

Siddur Tzur Yisrael

Sabbath and Festival Prayers

**Edited and Translated by
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On Shabbat, the cantor or the baal tefillah begins the formal chanting of the Morning Service here:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתוּב: רַגְנֵי
צְדִיקִים בֵּיהוּה, לַיִּשְׂרָאֵל נְאוּה תִּהְיֶה. בְּפִי
יִשְׂרָאֵל תִּתְהַלָּל, וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמָם, וּבְקֶרֶב קְדוֹשִׁים
תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמּוֹ בֵּית יִשְׂרָאֵל, בְּרַגְנָה יִתְפָּאֵר
שְׁמוֹ מִלְּפָנָיו בְּכָל דּוֹר וְדוֹר, שֶׁפֶן חוֹבֵת כָּל הַיְצוּרִים
לְפָנָיו, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת, לְהַלֵּל,
לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּה, לְבָרַךְ, לְעַלֵּה, וּלְקַלֵּס,
עַל כָּל דְּבַרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דְּדוֹר בֶּן יֵשִׁי עֲבָדָיו
מְשִׁיחָיו.

The congregation rises to conclude the Pesukei Dezimra section of the morning service with Yishtabach:

יִשְׁתַּבַּח שְׁמוֹ לְעַד מִלְּפָנָיו, הָאֵל הַמְּלֹךְ הַגָּדוֹל
וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לֹךְ נְאוּה, יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֵז
וּמְשֻׁלָּה, נִצָּח, גְּדָלָה וְגִבּוֹרָה, תִּתְבָּאֵר, וְתִתְבָּאֵר,
קְדוּשָׁה וּמְלֻכּוּת,  בְּרִכּוֹת וְהוֹדָאוֹת, מִעַתָּה וְעַד
עוֹלָם. בְּרוּךְ אַתָּה יְהוּה, אֵל מְלֹךְ גָּדוֹל בְּתִשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה,
מְלֹךְ, אֵל, חֵי הָעוֹלָמִים.

mercy and that you walk humbly with your God (Micah 6:8)” applies precisely to such people.



Nothing is more normal than for the faithful believer in God to live in a state of almost total alienation from the scoffers who mock his or her yearning for God . . . and this is the truth to which the psalmist alluded in the famous verse from the forty-second psalm: “With the intent to murder, my foes insult me down to my bones when they say to me all day long, ‘Where is your God?’ (Psalm 42:11).”

As long as the existence of a community of like-minded seekers of communion with the divine lends an individual support, succor and encouragement to continue on the path to spiritual fulfillment—that is, to a state of unity with and within God—then the presence of that community in the life of that individual may reasonably be judged positively and deemed a force for good in the world.

On the other hand, when the presence of others merely distracts the faithful from their honest longing to cleave unto God and to make their souls one with the purest essence of divinity of which they can conceive (and, in so doing, to unify the holy, unknown and unknowable name of God), then the presence of that community in the life of that individual has to be deemed essentially negative.

It is among the most basic principles of Judaism that the existence of a strong, engaged Jewish community is a positive feature in Jewish life in that it enables many to find their way to God by providing support and encouragement to those who tread the lonely path to God. And, to the extent that a community organizes itself in a way so as to encourage spiritual growth towards the great goal of communion with God, this must surely be so.



The inner strength an individual must possess in order to perform a single mitzvah properly—by filling it up, so to speak, with enough of that individual’s pure, untainted spiritual yearning for God to transform it from superstition into guileless,

selfless worship—is lacking in the vast majority of people.

It is basic to our approach to Judaism that the ability to perform one single commandment—any single commandment—without any trace of haughtiness, arrogance, egotism or self-interest can only come after many years of spiritual exercise and this is the meaning of the verse from the fifty-first psalm, “The true sacrifice to God is that of the broken spirit (Psalm 51:19).” And what words follow just a line later? “Then will God also consider one’s wholly burnt offerings to be (wholly) meaningful sacrifices (Psalm 51:21),” a verse in which the phrase “meaningful sacrifices” is a reference to the pure worship of God that takes place deep within the most private chambers of the human heart.

It was for this reason that the rabbis of ancient times freed children from the obligation to perform the commandments and obey any of the laws of Scripture—not because it would necessarily be impossible to teach a child how to perform a specific commandment properly, but because children, taken as a class, lack the inner strength to transform ritual acts from hopeful gestures rooted in the realm of magic into sublime instances of physically palpable human will that exist, to the extent they can be said to exist at all, within the realm of the pure worship of God.




It is a basic principle of honest Judaism that love of the halachah should be the result of a lifetime devoted to ongoing, deeply meditative thinking about the commandments and their place in Jewish life. Indeed, this kind of approach to the wedding of the intellect and the heart in the context of divine worship is the high road that leads to the palace “that by its very nature suggests the glory of God,” a palace towards which only those may walk whom the poet called “people who call out to God in truth (Psalm 145:18),” in which context that phrase “to call out in truth” can only refer to people who seek to live lives of total, ongoing communion with God through the performance of the commandments of the Torah. This, in turn, is the inner meaning of the famous, if

On Shabbat, the cantor or the baal tefillah begins the formal chanting of the Morning Service here:

O God of everlasting permanence, Your name is sublime and holy. And, indeed, so it is written, “Rejoice in A , you righteous, for praise is delightful for the upright to enjoy.” O God, may Your praises be sung by the righteous and may Your blessings be proclaimed by the righteous. May your exalted eminence ever be proclaimed by the pious and may Your intrinsic holiness ever be acknowledged by people devoted to the pursuit of holiness.

Moreover, may Your people, the House of Israel, form choruses of tens of thousands to sing aloud joyously of the splendor of Your name in every generation, O Sovereign God, for it is the duty of all of Your creatures, A , our God, to affirm their gratitude to You, to praise You, to laud and to exalt You, and to declare You supreme, blessed, glorious, illustrious, lofty and wholly praiseworthy, going even beyond the songs and hymns of praise composed by David, son of Jesse, Your anointed servant.

The congregation rises to conclude the Pesukei Dezimra section of the morning service with Yishtabach:

May Your name be praised forever, O our Sovereign, O sovereign God great and holy in heaven and on earth, for it is fitting to praise You, A , our God and God of our ancestors, with laudatory song and ode, with hymns of praise and heartfelt song, with poetry that ascribes power and sovereignty, eternity, magnificence, bravery, gloriousness and splendor, holiness and majesty to God.  May these blessings and songs of thanksgiving be sung forever and for all time. Blessed are You, A , sovereign God wholly worthy of all praise, God Whose greatness is ever worthy of human affirmation, supreme Doer of wonders Who deigns to be praised by mere flesh, sovereign God, Life of the universe.

Between Rosh Hashanah and Yom Kippur, recite Psalm 130:

שִׁיר הַמַּעֲלוֹת, מִמַּעַמְקִים קָרָאתִיךָ יְהוָה. אֲדָנִי שָׁמְעָה
בְּקוֹלִי, תִּהְיֶינָה אֲזִנֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי. אִם עֲוֹנוֹת
תִּשְׁמָר יְהוָה, אֲדָנִי מִי יַעֲמֹד. כִּי עֲמֹד הַסְּלִיחָה, לְמַעַן
תִּתְּנָה. קוֹיֵתִי יְהוָה, קוֹיֵתָה גַּפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי. גַּפְשִׁי
לְאֲדָנִי מִשְׁמָרִים לְבַקֵּר, שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל אֶל
יְהוָה, כִּי עִם יְהוָה הַחֶסֶד, וְהִרְפָּה עֲמוֹ בְּדוֹת. וְהוּא
יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

The Half Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אַמֵּן.

The congregation joins the cantor or baal tefillah in reciting this line.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.

The cantor or baal tefillah continues:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

Except between Rosh Hashanah and Yom Kippur, say:

לְעֵלְמָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעֵלְמָא לְעֵלְמָא מִכָּל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אַמֵּן.

so-often misunderstood verse from the 119th psalm: “I have sought You with all my heart / do not, therefore, allow me to err in the performance of Your commandments (Psalm 119:10).”




The act of naming a specific thing among the things of the world is tantamount to imprisoning it within the confines of human language and this power is so real that the ability to name things is, in effect, the foundation stone upon which rests the human ability to dominate the world and rule over it. In turn, this is the secret that rests behind the relationship of two verses in Scripture: one, the words God spoke to Adam, “Rule over the fishes of the sea and the birds of the sky and over all the beasts that crawl along the dry land (Genesis 1:28)” and the other, the remark of Scripture in the subsequent chapter of Genesis: “and so did Adam assign names to all animal life, to the birds of the sky and all beasts of the field (Genesis 2:20).”

It is, therefore, forbidden in the most serious way possible to imagine that the various names of God mentioned in the Bible are names in the way we usually use the word to designate how things are called in the various languages of humankind—because every word, every noun and every name so used is a kind of prison and Scripture is adamant that “there is no limit to the greatness of God (Psalms 135:3).” Elsewhere Scripture states this truth even more boldly: “Our Ruler is great and mighty of power (Psalm 147:5),” the psalmist writes . . . and what greater sin could there be than denying the greatness of God by attempting to limit it within the confines of human language?

For this reason, those who, in the total absence of clear proof or convincing evidence, adopt the belief that there is a secret relationship between any of the divine names recorded in the Bible and the inner, recondite essence of the divine realm are guilty of slandering God insofar as they have attempted to imprison God, so to speak, in a cage of human language and it is with respect to this kind of slander that Scripture notes that “the slanderer is inevitably also a fool (Proverbs 10:18).”



Insofar as the commandments of Scripture are paving stones capable of bearing the combined weight of an entire people seeking to spend the centuries and millennia of its existence walking slowly towards God in the shadow of a “mountain burning with fire even up to the heart of heaven itself”—and to grant physical reality within the sphere of ritual and rite to the specific ideas that rest at the respective generative cores of the rituals in question—there is no rational basis to any attempt to evaluate the worth of specific Jewish rituals in terms of their inherent logic. It is, therefore, no more logical to worship God through the slaughter of barnyard animals or the beheading of doves than through the lighting of Sabbath candles or public prayer . . . only more simple to explain away to others. For this reason, it is pointless for an individual Jew to exert him or herself to justify specific elements of any particular ritual attempt to worship the Creator by attempting to demonstrate the rational nature of specific aspects of that effort.

Indeed, it is a basic principle of Judaism that the only rationale necessary to justify worship undertaken with a full heart and a willing spirit is the demonstration that there truly rests behind the ritual in question a willingness on the part of its performer to use that specific ritual act as a kind of prism through which to focus the spiritual longing that individual feels for God. Rituals can neither be rational nor irrational . . . and neither are they logical or illogical. They can only work or not work. . . . 

Between Rosh Hashanah and Yom Kippur, recite Psalm 130:

A song for the Levites to sing on the steps of the Temple.
From the depths, I call to You, A . Adonai, hear my voice! May Your ears be open to the sound of my supplications. If B were to keep track of all sins, Adonai, who could withstand the scrutiny? For forgiveness resides with You so that, in dispensing it, You may come to be properly feared. I hope, A —my soul hopes—I truly long for God’s word. My soul awaits Adonai more ardently than those who wait for morning await the morning. May Israel come to put its hope in A , for with A resides mercy, for the great power to redeem resides with God. God will surely redeem Israel from all its sins.

The Half Kaddish

Magnified and sanctified be the great name of God in this world created according to divine plan, and may God’s sovereignty be established speedily and soon during the days of our lives and the lives of all members of the House of Israel, and let us say, Amen.

The congregation joins the cantor or baal tefillah in reciting this line.

May God’s great name be blessed forever and throughout all eternity.

The cantor or baal tefillah continues:

May the name of the Holy One, source of all blessing, be blessed, adored, lauded, praised, extolled, glorified and venerated in language . . .

Except between Rosh Hashanah and Yom Kippur, say:

more exalted

Between Rosh Hashanah and Yom Kippur, say:

entirely more exalted

. . . than any blessing, hymn, ode or prayer recited by the faithful in this world, and let us say, Amen.

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The Morning Service for Shabbat and Festivals

The cantor or baal tefillah calls the congregation to prayer with these words:

בְּרִכּוֹ אֶת
יְהוָה
הַמְּבֹרָךְ.

The congregation responds and the cantor or baal tefillah repeats:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.



In this section of the Mishneh Torah, called *Hilkhot Ma'aseh Korbanot* (Laws Relating to Sacrificial Procedures), Maimonides turns to the most basic aspect of the daily operation of the Temple in Jerusalem: the presentation of various kinds of sacrifices, grain offerings, libations and other kinds of gifts on the altar and, occasionally, elsewhere in the Temple. Although this kind of worship had fallen into desuetude even by the time the Mishnah was published, the rabbis devoted great care to interpreting and understanding even the most picayune rituals connected with the Temple service. Moderns, to whom the whole concept of sacrifice and grain offering will seem alien and strange, should relate to this material with a certain basic humility and suppose that there may be great worth in the study even of rituals that seem wholly foreign. Indeed, sometimes the inmost meaning of rituals will become more, not less, clear as time passes and bystanders have an ever greater distance from which to contemplate them and their arcane intricacies. In that spirit, then, the following is taken from Rambam's analysis of the sacrificial system as a whole.

Chapter One

All animal sacrifices (offered up in the Temple) fall into one of only five categories: cattle, lambs, goats, turtledoves and young doves.

There are only four varieties of public or private sacrifices: olah sacrifices, sin offerings, guilt offerings and peace offerings.

In addition, there are three kinds of sacrifice that are solely private offerings: the paschal sacrifice, the firstborn animal sacrifice and the tithing offering (i.e., of newborn cattle).

All (or rather, almost all) public sacrifices are either olah (plural: olot, sometimes called "holocaust sacrifices" in English) or sin offerings. There was, in fact, only one annual example of a public offering that belonged to the category of peace offerings:

two lambs offered with the wave-loaves on Shavuot, called formally “sacrifices of public peace offerings.” There are no examples of public sacrifices that take the form of guilt offering, nor is there any example of a public offering of fowl.

Public sacrifices include the two daily tamid sacrifices, the musaf sacrifices offered on Shabbat, Rosh Chodesh and festivals, and the goat offered up as a sin offering on Yom Kippur. (There are some other examples, however, as well. For example), if the court ruled in error with respect to a matter concerning idolatry, then each tribe must offer up a bull and a goat, the former as an olah and the latter as a sin offering, and these goats are called “the goats of idolatry.” If the court rules in error concerning other matters, then each tribe brings only a bull as a sin offering, and this sacrifice is called “the bull brought by the community and offered up regarding a matter that escaped proper judgment.”

Private sacrifices are these: the first-born animal, the tithed animal, the paschal offering, the chagigah (i.e., festival) offering (which was a variety of peace offering), the pilgrimage offering (which was a variety of olah), the sacrifice offered by a convert to Judaism (which consisted either of a bull offered as an olah, or of two young doves or two turtledoves offered as olot), the olah or peace offering offered as the result of a vow or as a free-will offering, the kind of peace offering offered with loaves of bread that was called a thanksgiving offering, the sacrifices brought by a nazirites (consisting of an olah, a sin offering and a peace offering), the offerings of an individual cured of the disease called tzaraat in Scripture (which consisted of a sin offering, a guilt offering and an olah), the offerings brought by people cured of the disease called zivah in Scripture, the offerings brought by women who have given birth (which were a sin offering and an olah), the offering brought by one who accidentally broke a negative commandment for which the punishment is excision (which was a sin offering), the offering brought by an individual who is unsure whether or not he or she actually broke a negative commandment for which the punishment is excision (which was a guilt offering called the “uncer-

The Shabbat Morning Service for Shabbat and Festivals

The cantor or baal tefillah calls the congregation to prayer with these words:

Blessed be
A ,
source of all
blessing.

The congregation responds and the cantor or baal tefillah repeats:

Blessed forever and for all time be A ,
the source of all blessing.

The First Blessing Before the Shema:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר
אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת
הַכֹּל.

On Shabbat, continue below with the words הַכֹּל יוֹדֵךְ.

On weekday festivals, continue here:

הַמֵּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית, מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
כָּלם בְּחִכְמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָנְךָ. הַמֶּלֶךְ
הַמְרוֹמָם לְבָדוֹ מֵאֵז, הַמְשַׁבֵּחַ וְהַמְפָאֵר וְהַמְתַּנְשֵׂא
מִיְמוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשַׁנְּבֵנוּ, מְגֹן יִשְׁעֵנוּ, מְשַׁבֵּ
בְּעֲדָנוּ. אֵל בְּרוּךְ גָּדוֹל יְדָעָה, הַכִּין וּפָעַל זְהָרֵי חַמָּה,
טוֹב יָצַר כְּבוֹד לְשִׁמוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת
צְבָאוֹ קְדוּשִׁים, רוֹמְמֵי שִׁדֵי תְּמִיד מְסַפְּרִים כְּבוֹד אֵל
וּקְדָשְׁתּוֹ. תִּתְפַּרֵּךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ,
וְעַל מְאֹרֵי אוֹר שְׁעֲשִׂיתָ יַפְאֲרוֹךְ סֶלָה.

On weekdays, continue with תִּתְפַּרֵּךְ on page 194.

On Shabbat continue here:

הַכֹּל יוֹדֵךְ, וְהַכֹּל יִשְׁבַּחֶךָ, וְהַכֹּל יֵאמְרוּ אֵין קְדוּשׁ
כִּיהוּה. הַכֹּל יְרוֹמְמוֹךָ סֶלָה, יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ
בְּכָל יוֹם דְּלִתּוֹת שַׁעֲרֵי מִזְרַח, וּבוֹקֵעַ חֲלוּנֵי רְקִיעַ,
מוֹצֵיא חַמָּה מִמְּקוֹמָהּ, וְלִבְנָה מִמְּכוֹן שְׁבִתָּהּ, וּמֵאִיר

tain guilt offering.”) the guilt offering brought by those who break those specific commandments designated in Scripture as requiring expiation through guilt offerings (which are called “certain guilt offerings,”) the special ram offered as an olah and the bull offered as a sin offering by the High Priest on Yom Kippur as his personal offering (these too are considered private sacrifices and the bull offered as a sin offering is formally called “the Yom Kippur bull”). All these sacrifices are described in detail in the Torah and each will have the laws that pertain to it explained below . . .

(Other than birds), only male animals were used for the olah sacrifice, whether lambs, goats or cattle, whether older or younger. It was also permissible, however, to use turtledoves or young doves for olat, and these could be either male or female.

The sin offering could be any of the licit five varieties of animal, male or female, young or old.

Solely male lambs could be sacrificed as guilt offerings. Some specific guilt offerings required older animals, however, and others, younger ones.

Peace offerings were brought from male and female lambs, goats and cattle, both from younger and older animals. Birds were never used as peace offerings, however. References here to younger animals are specifically to animals older than eight days old and younger than a full year of age. (If the year turned out to be a leap year with an extra month, the animal was not considered to be a year old until its first birthday even though that would now take thirteen, not twelve, months.) References here to older animals are to cattle up until three full years of age and sheep up until two years of age, here too taking a full year to be the day on which the animal reaches the anniversary of its birth. Animals older than these limits are considered elderly and one may not offer them as sacrifices.

Even though the absolute youngest animal that might be offered up must be eight days old, the desired practice is not to offer up animals younger than thirty days old. This stricture, however, does not apply to the firstborn animal offered up, the paschal offering or to the tithed animal, all of which may be offered up (i.e., even a priori) once they are eight days old . . .

All public offerings were male animals. All public sin offerings were goats or cattle, not lambs. All public olah sacrifices, however, were either cattle or lambs, but not goats. All individual sin offerings were female animals, and these were consumed by the kohanim; cattle were not used for such offerings. There were three exceptions, however: the sin offering brought by the High Priest (which was a goat, and which was eaten by the kohanim), the sin offering of the Anointed Priest (which was a bull wholly immolated and which was called “the bull brought for transgressing any of the commandments”) and the third was the bull brought by the High Priest on Yom Kippur (which was a sin offering and which was wholly immolated).

All public sin offerings were eaten, except for the goat offered as a sin offered on Yom Kippur (the one whose partner-animal was the scapegoat sent off into the wilderness), the goats brought because of (the court accidentally promulgating) idolatry, “the bull brought by the community and offered up regarding a matter that escaped proper judgment,” and the “bull brought for transgressing any of the commandments” (which latter two were called “the burnt bulls.”) Similarly, the goats sacrificed to atone for an incorrect judgment in a matter relating to idolatry were called the “burnt goats.” From this, we learn that there were five different kinds of sin offering that were wholly immolated, two private sin offerings and three public ones.

All of the above-mentioned offerings are called zevachim (literally, “sacrifices”) in Hebrew, but there is a fundamental distinction: all the olot, sin offerings, guilt offerings and the two lambs offered on Shavuot are called “sacrifices of great sanctity,” while the peace offerings of private individuals and firstborn animal sacrifices, tithed animal sacrifices and the paschal offering are called “sacrifices of lesser sanctity” . . .

Chapter Two

Wine and flour offered along with an (animal) sacrifice are collectively called “libations” (Hebrew: nesachim), while the flour part alone is called “the

The First Blessing Before the Shema:

Blessed be א , our God, Sovereign of the Universe, Maker of light and Creator of darkness, Author of peace and Creator of all that exists.

On Shabbat, continue below with the words “All acknowledge You.”

On weekday festivals, continue here:

God, Who, acting with compassion and caring, brings light to the world and to its inhabitants and Who, acting out of divine goodness, continues the never ending process of creation on a daily basis, how manifold are Your deeds, א ! You have accomplished all this wisely; the whole world is filled with Your creation. O Sovereign uniquely exalted from primeval times, and praiseworthy, splendid, and illustrious from time immemorial, O God of the universe, act compassionately with us in accordance with Your characteristic compassion. O God, source of power, our rock and fortress, our ever-protective shield, our constant refuge, O God worthy of blessing and source of intelligence, You who devised the sun’s daily course and the strength of its rays, O source of goodness Whose creative efforts add luster and glory to the divine name, Who set the heavenly luminaries in place around the divine palace on high, Whose heavenly legions of holy angels devoted to the exaltation of the Almighty continually tell of the glory of God and the absolute holiness of the divine—be blessed, O א , our God, on account of the splendor of Your creation, the work of Your divine hands, the heavenly sources of light that You made to Your own glory, *selah*.

On weekdays, continue with “Be blessed, our Rock” on page 195.

On Shabbat continue here:

All acknowledge You and all praise You, all saying that there is no source of holiness in the world but א ; all exalt You, *selah*, God, Creator of all. You are the God who opens the eastern gateways of heaven every morning, opening the celestial portals to allow the sun to emerge from its place by day and the moon to come forth from its nocturnal resting place. And You are the God who brings light

לְעוֹלָם כָּלֹו וְלִיּוֹשְׁבָיו, שֶׁבָרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר
 לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל
 יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית, הַמְּלַךְ הַמְרוֹמָם לְבַדּוֹ
 מֵאֵז, הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם,
 אֱלֹהֵי עוֹלָם, בְּרַחֲמֵיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן
 עֲזֵנוּ, צוּר מְשַׁגְּבֵנוּ, מָגֵן יִשְׁעֵנוּ, מְשַׁגֵּב בַּעֲדֵנוּ, אֵין
 כְּעַרְפֶּךָ וְאֵין זוֹלָתְךָ, אֶפֶס בְּלִתְךָ, וּמִי דוֹמָה לָּךְ.
 אֵין כְּעַרְפֶּךָ, יְהוֹה אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה, וְאֵין
 זוֹלָתְךָ, מִלְּפָנֶינוּ, לַחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בְּלִתְךָ,
 גּוֹאֲלֵנוּ, לִימּוֹת הַמְּשִׁיחַ, וְאֵין דוֹמָה לָּךְ, מוֹשִׁיעֵנוּ,
 לְתַחִית הַיְּמִתִּים.

*El Adon**

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים, בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל גִּשְׁמָה.
 גִּדְלוֹ וְטוֹבוֹ מֵלֵא עוֹלָם, דַּעַת וְתַבּוּנָה סְבָבִים אוֹתוֹ.
 הַמְּתַנַּגֵּה עַל חַיּוֹת הַקֹּדֶשׁ, וְנִגְדָד בְּכַבּוֹד עַל הַמְּרַכְבֵּת.
 זְכוּת וּמִישׁוֹר לְפָנֵי כְסָאוֹ, חֶסֶד וְרַחֲמִים לְפָנֵי כְבוֹדוֹ.
 טוֹבִים מְאֹד מְאֹד שֶׁבָרָא אֱלֹהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבַהֲשִׁיפֵל.
 כָּח וְגִבּוֹרָה נָתַן בָּהֶם, לַחַיּוֹת מוֹשְׁלִים בְּקָרֵב תֵּיבֵל.
 מֵלֵאִים זֵיו וּמְפִיקִים גְּגָה, נָאָה זֵיוֹם בְּכָל הָעוֹלָם.
 שְׂמֵחִים בְּיִצְאָתָם וְשֹׂשִׁים בְּבוֹאָם, עֹשִׂים בְּאֵימָה רִצּוֹן קוֹנָם.
 פֶּאֶר וְכַבּוֹד גּוֹתְנִים לְשִׁמוֹ, צִהֲלָה וְרִנָּה לְזִכֵּר מְלַכּוֹתוֹ.
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרֵת הַלְּבָנָה.
 שִׁבַּח גּוֹתְנִים לוֹ כָּל צְבָא מְרוֹם,
 תִּפְאָרֶת וְגִדְלָה, שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ.

*This hymn appears in transliteration on page 583.

grain offering of libations” (Hebrew: minchat nesachim). The latter does not require waving, or formal “drawing nigh” (i.e., to the altar), nor does it require the pinch of frankincense, but it does require that salt be added to it and it is wholly burnt on the outer altar (i.e., the one in the Temple courtyard). The wine, (on the other hand), is poured out on the altar, but not actually onto the fire. Instead, the (attending kohen) lifts his hand aloft and pours (the wine) on the base of the altar, from whence it would flow down into special drains called shittin.

The only sacrifices that required attendant libations were animal olot (i.e., as opposed to fowl offerings) and peace offerings, regardless of whether these were public or private. The lamb offering of a woman who has given birth or the ram offering of the High Priest, for example, required accompanying libation offerings, because they are both olot. Sacrifices of fowl, and all guilt offerings and sin offerings, do not require attendant libation offerings, however, with the sole exceptions of the sin and guilt offerings of one who is recovered from the disease known in Scripture as tzaraat, as is made explicit in the text of Scripture.

How is it that we know that sin and guilt sacrifices do not require attendant libation offerings? We know it from the verse in Scripture that, in referring to such offerings, uses the phrase, “. . . an offering made by vow or pledge (Numbers 15:3),” thus excluding sin offerings, guilt offerings, firstborn offerings, tithed animal offerings and the paschal offering: since none of these is brought because of any vow or pledge, none requires an attendant libation offering. And how do we know that the peace offerings brought along with the festive chagigah sacrifices, and the pilgrim’s olah sacrifice, do require attendant libation offerings (given that neither is the result of a vow or a pledge)? We know it because the end of the verse specifically says, “. . . or on your festivals,” (thus including these specific sacrifices as well).

What were the actual amounts of flour and wine used for these libation offerings? For a male or female lamb sacrifice, the libation offering consisted of an isaron-measure of flour mixed with a

quarter hin-measure of oil, and a quarter-hin of wine. These were the requisite amounts for a goat offering as well, regardless of whether it was a younger or older animal and regardless of whether it was male or female, and these were also the right amounts for an older ewe. However, the correct amounts for an older ram were different: two isaron-measures of flour mixed with a third of a hin-measure of oil, and a third of a hin-measure of wine. For cattle, male and female, young and old, the measure was three isaron-measures of flour mixed with a half-hin of oil and half a hin-measure of wine.

These are the correct amounts for olah sacrifices and peace offerings, as stated in Scripture, "According to the number that you offer, so shall you do for each one according to their number (Numbers 15:12)." One may not add to these amounts, nor may one subtract from them. Indeed, if one adds to them or subtracts from them, the resultant offering is invalid. There is, however, an exception: the lamb offered up as an olah on the day of the omer ceremony (i.e., the day following the first day of Passover), the attendant libation offering for which consisted of two isaron-measures of flour with a third of a hin-measure of oil, and a quarter hin-measure of wine. Although the flour portion was doubled, the wine was not. . . .

When the requisite libation offerings were made for public or private sacrifice, the correct amounts were not measured out in measuring devices that could hold three isaron-measures for a bull sacrifice or two isaron-measures for a ram. Instead, a single isaron-measure was used for all libation offerings in the Temple. Similarly, the oil component of the offering was measured out in hin-measures, while the oil for private grain offerings was measured out with a log-measure. (The hin-measure was equivalent to twelve log-measures) . . .

The flour that overflowed the measure was considered to be profane material, because the outside of the isaron-measure was not deemed to possess the ability to sanctify substances that came into contact with its surface. The wine or oil

to the whole world and its inhabitants, a world You created with Your sense of divine compassion. It is You Who act compassionately to bring light to the world and its inhabitants, graciously restoring the power of sun and moon, Your creations both, on a daily basis. You are our exalted Sovereign Who alone has reigned since time primeval, our much praised, lauded and exalted God from earliest times. With Your great mercy, deal kindly with us, O God of the universe. O mighty Ruler, our stronghold of immutable rock, our saving shield, be a true haven for us. There is none like You, none other than You, no source of governance in the world even vaguely similar to You. Indeed, who could ever bear comparison to You?



There is none like You, A , our God, in this world, but there is also none other than You, O holy Sovereign, in the World to Come. Nor will there be any ruler similar to You, O Redeeming God, in the days of the Messiah. And there will surely be none to bear comparison to You in messianic times, when the dead rise from their graves to live anew.

*El Adon**

God, Ruler over all creation, You are blessed and acclaimed by every living creature as the ultimate source of blessing.

God's greatness and beneficence fill the world; in the celestial heights, God exists within a vortex of intelligence and insight.

God rules proudly over the heavenly creatures, resplendent in glory while seated upon the celestial chariot-throne.

Before the divine throne are merit and justice, but mercy and compassion serve the glory of the divine as well.

Goodly are the luminaries created by our God, Who fashioned them intelligently, wisely and insightfully, granting them sufficient strength and might to rule over the world.

They are filled with splendor and they radiate brilliance throughout the universe.

Indeed, they go forth every morning in joy and return each evening in happiness, humbly serving the will of their Creator.



They grant resplendence and brilliance to the name of God, lending joy and gladness to the concept of divine sovereignty.

But it was God Who called out to the sun, whereupon it shone, Who considered the world's needs and then created the phases of the moon. All the legions of celestial bodies exist to praise Almighty God; the divine seraphim and the celestial creatures called *ofanim* and the other holy beings testify to the dazzling greatness of God.

**This hymn appears in transliteration on page 583.*

לֹא לְאֵשׁ אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הַתְּעֵלָה וַיֵּשֶׁב עַל פְּסָא כְּבוֹדוֹ, תְּפַאֲרַת עֲטָה לְיוֹם הַמְּנוּחָה, עָנַג קָרָא לְיוֹם הַשְּׁפָת. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שְׁבוּ שְׁבַת אֵל מִכָּל מְלֹאכְתּוֹ, וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר, מְזֻמּוֹר שִׁיר לְיוֹם הַשְּׁפָת, טוֹב לְהוֹדוֹת לַיהוָה. לְפִיכָּה, יִפְאָרוּ וַיְבָרְכוּ לֹא כָּל יְצוּרָיו, שֶׁבַח יְקָר וְגִדְלָה יִתְּנוּ לֹא מֶלֶךְ יוֹצֵר כָּל, הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם שְׁבַת קֹדֶשׁ. שְׁמָהּ, יְהוּה אֱלֹהֵינוּ, יִתְקַדֵּשׁ, וְזִכְרָהּ, מִלְּפָנָי, יִתְפָּאֵר, בְּשָׂמִים מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. תִּתְפָּרֵךְ, מוֹשִׁיעֵנו, עַל שֶׁבַח מַעֲשֵׂה יְדֵיךָ, וְעַל מְאוֹרֵי אוֹר שְׁעֵשִׂית יִפְאָרוּךְ, סְלָה.

On Shabbat and all festival days, continue here:

תִּתְפָּרֵךְ, צוֹרְנוֹ, מִלְּפָנָי, וְגִאֲלֵנוּ, בּוֹרָא קְדוֹשִׁים. יִשְׁתַּבַּח שְׁמָהּ לְעַד מִלְּפָנָי, יוֹצֵר מְשֻׁרְתִּים, וְאֲשֶׁר מְשֻׁרְתֵינוּ כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם וּמְשֻׁמִיעִים בִּירְאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם. כָּלֶם אֱהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים, וְכָלֶם עוֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם.  וְכָלֶם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים, וּמְשַׁבְּחִים, וּמְפָאֲרִים, וּמְעֲרִיצִים, וּמְקַדְּשִׁים, וּמְמַלְכִים אֶת שֵׁם הָאֵל הַמְּלֹךְ הַגָּדוֹל הַגְּבוּר, וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזָה, וְנוֹתְנִים רְשׁוּת זֶה לְזֶה,  לְהַקְדִישׁ לְיוֹצֵרֶם בְּנַחַת רְוַח, בְּשִׁפָּה בְּרוּרָה וּבְנִיעִמָּה, קֹדֶשָׁה כָּלֶם כְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירְאָה: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוּה צְבָאוֹת, מֶלֶךְ כָּל הָאָרֶץ כְּבוֹדוֹ.

that overflowed their measures, however, was considered sanctified property, because the excess flowed over the outside of the measuring device, and the measures used for liquids in the Temple were inaugurated by being anointed inside and out. And why, one might ask, was the overflow in such cases deemed sanctified even though the intent of the individual making the offering was clearly only to offer the amount in the measure? The answer is simply that we do so lest others deduce that it is permitted to remove anything from a sacred vessel and put it to profane use.

That being the case, what was done with the overflow? If another sacrifice was coming up immediately, they simply used it for that one. If, however, there was no such handy expedient and the oil or wine remained unused overnight, it was deemed invalid for subsequent (sacrificial) use. Therefore, if there was no other sacrifice coming immediately on the heels of the one for which the oil or wine had been originally intended, it was used to provide extra sacrifices intended merely to adorn the altar. How exactly was this done? The oil or wine would be sold, and the proceeds used to purchase olah sacrifices, of which the meat would be an offering to God and the hides, a gift to the kohanim.

(The three elements in most sacrifices are not dependent on the others.) The absence of the flour mixed with oil, (for example), does not mean that one cannot pour out the wine (at the base of the altar), nor would the absence of wine mean that one could not offer up the flour mixed with oil. Nor would the absence of either of these invalidate the sacrifice itself. Indeed, one could conceivably bring one's sacrifice on one day and then the libation offering ten days later. This rule applies both to private and public sacrifices, but only on the assumption that the libation materials have not been sanctified by being poured into a Temple vessel. Once that happens, they are considered invalid once the night following the day on which they are poured into those vessels passes.

Libation offerings may be brought only from unconsecrated foodstuffs. Therefore, they could

not be brought from *terumah* materials, from second tithe foodstuffs or from first fruits. Even the libation offerings that attend thanksgiving sacrifices, which specifically may involve using bread made of tithed material must nevertheless be brought from unconsecrated foodstuffs.

All measures relating to libation offerings mentioned in the Book of Ezekiel, as well as the specific number of sacrifices, and the details regarding the way in which they are to be offered up, are to be understood as temporary measure connected specifically with the inauguration of the newly rebuilt Temple) and not as rules for subsequent generations to follow. Indeed, all the prophet was doing was to ordain and describe in detail the sacrifices that will one day consecrate the (new) altar in the days of the Messiah when the Third Temple is built.

Just as, when the original altar was dedicated, the princes of Israel brought sacrifices on Shabbat that were not destined to become institutionalized as regular practice to be followed throughout the generations, so will the prince who offers his consecration offering in the future do so on Shabbat, as explained in the Book of Ezekiel. Similarly, the sacrifices that were brought by those returning from captivity in the days of Ezra were offerings (solely) of consecration and were not intended to become normative for future generations. Indeed, the only sacrifices that are ongoing obligations for every generation are, as we have set forth, those mentioned specifically in the Torah that we thus learn directly from Moses our Teacher. It is forbidden to add to them or to subtract from them.



Chapter Three

If two individuals wish to join together to offer a peace offering or an olah sacrifice in partnership to fulfill a vow jointly taken or as a freewill offering, they may do so. Even a bird offering may be offered by two individuals acting in partnership.

All the sacrifices may be brought by men and women, (by free people) and by slaves. Non-Jews, however, may only offer olah sacrifices, as it


We acknowledge that God rested from the work of creation, then ascended on the seventh day to the Throne of Glory to envelop the day of rest with eternal splendor, thus making the Sabbath day a permanent source of pleasure and leisure in the world. Indeed, therein lies the ultimate worth of the seventh day, the Sabbath day on which God rested from the labors of creation. And we can even imagine the Sabbath itself singing a hymn of praise to God, perhaps singing the ninety-second psalm entitled, "A psalm-song for the Sabbath day: It is good to give thanks to A ." Therefore do all God's creatures praise and bless the Author of all creation, ascribing worth, greatness and resplendence to sovereign God, Creator of all, the God Who, in an act of holy beneficence, bestowed a day of rest upon the people Israel. On the holy Sabbath day shall Your name, A our God, be sanctified, Your name lauded as splendid, O our Sovereign, in the heavens above and on earth below. Be blessed, O our Savior, with the praises of the creation of Your hands and be extolled for the heavenly luminaries that You created, *selah*.

On Shabbat and all festival days, continue here:


Be blessed, our Rock, our Sovereign, our Redeemer, Creator of the holy angels. May Your name be praised forever, our Sovereign. You created those very angels who, from their positions in highest heaven, give voice as one in awe to the words of the living God, Sovereign of the universe. All beloved, chosen and mighty, and all following the behest of their Creator out of respect and awe,  together they open their mouths in song filled with holiness and purity as they bless, praise, exalt, laud, sanctify and acknowledge the sovereignty of the name of sovereign God great, mighty and awesome, the ultimate source of holiness. And all take upon themselves the yoke of divine sovereignty, formally accepting it from each other and granting permission to each other  to sanctify their Maker with voices of tranquil piety, using the clearest language and the most sacred melodies. As one, they thus respond and declare with respectful awe:

Holy, holy, holy is A of the heavenly hosts;
the whole world is filled with the glory of God.

וְהָאוֹפְנִים וְחֵיּוֹת הַקֹּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לְעִמַּת שְׂרָפִים, לְעִמַּתְם מִשְׂבָּחִים וְאוֹמְרִים:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ גְּעִימוֹת יִתְגַּב, לְמִלְכָּךְ אֵל חַי וְקַיִם, זְמֵרוֹת יֹאמְרוּ
 וְתִשְׂבַּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
 בְּעַל מִלְחָמוֹת, זּוֹרֵעַ צְדָקוֹת, מִצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
 נוֹרָא תְהִלּוֹת, אֲדוֹן הַנְּפִלְאוֹת. הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד
 מַעֲשֵׂה בְּרָאשִׁית, פְּאֻמוֹר: לְעֵשֶׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם
 חֲסִדוֹ.  אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר וְנִזְפָּה כְּלָנוּ מִהֲרָה
 לְאוּרוֹ. בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

The Second Blessing Before the Shema

אֲהַבָּה רַבָּה אֲהַבְתָּנוּ, יְהוָה אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְרָה
 חֲמִלָּתָ עָלֵינוּ. אָבִינוּ מִלִּפְנֵינוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁשָּׂחָו בָּךְ,
 וְתִלְמִידֵי חֲקֵי חַיִּים, כֵּן תַּחֲנֹנֵנוּ וְתִלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמוּ,
 הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלַבְנוּ לְהַבִּין וּלְהַשְׁפִּיל, לְשִׁמְעַ
 לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד
 תּוֹרַתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לַבְּנוּ בְּמִצְוֹתֶיךָ,
 וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם
 וָעֵד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיִלָה וְנִשְׂמַחָה
 בִּישׁוּעָתְךָ. וְהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע פְּנּוּפוֹת הָאָרֶץ, וְתוֹלְכֵנוּ
 קוֹמְמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ בְּחַרְתָּ
 מִכָּל עַם וְלִשׁוֹן.  וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמַּת,
 לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ
 יִשְׂרָאֵל בְּאַהֲבָה.

is written, "From the hand of a foreigner, you shall not offer up the bread of your God (that is, a sacrifice to God not wholly consumed; Leviticus 22:25)." Even an olah offering of a bird can come from a Gentile, and this is so even if the Gentile in question is an idolater. However, non-Jews may not sponsor peace offerings, libation offerings, sin offerings or guilt offerings, nor do we accept from them any olah sacrifices other than those that are to be offered in fulfillment of a vow or as freewill offerings. For example, the olah of a woman who has just experienced childbirth and similar sacrifices are not accepted from Gentiles because they are brought neither in fulfillment of vows nor as freewill offerings.

If a Gentile offers a peace offering, it is offered up as an olah (and not rejected) because the heart of the non-Jews sponsoring it was towards heaven (i.e., it was his or her intention to worship God by means of the sacrifice and we do not wish to discourage such reverential activity on the part of non-Jews). If a Gentile should make a vow to bring a peace offering, then offer (the animal) to a Jew on the condition that the latter use it to seek atonement for sin, Jews may eat of its flesh as though it were a peace offering brought by Jewish people. Similarly, if a non-Jew makes such a vow and gives the animal to a kohen, then the kohen may eat of it.

An apostate Jew who embraces idolatry, or one who publicly desecrates the Sabbath may not offer any sacrifice at all. Indeed, even the kind of olah sacrifice accepted from Gentiles is not accepted from such an individual, as it is written, "if one from amongst you should offer a sacrifice . . . (Leviticus 1:12)," in which case tradition understands the phrase "from amongst you" to mean, "from only some amongst you," thus excluding the apostate. However, sacrifices may be accepted from individuals who abandon others of the commandments, because this is understood as an inducement to that individual to repent. If, however, some one individual is given to commit a certain sin in public, and it is well known that he does that thing and is wholly accustomed to do it, then we do not accept from such a person the sacrifice

that corresponds to that specific sin, and this is so regardless of whether the individual in question sins as an expression of rebelliousness (against the authority of the Torah) or merely to gratify some specific desire. For example, one who regularly eats the kind of forbidden animal fat called *cheilev* may not bring a sin offering if, once, he were accidentally to eat *cheilev*, and this would be the law regardless of whether he eats it habitually as a sign of rebelliousness or merely because he likes (how it tastes).

The olot sacrifices of Gentiles are not brought with attendant libation offerings, as the Torah says, "Every citizen shall do this (Numbers 15:13)." Instead, their libation offerings were provided from public funds, as it is written, ". . . and so shall you do for all according to their number (Numbers 15:12)." Also, the olot offerings of Gentiles do not require the laying-on of the hands before slaughter (called *semichah* in Hebrew), because *semichah* is a feature of Jewish sacrifice solely and then only when the sponsor is a man, not a woman.


All private sacrifices of cattle, regardless of whether they are obligatory offerings or freewill offerings, require that the sponsor perform *semichah* on the animal in question while it is still alive. This does not apply, however, to firstborn animals being offered up, tithed animal offerings or the paschal offering, for Scripture states, ". . . and he shall press his hand down on the head of his sacrifice (Leviticus 3:2)," which tradition interprets to refer to all sacrifices other than the paschal offering, firstborn animal offerings and tithed animals being sacrificed.

There is no concept of *semichah* if the sacrificial animal is a bird. Also, in the special situation of an *olah* acquired with monies that the law requires be deposited in the Temple treasury for the purchase of freewill offerings, the person making such a donation was not obliged to perform the *semichah* ritual on the animals so purchased as *olah* sacrifices, nor are such people required to provide attendant libation offerings (which are, instead, provided from public funds). Even if the individual in question is himself a




Next, the celestial creatures called *ofanim* and those called holy *chayyot* come forward with a great noise toward the angelic *serafim* to chant their chorus of praise:

Blessed be the glory of A from the furthest reaches
of divine existence.

They sing sweet songs to God, the source of all blessing. They chant hymns and anthems of praise to the living, ever-existent God, Who alone is the Doer of great and new things, the supreme Warrior, the Sower of righteous deeds, the Author of redemption, the Creator of healing, the awesome One ever worthy of acclaim, the Inventor of marvels Who, acting in accordance always with the basic principle of divine goodness, renews creation on an ongoing, daily basis, as it is written, "Give thanks to the Maker of the great lights of the heavens, for divine mercy is everlasting."  Shine a new light on Zion, O God, and may we all merit quickly to bask in that light.

Blessed are You, A , Maker of the great lights of the heavens.

The Second Blessing Before the Shema

A , You have shown us great love and acted toward us with the greatest and most generous kindness. *Avinu Malkeinu*, continue to act kindly and instructively with us, just as You taught the laws of life to our ancestors who trusted so completely in You. Divine and compassionate Parent, *Av Harachaman*, be compassionate with us and grant that we understand the fullness of Your Torah in our hearts, and that we comprehend it sufficiently to learn its intricacies correctly, that we obey its precepts, that we study it well enough to teach it without error, that we be moved through our learning to obey its commandments and to do its behests, thus upholding the Torah itself out of love. Furthermore, O God, make our eyes shine with light out of love for Your Torah and make our souls cleave to Your commandments so that our hearts prompt us without the slightest internal conflict to proclaim the love and awe due Your holy name, and so that we never know shame because of our abiding allegiance to You. In that we have placed our trust in Your holy, great and awesome name, may we be privileged to rejoice in Your salvation. And this too: bring us in peace from the four corners of the world to Your holy land, leading us in pride and dignity to our ancient homeland, for You can lead us to redemption, just as You have chosen us from among the nations  and truly brought us close to Your great name, *selah*, to give thanks to You and to declare Your unity with love.

Blessed are You, A , Who lovingly chooses Israel
to be the people of God.

The Shema

When praying without a minyan, recite these words before the Shema:

אל מִלְּקַדְּ בְּאַמְוֹן

שְׁמַע יִשְׂרָאֵל

יְהוָה אֱלֹהֵינוּ

יְהוָה אֶחָד:

Add these words in an undertone before continuing:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

kohen, both the privilege of offering the sacrifice and the right to his hide belong to the men of that week's mishmar delegation (i.e., and not to the kohen sponsoring the sacrifice himself).

All must perform the semichah ritual (when required) other than deaf mutes, mentally challenged individuals, minors, slaves, women, blind people and Gentiles. Moreover, it was not permitted to appoint an agent to perform the semichah ritual, which could only be undertaken by the actual sponsor of the sacrifice personally, as Scripture says, “. . . and he shall press down his hand (Leviticus 3:2),” which excludes his wife's hand, his slave's hand or his agent's hand.

If five people bring a single sacrifice, each is required to perform the semichah ritual, but they do so serially rather than simultaneously. If someone due to sponsor an olah sacrifice or a peace offering should die before actually bringing it to the Temple, his heir brings it (in his stead) and performs the semichah ritual and provides the attendant libation offerings.

There are only two instances in which the semichah ritual is performed on a public sacrifice: the scapegoat (on Yom Kippur) and “the bull brought by the community and offered up regarding a matter that escaped proper judgment.” (In this latter case, three members of the Sanhedrin perform the semichah ritual on the bull in question.) That there are only two instances of the semichah ritual being performed for public sacrifices is an example of an oral tradition taught to Moses at Sinai.

The semichah ritual may only be performed in the Temple courtyard. If it is done outside the courtyard, it must be done again in the correct spot. If the sponsor of the sacrifice is himself standing outside the courtyard and he reaches into the courtyard and leans down on the animal's head, the semichah is considered valid as long as the individual in question presses down with all his might. Furthermore, the sponsor must be in a state of ritual purity when doing the pressing. If he is in an impure state when performing the semichah, however, the sacrifice is nevertheless considered valid.

The animal should be slaughtered in the same place that the semichah is performed and the ideal is for the slaughter to follow the semichah immediately. If, however, the animal is slaughtered elsewhere, or if the slaughter does not follow the semichah directly, then the slaughter is still deemed acceptable. The semichah ritual is considered an accouterment of the essential ritual. Therefore, if semichah is not performed at all, the sacrifice is presumed successfully to have atoned for sin, as the semichah ritual does not invalidate the sacrifice. Nevertheless, the individual who failed to perform the semichah ritual is (considered to be) an example of an individual who failed to attain (the ideal kind of) atonement.

The person doing the semichah must press down with both hands using all his might on the head of the animal, as it is written, “. . . on the head of the olah (Leviticus 1:4),” which is to say: not on its neck, not on its sides and not with any sort of physical barrier coming between the sponsor’s hands and the animal itself.

How exactly does one do the semichah ritual? If the sacrifice is one of those deemed to possess maximal sanctity, then one places the animal in the north (part of the courtyard) with its face towards the west, while the sponsor stands towards the east of the animal and faces west. He then places both his hands between the animal’s horns and, if he is bringing a sin offering or a guilt offering, he then confesses the specific sin for the accidental commission of which he is bringing his sacrifice. If, however, the animal is being brought as an olah sacrifice, then the sponsor would admit to the sin of having broken either a positive commandment or a negative commandment joined (inexorably) to a positive one.

How exactly does the sponsor confess? He declares, “I have sinned. I have transgressed. I have committed a crime, and I have done such and such, but I have now returned in repentance before You, and this is my (sacrifice of) atonement.”

If the sacrifice was a peace offering, he performs the semichah anywhere in the courtyard in the place the animal is to be slaughtered. In my opinion, there is no confession that accompanies a

The Shema

When praying without a minyan, recite these words before the Shema:

God is our faithful Sovereign.

Hear, O
Israel, A ,
our God,
A is one.

Add these words in an undertone before continuing:

May the name of the glorious sovereignty
of God forever be blessed.

וְאֶהְבֶּתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־
לִבְבְּךָ וּבְכָל־גַּפְשְׁךָ וּבְכָל־מְאֹדְךָ׃
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מִצְוֶיךָ הַיּוֹם עַל־לִבְבְּךָ׃ וּשְׁנַגְתֶּם
לְבַבְּךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ
וּבְלִכְתֶּךָ בְּדֹרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ׃
וְקִשְׂרֶתְם לְאוֹת עַל־יָדְךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ׃ וְכִתַּבְתֶּם עַל־
מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ׃

peace offering, but, instead, the sponsor recites words (or hymns) of praise (to God).

Chapter Four

All sacrifices were offered only during the day, as it is written, “On the day when God commanded the Israelites to offer their sacrifices (Leviticus 7:38),” which clearly suggests that the sacrifices were to be offered during the day and not during the night.

Therefore, sacrificial animals may only be slaughtered during the day, and their blood may only be flung against the altar on the day they are slaughtered, as it is written, “On the day you offer your sacrifice . . . (Leviticus 7:16),” which is to say: the day of slaughter should be the day of offering the sacrifice. Indeed, once the sun goes down, the blood is disqualified (from further ritual use).

(The dashing of the blood against the altar qualifies the carcass for immolation atop the altar.) Once the qualifying part of the ritual has been performed during daylight hours, the rest of the animal can be brought to the altar all night long. Thus, it is, for example, permissible to burn the limbs and parts of a sacrificial animal all night long until dawn, as long as its blood had been dashed against the altar during the preceding day. However, to remove the possibility of sinning inadvertently, the sages declared that the burning of those parts of the olah sacrifice destined for immolation on the altar should be burnt before midnight.

Even though it is permitted to burn the inner and outer parts of the animal destined for immolation at night, it is not proper to delay their immolation on purpose until evening falls. Just to the contrary, one should endeavor to immolate everything during the day. And, indeed, it is always more desirable to perform a mitzvah at precisely the right moment, for the burning of the inner parts and limbs of sacrificial animals, even though permissible at night, nonetheless override the Sabbath laws when done on time (when the sacrifices were performed on Shabbat) and are not deferred until after the end of Shabbat . . .

The libation offerings that were brought along with certain sacrifices were themselves also only offered up during daylight hours, as it is written, “. . . for your libation offerings and for your peace offerings (Numbers 29:39),” which implies that there is a certain basic similarity which binds these two things, to wit: just as peace offerings may only be brought during the day, so too may libation offerings only be brought during the day. However, libation offerings that are brought not at the same time as the animal sacrifice that occasion them, may be consecrated at night and then offered up at night. . . . The basic principle is that anything that must be done during the day may be done during the entire day and anything that must be done during the night may be done during the entire night, but the zealously pious will always endeavor to perform a mitzvah as early as they possibly can.

All sacrifices are to be slaughtered, at least ideally, with a knife formally consecrated as belonging to the “sacred vessels.” If, however, one slaughtered a sacrificial animal with any implement usually used to slaughter animals in a non-sacrificial context, the slaughter is deemed acceptable, and this is so even if it was undertaken with an implement as primitive or basic as a (sharpened) reed stalk.

In the event that less than the requisite amount of blood needed to dash against the altar is collected from a given sacrifice, the blood that is collected is not deemed sanctified. For his part, however, the kohen was obliged to intend to collect all the blood (in the vessel). How was this accomplished? He would seize the animal's severed wind pipe and gullet in his hand and point them, together with the neck veins around them, into a bowl. He would then sever both, or most of both, so that all the blood would flow into the vessel, whereupon he would raise the knife up high (i.e., over the animal) so that the blood would flow directly from the animal's neck into the bowl, and not from the knife. He would then wipe the blood off the knife (by scraping it) along the rim of the bowl. The interior space of a vessel is considered as the vessel itself in this context.

And you shall love A , your God, with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a fourfold symbol between your eyes. And you shall write them upon the doorposts of your house, and upon your gates.

וְהָיָה אִם־שָׁמַעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֶנְכִי
מִצְוֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם
וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וּגְתַתִּי
מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי
דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וּגְתַתִּי עֵשֶׂב בְּשֹׂדֶךָ
לְבַהֲמֹתֶךָ וְאֶכְלָתָּ וּשְׁבַעְתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן־
יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶרְיֵהוּ בְּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהִאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמַּתֶּם אֶת־דְּבָרֵי אֱלֹהֵי
עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם
אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאֲבֹתֵיכֶם לָתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל־הָאָרֶץ:

Should the bowl break in two while the blood is flowing towards it, but before actually entering its airspace, the blood is not considered sanctified, because an object that enters the airspace of a vessel is only deemed to have entered the vessel by entering its airspace if it eventually comes to rest there.

It is requisite with respect to all sacrifices that the kohen have in mind both that the specific sacrifice in play is being offered as a specific kind of sacrifice and also that the sacrifice being offered up is the specific offering of its actual sponsors. Furthermore, the kohen must keep these ideas in mind both as the animal is being slaughtered, and also as the blood is being collected, brought to the altar and, finally, dashed against the altar . . . If, when peace offerings or an olah is being sacrificed, the slaughter and the other parts of the ceremony were done without this kind of specific intention and without any sort of focused thought, both are considered valid sacrifices, the value of which accrues to its sponsors.

When an olah is being slaughtered, it is required that the sponsor focus on six specific things: that the slaughter is being carried out as a sacrifice, that it is being carried out for the benefit of the sponsor, that the sacrifice is an offering to God, that it is going to be wholly immolated upon the altar, that the point of the immolation is to produce a pleasant scent, and that this scent will be pleasing before God. If he simply slaughters the animal, however, it remains valid, as explained above. Also, those who slaughter sin or guilt offerings must also have in mind the specific sin that occasioned the sacrifice.

Chapter Five

We have already explained that the slaughter of sacrificial animals may be undertaken by non-kohanim and that it is only the specific parts of the sacrificial ceremony that follow the slaughter of the animal that can only be done by kohanim. The collecting of the blood of all sacrifices must be in a Temple vessel and must be undertaken by a kohen. These features are the same for all sacri-

fices, but the place in which they are slaughtered and the place in which the blood is collected is not the same for all varieties of sacrifice.

How so? Sacrifices of the greatest sanctity must be slaughtered to the north of the altar in any part of the area designated for slaughter . . . but sacrifices of less sanctity could be slaughtered in any part of the courtyard and their blood could be collected in any part as well.

Whence do we know that sacrifices of greater sanctity could only be slaughtered in the north? Because it is written, regarding the olah, “and he shall slaughter it from the wall of the altar northwards (Leviticus 1:11)” and, regarding the sin offering, it is further stated in the Torah that “in the place in which the olah is slaughtered, there shall also the sin offering be slaughtered (Leviticus 6:18).” Just as the sin offering is called one of “the most holy sacrifices (Leviticus 6:18),” so is the olah called one of “the most holy sacrifices (in the Mishnah, at Zevachim 5:4).” Regarding the guilt offering, Scripture says, “In the place that the olah is slaughtered, there shall also the guilt offering be slaughtered (Leviticus 7:2).” For their part, the communal peace offerings are set in the same category as sin offerings, as it is written, “And you shall offer up one goat as a sin offering and two yearling lambs as peace offerings (Leviticus 23:19).” Therefore, they are to be considered sacrifices of greater sanctity just like the sin offering, and they are to be slaughtered in the same place as the sin offerings, and there also shall their blood be collected.

And how do we know that sacrifices of lesser sanctity may be slaughtered anywhere in the courtyard, even behind the sanctuary building? We learn it from the verse in Scripture regarding the peace offerings, “and he shall slaughter it at the entrance to the Tent of Meeting (Leviticus 3:2),” which, insofar as the verse fails to designate a specific direction, indicates that any side is acceptable. From this, we extrapolate to all the other sacrifices of lesser sanctity. Even if they were (somehow) to be slaughtered in the sanctuary building itself, they would be considered acceptable offerings. However, should any animals

And it shall come to pass, if you hearken diligently unto My commandments which I command you this day, to love A , your God, and to serve God with all your heart with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will put grass in your fields for your cattle, and you shall eat and be satisfied. Take heed, lest your heart be deceived, and you turn aside and serve other gods and worship them, and the anger of A be kindled against you, and God shut up the heavens so that there is no rain and the ground no longer yields its fruit and you vanish from the good land which A is giving to you. Therefore shall you take these of My words into your heart and your soul, and you shall bind them for a sign upon your hand and they shall be a fourfold symbol between your eyes. And you shall teach them to your children, talking of them when you sit in your house and when you walk by the way, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, so that your days, and the days of your children, may be multiplied upon the land which A swore unto your ancestors to give them for as long as the heavens are above the earth.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ
לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל־צִיצִית הַכָּפָף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעִשִּׂיתֶם
אֹתָם וְלֹא תִתְּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם:

The cantor or baal tefillah links the Shema to the blessing that follows by intoning these words aloud:

יהוה אלהיכם אמת 

ever be slaughtered on the roof of the sanctuary building, they would be deemed unacceptable as sacrifices because the roofs (i.e. the roofs of any of the various buildings that stood in the Temple complex) are not considered proper places for sacrificial slaughter at all. Only the floor of the courtyard was considered acceptable in this regard.

Peace offerings that were slaughtered before the (formal) opening of the doors of the sanctuary building were considered unacceptable, for it is written, "... at the entrance of the Tent of Meeting (Leviticus 3:2)," which implies that the doors actually have to be open. Nor would it be acceptable for the doors merely to be unlocked (i.e., unlocked, but not actually open), because, in this specific regard, a door being closed is considered the equivalent of its being locked. The parokhet (i.e., the curtain that hung in the doorway of the sanctuary building), however, was not considered a disqualifying factor (because it was not enough of a real barrier to be taken seriously as a kind of closed door merely by hanging there).

The specific way in which the blood of the olah sacrifice, the guilt offering and the peace offering was sprinkled on the altar, regardless of whether any of these was being offered as a personal offering or as a public one, was permanently and exactly the same. How was this accomplished? The kohen received the animal's blood in the basin, then flung it out of the basin in two installments onto two corners of the altar in a diagonal motion, aiming the blood at the lower half of the altar and, specifically, at the northeastern and southwestern corners of the altar. He would attempt to curve the trajectory of the blood so that it went around the corner somewhat in the shape of the Greek letter gamma (Γ) thus attempting to guarantee that the blood of both installments ended up on all four sides of the altar. The reason for this was that Scripture specifically notes with respect to the olah sacrifice and the peace offerings that it must be "around" the altar, and the same, tradition dictates, applies to guilt offerings as well. Whatever was left of the blood in the basin was then poured out at the southern base of the altar.

The blood of sin offerings destined to be eaten (as opposed to those destined to be wholly immolated) had to be flung in four installments at all four corners of the outer altar; the blood had to be aimed at the upper half of the altar. This was so because of the specific requirement of Scripture, “. . . on the corners of the altar (Leviticus 4:25).” And how did the kohen accomplish this? When the kohen received the blood into the basin, he would carry it over to the altar and dip the index finger of his right hand into the blood. He would then press his thumb and his middle finger against the finger that had been dipped into the blood, and effect atonement from sin by lowering his hand towards the sharp edge of the altar, (wiping it against the altar) until it was completely cleaned of blood. Thus would he do at each corner (of the altar). If he (missed the corner, but) came within a cubit of it on either side, atonement was considered to have been effected.

He was required to dip his finger into the blood at each corner. When he finished putting the blood on each corner of the altar, in fact, he would wipe his finger clean on the edge of the basin, and then put his finger back into the blood. The reason for this was that the leftover blood in each instance was no longer considered fit to be put on some subsequent corner of the altar. (Therefore, every effort had to be taken to avoid mixing the blood already removed from the basin with the blood still in it.)

The sin offering was the sole sacrifice that required this use of the finger to put the blood on the altar, for it was written specifically (in its regard), “and he shall dip his finger into the blood (Leviticus 4:6).” Furthermore, to be acceptable there must be in the basin enough blood for the kohen actually to dip his finger into it, not merely enough for him to pick up some blood with his finger by wiping it around the (bottom or the sides of the) basin.

Where did the kohen begin? He would ascend the ramp (leading up to the altar) and turn to his right. He would then walk on the sovev (i.e., the walkway nine feet off the ground and a foot and a half wide that went around the altar), and put the


And A spoke unto Moses, saying: “Speak unto the children of Israel, and bid them make fringes on the corners of their garments throughout their generations, and that they put a thread of blue with the fringe of each corner. And the point of the fringe shall be so that you look upon it and remember all the commandments of A and do them, and so that you not wander off after your own heart and your own eyes, after which you used to go astray, and so that you may remember and do all My commandments and be holy unto your God. I am A , your God, who brought you out of the land of Egypt, to be your God: I am A , your God.”


The cantor or the baal tefillah links the Shema to the blessing that follows by reciting these words aloud:



A , your God, is truth.

The Blessing After the Shema

אֲמֵת וַיֵּצִיב וַנִּכּוֹן וְקָיָם וַיִּשָּׂר וַנֶּאֱמָן וְאֶהוּב וְחָבִיב
וַנְּחַמֵּד וְנַעֲשִׂים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב
וְנִפְהָה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֲמֵת, אֱלֹהֵי
עוֹלָם, מִלְּפָנָיו, צוּר יַעֲקֹב, מִיָּגוֹן יִשְׁעָנוּ,  לְדֹר
וָדֹר הוּא קָיָם, וְשִׁמוֹ קָיָם, וְכִסְאוֹ נָכוֹן, וּמִלְכוּתוֹ
וְאֶמּוּנָתוֹ לְעַד קַיָּמָת. וְדַבְּרֵנוּ חַיִּים וְקַיָּמִים,
נְאֻמֵּינוּ וְנַחֲמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל
אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל
דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.


עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דְּבָר טוֹב
וְקָיָם לְעוֹלָם וָעֶד, אֲמֵת וְאֶמּוּנָה, חֶק וְלֹא
יַעֲבֹר.  אֲמֵת, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, מִלְּפָנָיו מִלְּךְ אֲבוֹתֵינוּ,
גִּאֲלָנוּ גִּאֲלֵ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעַתֵינוּ,
פּוֹדֵנוּ וּמַצִּילָנוּ מֵעוֹלָם שְׂמֹךְ, אֵין אֱלֹהִים
זוֹלָתְךָ.

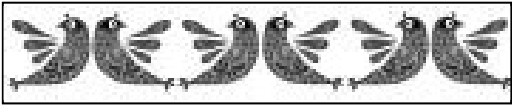
עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם, מִיָּגוֹן וּמוֹשִׁיעַ לְבִנְיָהֶם
אֲחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשִׁבֶךָ וּמִשְׁפָּטֶךָ
וְצַדִּיקְתֶּךָ עַד אֲפִסֵּי אָרֶץ.

blood on the southeastern corner first, then on the northeastern one second, then on the northwestern one third, and then finally on the southwestern one fourth (and last of all). He would then pour out whatever blood was left at the base of the corner at which he finished, as it is written, “. . . and all the (remaining) blood he shall pour out at the base of the altar (Leviticus 4:18),” which tradition tells us refers to the base on the southern side of the altar.

The blood of sin offerings that were wholly immolated (i.e., and not eaten, of which there were five examples, two private sacrifices and three public ones) was taken into the sanctuary building and there it was sprinkled according to the description in the Torah. The leftover blood was then poured out at the base of the western side of the outer altar, because that was the side the kohen exiting from the sanctuary building would encounter first.

How was the blood of these sacrifices sprinkled and how many time was this done? The blood of the ox and the goat sacrificed on Yom Kippur required that it be sprinkled eight separate times between the poles of the Ark of the Law and eight times on the parokhet. The (remaining) blood of these two offerings was then mixed together and the mixture was sprinkled four times on the four corners of the golden altar that was in the sanctuary building, then seven times on the middle section of this altar . . . If the kohen undertaking these ritual sprinklings is careless in terms of where the blood lands, the sacrifices are nevertheless seemed acceptable.

The blood of the oxen and goats that are totally immolated is sprinkled seven times on the parokhet, that is, on the curtain that divided the main chamber of the sanctuary building from the Holy of Holies, and four times on the four corners of the golden altar (inside the sanctuary building). . . . 



The Blessing After the Shema

Tractate Shabbat in the Talmud is a vast compendium of laws and traditions relating to the Sabbath. Presented below for devotional contemplation is a long passage in the abridged translation of Michael Rodkinson. (The text comes from Shabbat 117b–119b.)


Mishnah


One may save enough food to last for three meals (on the Sabbath, in the event of a conflagration). Such food as is fit for human beings may be saved for the use of human beings, and such as is fit for cattle may be saved for cattle. How so? If a conflagration should happen on the eve of the Sabbath, one may save enough food for three meals. If it occurs in the forenoon of the Sabbath, one may save enough for two meals, and if it occur in the afternoon of the Sabbath one may only save enough for one meal. R. Yossi, however, says: One may at all times save enough for three meals.

Gemara

Let us see! Why should it only be allowed to save three meals, or two, or one? (It says, further on, that the food for the meals are to be brought into such a place as is covered by an eruv. In such a place things may be carried, and since the things themselves may also be handled, why should one not be allowed to save more than enough for three meals?) Said Rava: Because a man is anxious for his possessions, he might, if allowed to save as much as possible, forget about the Sabbath and extinguish the fire altogether. Said Abaye to him: We have learned previously that a man, upon whose roof a barrel filled with food becomes broken (i.e., on the Sabbath), may bring another vessel and put it underneath the barrel in order that the contents of the barrel fall into the vessel, but may not bring another barrel and transfer the


This set of eternal truths, we ever accept as true, certain, real, existent, honest, reliable, beloved, cherished, delightful, lovely, awesome, mighty, perfect, acceptable, good and lovely.



And true it is as well that the Eternal God is our Sovereign, the rock of Jacob, the shield of salvation.  Throughout every generation, God and the divine name are both ever existent, just as the divine throne is forever fixed in its celestial place and the sovereignty of God, and the reliability of God, are ever real. And so too do the words of God ever exist as vibrant, living revelation, always inspiring faith, forever and for always a source of delight not only for our ancestors and for us ourselves, but also for our children and our more distant descendants and, indeed, for all future descendants of Jacob, Your faithful servant.

This set of truths was as good and permanently real to the ancients as it will be to future generations; it is true and absolutely certain, a law that cannot be transgressed.  True it is that our Sovereign is the same God Who was the Sovereign of our ancestors, and that our Redeemer is the same God Who was their ancient Redeemer. Your name too is ever existent, O Creator, the rock of our salvation, our Redeemer and our Savior. There is no God but You.

Just as You always came to the aid of our ancestors, so are You the Protector and Savior of their descendants in every generation. Your divine palace may exist on high, but Your justice and Your righteousness extend to the furthest reaches of the earth.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצּוֹתֶיךָ, וְתוֹרֹתֶיךָ וּדְבָרֶיךָ יִשִּׁים עַל לְבוֹ. אֲמַת אֶתָּה הוּא אָדוֹן לְעַמּוֹךָ, וּמַלְכֶךָ גְּבוּר לְרִיב רִיבָם. אֲמַת אֶתָּה הוּא רֵאשׁוֹן וְאֶתָּה הוּא אַחֲרוֹן, וּמִבְּלַעַדֶיךָ אֵין לָנוּ מַלְכֶךָ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גָּאֵלְתָּנוּ, יְהוּה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הֲרַגְתָּ, וּבְכוֹרֶיךָ גָּאֵלְתָּ, וַיִּם סוּף בְּקַעְתָּ, וְזֵדִים טִבַּעְתָּ, וַיִּדְיִדִים הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צָרִייהֶם, אֶחָד מֵהֶם לֹא גוֹתָר. עַל זֹאת שְׁבַחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמַלְכֶךָ אֵל חַי וְקַיִם, רָם וְנִשְׂאָ, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים, וּמִגְּבִיחַ שְׁפָלִים, מוֹצִיא אֲסִירִים, וּפּוֹדֵה עֲנָוִים, וְעוֹזֵר דָּלִים, וְעוֹנֵה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֵינוּ.

 תְּהַלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבוֹרָךְ. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם: מִי כַמֶּכָה בְּאֵלֶם, יְהוּה, מִי כַמֶּכָה נְאֻדָר בְּקֹדֶשׁ, נוֹרָא תְּהַלּוֹת, עֲשֵׂה פֶלֶא.

 שִׁירָה חֲדָשָׁה שְׁבַחוּ גְּאוּלִים לְשִׁמְךָ עַל שְׁפַת תַּיִם, יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעַד.  צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפִדָה כְּנַאמָךְ יְהוּדָה וַיִּשְׂרָאֵל. גָּאֵלְנוּ יְהוּה צְבָאוֹת שְׁמוֹ, קָדוֹשׁ יִשְׂרָאֵל.

On the first, second and seventh days of Passover, and on the Sabbath that falls during Passover, insert one of the hymns printed below on pages 546-550 before the conclusion of the blessing.

בְּרוּךְ אַתָּה יְהוּה, גָּאֵל יִשְׂרָאֵל.

On Shabbat, continue with the Amidah for Shabbat Morning that begins on page 210. On the mornings of festivals, continue on page 316 with the Amidah for Festivals.

contents of the broken one into the new one, nor may he place a new barrel alongside of the other and move the contents of the broken one into the new one by kneeling over the former and letting its contents drop into the latter. Why should he not be allowed to do this? (He is on private ground, so why should the barrel with its contents not be handled?) And if it is prohibited as a precautionary measure in the manner of the previous case, what exactly is it a precaution against? This latter case is indeed a precautionary measure—for were he allowed to remove the contents from one barrel into another, there is fear of his carrying it through public ground. The text of the baraita, however, teaches further that if the man had guests in his house, he may, in fact, put the contents of the broken barrel into a new one. He may not first remove the contents and then call guests, however, but must first call the guests and then remove the things. Nor may he merely pretend to call guests, but must actually desire their company. In the name of R. Yossi bar R. Judah it was said, however, that even calling guests as a pretext is allowed.

The rabbis taught: If one had saved fine bread from the fire, he must not return and save coarse bread, but if he first saved the coarse he may return and save the fine. One may also save enough on the Day of Atonement in the event of a fire (when that day is succeeded by the Sabbath) to last him through the Sabbath also, but on a Sabbath it is not permitted to save enough for the Day of Atonement (if the Sabbath falls on the day before), and all the more so is it not allowed if the Sabbath precedes a festival, nor is it allowed to save on one Sabbath for the following Sabbath.

The rabbis taught: If one forgets bread in an oven, and in the meantime the Sabbath sets in, it is allowed to save enough bread to last for three meals and one may say to bystanders, “Come and take out as much as you need.” When taking out the bread, however, it should not be done with a baker’s shovel, but with some other utensil. R. Hisda said: A man should see that everything should be prepared on Friday for the Sabbath as early as possible, as it is written: “And it shall

come to pass, on the sixth day, when they prepare what they shall have brought in . . . (Exodus 16:5).” This means that as soon as the sixth day sets in, preparations for the Sabbath should be begun.

R. Abba said: A man must pronounce the benediction over two loaves on the Sabbath, for it is written: “A double measure of bread (ibid).” Said R. Ashi: I noticed the manner in which R. Kahana did this: he would hold two loaves, but would cut only one, because it is written: “Every man according to his eating had he gathered (Exodus 16:18).” R. Zera used to cut enough off the loaf to last him for the entire meal. Asked Ravina of R. Ashi: Does this not seem gluttonous, to hold so large a piece in one’s hand? Answered R. Ashi: Because on weekdays such was not his habit, it did not appear gluttonous when he did so on the Sabbath and R. Zera did this only in honor of the day. R. Ami and R. Assi, if happening to need the same bread used in making an eruv for use on the Sabbath, would still pronounce the benediction over the bread, for they said that just because one religious duty had been fulfilled with that bread, it may still be used to fulfill another religious duty.

How so: If a conflagration, etc. The rabbis taught: How many meals should a man eat on the Sabbath? Three. R. Hidka said four. Said R. Yochanan: Both the rabbis and R. Hidka adduced their opinions from the same passage regarding the manna, as follows: “And Moses said, Eat it today, for a Sabbath is this day unto A . Today, you will not find it in the field (Exodus 16:25).” R. Hidka holds that, day being mentioned three times, three meals should be eaten during the day and one at night, while the rabbis hold that the day includes the night and that only three meals are required. Our mishnah, however, which decrees that only enough for three meals should be saved, does therefore not agree with R. Hidka. According to whose opinion, however, will the following mishnah from tractate Peah be? There, we read as follows: If a poor man has sufficient food only for two meals, he may not apply for another at a public kitchen, but he may apply to the general charity fund for assistance. If he has, however, sufficient

Happy are they who adhere to your commandments, and who place Your Torah and Your revealed word upon their hearts. It is true that You are the Ruler of Your people, a mighty Sovereign ever willing to defend them against their foes. And true it is that You are the first and the last, and that, other than You, we have no sovereign, redeemer or savior. You redeemed us from Egypt, A , our God, rescuing us from the house of bondage. You killed their firstborn sons, but You redeemed Your own firstborn. You split the Sea of Reeds and drowned the wicked, while bringing Your beloved across the seabed on dry land as the waters closed in on their foes. Not a single one of the enemy survived! For all this, the beloved of God sang songs of praise and exaltation to God; those whom God so loved sang songs and hymns, praises and odes and elegies of blessing to their living and ever-existent sovereign God. And so did they acclaim as illustrious, glorious, great and awesome, the God who ever casts down the arrogant and raises up the humble, Who releases the imprisoned and rescues the meek and helps the needy, Who answers the people of God whenever they cry out for deliverance.



All praise is due to God Most High, source of blessing wholly worthy of the blessings of humanity. And so did Moses and the Israelites sing out to You in joyous song, saying, “Who is like You, A ? Who is like You, Almighty God of the Sanctuary, awesome subject of the praises of humanity, Doer of wonders?”



Those who were redeemed sang a new song to Your name; on the shores of the sea, they paused to sing together in one voice of their gratitude, to acclaim You as their Sovereign, saying, “ A will reign forever and always.”



O Rock of Israel, rise to the defense of Israel and rescue Judah and Israel, as promised in Scripture. Redeem us, O God Whose name is A , God of all heavens, O Holy One of Israel.

On the first, second and seventh days of Passover, and on the Sabbath that falls during Passover, insert one of the hymns printed below on pages 546–550 before the conclusion of this blessing.

Blessed are You, A , Redeemer of Israel.

On Shabbat, continue with the Amidah for Shabbat Morning that begins on page 211. On the mornings of festivals, continue on page 317 with the Amidah for Festivals.

The Amidah for Shabbat Morning

(A version of the opening benediction of the Amidah including the names of the matriarchs of Israel may be found on page 71.)

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָיִל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה...

Between Rosh Hashanah and Yom Kippur, add these words:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים
...מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.
אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ...

Between Shemini Atzeret and Passover, add these words:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם
...מְכַלְכֵּל חַיִּים בַּחֲסֵד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ
לְיִשְׂרָאֵל עַפְרָה, מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מְלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה...

Between Rosh Hashanah and Yom Kippur, add these words:

מִי כְמוֹךָ, אֵב תְּרַחֲמֵם, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים
...וּנְצַמֵּן אַתָּה לְהַחְיִית מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When praying individually, worshipers continue on page 214 with the words אַתָּה קְדוֹשׁ. When the Amidah is repeated aloud, the cantor or baal tefillah continues with the Kedushah on page 212.

for fourteen meals (for the week) he may not apply to the general charity fund! Now, if the mishnah were of the same opinion as R. Hidka, the text should have made mention of his having sufficient food for sixteen meals, so as to afford him four meals on the Sabbath, and, if it were according to the rabbis, then the reference should be to fifteen meals in order to have three meals on the Sabbath? It is therefore neither in accord with R. Hidka nor with the rabbis. But, actually, it is indeed in accord with the rabbis, and the poor man should eat his Saturday night meal on the Sabbath day, so that, together with his Friday night meal, it will make three meals on the Sabbath. It may also be said that the mishnah holds with R. Hidka, and that the poor man should leave his Friday meal for the Sabbath. Shall we make the poor man then fast on Friday? It would therefore be better to hold the mishnah's opinion to be in accord with R. Akiba, who says that a poor person should make the Sabbath equal to a weekday in order not to be forced to rely upon charity. Thus fourteen meals are sufficient, and such a person may eat only two on the Sabbath.

But according to whose opinion is the mishnah from tractate Peah? There, we find this: If a wandering mendicant should come to a town, he must be given a loaf which can be bought for a pundian (one forty-eighth of a sela) when the price of flour is one sela for four se'ah-measures (and the sages calculated that such a loaf is sufficient for two meals). If he remains overnight, he must be given lodging, and, if he remain over the Sabbath, he must be given three meals for the Sabbath. Shall we assume, that this Mishnah holds with the rabbis and not with R. Hidka? It could be in accord with R. Hidka, of course, were the mendicant to happen to have one meal with him. He would then be told to eat the one he has and be given three more. Should the mendicant then depart empty-handed? No, he is also given a meal to take along on the way. What must he be given for lodging? Said R. Papa: Enough to hire a bed and a pillow.

The rabbis taught: The dishes used on the eve of the Sabbath may be cleansed for the Sabbath

morning meal. The dishes used in the morning may be cleansed for the mid-day meal, and those of the mid-day meal for the afternoon; but those of the afternoon must not be cleansed until the Sabbath is over. All this is said concerning dishes; but glasses, cups, and all drinking utensils may be cleansed at any time, because there are no fixed times for drinking.

R. Simon ben Pazi in the name of R. Joshua ben Levi, quoting Bar Kappara, said: One who keeps the commandment to eat three times on the Sabbath will be free from three punishments: the tribulations (at the time) of Messiah, the punishment of Gehenna, and the war of Gog and Magog. . . .

R. Yochanan said in the name of R. Yossi: One who makes the Sabbath pleasant will be rewarded with a boundless inheritance, as it is written (at Isaiah 58:14): "Then shall you find delight in A and I will cause you to tread upon the high places of the earth, and I will cause you to enjoy the inheritance of Jacob your father, for the mouth of A has spoken it." Note that the reference is not to the inheritance of Abraham, concerning whom it is written: "Arise, walk through the land in the length of it and in the breadth of it (Genesis 13:17)," and neither is the reference to the inheritance of Isaac, as it is written: "And I will give unto your seed all these countries (ibid. 26:4)." Instead, reference is made to Jacob, of whom it is written: "And your seed shall be as the dust of the earth, and you shall spread abroad to the west and to the east, and to the north and to the south (ibid. 28:14)."

R. Nachman bar Isaac said: (The man who makes the Sabbath pleasant) will also be saved the pain of exile, because it is written: "And I will cause you to ride upon the high places of the earth (Isaiah 58:14)," and "And you shall tread upon their high places (Deuteronomy 33:29)." Said R. Judah in the name of Rav, One who makes the Sabbath pleasant is given everything his heart desires, because it is written: "And delight yourself in A, and God will grant you the wishes of your heart (Psalms 37:4)." What is meant by "delight"? From the passage: "If you call the Sabbath a delight, etc. (Isaiah 58:13)," we can adduce that the delight refers to the Sabbath.

The Amidah for Shabbat Morning

(A version of the opening benediction of the Amidah including the names of the matriarchs of Israel may be found on page 71.)

Adonai, part my lips so that my mouth might praise You.

Blessed are You, A, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, great and mighty God Most High, source of endless mercy, Creator of all, God ever willing to remember the good deeds of ancestors, God Who will lovingly send a redeemer to their children's children for the sake of the divine name . . .

Between Rosh Hashanah and Yom Kippur, add these words:
Remember us for life, O sovereign God Who desires that we merit life, and inscribe us in the Book of Life for Your own sake, O living God.

. . . O sovereign God, our divine Helper, Savior and Protector.

Blessed are You, A, Protector of Abraham.

You are forever mighty, Adonai, O God capable of bestowing life anew upon the dead, our never ending source of salvation . . .

Between Shemini Atzeret and Passover, add these words:
God, Who makes the wind to blow and the rain to fall

. . . God, Who mercifully sustains the living and Who compassionately grants life anew to the dead, Who supports the fallen and Who heals the sick, Who frees the imprisoned and Who will never break faith with those who lie in the dust. Who is like You, Author of mighty deeds? And who can be compared to You, O Sovereign Who decrees death, then grants life anew, and Who will surely bring about our salvation?

Between Rosh Hashanah and Yom Kippur, add these words:
Who is like You, O Author of compassion, Who remembers Your creations and mercifully judges them worthy of life?

Indeed, You are certain to grant life anew to the dead.

Blessed are You, A, Who grants life anew to the dead.

When praying individually, worshipers continue below on page 215 with the words "You are holy." When the Amidah is repeated aloud, the cantor or baal tefillah continues with the Kedushah on page 213.

The Kedushah

The cantor or the baal tefillah begins:

נְקַדֵּשׁ אֶת שְׁמֹךְ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדֵּי־יִשְׁיִים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, כַּפְתּוֹב עַל יַד גְּבִיּאָה, וְקָרָא זֶה אֶל זֶה וְאָמַר:

The congregation continues:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה זְבָאוֹת, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ.

The cantor or baal tefillah repeats the congregational response, then continues:

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשִׁמִּיעִים קוֹל, מִתְנַשְּׂאִים
לְעִמּוֹת שְׂרָפִים, לְעַמֹּתָם בְּרוּךְ יֹאמְרוּ:

The congregation responds:

בְּרוּךְ כְּבוֹד יְהוָה מִמִּקְוָמוֹ.

The cantor or baal tefillah repeats the response, then continues:

מִמִּקְוָמָה מְלַכְנּוּ תוֹפִיעַ וְתַמְלֹךְ עָלֵינוּ, פִּי מִחֲפִים אֲנַחְנוּ לָךְ.
מִתִּי תַמְלֹךְ בְּצִיּוֹן? בְּקָרוֹב בְּיַמֵּינוּ, לְעוֹלָם וָעַד תִּשְׁפּוֹן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָה, לְדוֹר וָדוֹר וּלְנִצְחַ
נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶיךָ, כַּדָּבָר הָאָמּוֹר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ אֲדָקָה:

The congregation responds:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּנָהּ.

The cantor or baal tefillah repeats the response, then continues:

לְדוֹר וָדוֹר גִּגִּיד גְּדֻלָּה וּלְנִצְחַ נִצְחִים קִדְשֵׁיךָ נְקֻדֵּי־יֵשׁ, וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד, פִּי אֵל מְלֹךְ גָּדוֹל
וְקָדוֹשׁ אֲתָהּ.

Except between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ

Between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקָּדוֹשׁ

The cantor or baal tefillah continues with משנה on page 214.

Wherewith should the Sabbath be made pleasant? Said R. Judah, the son of R. Samuel bar Shilath, in the name of Rav: With a mess of beets, a large fish, and with garlic-heads. But R. Hiyya bar Ashi said in the name of Rav: Even with any dish whatsoever prepared especially for the Sabbath. What does “any dish whatsoever” mean? Said R. Papa: Even small fish fried in oil.

R. Judah said in the name of Rav: If the Israelites had kept the first Sabbath properly (after the commandment to keep the Sabbath was given to them), no nation or race on earth could have harmed them, for it is written: “And it came to pass on the seventh day that there went out some of the people to gather; but they found nothing (Exodus 16:27).” And not long afterwards Amalek attacked the Israelites.

R. Yochanan said in the name of R. Simon ben Yochai: If the Israelites were to keep two Sabbaths in succession as they should, they would immediately be released from exile, for it is written: “Also the sons of the stranger that join themselves unto א to serve God, and to love the name of א, to be unto God as servants, every one of whom keeps the Sabbath by not violating it, and those who take hold of my covenant (Isaiah 56:6),” and immediately afterwards it is written: “Even these will I bring to my holy mountain (ibid. 56:7).”

R. Yossi said: May my share in the World to Come be with those who eat three meals on the Sabbath. On another occasion, he said: May my share in the World to Come be with those who recite Hallel every day. Is this so? The Master says that he who recites Hallel every day is a blasphemer! R. Yossi does not mean Hallel per se, but rather the so-called “Hallelujah” psalms, (i.e., Psalms 145–150).

R. Yossi also said: May my share in the World to Come be with those who perform their morning devotions as soon as the sun begins to rise. Again said he: May my share be with those who die of abdominal disease, for the Master said that most of the righteous die of bowel troubles. He also said: May my share be with those who die when about to fulfill a commandment, and also

with those who receive the Sabbath in Tiberias and see it out in Tzipori (Tiberias was in a valley and Tzipori on a hill), and also with those who remain in the houses of learning, and not with those who attempt to draw scholars away from their studies, and also with those who solicit alms but not with those who dispense alms, and also with those who are suspected but are not guilty. Said R. Papa: I have been suspected but was not guilty. Said R. Yossi: My wife and I have planted five cedars in Israel. Who are they? R. Ishmael, R. Eliezer, R. Halafta, R. Aftiles, and R. Menachem, all sons of R. Yossi. But he also had a son called Vradimos? No, Vradimos is the same as R. Menachem, and the reason he was called Vradimos was because his face was as beautiful as a rose (vrad being the Aramaic for rose).

Said R. Yossi again: In all my days, the ceiling of my house never saw the seam of my undershirt. Again said he: I never acted contrary to the advice of my colleagues. I know well that I am not a descendant of kohanim, but when my colleagues asked me to pronounce a benediction usually said by kohanim, I did so. Again he said: I never said a thing that I afterwards repented having said.

R. Nachman said: May it redound to my credit that I have observed the three meals (in honor of the) Sabbath. R. Judah said: May it redound to my credit that I have given my prayers preliminary consideration. R. Huna, the son of R. Joshua, said: May it redound to my credit that I have never walked four cubits with uncovered head. R. Shesheth said: May it redound to my credit that I have observed the commandment of tefillin, and R. Nachman said again: May it redound to my credit that I have observed the commandment of tzitzit.

Said R. Joseph to R. Joseph the son of Rava: Can you tell me which commandment your father observed the most assiduously? The answer was: The commandment of tzitzit. For it happened one day that my father was ascending the stairway when a thread of his tzitzit became torn off, and he would not leave his place until a new thread was brought to him and the tzitzit were mended.

The Kedushah

The cantor or the baal tefillah begins:

Let us ascribe holiness to Your name in this world, just as the angels do in highest heaven, as written in Scripture: And they call out to each other, saying,

The congregation continues:

Holy, holy, holy is A of the celestial hosts;
the fullness of the world attests to the glory of God.

The cantor or baal tefillah repeats the congregational response, then continues:
After that, the seraphim rise up to sing out God's praises in a strong, resonant, mighty and unwavering voice, singing out these words, to which other angels respond:

The congregation responds:

Blessed be the glory of A from its celestial source.

The cantor or baal tefillah repeats the response, then continues:

Come forth from Your holy place, O sovereign God, and appear to us, then reign over us, for it is You Whom we await. When will You reign in Zion? Shortly and within our days, we pray, and that You will then dwell there forever, magnified and sanctified for all time and in every generation in the midst of Your city, Jerusalem. And may our eyes see Your sovereignty proclaimed in the world, just as is recorded in a psalm proclaiming Your might written by David, Your righteous anointed prince:

The congregation responds:

A will reign forever, your God, O Zion, in every generation.
Hallelujah!

The cantor or baal tefillah repeats the response, then continues:

In every generation, we shall tell of Your greatness and never cease speaking of Your holiness. Indeed, Your praises will never cease from our mouths, for You are our great and holy Sovereign.

Except between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A, holy God.

Between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A, holy Sovereign.

The cantor or baal tefillah continues with "Moses rejoiced" on page 215

When praying silently, continue here:

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלָח.

Except between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הַמְלִיךְ הַקָּדוֹשׁ.

יִשְׁמַח מִשָּׂה בְּמִתְנַת חֶלְקוֹ, כִּי עָבַד נַאֲמֹן קָרַאתָ לוֹ. כָּלִיל
תִּבְפְּאוֹרֶת בְּרֵאשׁוֹ גִּתְךָ, בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וְשִׁנִּי
לוֹחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן
כָּתוּב בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרָתָם
בְּרִית עוֹלָם. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמֵם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְבֹּשׁ.

וְלֹא גִתְתָּו, יְהוָה אֱלֹהֵינוּ, לְגוֹיֵי הָאָרְצוֹת, וְלֹא הִנְחַלְתָּו,
מִלְּכָנּוּ, לְעוֹבְדֵי פְסִילִים, וְגַם בְּמִנוּחְתּוֹ לֹא יִשְׁפְּנוּ עַרְלִים. כִּי
לְיִשְׂרָאֵל עִמָּךְ גִּתְתָּו בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחַרְתָּ.
עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבָה, וּבְשִׁבְעֵי
רְצִיַת בּוֹ וְקִדְּשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרַאתָ, זָכַר לְמַעֲשֵׂה
בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצָּה בְּמִנוּחְתָּנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ
וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטוֹבָה וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
לְבָבוֹ לְעַבְדְּךָ בְּאַמּוֹת, וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן
שַׁבָּת קִדְּשָׁה, וַיִּנְוָחוּ בּוֹ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Said Abaye: May it redound to my credit that whenever I noticed a young scholar (of my college) had finished a tractate of the Talmud, I gave a feast to all the sages of the day. Said Rava: May it redound to my credit that whenever a young scholar and another man came before me for judgment, I did not put my head on the pillow to rest until I exhausted every possible means of finding the scholar's words to prove the justice of his claim. Said Mar, the son of R. Ashi: I am unfit to judge young scholars because I love them as well as I do myself, and no man ever really sees himself as unjust.

R. Hanina used to wrap himself in a cloak on the eve of the Sabbath and say: Come with me, and let us go toward Queen Sabbath. R. Yanai used to clothe himself in his holiday clothes on the eve of the Sabbath and say: Come, O bride; come, O bride.

Rabba, the son of R. Huna, came as a guest to the house of Rabba the son of R. Nachman. At the table were placed before him three cakes steeped in the fat of a ram (which were only served on special occasions). Said he to his host: Did you know then that I would come to visit you? Answered the host: Are you then better than the Sabbath? (He meant, We usually prepare such a delicacy for every Sabbath, as it is written: "And you shall call the Sabbath a pleasure; Isaiah 58:13)."

R. Abba used to buy on the eve of every Sabbath thirteen isteris' (that is, six and a half dinars') worth of meat from thirteen different butchers, and would hand them the money immediately upon their entering his door to deliver the meat, saying to them: "Make haste, make haste and deliver your orders to others." R. Abahu used to sit on an ivory stool and kindle the fire in honor of the Sabbath. R. Anan used to don a black apron in order to show that this day (i.e., the eve of the Sabbath) was a day of preparation, and that work had to be performed for the Sabbath. R. Safra used to singe a cow's head himself for the Sabbath, and Rava would himself salt the fish. R. Huna would himself light the candles. R. Papa would prepare the wicks for the lamps. R. Hisda would

himself cut herbs. Rabba and R. Joseph would chop wood for the Sabbath. R. Zera would light the kindling wood. R. Nachman bar Isaac would shoulder all burdens to be carried in and out of the house himself on the eve of the Sabbath, saying: If R. Ami or R. Assi would come to visit me, would I not do the same for them? Others say that R. Ami and Assi did this on the eve of every Sabbath, saying: If it should happen that R. Yochanan were to visit us, would we not do the same for him?

Joseph, who honored the Sabbath, had a rich Gentile for a neighbor. The astrologers told the Gentile that all his goods and possessions would eventually be eaten up by Joseph, his neighbor. Hearing this, he went and sold all his goods, and with the proceeds bought a precious pearl, which he set in his turban. While crossing a lake one day, the wind blew off his turban and it fell into the water. A fish swallowed it. Subsequently the fish was caught by fishermen late on the eve of the Sabbath. Said the fishermen: Who will buy this so late in the day? They were told by some people to go to Joseph, who made every effort to honor the Sabbath, and that he would probably buy such a thing. They carried it to Joseph, who bought it, and upon opening the fish he found the pearl, which he sold for thirteen boxes of golden dinars. A certain old man met this Joseph, and said to him: He who gives to the Sabbath is repaid by the Sabbath.

Rabbi (Judah the Patriarch) asked of R. Ishmael the son of R. Yossi: By what acts did the rich men of Eretz Yisrael, so wealthy, merit their wealth? He answered: Because they gave tithes, as it is written: "You shall truly give tithes (Deuteronomy 14:22)." By what acts did the rich men of Babylon merit their wealth? asked Rabbi again. Because they keep the law honorably, was the reply. And what about the rich men of other lands? Because they honor the Sabbath, as R. Hiyya bar Abba related: It happened that I was a guest in the house of a man in the city of Ludkai and a golden table was brought for me, which required sixteen men to carry, and sixteen silver chains were fastened to it, and bowls, pitchers, goblets, and

When praying silently, continue here:

You are holy and Your name is holy and the holy ones on high sing Your praises every day, *selah*.

Except between Rosh Hashanah and Yom Kippur, continue:

Blessed are You, A , holy God.

Between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A , holy Sovereign.

Moses rejoiced in the great gift of Torah, for in it he himself was described as God's faithful servant, and You, in turn, placed a splendid crown upon his head as he stood before You on Mount Sinai, giving him the two tablets of the law to bring down to the people with his own hands, tablets containing the commandment to keep the Sabbath, and as it is written in Your Torah: "The Children of Israel shall keep the Sabbath, making the Sabbath a sign of the eternal covenant between them and God in every generation. It is an eternal sign between Me and the Children of Israel, for A made the heavens and the earth in six days, but, on the seventh day, God ceased creating and rested."

O, A , our God, neither did You give the Sabbath to the other nations of the earth nor did You bequeath it, O our Sovereign, to idolaters. As a result, the nations outside the covenant do not experience the sacred leisure of the Sabbath day. Indeed, it was to Israel Your people alone that You lovingly gave the Sabbath, a gift to the seed of Jacob You chose for Your own.

Consequently, the citizens of this nation that sanctifies the seventh day shall together find satisfaction and delight in Your boundless goodness, for You chose the seventh day of each week to make holy, calling it the most lovely of days and a memorial to Your work of creation.

Our God and God of our ancestors, take pleasure in our Sabbath rest. Sanctify us with Your commandments and grant us a portion in Your Torah. Satisfy us with Your beneficence and grant that we rejoice in Your salvation. Make our hearts pure that we may worship You in truth on this holy Sabbath that You so lovingly and willingly bestowed upon us, A , our God. And so shall Israel rest on the Sabbath and, in so doing, sanctify Your name.

Blessed are You, A , Who grants sanctity to the Sabbath.

Except on Rosh Chodesh and Shabbat Chol Hamoed, continue here:

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעֶמְקָהּ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתָהּ, וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּהּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבָהּ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Continue with מוֹדִים אֲנַחְנוּ לָךְ on page 218.

On Rosh Chodesh and Shabbat Chol Hamoed, recite this paragraph:

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעֶמְקָהּ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתָהּ, וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּהּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיַפְקֵד, וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזָכְרוֹן כָּל עִמָּהּ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,

בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה. On Rosh Chodesh, say:

בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. On Shabbat Chol Hamoed Pesach, say:

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. On Shabbat Chol Hamoed Sukkot, say:

זְכַרְנוּ, יְהוָה, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל אֱלֹהֵינוּ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבָהּ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.


Continue with מוֹדִים אֲנַחְנוּ לָךְ on page 218.

glasses were hung on those chains, and on the table were all kinds of food and beverages and spices, and when the table was set down they said: "To א belongs the earth and all that is in it (Psalms 24:1)," and when the table was taken away, they said: "The heavens are the heavens of א ; but the earth God gave to humanity (Psalms 115:16)." I said to my host, My son, how did you merit all this? Said he, I used to be a butcher, and whenever I came across a good animal, I would keep it for the Sabbath. Said I to him: Good for you that you have merited this, and praise be to God Who has so rewarded you.

Said the exilarch to R. Hamnuna: It is written: "The holy day of א , honorable (Isaiah 58:13)." What does this extra word "honorable" signify? R. Hamnuna answered: The verse is referring first to the Day of Atonement, on which day there is no eating and no drinking, and hence the Torah says, you shall honor it (i.e., instead) with clean clothes. Further, it says: You shall honor it (ibid., evidently not referring to the Day of Atonement, but to the Sabbath and prompting you now to ask how, then, it should be honored). Said Rav: You shall make the usual time of your meals earlier. Samuel said: You shall postpone the ordinary meal hour. The children of R. Papa bar Abba asked R. Papa: How shall we, who have meat and wine every day, distinguish the Sabbath day? He answered: If you usually have your meals at a late hour, have them earlier, and if at an early hour, have them later. In the summer, R. Sheshet used to seat those of his pupils who came to hear him lecture on the Sabbath in a place where the sun shone earliest, in order that they might become warm and leave. In the winter, however, he used to seat them where the sun could not reach them, so that they might become cold and leave that much the sooner. R. Zera, when seeing his pupils standing in pairs and discussing the Torah on the Sabbath, used to say to them: I pray you, go home, eat, drink, and be merry. Do not violate the Sabbath! (It is made for pleasure and not fretting about your studies.) Rava, according to others. R. Joshua ben Levi, said: Even a man who prays singly on the Sabbath eve must recite the prayer

commencing with “Thus were finished . . . (Genesis 2:1–3:)” for R. Hammuna said that he who prays on the Sabbath eve and recites that prayer is considered by virtue of his effort as being a collaborator in the creation of the world. R. Eliezer said: Whence do we know that speaking is equal to acting, as it is written: “By the word of A were the heavens made (Psalms 33:6).” R. Hisda in the name of Mar Ukba said: He who on the Sabbath recites the prayer commencing with, “Thus were finished,” etc., has the hands of the two angels who accompany each man laid on his head, and they say to him: “And your iniquity is departed and your sin is forgiven (Isaiah 6:7).”

We have learned in a baraita: R. Yossi bar Judah said: Two angels accompany a person on the Sabbath eve on the way home from the house of prayer, one a good angel and the other an evil one. When one comes home and finds the candles lit, the table set, and the bed made up, the good angel says: “May it be the will of God that the next Sabbath shall be the same,” and the evil angel answers “Amen” involuntarily. If, however, one does not find everything in order, the evil angel says: “May you find it so on the next Sabbath also,” and the good angel answers against his own will: “Amen.”

R. Eleazar said: A man should set his table on the Sabbath eve, although he may not be hungry and can eat not more than an olive’s bulk of food. R. Hanina said: A man should set his table on the eve following the Sabbath, though he may not be hungry and can eat but food the size of one olive. (This is also in honor of the Sabbath and is like accompanying a king along his way at his departure.) Warm water at the close of the Sabbath day is pleasant. Warm bread at that time is another pleasure . . . 

Except on Rosh Chodesh and Shabbat Chol Hamoed, continue here:

Take pleasure, A , our God, in Your people Israel and in their prayers. Restore the ancient worship service to the sanctuary of Your great Temple and accept the offerings and the prayers of Israel willingly and with love so that the worship undertaken by Your people Israel ever find favor before You. May our eyes see Your compassionate return to Zion. Blessed are You, A , Who surely will re-establish the Shechinah, Your divine presence, in Zion.

Continue with “We affirm our faith” on page 219.

On Rosh Chodesh and Shabbat Chol Hamoed recite this paragraph:

Take pleasure, A , our God, in Your people Israel and in their prayers. Restore the ancient worship service to the sanctuary of Your great Temple and accept the offerings and the prayers of Israel willingly and with love so that the worship undertaken by Your people Israel ever find favor before You. Our God and God of our ancestors, may Your recollection of us, and Your abiding interest in us, come to the fore forcefully and effectively and noticeably and distinctly and conspicuously and markedly . . . and not only Your recollection of us and our needs, but also Your recollection of our ancestors and Your servant, the Messiah, son of David, whom we await, and Your recollection of Jerusalem, Your holy city, and Your recollection of all Your people Israel and our need for sanctuary, for prosperity, for mercy, grace and compassion, for life and for peace on this

On Rosh Chodesh, say: Rosh Chodesh day.

On Shabbat Chol Hamoed Pesach, say: festival of matzot.

On Shabbat Chol Hamoed Sukkot, say: festival of Sukkot.

Remember us, A , our God, on this day for goodness and visit us with blessing. Save us and grant us prolonged life and be kind and gracious with respect to Your ancient promise of salvation. Judge us with compassion and save us, for it is to You that we ever look for salvation because You are sovereign God, gracious and just. May our eyes see Your compassionate return to Zion. Blessed are You, A , Who surely will re-establish the Shechinah, Your divine presence, in Zion.

Continue with “We affirm our faith” on page 219.

When praying silently, include the following paragraph, then omit the paragraph that follows and continue on the next page.



With these chapters, we continue to consider the most basic elements of Jewish spirituality and to attempt to identify the philosophical principles that underlie Jewish ritual at its most exalted, efficient and significant.



All who feel called to worship God in prayer, meditation and song, but who consider it reasonable to pursue these avenues of devotional expression without displaying any sign of real enthusiasm, engagement or passion, need to feel obliged to justify that position. This, however, is as impossible as it is absurd, because there exists no reasonable possibility of valorizing a relationship with God that is wan, pale, or passionless, let alone of exalting it as the kind of relationship for which God hopes each human being will strive and possibly even attain. Indeed, it seems rational to argue that the commandment of Scripture to love God with all one's heart is based on the assumption that God created overpowering, undeniable love of the kind that all people hold in such great esteem in the first place precisely so as to give to humanity an easily accessible model of the kind of desire they should feel called to bring to their various acts of religious observance. This, in turn, is the inmost meaning of the poet's injunction, "Worship Δ in simchah (Psalm 100:2)," in which verse the Hebrew word simchah is nothing other than a reference to the love of lovers, as in the passage from Deuteronomy in which the newlywed man is told not to join the army immediately, but rather to remain home "... and look after the simchah of the wife he has taken (Deuteronomy 24:5)."

Whosoever claims that one's obligation to worship God with words can be fulfilled by muttering a few sentences composed by others as an expression of their love of God is no less pathetic than one who tries to awaken passionate love in the heart of another by reading aloud love notes

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הוּא יְהוּה אֱלֹהֵינוּ.
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ, אִתָּה הוּא לְדוֹר וָדוֹר. גּוֹדֵה לָךְ
וְנִסְפֵר תְּהַלְתֵּךְ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיךָ
שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל גְּבֻלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל יְעַת, עָרֵב וּבִקֵּר וְצִהְרִים. הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ
חֲסָדֶיךָ, מִעוֹלָם קוֹיֵנוּ לָךְ.

When the cantor or the baal tefillah, repeating the Amidah, intones the paragraph just above, the congregation recites this paragraph quietly at the same time.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הוּא יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָּל בֶּשֶׂר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כִּי תַחֲיֵנוּ וְתַקִּימָנוּ,
וְתִאֲסוּף גְּלִיּוֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ
מוֹדִים לָךְ. בְּרוּךְ אַיִל הַהוֹדָאוֹת.

that others once wrote to the objects of their desire. People, therefore, who wish to use the tools of language and literary expression to build a bridge between themselves and God must first learn how to introduce some of their personal, spiritual yearning into every syllable of prayer they utter . . . and to continue this process of spiritual investment until the words they say in prayer are transformed from banality and rote to utterly personal, totally idiosyncratic utterances that have never before been spoken and which never again will be spoken by anyone else . . . including by the speaker him or herself.

The transformation of the everyday words of a given language into the private creative property of a specific speaker of that language is called in the Bible “speaking in the language of personal pleasantness” and it is precisely to this kind of specialized use of language that the psalmist was making allusion when he wrote “may my speech always be pleasant before God (Psalm 104:34).” And what words follow in that very verse? “For then shall I find simchah in א .”



Any who serve God in order to receive some reward in exchange for the commandments they fulfill and the prayers they recite are certainly not hoping for God to respond by sending them illness of body, spirit or soul in recompense. But there are people in the world who become aware of God’s presence in their lives and in the life of the world precisely when they feel sick or weak. For such people, then, infirmity is a kind of blessing from God—for it is one of the cardinal principles of Jewish thought that everything whatsoever that brings an individual to faith in the Creator is, almost by definition, a blessing . . . and this is the meaning of the verse from the Song of Songs, “They fed me there with raisin cakes and sustained me with apples, for I needed sustenance: I was faint with love (Song of Songs 2:5).” Therefore, there is no logic at all to the loathing and fear of sickness which so many people experience . . . and how much the less so when such people attempt to use illness and infirmity as proof positive that God, God forbid, does not—or even can-

When praying silently, include the following paragraph, then omit the paragraph that follows and continue on the next page.

We affirm our faith in You, for You are and always shall be א , our God and the God of our ancestors, the rock of our lives and the shield behind which we nurture our hope of redemption in every generation. All this we affirm freely to You as we recount the praises due You for the security and safety of our lives, both of which we acknowledge are in Your hands, and for our souls, which are wholly dependent on You, and also for the miracles that You perform daily for us, a never-ending series of wonders and kindnesses from which we benefit morning, afternoon and evening every day of our lives. O God of goodness, Whose compassion never fails, O God of compassion, Whose mercies never end, it is ever in You that we place our trust.

When the cantor or the baal tefillah, repeating the Amidah, intones the paragraph just above, the congregation recites this paragraph quietly at the same time.

We affirm our faith in You that You are א , our God and the God of our ancestors, the God of all flesh, our Creator, the Creator of the world at its very inception. We offer our blessings and our thanksgiving prayers to Your great and holy name in gratitude for Your gifts of life and sustenance. In so doing, we pray that we continue to enjoy those very gifts of life and sustenance and that You soon see fit to gather together our exiles to the courtyards of Your holy Temple so that all of us there may keep Your laws and do Your holy will, and so that we may worship You with full hearts as an expression of our sense of thanksgiving to You. Blessed be God, to Whom all gratitude is eternally due.

During Chanukah, add this paragraph:

עַל הַנְּסִים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שְׁעֵשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה. בַּיָּמֵי
מִתְתִּיחוּ בּוֹ יוֹחָנָן כִּהֵן גָּדוֹל, חֲשֻׁמוֹנַאי וּבְנָיו, כְּשֶׁעָמְדָה
מִלְכוּת יוֹן הַרְשָׁעָה עַל עַמּוֹךְ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתְךָ,
וּלְהַעֲבִירָם מִחֻקֵי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רַבַּת אֶת רִיבָם, הִנַּחְתָּ אֶת דִּינָם, נִקְמַתְתָּ אֶת
נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִים,
וְטִמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד
עוֹסְקֵי תּוֹרָתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמּוֹךְ
יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן
בָּאוּ בְנֵיךָ לְדַבֵּר בִּינְתֶךָ, וּפָגְוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ גִירוֹת בַּחֲצֵרוֹת קֹדֶשְׁךָ, וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻפָה אֵלֶיךָ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּכַנּוֹ,
תָּמִיד לְעוֹלָם וָעֶד...

Between Rosh Hashanah and Yom Kippur, say:

וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ

...וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת
שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ,
סֶלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ
וְלֵךְ נֹאֶה לְהוֹדוֹת.

not—exist . . . or that God exists, but clearly has no interest whatsoever in the welfare of humanity.

Sickness, weakness, nausea, infection, putrefaction, disability, degeneration—God created all these to use in precisely the same way the chef uses his wooden mallet to soften up beef before broiling it or cooking it up into a nourishing stew. No rational person hopes for emotional distress or physical infirmity, but why would rational people look with disdain or distaste at even the least pleasant path that has the ability to lead them to faith in God?



There are those who bless God for all the good things in their lives in accordance with the psalmist's injunction to "give thanks to A for divine mercy and the wondrous way God acts in people's lives (Psalm 107:8)" and there is certainly nothing at all wrong with coming to faith in God and in God's goodness through the medium of gratitude felt towards God for all the wonders, blessings and deeply satisfying good in one's life.

But those who say that they consider themselves blessed by God when they experience success or great joy can only come close to God through those sentiments of gratitude if, at the same time that they feel so deeply imbued with thankfulness and beholdenness to God for the good in their lives, they are also ready to say with complete sincerity and total spiritual enthusiasm that all the suffering that comes into their lives—and all the failures and instances of wholly unwarranted unhappiness—also have their origin in God's governance of the world . . . and that God is the Creator of good and the Fashioner of evil, just as the prophet declaimed in the name of God so many years ago, "Let all those from east and west know that there is none to compare to me / I am A and there is no other god / I am the Fashioner of light and the Creator of darkness, the Maker of peace and the Creator of evil (Isaiah 45:6–7)." And what words follow in the prophet's oracle? "I am A Who made all these things"—that is to say that I made the world and all that is in it . . . and any who only believe in this or that aspect of My creative power do not believe in Me at all . . . and how much the less so when the sin-

gle aspect of My might in which they choose to believe firmly is reflected in their own wellbeing!

This, in turn, is the inner meaning of the basic spiritual principle that people seeking to live lives in God must feel obligated to acknowledge God as the source of sadness and pain in their lives just as fervently as they bless God for the good things they enjoy in their lives. This is one of the most essential principles of faith, logical to all . . . and embraced (almost) by none.



Even one who claims that the sanctity of the books of the Bible derives directly from the fact that their origin is to be located within the creative core of the divine realm—and not from the fact that they are the eternally interesting record of the journeys their human authors took towards God and of their yearning for God—even such a person is not obliged by reason to believe that the Biblical text embodies the perfect, uncorrupted word of God that was transmitted throughout the generations without even the slightest orthographical or scribal error. But there are all kinds of people in the world . . . and those who do claim to believe the Bible to be the unadulterated, unchanged and unchanging word of God, yet who flinch and stutter when they find texts within the Biblical corpus that speak approvingly of institutions the existence of which are wholly contrary to their own sense of right and wrong, and which contravene totally the direction in which their moral compasses point them, and who, in so doing, decline to accept these institutions and concepts as integral, wholly acceptable parts of their spiritual heritage, such people are guilty of rank hypocrisy . . . and it is specifically with such people in mind that Scripture commands us to be guileless before God . . . and totally and wholly honest about what we believe.

And this as well: people who attempt to justify their Biblical fundamentalism by insisting that certain specific passages in the Torah are no longer operative while others remain totally and permanently in effect—but who are unable to explain in simple, readily understandable language how, precisely, they know which passages belong to which

During Chanukah, add this paragraph:

We give thanks to You for the miracles and the salvation, for the acts of might and deliverance, and for the ways in which You came to our ancestors' aid in times of war, in ancient days at this season of the year. In the days of the High Priest, Mattathias ben Yochanan the Hasmonean, and his sons, when the wicked Seleucid kingdom rose up against Your people Israel to attempt to force them to forget Your Torah and to disobey its laws so reflective of Your sacred will, You, prompted by Your unending mercy, stood by them in their time of trouble and helped them fight their battles. You helped them feel justified in their fight and You wrought vengeance upon those who deserved it. You helped the weak to vanquish the mighty, the few to vanquish the many, the pure to vanquish the impure, the righteous to vanquish the wicked, and those who remained faithful to the words of Your Torah to vanquish their arrogant enemies. You made glorious and holy Your own name in this world of Yours when You wrought great deliverance and salvation for Your people Israel on this very day so many centuries ago. Afterwards, Your devoted children came to the sanctuary of Your holy Temple. They cleaned the sanctuary of the symbols of idolatry and purified the Temple, then lit lamps in its holy courtyards and declared that henceforth the eight days of Chanukah would be a festival devoted to thanksgiving and the praise of Your great name.

And so, for all these things, may Your name be blessed and exalted for always and for all time, O our sovereign God . . .

Between Rosh Hashanah and Yom Kippur, add these words:

and may You inscribe for a good life all those bound to you in sacred covenant.

. . . for then shall all living creatures give thanks to You, *selah*, and render sincere praise to Your name, O God of our salvation, our ever-present help, *selah*. Blessed are You, A , Whose name is goodness itself and Who is wholly deserving of all gratitude.

When the cantor or the baal tefillah repeats the Amidah,
the Priestly Blessing is inserted here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלְּשֵׁת בַּתּוֹרָה
הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו,
כַּהֲנָנִים, עִם קְדוּשָׁתְךָ, כְּאֲמוּר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.

The congregation responds:

כֵּן יְהִי רָצוֹן.

יְיָ אֱלֹהֵינוּ וְיִחַנְּךָ.

The congregation responds:

כֵּן יְהִי רָצוֹן.

יְשׁוּא יְהוָה פָּנָיו אֵלֵינוּ וְיִשְׁם לָךְ שְׁלוֹם.

The congregation responds:

כֵּן יְהִי רָצוֹן.

Except between Rosh Hashanah and Yom Kippur, continue here:

שִׁים שְׁלוֹם, טוֹבָת, וּבְרַכָּת, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל עַמּוֹךָ. בְּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּךְ, כִּי בְּאוֹר
פְּנִיָּךְ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה
וּבְרַכָּת וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמּוֹךָ
יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Private worshippers continue with אֱלֹהֵי נְצוּר on page 224. When repeating
the Amidah, the cantor or baal tefillah continues with the Full Kaddish
on page 226. On days Hallel is recited, continue first on page 334.

category of text—such people are guilty of denying the unity of the Torah, whereas Scripture specifically says “And so did Moses finish writing down the words of this Torah in a book until their very end (Deuteronomy 31:24).”



Any who claim that it was beyond the ability of God to stop the slaughter during the days of the Shoah are in effect saying that there are limits and constraints on the power of the Almighty. They are thus denying one of the central pillars of Jewish thinking about God in every generation, one enunciated as early as the days of the kings of Israel and Judah by King Jehoshaphat himself, who acclaimed God in his day with the following series of rhetorical questions, “A, God of our ancestors, are You not God in the heavens? Do You not rule over every kingdom on earth? Is there not such great might and power in Your hand that none can oppose You? (2 Chronicles 20:6).”

But any who believe that God rules over every nation and that God, just as the king said, possesses such great power and might that no human being can resist the sway of divine governance—and who therefore have no choice but to believe that God could have been able to stop the slaughter, but simply did not choose to do so—such people are guilty of attributing indescribable cruelty to God. They thus deny perhaps the most the basic lesson about God proclaimed in Scripture: the ongoing, essential mercy and redemptive compassion of the Almighty, regarding Whom the poet wrote in the Book of Psalms, “For with A is mercy itself and the potential for great redemption as well (Psalm 130:7).”

To deny the importance of the problem for faith, and for ritual service, is to deny that prayer was ever supposed to have any meaning . . . or any effect on God or on God’s governance of the world. But to say that the silence of God during the Shoah is simply a riddle that has no solution is tantamount to denying any meaning whatsoever to the notion of the covenant that was and still is said to exist between the people of Israel, the nation that acclaims itself as “most treasured from among all the nations of the earth,” and its God.



No single idea has done more harm to the spiritual health of the Jewish people than the notion that Judaism is supposed to be an endless source of pleasure for the pious . . . and this is the lesson taught so many centuries ago by King Kohelet, who wrote, "I said in my heart, let me go and drown myself in pleasure and enjoy all of life's pleasures . . . but this too turned out to be hollow and joyless (Kohelet 2:1)."

If the goal of Judaism is to bring Jews to a state of intimacy and ongoing communion with God, then the notion that the journey is supposed to be pleasant is not at all logical. Indeed, where Scripture does mention that "its supporters are happy (Proverbs 3:18)," the text is specifically discussing the acquisition of wisdom, as it says earlier in that same chapter, "Happy is the one who had found wisdom (Proverbs 3:13)," not the service of God through rite, ritual, prayer and obedience to divine law.

Furthermore, the notion that the primary goal of religion is to make pleasant the lives of those who walk in its ways and perform its rituals is neither reasonable nor is it an especially dignified idea. Indeed, one could argue far more cogently that just the opposite is true . . . and, indeed, generally speaking in this world, it usually does turn out that, at least in the end, the more difficult a journey, the more worthwhile it turns out to be for those who undertake it.

It is among the most basic of all Jewish principles that the point of religion is the praise and adoration of God and the life-long quest for intimacy and communion with God, not the physical or intellectual pleasure that worshipers may occasionally derive from their worship . . . or from their efforts to praise God in hymn and prayer.



Within divine revelation, law functions in a single, basic way: to give to members of the covenantal community a framework in which to seek God in the context of their daily lives through the sanctification of the ordinary and the ongoing veneration of the divine. People, therefore, who attempt to evaluate the worth of the laws of the Torah by

When the cantor or the baal tefillah repeats the Amidah, the Priestly Blessing is inserted here:

Our God and God of our ancestors, bless us with the blessing recorded in the Torah as having been taught by Moses, Your servant, to Aaron and his sons, the priests of Your holy people, that they should bless the people using these words:

May A bless you and guard you.

The congregation responds:
So may it be Your will.

May A shine the light of the divine countenance upon you and be gracious unto you.

The congregation responds:
So may it be Your will.

May A lift up the divine countenance toward you and grant you peace.

The congregation responds:
So may it be Your will.

Except between Rosh Hashanah and Yom Kippur, continue here:

Grant peace, goodness, blessing, grace, mercy and compassion to us and to all Your people Israel. Bless us all together, O holy Parent, with the radiance of Your countenance, for in that holy light did You, A ,our God, give us the Torah of life and instill in us the love of mercy, righteousness, blessing, compassion, life and peace. It is good in Your eyes to bless Your people Israel at all times, in every hour of every day, with Your peace. Blessed are You, A , Who will always bless the people Israel with peace.

Private worshipers continue with "My God, keep my tongue" on page 225.

When repeating the Amidah, the cantor or baal tefillah continues with the Full Kaddish on page 227. On days Hallel is recited, continue first on page 335.

Between Rosh Hashanah and Yom Kippur, continue here:

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ, אָבִינוּ, כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה, כִּי בְּאוֹר
פְּנִיָּה גִתַּת לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֵינוּ לְבָרֵךְ
אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכֹל יֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמוֹךְ. בְּסִפּוֹר חַיִּים,
בְּרַכָּה, וְשְׁלוֹם, וּפְרִיגָסָה טוֹבָה, גִּזְכֹּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל
עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה,
עֹשֵׂה הַשְׁלוֹם.

*Private worshipers continue with גִּזְכֹּר אֱלֹהֵי just below. When repeating
the Amidah, the cantor or baal tefillah continues with the Full Kaddish on page 226.*

אֱלֹהֵי

נִצּוֹר לְשׁוֹנֵי מִרְעֵ, וּשְׁפָתַי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי
תְּדוֹם, וְנַפְשֵׁי כְּעַפְּרָה לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מֵהֲרָה הִפֵּר
עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ, לִמְעַן
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה
כִּימֵי עוֹלָם וְכִשְׁגִּים קִדְמוֹנִיּוֹת. וְעֲרַבָה לִיהוָה מִנְחַת יְהוּדָה
וִירוּשָׁלַיִם כִּימֵי עוֹלָם וְכִשְׁגִּים קִדְמוֹנִיּוֹת.

*In the presence of a minyan, the service continues with the repetition
of the Amidah by the cantor or baal tefillah.*

comparing them, either positively or negatively, to the criminal codes of their own countries—or, even more self-referentially, by trying to decide whether they themselves might have enacted similar laws and statutes if they were somehow to become the absolute monarchs of the world and its divine legislators—such people have proven that they have basically no idea whatsoever why there are laws in the Torah or what function they are meant to serve. As a result, how can the obedience of such people to those same laws bring much satisfaction to God?

It is a basic principle of honest Judaism that the point of there being so many laws, statutes and rules in Scripture is not that God needs this or that thing to be done or not to be done in the world—a concept as meaningless as it is little dignified—but rather that an individual might be able to use all those different kinds of ordinances and precepts to thin—and eventually even perhaps totally to destroy—the wall that separates humanity from God, a wall fashioned from the feeling human beings can come to cultivate all too easily that, in the end, it is they who rule over the world and all that it contains, rather than accepting as the basic truth that guides their lives that it is God who rules over them.

Judaism is a journey without movement to a God Who does not and cannot exist in any particular place. It is a journey that is undertaken by obeying laws and statutes that are presented in Scripture as being reflective of the will of a God Who is also described as a perfect being to whom it makes no sense whatsoever to attribute need, want nor lack . . . and Who, therefore, cannot reasonably be imagined to desire anything at all. Judaism has a great and deep riddle that rests at its core: it is the riddle of a life devoted to the pursuit of holiness and the search for God through the medium of obedience to the commandments of the Torah that somehow remains unsullied by narcissistic fantasy and self-referential bias.



Seeking God by worshiping God will seem paradoxical to the point of absurdity only to those

who stand outside the system and peer within . . . for it is only by actually performing the commandments of God that an individual can come to understand how, precisely, they are able to bring those who perform them with diligence and passion nigh unto God . . . and this is the inner meaning of the famous verse from the Torah in which the Israelites are heard to proclaim that, “All that A has said, we will do and we will understand (Exodus 24:7)” —that is to say: first we will do them, and then we will understand how they work to bring us close to God. It is a basic principle of Judaism that loathing falsehood is not the same as eschewing paradox.

Indeed, paradox is at the core of the Jewish experience of the world: the way things seem to those who stand outside and look within is never precisely how they seem to those who find the courage to step into the sacred circle and look out at the world from within a context of faith and discipline accepted even speculatively . . . and this is the inmost meaning of the famous words spoken by the Queen of Sheba to King Solomon: “Happy are your people, and happy are your servants who stand before you always and who, as a result, listen to your wisdom (I Kings 10:8 and 2 Chronicles 9:7), words directed by a specific woman to a specific man, but which also apply to the relationship between a people and its God.

The concept of attempting to see further by standing on one’s own shoulders, the concept of attempting to deal with the problem of a lack of faith in specific dogmatic principles by embracing those very principles wholeheartedly and without reservation in the context of total intellectual integrity, the concept of concluding one’s personal spiritual journey by deciding finally actually to undertake it . . . these paradoxes are all the ever-present companions of people yearning truly to know God (and not merely to feel good about themselves by thinking of themselves as such people). And they are the ghosts that inevitably must haunt those who decline to use the tension and frustration that result from undertaking a set of tasks that are simultaneously possible and impossible to fashion a life in God that must and cannot

Between Rosh Hashanah and Yom Kippur, continue here:

Grant peace, goodness, blessing, grace, mercy and compassion to us and to all Your people Israel. Bless us all together, O holy Parent, with the radiance of Your countenance, for in that holy light did You, A our God, give us the Torah of life and instill in us the love of mercy, righteousness, blessing, compassion, life and peace. It is good in Your eyes to bless Your people Israel at all times, in every hour of every day, with Your peace. May we and all members of Your people, the House of Israel, be remembered and entered in the Book of Life, Blessing, Peace, and Great Prosperity, for now and for always, for a good life and for peace. Blessed are You, A , Maker of peace.

Private worshipers continue with “My God keep my tongue” just below.

When repeating the Amidah, the cantor or baal tefillah continues with the Full Kaddish on page 227.

My God, keep my tongue from speaking evil and my lips from uttering slander. May I have the inner strength to remain silent in the face of my enemies’ taunts and may I have the courage to be indifferent to all who might insult or mock me. Open my heart to Your Torah and inspire me to yearn to do Your commandments faithfully and properly. And may You quickly annul the plans and bring to naught the plots of those who wish me ill. Do this for the sake of Your name, for the sake of Your great right hand, for the sake of Your holiness, and for the sake of Your holy Torah.

May Your right hand grant salvation as You answer our prayers so that those who love You might be granted relief from their burdens. May the words of my mouth and the meditations of my heart be acceptable before You, A , my Rock and my Redeemer. And may God Who makes peace on high make peace for us and for the whole House of Israel. And to that let us all say, Amen.

May it be Your will, A , our God and God of our ancestors, that the holy Temple be rebuilt quickly and within our days. And may we all have a portion in Your Torah sufficient to guarantee us the merit to serve You in awe in that place, just as in ancient days and bygone years. May the sweet savor of the offerings of Judah and Jerusalem be pleasant to You, A , just as in ancient days and bygone years.

In the presence of a minyan, the service continues with the repetition of the Amidah by the cantor or baal tefillah.

The Full Kaddish

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וַיִּמְלִיךָ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

The congregation joins the cantor or baal tefillah in reciting this line.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמֵיָא.

The cantor or baal tefillah continues:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

Except between Rosh Hashanah and Yom Kippur, say:

לְעֵלָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעֵלָא לְעֵלָא מִכָּל

בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבָּתָא וְנַחֲמִתָּא, דְּאִמְיָרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי בְּשַׁמַּיָא, וְאָמְרוּ אָמֵן.

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

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

On Shabbat and on festivals other than on Simchat Torah, continue with the Torah Service on page 228. On Simchat Torah, continue on page 538.

exist. To undertake to harness the energy that is generated by such attempts to live a life of supreme intellectual integrity without abandoning the basic paradoxes that characterize the religious life lived with spiritual integrity in order to establish a life in God is to take a first step towards God. More to the point, perhaps, it is also a first step towards unraveling the riddle of trying with every ounce of one's spiritual fiber to know a God Whom one accepts as being totally unknowable, "for no one may see God and live."

In turn, this set of truths rests at the inner significant core of the verse from the Torah that reads, "Serve A and thus cleave unto God (Deuteronomy 10:20)"—that is to say: cleave unto God through the means of worship, for you will never cleave unto God unless you find the strength to worship a God you have yet to know . . . and regarding Whose existence you have yet to feel totally secure and unconflicted. . . . and this ability freely and openly to embrace paradox in the search for God is one of the cornerstones of Jewishness and Judaism in the world.




Logic requires that we imagine God as existing beyond the boundaries of time and space . . . and this is the meaning of the questions presented in a famous verse from the Book of Job, "Can you find the boundary of God? Are you able to locate the outermost edge of the Almighty? (Job 11:7)" However, it must also be acknowledged that the very same human mind that requires us to conclude those things about God also prevents us from attributing any real meaning to either notion—the one of existence outside of time and the one of being outside of space—and the burden of proof must therefore rest (and rest firmly) on the shoulders of any who would claim that the depth and unadulterated richness of their faith somehow makes it possible for them to fathom what either of these concepts actually means.

It is a basic principle of Judaism that any who attempt to deny the intellectual image of divine existence outside of time and space are guilty of telling lies about God, which sin is forbidden by Scripture in the most vigorous language possible

to any who wish never to take God's name in vain or to swear falsely about God, as it is written, "Who shall ascend God's holy mountain? Who shall exist in God's holy space? One who has clean hands and a pure heart, one who never uses God's name in vain, who never swears fraudulently (Psalm 24:4)." And it is also well worth noting that the Bible teaches clearly that "the prime machination of the wicked is fraud (Proverbs 12:5)."

On the other hand, to endorse this notion of divine existence outside of time and space is tantamount to reducing the basis of Jewish theology to the unappealing level of slogan and apothegm. Indeed, individuals endlessly repeat these truths even despite the fact that they cannot attribute any real meaning to either, and doing so—absent the self-aware conviction that one is embracing paradox and un-unravelable riddle rather than saying simple truths about God aloud—is precisely to embrace the kind of self-centered religion that can never lead to the love of God, as Scripture notes in the Song of Songs, "I opened up to my lover, but my lover fled (Song 5:6)."

To seek God means to search for traces of the divine in the inmost secret chambers of a human heart that trembles with the creative energy that derives from any effort to contemplate the exquisite riddle of divine existence in the terrestrial world. And it requires embracing this bracing truth as well: from the perspective of the human seeker, divine existence is at once being and non-being, reality and unreality, unassailable fact and complex, unfathomable theory . . . and this is the most basic meaning of the verse from the Torah that presents God's self-definition to Moses as the Being—as the sole Being—who could rationally and honestly self-define as the quintessence of inscrutable existence, as it is written in Scripture, "And God said to Moses, 'I am what I am (Exodus 3:14)'"—that is to say: the nature of My being is peculiar to Me alone, for I exist in a way totally different from the way you do. . . . 

The Full Kaddish

Magnified and sanctified be the great name of God in this world created according to divine plan, and may God's sovereignty be established speedily and soon during the days of our lives and the lives of all members of the House of Israel, and let us say, Amen.

The congregation joins the cantor or baal tefillah in reciting this line.

May God's great name be blessed forever and throughout all eternity.

The cantor or baal tefillah continues:

May the name of the Holy One, source of all blessing, be blessed, adored, lauded, praised, extolled, glorified and venerated in language . . .

*Except between Rosh Hashanah and Yom Kippur, say:
more exalted*

*Between Rosh Hashanah and Yom Kippur, say:
entirely more exalted*

. . . than any blessing, hymn, ode or prayer recited by the faithful in this world, and let us say, Amen.

May the prayers and supplications of all Israel be acceptable before their heavenly Parent, and let us say, Amen.

May we, and all Israel, be blessed with great peace that comes to us directly from heaven, and with life, and let us say, Amen.

May God Who brings peace to the heavens grant peace to us and to all Israel, and let us say, Amen.

On Shabbat and on festivals other than on Simchat Torah, continue with the Torah Service on page 229. On Simchat Torah, continue on page 538.