ אֲשֶׁר כָּל־מַגְמָתָם  
 לְהִדְרִיבָנוּ בְּדַרְךְ הַטּוֹב וְהַיָּשָׁר לְלַמְּדֵנוּ חֻקֶיךָ וּמִצְוֹתֶיךָ

ments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding thy glory and delighting in thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all thy love for us rises within our minds. O turn this day in lovingkindness and tender mercy to the prayers of thy servants who pour out their souls before thee. May thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of flesh and blood. Remove from us care and sorrow, distress and fear, shame and contempt. Let thy grace be with us, that we may rear our children to keep thy commandments and to fulfil thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our strength is frail, and that thou hast made our days as handbreadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be thou with us, and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who are ever with thee. Amen, and Amen.

---

וְלַהוֹרְנוּ עֲשׂוֹת אֲדָרְקָה וְאַהֲבַת חֶסֶד: אָנָּה יְיָ אֲמַצְנוּ לְשִׁמּוֹר  
 אֶת פְּקוּדָתָם כָּל עוֹד נִשְׁמַתְנוּ בְּקֶרְבָּנוּ. וְנִפְשָׁם תְּנוּחַ בְּאֶרְצָן  
 הַחַיִּים לְחַזוֹת בְּנוֹעַמָּה וּלְהִתְעַנֵּג מִטוֹבָה:

וְעַתָּה הָאֵל הַטּוֹב וְהַמְּטִיב מַה-נֹּאמַר וּמַה-יִּנְבֵּר. צְרַכְנוּ  
 מִרְבִּים וְדַעַתְנוּ קִצְרָה: בְּשֵׁת פָּנִים כִּסְתָנוּ מִדֵּי עֲלוֹת  
 עַל-לִבְנוּ וְזָכַר כָּל-הַטּוֹבָה שֶׁנִּמְלְתָ עֲלֵינוּ: אָנָּה פָּנֵה הַיּוֹם  
 בְּחֶסֶד וּבְרַחֲמִים אֶל תְּפִלַּת עֲבָדֶיךָ הַשּׁוֹפְכִים אֶת-נִפְשָׁם  
 לְפָנֶיךָ: אָנָּה חֶסֶדְךָ מֵאֲתָנוּ אֶל-יְמוּשׁ: הַטְרִיבְנוּ לְחֶם  
 חֻקְנוּ וְאֵל תִּצְרִיבְנוּ לַיְדֵי כַּתְנַת בְּשָׂר וְדָם: הָסֵר מֵעֲלֵינוּ  
 כָּל-דָּאָגָה וְתוֹגָה כָּל-צָרָה וְפַחַד כָּל-חֶרֶףָה וְבוּז: בְּיַרְאֲתֶךָ  
 הַטְּהוֹרָה תִּתְחַנֵּקנוּ וּבְתוֹרָתֶךָ הַתְּמִימָה תִּאֲמַצְנוּ: וּבְנוּ לְגִדְל  
 אֶת-בְּנֵינוּ וּבְנוֹתֵינוּ לְשִׁמּוֹר מִצְוֹתֶיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ כָּל-  
 יְמֵי חַיֵּיהֶם: אֵל נָא אֵל תַּעֲלֵנוּ בְּחַצֵּי יְמֵינוּ וּנְמַלֵּא בְּשָׁלוֹם  
 אֶת מִסְפַּר יְמֵינוּ: יְדַעְנוּ אֶךְ יְדַעְנוּ כִּי חֵדַל בְּחֻקְנוּ וּמִפְּחוּת  
 נִתְּפָ יְמֵינוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל לְהִתְנַהֵג בְּאַמֶּת וּבְתַמִּים  
 יְמֵי שְׁנֵי חַיֵּי מִנוּרְנוּ: וּבְאִשְׁר וּגְיוֹעַ קִצְנוּ לְהַפְּרֵד מִן הָעוֹלָם  
 הַזֶּה אִפְּהָ עֲמָנוּ וּנִשְׁמַתְנוּ תְּהִינָה צְרוּרוֹת בְּצְרוּר הַחַיִּים  
 עִם נִשְׁמוֹת אֲבוֹתֵינוּ וּנִשְׁמוֹת הַצַּדִּיקִים הָעוֹמְדִים לְפָנֶיךָ.  
 אָמֵן וְאָמֵן:

## NIGHT PRAYER FOR YOUNG CHILDREN

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids.

May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

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

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

Behold, he that guardeth Israel will neither slumber nor sleep.

Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth.

For thy salvation I hope, O Lord.

וְתָדַר קְרִיאַת שְׁמַע עַד הַמָּטָה לִילָדִים׃  
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. הַמְפִּיל  
 חֲבָלֵי שָׁנָה עַל עֵינַי וְתַנּוּמָה עַל עַפְעָפַי׃  
 וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי.  
 שְׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם׃  
 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃  
 בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃  
 וְאַהֲבָתְךָ אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-  
 גַּפְּךָ וּבְכָל-מְאֵדֶךָ׃

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם  
 עַל-לֵבְבְךָ׃ וְשִׁנְנֶתָם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלֻכְתְּךָ בַּהֲרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ׃  
 וְקִשְׁרָתָם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטַטְּפֹת בֵּין  
 עֵינֶיךָ וּבְתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ׃  
 בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה. בָּרוּךְ יְיָ  
 בְּשֹׁכְבְּךָ. בָּרוּךְ יְיָ בְּקוּמְךָ׃

תִּינַח לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃  
 בְּיָדְךָ אֲפָקִיד רִוְחִי פְּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת׃  
 לִישׁוּעָתְךָ קִוִּיתִי יְיָ׃



# THE MOURNER'S KADDISH

---

## *Mourner*

Yis-gad-dal v'yis-kad-dash sh'meh rab-bo,  
b'ol-mo di-v'ro kir'-u-seh v'yam-lich mal-chu-  
seh, b'cha-ye-chon u-v'yo-me-chon u-v'cha-yeh  
d'chol bes yis-ro-el, ba-a-go-lo u-viz-man ko-  
riv, v'im-ru O-men:

## *Cong. and Mourner*

Y'heh sh'meh rab-bo m'vo-rach, l'o-lam  
ul'-ol-meh ol-ma-yo:

## *Mourner*

Yis-bo-rach, v'yish-tab-bach, v'yis-po-ar,  
v'yis-ro-mam, v'yis-nas-seh, v'yis-had-dor, v'yis-  
al-leh, v'yis-hal-lol, sh'meh d'kud'-sho, b'rich  
hu. L'e-lo min kol bir-cho-so, v'shi-ro-so,  
tush-b'cho-so, v'ne-ch'-mo-so, di-a-mi-ron b'ol-  
mo, v'im-ru O-men:

Y'heh sh'lo-mo rab-bo min sh'ma-yo v'cha-  
yim, o-le-nu v'al kol yis-ro-el, v'im-ru O-men:

O-seh sho-lom bim'-ro-mov, hu ya-a-seh,  
sho-lom, o-le-nu v'al kol yis-ro-el, v'imru  
O-men:

BM 665 .S53 1915

Haggadah (Reform, Gilbert)

The standard prayer book





