

Siddur Tzur Yisrael

Sabbath and Festival Prayers

**Edited and Translated by
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*The Torah Service for Shabbat and Festivals**

אִין כְּמוֹד בְּאֱלֹהִים, אֲדַנִּי, וְאִין כְּמַעֲשֵׂיָהּ.
מִלְכוּתָהּ מִלְכוּת כָּל עֲלָמִים, וּמְשִׁלְתָּהּ בְּכָל דֵּר וְדֵר.
יְהוּה מֶלֶךְ, יְהוּה מֶלֶךְ, יְהוּה יְמִלְךָ לְעֵלָם וְעַד.
יְהוּה עֵז לְעַמּוֹ יִתֵּן, יְהוּה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
אֵב הֶרְחַמִּים, הֵיטִיבָה בְּרִצּוֹנָהּ אֶת צִיּוֹן.
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם, פִּי בָהּ לְבַד בְּטַחְנוֹ,
מֶלֶךְ אֵל רַם וְנֹשָׂא, אֲדוֹן עוֹלָמִים.

We rise as the Ark is opened.

וַיְהִי בְּנִסּוֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוֹמָה, יְהוּה, וַיִּפְצוּ אֲנִיכֶיךָ
וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וְדַבֵּר יְהוּה מִירוּשָׁלַיִם.
כְּרוֹךְ שַׁנְתָן תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

On weekday festivals, continue with יהוה, יהוה on page 230.

On Shabbat, continue here:

בְּרִיךְ שְׁמֵהּ דְּמֵרָא עֲלֵמָא. בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ. יְהִי
רְעוּתָךְ עִם עַמְּךָ יִשְׂרָאֵל לְעֵלָם, וּפְרָקוּן יְמִינֶךָ אַחֲזִי לְעַמְּךָ
בְּבֵית מִקְדָּשְׁךָ וְלֹא־מִטּוֹיִי לָנָא מִטּוֹב גְּהוּרָךְ, וְלִקְבֵּל
צְלוֹתָנָא בְּרַחֲמִין. יְהִי רְעוּא קִדְמָךְ דְּתוֹרִיךָ לִן חַיִּין
בְּטִיבוּתָא, וְלַהּוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחָם עָלַי

*The opening lines of the Torah Service appear in transliteration on page 584.



Although countless Jews through the ages have devoted entire lifetimes to the study of Torah, no definitive list of the 613 commandments has ever been produced. Of all the efforts to enumerate them, however, none has the cachet or the authority of Maimonides' list, given in its simplest form in the introduction of the Mishneh Torah.

The 248 Positive Commandments

1. To accept fully that God exists (Exodus 20:2 and Deuteronomy 5:6)
2. To proclaim God's indivisible unity (Deuteronomy 6:4)
3. To love God (Deuteronomy 6:5)
4. To fear God (Deuteronomy 6:13 and 10:20)
5. To pray to God (Exodus 23:25)
6. To cleave unto God (Deuteronomy 10:20)
7. To swear solely by the name of God (Deuteronomy 6:13 and 20:20)
8. To imitate God's just and good ways (Deuteronomy 28:9)
9. To sanctify God's name (Leviticus 22:32)
10. To recite the Shema twice daily (Deuteronomy 6:7 and 11:19)
11. To study and teach Torah (Deuteronomy 6:7)
12. To don the tefillah shel rosh (i.e., the head phylactery) daily (Deuteronomy 6:8 and 11:18)
13. To don the tefillah shel yad (i.e., the arm phylactery) daily (Deuteronomy 6:8 and 11:18)
14. To tie fringes on a four-cornered garment (Numbers 15:38)
15. To affix a mezuzah to the doorpost (Deuteronomy 6:9 and 11:20)
16. To assemble the people to hear the Torah at the end of the sabbatical year (Deuteronomy 31:12)

17. To write a personal Torah scroll (Deuteronomy 31:19)
18. For the king to write a personal Torah scroll in addition to the one every Jew should write (Deuteronomy 17:18)
19. To say the Grace after Meals after eating (Deuteronomy 8:10)
20. To build a Temple (Exodus 25:8)
21. To show reverence to the Temple (Leviticus 19:30 and 26:2)
22. To guard this Temple permanently (Numbers 18:2)
23. For the Levites to serve in the sanctuary (Numbers 18:23)
24. For the kohanim to wash their hands and feet before worship (Exodus 30:19)
25. To kindle the lamps in the menorah in the sanctuary (Exodus 27:21)
26. For the kohanim to bless Israel (Numbers 6:23)
27. To place bread and frankincense before God every Shabbat (Exodus 25:30)
28. To burn incense twice daily in the sanctuary (Exodus 30:7)
29. To keep fire burning continually atop the altar (Leviticus 6:6)
30. To remove the ash from the altar (Leviticus 6:10)
31. To send impure persons out of the "Camp of the Shechinah," which is the sanctuary enclosure (Numbers 5:2)
32. To show respect to the descendants of Aaron and to grant them primacy of place in all holy matters (Leviticus 21:8)
33. To prepare the kohanim for worship by dressing them in the priestly garments (Exodus 28:2)
34. For the priestly clan of Kehat to carry the Ark on their shoulders when moving it (Numbers 7:9)
35. To anoint high priests and kings with the oil of anointing (Exodus 30:31)
36. For the priests to organize themselves into mishmarot for weekly worship in the Temple, but for all of them to serve together on the festivals (Deuteronomy 18:6-9)

*The Torah Service for Shabbat and Festivals**

There is none like You among the gods of the pagan nations, Adonai, and there are no works like Yours.

Your sovereignty is sovereignty everlasting; Your sovereignty endures throughout every generation.

 A is Sovereign, A has ever reigned and A forever shall reign.

 A gives strength to the people of God; may A ever bless God's people with peace.

Av Harachamim, be good to Zion in accordance with Your beneficent will. Build up the walls of Jerusalem, for in You have we placed our trust, Sovereign, God mighty and exalted, Ruler of all worlds.

We rise as the Ark is opened.

As the Ark traveled forward, Moses would sing out: Rise up, A ; make Your enemies scatter and those who hate You flee from before You.

For *torah* shall come forth from Zion and the word of A from Jerusalem.


Blessed be God for bestowing the Torah on the people of Israel in an act of sublime sanctification.

On weekday festivals, continue with A , A on page 231.

On Shabbat, continue here:

Blessed be the name of the Ruler of the world. Blessed be Your crown and Your place. May Your favor rest upon Your people Israel forever; make manifest the salvation of Your great right arm to Your people in Your holy Temple, bathing us in Your beneficent light and receiving our prayers in a spirit of generosity. May it be Your will graciously to lengthen the days of our lives.

**The opening lines of the Torah Service appear in transliteration on page 584.*

וּלְמַנְטֵר יָתִי, וַיֵּת כָּל דֵּי לִי וְדֵי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּ הוּא
 זֶן לְכָלָא, וּמִפְרִינֵס לְכָלָא. אַנְתָּ הוּא שְׁלִיט עַל כָּלָא, אַנְתָּ
 הוּא דְשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילְךָ הִיא. אַנְא עֲבָדָא
 דְקֻדְשָׁא בְרִיךְ הוּא דְסָגִידָנָא קַמָּה, וּמִקַּמָּא דִּיקָר אֲוֹרֵיתָה
 בְּכָל עֵדֶן וְעֵדֶן. לָא עַל אַנְשׁ רְחִיצָנָא, וְלָא עַל פֶּר אֱלֹהִין
 סְמִיכְנָא, אֶלָּא בְּאֱלֹהָא דְשִׁמְיָא דְהוּא אֱלֹהָא קְשׁוּט
 וְאֲוֹרֵיתָה קְשׁוּט וּנְבִיאָוּהִי קְשׁוּט וּמִסְגָּא לְמַעְבַּד טְבוּן
 וְקְשׁוּט.  בַּה אַנְא רְחִיץ, וְלִשְׁמָה קֹדֵישָׁא יִקְרָא
 אַנְא אִמֵּר תְּשַׁבְּחֵן. יְהֵא רַעֲוֵא קֹדְמוֹ דְתַפְתַּח לְבָאִי
 בְּאֲוֹרֵיתָא, וְתִשְׁלִים מִשְׁאֲלִין דְלְבָאִי וְלְבָא דְכָל עַמְּךָ
 יִשְׂרָאֵל, לְטַב וְלְחַיִּין וְלִשְׁלָם.

On Shabbat, continue in the middle of page 232.

On weekday festivals, the following lines are sung three times:

יְהוּה, יְהוּה, אֵל רַחוּם וְחַנּוּן, אֲרַךְ אַפַּיִם
 וְרַב חַסֵּד וְאֱמֶת, נִצֵּר חַסֵּד לְאֲלֹפִים,
 נִשָּׂא עֵז וּפִשֵׁעַ וְחִטָּאָה, וְנִקָּה.

On weekday festivals, the following private meditation is recited:

רְבוּנוּ שֶׁל עוֹלָם, מֵלֵא מִשְׁאֲלוֹת לְבָבִי לְטוֹבָה, וְהַפֵּק רְצוּנֵי
 וְתֵן שְׂאֵלֹתֵי, וְזַפֵּה לִי וְכֹל בְּנֵי בֵיתִי לַעֲשׂוֹת רְצוּנֶךָ בְּלִבְבִי
 שְׁלָם, וּמִלְטָנוּ מִיַּצַּר הָרַע, וְתֵן חֲלֻקָּנוּ בְּתוֹרָתֶךָ, וְזַפְנוּ
 שְׂתִשְׁרָה שְׂכִינְתֶךָ עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה,
 וַיִּתְקַיֵּם בָּנוּ מִקְרָא שְׁפָתוֹב: וְנַחֵה עָלֵינוּ רוּחַ יְהוּה, רוּחַ
 חֲכָמָה וּבִינָה, רוּחַ יִצְחָק וְגִבּוֹרָה, רוּחַ דַּעַת וַיִּרְאֵת יְהוּה.
 וּבִכֵּן יִהְיֶה רְצוֹן מִלְפָּנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

37. For the priests to permit themselves to be contaminated with impurity when a close relation dies and to mourn for that individual in the traditional way (Leviticus 21:3)
38. For the High Priest to marry a virgin (Leviticus 21:13)
39. To offer two tamid sacrifices daily (Numbers 28:3)
40. For the High Priest to offer a special grain offering daily (Leviticus 6:13)
41. To offer an additional sacrifice every Shabbat (Numbers 28:9)
42. To offer an additional sacrifice every month when the new moon appears (Numbers 28:11)
43. To offer an additional sacrifice on Passover (Leviticus 23:36)
44. To offer up a sheaf of barley from the new crop on the day after the first day of Passover along with the sacrifice of a lamb (Leviticus 23:10)
45. To offer an additional sacrifice on Shavuot (Numbers 28:26)
46. To offer up two loaves of bread together with its attendant sacrifices on Shavuot (Leviticus 23:17)
47. To offer an additional sacrifice on Rosh Hashanah (Numbers 29:1)
48. To offer an additional sacrifice on Yom Kippur (Numbers 29:7)
49. To carry out the special worship service on Yom Kippur in all its detail (Leviticus 16:3)
50. To offer an additional sacrifice on Sukkot (Numbers 29:13)
51. To offer an additional sacrifice on Shemini Atzeret (Numbers 29:35)
52. To celebrate the three pilgrimage festivals annually (Exodus 23:14)
53. To come to Jerusalem on each of the pilgrimage festivals (Deuteronomy 16:16)
54. To rejoice during the festivals (Deuteronomy 16:14)
55. To slaughter the paschal lamb (Exodus 12:6)
56. To eat the roasted flesh of the paschal lamb on the eve of the fifteenth of Nisan (Exodus 12:8)

57. For those unable to observe Passover at the correct time to observe the second Passover (Numbers 9:2–11)
58. To eat the flesh of the lamb sacrificed on the second Passover with matzah and bitter herbs (Numbers 9:11)
59. To blow the trumpet when the sacrifices are being offered and also in times of trouble (Numbers 10:10)
60. To sacrifice no animal less than eight days old (Leviticus 22:27)
61. Solely to sacrifice animals without any blemish (Leviticus 22:21)
62. To salt every sacrifice (Leviticus 2:13)
63. To offer olah sacrifices according to the laws of the Torah (Leviticus 1:3)
64. To offer sin offerings according to the laws of the Torah (Leviticus 6:8)
65. To offer the guilt sacrifices according to the laws of the Torah (Leviticus 7:1)
66. To offer peace offerings according to the laws of the Torah (Leviticus 7:11)
67. To offer grain offerings according to the laws of the Torah (Leviticus 2:1)
68. For the Sanhedrin to offer a sacrifice if it errs in judgment (Leviticus 4:13)
69. For individuals who have accidentally transgressed a negative commandment for which the punishment is excision to offer a sin offering (Leviticus 4:27 and 5:1)
70. For individuals uncertain whether or not they have committed a sin which must be expiated with a sin offering to bring a sacrifice called the *asham talui* (i.e., the tentative guilt offering, Leviticus 5:17–18)
71. For individuals who have accidentally trespassed against sacred property, or who are guilty of theft, or who have broken the laws that govern the maidservant promised in marriage to another, or who have falsely sworn that they did not misuse an item entrusted to them for safekeeping, to offer a sacrifice called the *asham vadai* (i.e., the unambiguous guilt offering; Leviticus 5:15–20 and 19:21)

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May I be counted among the righteous so that You judge me with compassion and protect me, all that is mine, and Your whole people Israel.

It is You who nourish all and grant sustenance to all. It is You Who rules over all, even kings, for all dominion is Yours. I am a mere servant of the blessed Holy One, before Whom, and before Whose precious Torah, I bow at all times.

I place my trust in no other, turning neither to mortal nor angel for support, but solely to the God of heaven, Who is the God of truth and Whose Torah is truth and Whose prophets are truth and Who abounds in deeds of goodness and truth. In God do I trust and it is to the great and holy name of God that I sing praises.

May it be Your will that my heart be opened to the Torah and that the wishes of my heart, and of the hearts of Jewish people everywhere, for goodness, for life and for peace, be granted us.

On Shabbat, continue in the middle of page 233.

On weekday festivals, the following lines are sung three times:

A , A , God compassionate and gracious, longsuffering and suffused with mercy and truth, God Who recalls mercy for a thousand generations, Who forgives, even erases, sin, iniquity and transgression.

On weekday festivals, the following private mediation is recited:

Ruler of the world, fulfill the wishes of my heart for good and grant my desires and answer my prayers favorably. Give me and my entire family the strength to do Your will with a full heart, sparing us the influence of the evil inclination and granting us a portion in Your Torah. Grant that Your Shechinah abide in our midst, thus making manifest to us the spirit of wisdom and intelligence and, in so doing, fulfilling the words of the prophet Isaiah, “And so shall the spirit of A rest upon him, a spirit of wisdom and understanding, a spirit of good counsel and fortitude, a spirit of intelligence and the fear of A .” And so may it be Your will,

שְׁתַּזְכְּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ וּלְלַכֵּת בְּדַרְכֵי
 יְשָׁרִים לְפָנֶיךָ, וְקִדְשָׁנוּ בְּמִצְוֹתֶיךָ, כְּדֵי שְׂגֻזָּכָה לְחַיִּים
 טוֹבִים וְאַרְפִּים לִימּוֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא,
 וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת
 לְבוֹא לְעוֹלָם, וְהַפּוֹטֵחַ בַּיהוָה חָסֵד יִסּוּבְבִנְהוּ, אָמֵן.
 יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרֵי וְגוֹאֲלֵי.

On weekday festivals, the following line is sung three times:

וְאֲנִי תִפְלְתִי לָךְ, יְהוָה, יֵת רָצוֹן, אֱלֹהִים
 בָּרַב חֲסִדֶיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

On Shabbat and festivals, continue here.

When the Torah scroll has been taken from the Ark

and the Ark closed, the cantor or baal tefillah faces the congregation

and sings aloud the following lines, which are repeated by the congregation.

שְׁמַע יִשְׂרָאֵל,

יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

*All those on the bimah now turn to face the closed Ark and bow
 from the waist as the cantor or the baal tefillah sings this line:*

גָּדְלוֹ לַיהוָה אֶתִּי וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

72. To offer a sacrifice according to one's means to atone for those sins delineated in Scripture as requiring this sacrifice (Leviticus 5:7-11)
73. To confess all of one's sins to God both when sacrifice is the proper atonement for those sins and when there is no such sacrifice (Numbers 5:7)
74. For males afflicted with the disease called zivah to offer a sacrifice after becoming well (Leviticus 15:13)
75. For females afflicted with the disease called zivah to offer a sacrifice after becoming well (Leviticus 15:28)
76. For individuals afflicted with the disease called tzaraat to offer a sacrifice after becoming well (Leviticus 14:10)
77. For women who have experienced childbirth to offer a sacrifice after the end of their period of attendant impurity (Leviticus 12:6)
78. To tithe cattle (Leviticus 27:32)
79. To sanctify and sacrifice the firstborn of kosher animals (Deuteronomy 15:19)
80. To redeem firstborn sons (Numbers 18:15)
81. To redeem the firstborn of an ass (Exodus 13:13)
82. To break the neck of the firstborn of an ass if it is not redeemed (Exodus 13:13)
83. To offer all outstanding sacrificial obligations, both those obligatory and those offered as free-will sacrifices, on the first pilgrimage festival that follows the establishment of the obligation (Deuteronomy 12:5-6)
84. To offer sacrifices only in the Temple (Deuteronomy 12:14)
85. To arrange for sacrifices from outside the Land of Israel to be offered in the Temple (Deuteronomy 12:26)
86. To redeem animals intended for sacrifice that become blemished (Deuteronomy 12:5)
87. To consider as Temple property an animal substituted for a different animal designated for sacrifice (Leviticus 27:10)

88. For the kohanim to consume the left-over parts of grain offerings (Leviticus 6:9)
89. To consume the flesh of sin and guilt offerings (Exodus 29:33)
90. To burn sacrificial meat that becomes impure (Leviticus 7:19)
91. To burn the uneaten remainder of sacrificial meat, called notar (Leviticus 7:17)
92. For the nazirite to let his hair grow (Numbers 6:5)
93. For the nazirite to shave his hair off when offering the sacrifice at the termination of his period of naziriteship or during that period if he becomes contaminated with impurity (Numbers 6:9)
94. To keep every vow regarding sacrifice or charity or any similar thing (Deuteronomy 23:23)
95. To deal with the annulment of vows in accordance with the laws of the Torah (Numbers 30:3)
96. To consider as impure all who come into physical contact with carrion (Leviticus 11:39)
97. To consider as agents of impurity all eight of the swarming things mentioned in Scripture (Leviticus 11:29–30)
98. To consider foodstuffs susceptible to impurity (Leviticus 11:34)
99. To consider a woman both impure and a source of impurity to others during her menstrual period (Leviticus 15:19)
100. To consider a woman who has undergone childbirth to be impure according to the same laws that govern the menstruant (Leviticus 12:2)
101. To consider the individual afflicted with the disease called tzaraat to be impure and a source of impurity (Leviticus 13:3)
102. To consider a garment infected with the condition called tzaraat to be impure and a source of impurity (Leviticus 13:47)
103. To consider a house infected with the condition called tzaraat to be impure and a source of impurity (Leviticus 14:35)

y

Ā , our God and God of our ancestors, that You grant that our deeds be meritorious and that we walk in the path of the upright before You. Make us holy through the performance of Your commandments so that we merit good and long lives in this world and life in the world to come. Guard us from wicked ways and from the distressful hours that ever seem to threaten us, for “one who trusts in Ā shall be surrounded by mercy.” Amen.

On weekday festivals, the following line is sung three times:

But my prayer is directed to You, Ā ; let this be a favorable time for supplication. God, in the abundance of Your mercy, answer me with the truth of Your salvation.

On Shabbat and festivals, continue here.

When the Torah scroll has been taken from the Ark and the Ark closed, the cantor or baal tefillah faces the congregation and sings aloud the following lines, which are repeated by the congregation.

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

Our God is one, our Ruler, great;
holy is the name of God.

All those on the bimah now turn to face the closed Ark and bow from the waist as the cantor or the baal tefillah sings this line:

Join me in magnifying Ā and together we shall exalt God’s holy name.

As the Torah is carried around the synagogue, these lines are sung aloud.*

לָּךְ, יְהוּה, הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפִאֲרָת וְהַנִּצְח וְהַהוּד, כִּי
כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לָּךְ, יְהוּה,
הַמִּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
רוֹמְמוֹ, יְהוּה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי
לְהַדוּם רַגְלָיו, קָדוֹשׁ הוּא. רוֹמְמוֹ
יְהוּה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר
קָדְשׁוֹ, כִּי קָדוֹשׁ יְהוּה אֱלֹהֵינוּ.

The Torah is set down and the kohen is called forward using these words:

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבִי גְדֹל לְאֱלֹהֵינוּ, וְתִגְנוּ כְבוֹד לַתּוֹרָה.
כֹּהֵן, קָרְב. יַעֲמֹד

The name of the kohen is inserted here. If no kohen is present, then anyone may be called up. In such a case, the word כֹּהֵן is omitted and the words בְּמִקוֹם כֹּהֵן are appended to the person's name.

הַכֹּהֵן. בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

The congregation responds:

וְאַתֶּם הַדִּבְקִים בֵּיהוּה אֱלֹהֵיכֶם, חַיִּים כְּלֶכֶם הַיּוֹם.

*These lines appear in transliteration on page 584.

104. To consider a man afflicted with the disease called zivah to be a source of impurity (Leviticus 15:16)
105. To consider a woman afflicted with the disease called zivah to be a source of impurity (Leviticus 15:19)
106. To consider certain body fluids to be sources of impurity (Leviticus 15:32)
107. To consider the corpse to be a source of impurity (Numbers 19:14)
108. To consider water that contains the ashes of the red heifer capable of rendering impure the pure and of rendering pure solely those individuals deemed impure by virtue of contact with the dead (Numbers 19:21)
109. To consider immersion in the water of a mikveh to be the ultimate purification ritual (Leviticus 15:16)
110. To perform the ritual involving cedar wood, hyssop, scarlet threads, two birds and running water when an individual afflicted with tzaraat is cured (Leviticus 14:2)
111. For the individual afflicted with tzaraat to shave off all his hair (Leviticus 14:9)
112. To make obvious who is afflicted with tzaraat by following the laws set down in Scripture, and also to endeavor to make known all who are contaminated with different kinds of impurity (Leviticus 14:9)
113. To prepare the red heifer sacrifice and to have at the ready its ashes (Numbers 19:9)
114. To pay the specific amount mentioned in Scripture if one offers the value of a specific individual to the sanctuary (Leviticus 27:2)
115. To pay the appointed amount if one offers the value of an unclean beast to the sanctuary (Leviticus 27:11)
116. To pay the amount determined by a kohen if one offers the value of one's house to the sanctuary (Leviticus 27:14)
117. To pay a reasonable amount in accordance with the laws of the Torah if one offers the value of one's field to the sanctuary (Leviticus 27:16)

118. To make restitution if one inadvertently makes use of sacred material and to add a fifth over the actual value (Leviticus 5:16)
119. To consider the entire output of fruit bearing trees sacred during their fourth year of production (Leviticus 19:24)
120. To leave the produce in the corners of one's field for the poor (Leviticus 19:9)
121. To leave the produce one drops for the poor to glean (Leviticus 19:10)
122. To leave a forgotten sheaf for the poor (Leviticus 19:10)
123. To leave the gleanings of a vineyard for the poor (Deuteronomy 24:19)
124. To leave for the poor whatever drops to the ground during the harvest of a vineyard (Deuteronomy 24:19)
125. To bring the first fruits to the Temple (Exodus 23:19)
126. To offer terumah from one's produce to a kohen (Deuteronomy 18:4)
127. To offer a tithe of one's grain to a Levite (Leviticus 27:30 and Numbers 18:24)
128. To separate a second tithe to be consumed in Jerusalem (Deuteronomy 14:22)
129. For the Levites to tithe the tithes they receive and to offer those secondary tithes to the kohanim (Numbers 18:26)
130. To give the second tithe to the poor in the third and sixth years of the sabbatical cycle (Deuteronomy 14:28)
131. To recite the special prayer called the Vidui Maaser (i.e., the Confession over Tithes) when separating the second tithe (Deuteronomy 26:13)
132. To recite the prayer designated by Scripture for recitation over the first fruits (Deuteronomy 26:5)
133. To separate a portion of one's dough and give it to a kohen (Numbers 15:20)
134. To let one's fields lie fallow every sabbatical year (Exodus 23:11)
135. To refrain from working the land during the sabbatical year (Exodus 34:21)

*As the Torah is carried around the synagogue, these lines are sung aloud.**

Yours, א , is greatness and might, splendor, eternity and majesty, for all that is on earth or in heaven belongs to You, O God.

Yours, א , is sovereignty and the right to govern all flesh.

Exalt א , our God, and bow down to God's divine footstool, our holy Temple. Exalt א , our God and bow down toward the holy Temple Mount in Jerusalem, for א , our God is holy.

The Torah is set down and the kohen is called forward using these words:
May the Holy One grant assistance, protection and salvation to all who place their trust in God, and to that, let us all say, Amen.

Let us all ascribe greatness to our God by showing the deepest respect to the Torah. *Kohen*, come forward. Arise,

The kohen's name (followed by the word "hakohen") is inserted here. If no kohen is present, then anyone may be called up. In such a case the word "hakohen" is omitted and the words "bimkom kohen" ("in place of a kohen") are appended to the person's name.

Blessed be the One who gave the Torah to the people of Israel as an expression of divine holiness.

The congregation responds:

As you cleave unto א , your God, through the study of the Torah, may you all be granted long and happy lives.

**These lines appear in transliteration on page 584.*

The individual called to the Torah comes forward, locates the correct spot in the scroll and kisses it either using the corner of a tallit or the velvet belt that holds the scroll together when it is not in use, then grasps the ends of the scroll's wooden handles and recites the following blessing:

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

The individual called to the Torah continues:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנִי מִכָּל הָעַמִּים וְנָתַן לְנִי אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה, גּוֹיֵן הַתּוֹרָה.

After the Torah is read, the following is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְנִי תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכִי. בְּרוּךְ אַתָּה יְהוָה, גּוֹיֵן הַתּוֹרָה.

Individuals called to the Torah who have recently recovered from a serious illness, returned from an arduous journey or survived a serious accident, add the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שְׂגַמְלָנִי כָּל טוֹב.

When a man recites this blessing, the congregation responds:

אָמֵן, מִי שְׂגַמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב, סְלָה.

When a woman recites the blessing, the congregation responds:

אָמֵן, מִי שְׂגַמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב, סְלָה.

136. To sanctify every fiftieth year as a jubilee year in accordance with the law of Scripture (Leviticus 25:10)
137. To sound the shofar when the jubilee year begins (Leviticus 25:9)
138. To allow all land to revert to its original owners when the jubilee year arrives (Leviticus 25:24)
139. To allow houses in walled cities to be redeemed from their purchasers for a full year after they are sold (Leviticus 25:29)
140. To count the years of the sabbatical and jubilee cycles from the time of the original conquest of the land by the Israelites (Leviticus 25:8)
141. To forgive all debts in the sabbatical year (Deuteronomy 15:2)
142. To pursue the repayment of the debts of a non-Jew during the sabbatical year (Deuteronomy 15:3)
143. To give certain specific parts of all slaughtered cattle to the kohanim (Deuteronomy 18:3)
144. To give the first fleece of a sheep to a kohen (Deuteronomy 18:4)
145. To distinguish between gifts to the kohanim designated as cherem offerings and those specifically offered "to God," which are directed to the Temple treasury (Leviticus 27:21–28)
146. To slaughter inherently kosher animals according to the laws of kosher slaughter before eating their flesh (Deuteronomy 12:21)
147. To cover the blood of wild animals and fowl after slaughter (Leviticus 17:13)
148. To set the mother bird free before taking chicks or eggs from her nest (Deuteronomy 22:7)
149. To check for the signs of permissible edibility in animals before slaughtering and eating them (Leviticus 11:2)
150. To check to make sure a bird is of permissible edibility before slaughtering and eating it (Deuteronomy 14:11)

151. To check for the signs of permissible edibility in insects before eating them (Leviticus 11:21)
152. To check for the signs of permissible edibility in fishes before eating them (Leviticus 11:9)
153. For the Sanhedrin alone to sanctify the new month and calculate the years and months of the calendar (Exodus 12:2)
154. To rest from work on the Sabbath (Exodus 20:10 and Deuteronomy 5:12)
155. To sanctify the Sabbath by reciting the Kiddush and Havdalah prayers at its onset and end (Exodus 12:8 and Deuteronomy 5:12)
156. To remove leavened foodstuffs from one's home on the eve of Passover (Exodus 12:15)
157. To tell the story of the exodus from Egypt on the evening of the first night of Passover (Exodus 13:8)
158. To eat matzah on the first night of Passover (Exodus 13:18)
159. To rest from work on the first day of Passover (Exodus 12:16)
160. To rest on the seventh day of Passover (Exodus 12:16)
161. To count forty-nine days from the day the first sheaf of new grain is offered in the Temple (Leviticus 23:15)
162. To rest from work on the fiftieth day after the offering of that first sheaf (Leviticus 23:21)
163. To rest from work on the first day of the seventh month (Leviticus 23:24)
164. To fast on Yom Kippur (Leviticus 16:29)
165. To rest from work on Yom Kippur (Leviticus 23:32)
166. To rest from work on the first day of Sukkot (Leviticus 23:35)
167. To rest from work on the eighth day after the onset of the Sukkot festival (Leviticus 23:36)
168. To dwell in sukkot for the seven days of Sukkot (Leviticus 23:42)
169. To take up the lulav and etrog on the first day of Sukkot (Leviticus 23:40)

The individual called to the Torah comes forward, locates the correct spot in the scroll and kisses it using either the corner of a tallit or the velvet belt that holds the scroll together when it is not in use, then grasps the ends of the scroll's wooden handles and recites the following blessing:

Blessed be A , source of all blessing.

Barchu et Adonai hamevorach.

The congregation responds:

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

Baruch Adonai hamevorach le'olam va'ed

The individual called to the Torah continues:

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

Baruch Adonai hamevorach le'olam va'ed

Blessed are You, A , our God, Sovereign of the universe
Who chose us from all the nations and granted us the divine Torah.

Blessed are You, A , Giver of the Torah.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol ha'amim venatan lanu et torato. Baruch atah Adonai, notein hatorah.

After the Torah is read, the following is recited:

Blessed are You, A , our God, Sovereign of the universe, who bestowed the Torah of truth upon us, thus planting eternal life in our midst.

Blessed are You, A , Giver of the Torah.

Baruch atah Adonai, Eloheinu melech ha'olam, asher natan lanu torat emet vechayei olam nata betochenu. Baruch atah Adonai, notein hatorah.

Individuals called to the Torah who have recently recovered from a serious illness, returned from an arduous journey or survived a serious accident, add the following blessing:

Blessed are You, A , our God, Sovereign of the universe, Who deals kindly with those in need and Who has been exceedingly good to me.

Baruch atah Adonai, Eloheinu melech ha'olam,

hagomel lechayavim tovot, shegemalani kol tov.

The congregation responds:

Amen! May God, Who has shown you such kindness now,
ever be kind and gracious unto you, *selah*.

To a man: Mi shegemalchah kol tov, hu yigmolchah kol tov, selah.

To a woman: Mi shegemaleich kol tov, hu yigmeleich kol tov, selah.

The following prayer may be recited for a man
who has come forward to the Torah

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה,
הוּא יְבִרְךָ אֶת _____ בֶּן _____ בְּעֵבוֹר שְׁעָלָה לַתּוֹרָה לְכָבוֹד
הַמְּקוֹם לְכָבוֹד הַתּוֹרָה

On festivals, say:

וְלְכָבוֹד הַרְגָל.

On Shabbat, say:

וְלְכָבוֹד הַשַּׁבָּת.

הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וְיַצִּילֵהוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל גַּגַע
וּמִחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו

On festivals, add these words:

וְיִזְכֶּה לַעֲלוֹת לְרָגֵל

Conclude on Shabbat and festivals with these words:

עִם כָּל יִשְׂרָאֵל אַחֲיוּ וְנֹאמַר אָמֵן.

The following prayer may be recited for a woman
who has come forward to the Torah for an aliyah:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה,
הוּא יְבִרְךָ אֶת _____ בֵּת _____ בְּעֵבוֹר שְׁעָלָתָה לַתּוֹרָה
לְכָבוֹד הַמְּקוֹם לְכָבוֹד הַתּוֹרָה

On festivals, say:

וְלְכָבוֹד הַרְגָל.

On Shabbat, say:

וְלְכָבוֹד הַשַּׁבָּת.

הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵךְ וְיַצִּילֵךְ מִכָּל צָרָה וְצוּקָה וּמִכָּל גַּגַע
וּמִחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֶיךָ

On festivals, add these words:

וְתִזְכֶּה לַעֲלוֹת לְרָגֵל

Conclude on Shabbat and festivals with these words:

עִם כָּל יִשְׂרָאֵל אַחֲיָהּ וְנֹאמַר אָמֵן.

170. To hear the sound of the shofar on Rosh Hashanah (Numbers 29:1)
171. To donate half a shekel to the sanctuary every year (Exodus 30:13)
172. To obey the prophets who live in every generation, providing they neither add nor subtract from the substance of the law of the Torah (Deuteronomy 18:15)
173. To appoint a king over Israel (Deuteronomy 17:15)
174. To obey the Sanhedrin in every generation (Deuteronomy 14:11)
175. To obey the majority opinion if the members of the Sanhedrin are not in agreement (Exodus 23:2)
176. To appoint judges and justice officers in every community in Israel (Deuteronomy 16:18)
177. To deal with litigants impartially during the course of a trial (Leviticus 19:15)
178. To testify in court when possessed of information relevant to a trial (Leviticus 5:1)
179. To examine witnesses with great care (Deuteronomy 13:15)
180. To punish false witnesses with the punishment that their testimony, had it been believed, would have brought to the accused (Deuteronomy 19:19)
181. To break the neck of a heifer in the case of an unsolved homicide in accordance with the laws of Scripture (Deuteronomy 21:4)
182. To designate six cities of refuge to which manslayers may flee (Deuteronomy 19:3)
183. To give the Levites cities in which they may dwell and to which they may flee (Numbers 35:2)
184. To build a fence around the roof of a flat-roofed house (Deuteronomy 22:8)
185. To destroy idolatry and its appurtenances (Deuteronomy 22:2)
186. To exterminate the inhabitants of a city turned wholly to idolatry and to burn the city to the ground (Deuteronomy 13:16)
187. To annihilate the seven indigenous nations of the Land of Israel (Deuteronomy 20:17)

188. To exterminate the nation of Amalek (Deuteronomy 25:19)
189. To remember the wicked deeds of Amalek (Deuteronomy 25:17)
190. To conduct a voluntary war in accordance with the laws of Scripture (Deuteronomy 20:10)
191. To anoint a kohen to serve as spiritual leader in wartime (Deuteronomy 20:2)
192. To establish latrine areas outside a military camp (Deuteronomy 23:13)
193. To provide soldiers with the tools necessary to the maintenance of hygiene in a military camp (Deuteronomy 23:14)
194. To return stolen property (Leviticus 5:23)
195. To give gifts of charity (Deuteronomy 15:8–11)
196. To give gifts to an indentured Israelite servant upon his departure from service (Deuteronomy 15:14)
197. To lend money to the poor (Deuteronomy 15:8)
198. To lend on interest to idolaters (Deuteronomy 23:21)
199. To restore an item received as collateral to its owner upon the repayment of a debt (Deuteronomy 24:13)
200. To pay a worker his wages in a timely fashion (Deuteronomy 24:15)
201. To permit a worker to eat on the job (Deuteronomy 24:26)
202. To help unload another's beast (Deuteronomy 22:4)
203. To assist another in loading up his beast of burden (Deuteronomy 22:4)
204. To restore lost items to their owners (Deuteronomy 22:1)
205. To rebuke sinners (Leviticus 19:17)
206. To love the other partners to God's covenant (Leviticus 19:18)
207. To love the proselyte (Deuteronomy 10:19)
208. To have wholly just weights and measures (Leviticus 19:36)
209. To respect the sage (Leviticus 19:32)
210. To honor one's father and one's mother (Exodus 20:12 and Deuteronomy 5:16)

The following prayer may be recited for a man who has come forward to the Torah for an aliyah:

May God Who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless

(The man's Hebrew name is inserted here)

who has come to the Torah out of respect for God and the Torah,

On Shabbat, say:

On festivals, say:

and out of respect for Shabbat. and out of respect for the festival.

May the blessed Holy One guard him and keep him safe from all distress and trouble, and from every illness and instance of ill health, and send blessing and prosperity to the work of his hands. . .

On festivals, add these words:

And, furthermore, may he someday merit celebrating
this festival in Jerusalem

Conclude on Shabbat and festivals with these words:

. . . together with the whole Jewish people, and let us all say, Amen.

The following prayer may be recited for a woman who has come forward to the Torah for an aliyah:

May God Who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless

(The woman's Hebrew name is inserted here)

who has come to the Torah out of respect for God and the Torah,

On Shabbat, say:

On festivals, say:

and out of respect for Shabbat. and out of respect for the festival.

May the blessed Holy One guard her and keep her safe from all distress and trouble, and from every illness and instance of ill health, and send blessing and prosperity to the work of her hands. . .

On festivals, add these words:

And, furthermore, may she someday merit celebrating
this festival in Jerusalem

Conclude on Shabbat and festivals with these words:

. . . together with the whole Jewish people, and let us all say, Amen.

During the Torah reading, if possible after an aliyah that ends on a hopeful or particularly optimistic note, a special prayer is recited for those in the community stricken with illness. After the rabbi announces the names of those individuals on whose behalf the prayer will be recited, members of the congregation rise in their places to add names of their own to the list.

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ, אֲבָרְתָם, יִצְחָק,
וַיַּעֲקֹב, שָׂרָה, רַבֵּקָה, רָחֵל, וְלֵאָה, הוּא
יְבָרְךְ וַיִּרְפָּא אֶת כָּל הַחֹלִים שֶׁהִזְכַּרְנוּ
הַיּוֹם. הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים
עָלֵיהֶם, לְהַחֲזִיקֵם וּלְרַפְּאֵתָם, וַיִּשְׁלַח
לָהֶם מִהֲרָה רְפוּאָה שְׁלֵמָה לְכָל
אֲבִירֵיהֶם וְגִידֵיהֶם בְּתוֹךְ שְׁאֵר חוֹלֵי
יִשְׂרָאֵל, רְפוּאָת הַנַּפְשׁ וְרְפוּאָת הַגּוּף...

On Shabbat add:

שַׁבָּת הִיא מְלֻזֶּעֶק וְרְפוּאָה קְרוּבָה לְבוֹא

On festivals, add:

יוֹם טוֹב הוּא מְלֻזֶּעֶק וְרְפוּאָה קְרוּבָה לְבוֹא

On Shabbat and festivals, conclude:

...הַשְּׁתָּא בְּעַגְלָא וּבְזִמּוֹן קָרִיב, וְנֹאמַר אַמּוֹן

211. To show reverence for one's father and mother (Leviticus 19:3)
212. To reproduce (Genesis 1:28)
213. To engage in sexual relations solely after marriage to a partner (Deuteronomy 24:1)
214. For a groom to rejoice with his wife for a full year (Deuteronomy 24:5)
215. To circumcise baby boys (Genesis 17:10 and Leviticus 12:3)
216. To marry the widow of a brother who dies childless (Deuteronomy 25:5)
217. For a widow whose brother-in-law declines to marry her, to perform the ritual of chalitzah to free him from his obligation to marry her (Deuteronomy 25:9)
218. For a man who violates a virgin to marry his victim (Deuteronomy 22:29)
219. For a man who falsely impugns his wife's virginity to remain married to her permanently (Deuteronomy 22:29)
220. For a man who seduces a virgin to pay a fifty shekel fine as well as the other obligations placed upon him by Scripture (Exodus 22:15)
221. To treat the comely female prisoner-of-war according to the laws set forth in Scripture (Deuteronomy 21:11)
222. To use a written bill of divorce when ending a marriage (Deuteronomy 24:1)
223. To subject a suspected adulteress to the trial by ordeal specified in Scripture (Numbers 5:29-30)
224. To punish the miscreant with the lash (Deuteronomy 25:2)
225. To exile the inadvertent manslayer (Numbers 25:25)
226. To execute with a sword where specified by Scripture (Exodus 21:20)
227. To execute by means of strangling where specified by Scripture (Leviticus 20:10)
228. To execute by means of burning where specified by Scripture (Leviticus 20:14)
229. To execute by means of stoning where specified by Scripture (Deuteronomy 22:24)

- 230. To impale a criminal's body after execution where specified by Scripture (Deuteronomy 21:22)
- 231. To bury an executed criminal on the day of execution (Deuteronomy 21:23)
- 232. To treat an Israelite indentured servant according to the laws of Scripture (Exodus 21:2)
- 233. To betroth a female servant in accordance with the law of Scripture (Exodus 21:3)
- 234. To redeem a betrothed Israelite maidservant (Exodus 21:8)
- 235. To retain a Canaanite slave permanently (Leviticus 25:46)
- 236. To exact payment for personal injury from the responsible party (Exodus 21:8)
- 237. To settle issues involving harm done to animals according to the law of Scripture (Exodus 21:35)
- 238. To settle issues relating to dangers created by an individual on public property in accordance with the law of Scripture (Exodus 21:33)
- 239. To require that thieves make restitution or are executed in accordance with the Scriptural law that applies to their situations (Exodus 21:16 and 22:1)
- 240. To settle issues relating to damage done by trespassing animals in accordance with the law of Scripture (Exodus 22:4)
- 241. To settle issues relating to damage done by fire in accordance with the law of Scripture (Exodus 22:6)
- 242. To settle issues relating to damage done by an unpaid watchman in accordance with the law of Scripture (Exodus 22:7)
- 243. To settle issues relating to damage done by an employee in accordance with the law of Scripture (Exodus 22:10)
- 244. To settle issues relating to damage done by a borrower in accordance with the law of Scripture (Exodus 22:14)
- 245. To settle disputes relating to commercial transactions in accordance with the law of Scripture (Leviticus 25:14)

During the Torah reading, if possible after an aliyah that ends on a hopeful or particularly optimistic note, a special prayer is recited for those in the community stricken with illness. After the rabbi announces the names of those individuals on whose behalf the prayer will be recited, members of the congregation rise in their places to add names of their own to the list.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal all those whose names we have mentioned here today.

May the Holy One, our eternal source of blessing, be filled with compassion in their regard, strengthening them, healing them, and sending them a full and speedy recovery of body and spirit amidst all those of our people stricken with illness. . . .

On Shabbat, add:

Though it be forbidden to depress ourselves on Shabbat by focusing unduly on the distress of the ill, may healing nonetheless come quickly to those stricken with illness.

On festivals, add:

Though it be forbidden to depress ourselves on a festival by focusing unduly on the distress of the ill, may healing nonetheless come quickly to those stricken with illness.

. . . and may this happen quickly and without delay, and let us all say, Amen.

If a baby girl is to be named in synagogue, the following prayer is used to name her and to pray for her mother's recovery from childbirth:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ, אֲבָרָהֶם, יִצְחָק, וַיַּעֲקֹב, שָׂרָה, רַבָּקָה,
רַחֵל, וְלֵאָה, הוּא יְבָרְךָ אֶת הָאִשָּׁה הַיּוֹלֶדֶת

The mother's Hebrew name is inserted here followed by the word בַּת,
then her mother's Hebrew name.

וְאֵת בִּתּוֹת הַנּוֹלָדוֹת לָהּ בְּמִצְוַת טוֹב, וַיִּקְרָא שְׁמָהּ
בְּיִשְׂרָאֵל

The girl's Hebrew name is inserted here.

יִזְכּוּ הוֹרֵיהָ לְגִדּוּלָהּ לְתוֹרָה לְחֻפָּה וּלְמַעֲשֵׂים טוֹבִים
וְנֹאמַר אָמֵן.

If a woman gives birth to a son, this prayer may be added to pray for her recovery from childbirth.

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וַיַּעֲקֹב, שָׂרָה, רַבָּקָה,
רַחֵל, וְלֵאָה, הוּא יְבָרְךָ אֶת הָאִשָּׁה הַיּוֹלֶדֶת

The mother's Hebrew name is inserted here followed by the word בַּת,
then her mother's Hebrew name.

וְאֵת בְּנֵי הַנּוֹלָדִים לָהּ בְּמִצְוַת טוֹב. יִזְכּוּ הוֹרֵיוֹ לְגִדּוּלוֹ
לְתוֹרָה לְחֻפָּה וּלְמַעֲשֵׂים טוֹבִים. וְנֹאמַר אָמֵן.

When a bar-mitzvah has come forward to the Torah for the first time, the following prayer is said after his aliyah:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וַיַּעֲקֹב, שָׂרָה רַבָּקָה
רַחֵל וְלֵאָה, הוּא יְבָרְךָ אֶת

The boy's Hebrew name is inserted here.

שְׁהַגִּיעַ לְמִצְוֹת, וְעָלָה לְתוֹרָה. הַקְדוֹשׁ בְּרוּךְ הוּא
יִשְׁמְרֵהוּ וַיַּחֲיֵהוּ, וַיְכַוֵּן אֶת לְבוֹ לְהִיטֵת שְׁלָם עִם יְהוָה
אֱלֹהָיו, לְהַגִּיט בְּתוֹרָתוֹ, לְלַכֵּת בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו,
וְיִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם, וְנֹאמַר אָמֵן.

246. To settle disputes between plaintiffs and defendants in accordance with the law of Scripture (Exodus 22:8)
247. To rescue the pursued individual, even if it requires taking the life of his or her pursuer (Deuteronomy 25:12)
248. To settle disputes relating to matters of inheritance in accordance with the law of Scripture (Numbers 27:8)

The 365 Negative Commandments

1. Not even to consider as remotely possible that there might be a God other than A (Exodus 20:3 and Deuteronomy 5:6)
2. Not to make or commission the making of images purporting to depict God (Exodus 20:4 and 34:17, Deuteronomy 5:8)
3. Not to make idols, even for others to worship (Exodus 20:4 and Deuteronomy 5:8)
4. Not to create idolatrous images, even not for worship (Exodus 20:4 and Deuteronomy 5:8)
5. Not to bow down to idols, even such as are not regularly worshiped by being bowed down to (Exodus 20:5 and Deuteronomy 5:9)
6. Not to worship idols in any of the ways in which they are usually worshiped (ibid.)
7. Not to sacrifice children to Molech (Leviticus 18:21)
8. Not to conduct a séance for the purpose of contacting the dead (Leviticus 19:31)
9. Not to engage in self-directed attempts at prognostication (Leviticus 19:31)
10. Not to turn to the worship of idols (Leviticus 19:4)
11. Not to erect a monolith to a pagan deity (Leviticus 26:1)
12. Not to erect a carved stone to a pagan deity (Leviticus 26:1)
13. Not to plant an Asherah tree of any species in the sanctuary (Deuteronomy 16:21)
14. Not to take an oath to a pagan in the name of a pagan deity and not to extract such an oath from them (Exodus 23:13)

15. Not to incite a Jew to turn to the worship of idols (Deuteronomy 13:11)
16. Not to seduce a Jew to embrace idolatry (Deuteronomy 13:11)
17. Not to show affection for one who seduces others into idolatry (Deuteronomy 13:8)
18. Not to abandon one's hatred of the seducer to idolatry (Deuteronomy 13:8)
19. Not to rescue the seducer or to pity him (Deuteronomy 13:8)
20. Not to speak up on behalf of the seducer to idolatry (Deuteronomy 13:8)
21. For the individual seduced to idolatry not to refrain from offering damaging testimony during the trial of his seducer (Deuteronomy 13:8)
22. Not to derive any benefit from even a merely decorative appurtenance of idolatrous worship (Deuteronomy 7:25)
23. Not to rebuild a city destroyed because it turned to idolatry to its former state (Deuteronomy 13:16)
24. Not to derive any benefit from spoils taken from a city destroyed because it turned to idolatry (Deuteronomy 13:17)
25. Not to derive any benefit from the appurtenances of idolatrous worship, from its sacrificial meat or from its wine libations (Deuteronomy 7:26)
26. Not to speak prophecies in the names of pagan deities (Deuteronomy 18:20)
27. Not to prophesy falsely (Deuteronomy 18:20)
28. Not to listen to someone who prophesies in the name of pagan deities (Deuteronomy 18:21–22)
29. Not to desist from killing a false prophet and not to fear him (Deuteronomy 18:22)
30. Not to mimic the ways or customs of idolaters (Leviticus 29:23)
31. Not to engage in divination (Deuteronomy 18:20)
32. Not to engage in astrological speculation of the kind that distinguishes between lucky and unlucky days (Leviticus 19:26)

If a baby girl is to be named in synagogue, the following prayer is used to name her and to pray for her mother's recovery from childbirth:

May God Who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless

The mother's Hebrew name is inserted here followed by the word $\times\text{ב}$ ("daughter of"), then her mother's Hebrew name.

who has just come through childbirth *and* the daughter born to her at an auspicious hour. May the child's name among the Jewish people be

The girl's Hebrew name is inserted here.

May her parents raise her to a life devoted to the Torah and to the pursuit of good deeds. And may they merit to bring her one day to the wedding canopy, and let us all say, Amen.

If a woman gives birth to a son, this prayer may be added to pray for her recovery from childbirth.

May the God Who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless

The mother's Hebrew name is inserted here followed by the word $\times\text{ב}$ ("daughter of"), then her mother's Hebrew name.

who has just come through childbirth *and* the son born to her at an auspicious hour. May his parents raise him to a life devoted to the Torah and to the pursuit of good deeds. And may they merit to bring him one day to the wedding canopy, and let us all say, Amen.

When a bar-mitzvah has come forward to the Torah for the first time, the following prayer is said after his aliyah:

May God Who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless

The boy's Hebrew name is inserted here.

who has attained the age of obligation to perform the commandments and who has come forward for an *aliyah* to the Torah. May the blessed Holy One guard him and bless him with a long and happy life, granting him a heart wholly in harmony with א, his God, and fully devoted to the study of Torah. May he always seek to walk in the ways of God and to strive to do the commandments faithfully, and may he always find favor and grace in the eyes of God, and in the eyes of all people everywhere, and let us all say, Amen.

When a bat-mitzvah has come forward to the Torah for the first time, the following prayer is said after her aliyah:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ, אֲבָרְהֵם, יִצְחָק, וַיַּעֲקֹב, שָׂרָה, רַבֵּקָה, רַחֵל, וְלֵאָה, הוּא יְבָרְךָ אֶת

The girl's Hebrew name is inserted here.

שְׁהַגִּיעָה לְמִצְוֹת, וְעָלְתָה לַתּוֹרָה. הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁמְרָה וְיִחַיֶּהָ, וַיְכוּנֵן אֶת לְבָבָהּ לְהִיזוֹת שְׁלֵמָה עִם יְהוָה אֱלֹהֶיהָ, לְהַגִּיזוֹת בְּתוֹרָתוֹ, לְלַכֵּת בְּדַרְכָיו וּלְשַׁמֵּר מִצְוֹתָיו, וְתִמְצָא חֵן וְשִׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם, וְנֹאמַר אָמֵן.

When calling forward an individual or a couple about to be married, the following prayer is recited following the closing Torah blessing.

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרְךָ אֶת הַחָתָן

The name of the groom is inserted here.

On festivals say

שְׁעָלָה לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה וּלְכָבוֹד הַרְגָל,

On Shabbat say:

שְׁעָלָה לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה וּלְכָבוֹד הַשַּׁבָּת

וְאֵת הַפֶּלָה

The name of the bride is inserted here, then:

On a festival, if the bride came forward to the Torah as well, the following words are added:

שְׁעָלְתָה לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה וּלְכָבוֹד הַרְגָל

On Shabbat, if the bride came forward to the Torah as well, the following words are added:

שְׁעָלְתָה לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה וּלְכָבוֹד הַשַּׁבָּת

In all instances, continue here:

הַקְדוּשׁ בְּרוּךְ הוּא יְדַרְיֵכֶם לְבָנוֹת בֵּית בְּיִשְׂרָאֵל אֲשֶׁר בּוֹ יִשְׁכְּנוּ אַהֲבָה וְאַחֻוּהַ וְשָׁלוֹם וְרַעוּת, וַיִּשְׁלַח בְּרַכָּה וְהִצְלַחַהּ בְּכָל מַעֲשֵׂה יְדִיהֶם, וְנֹאמַר אָמֵן.

33. Not to speculate about portents (Leviticus 19:26)
34. Not to practice sorcery (Deuteronomy 18:20)
35. Not to attribute importance to superstitions (Deuteronomy 18:11)
36. Not to address inquiries to spirits (Deuteronomy 18:11)
37. Not to make inquiries of mediums (Deuteronomy 18:11)
38. Not to seek counsel from the dead in dreams (Deuteronomy 18:11)
39. For a woman not to dress in men's clothing (Deuteronomy 22:5)
40. For a man not to dress in women's clothing (Deuteronomy 22:5)
41. Not to tattoo one's body (Leviticus 19:28)
42. Not to wear garments made of linen and wool woven together (Deuteronomy 22:10)
43. Not to make round the "corners" of one's head of hair in the manner of pagan priests (Leviticus 19:27)
44. Not to shave one's beard in the manner of idolaters (Leviticus 19:27)
45. Not to make cuts in one's body as idolaters do (Deuteronomy 14:1)
46. Not to settle permanently in Egypt (Deuteronomy 17:16)
47. Not to seek satisfaction in impure thoughts or sights (Numbers 15:39)
48. Not to enter into a covenant with any of the seven indigenous nations of Canaan (Exodus 23:32)
49. Not to suffer a soul from among those nations to remain alive (Exodus 23:32)
50. Not to be forgiving of idolaters (Deuteronomy 7:3)
51. Not to allow idolaters to settle in the Land of Israel (Deuteronomy 7:3)
52. Not to intermarry with idolaters (Deuteronomy 7:3)
53. Not ever to allow an Ammonite or Moabite to marry a Jewish woman (Deuteronomy 23:3)
54. Not to refuse permission for an Edomite to enter the congregation after the third generation after Sinai (Deuteronomy 23:8-9)

55. Not to refuse permission for an Egyptian to enter the congregation after the third generation after Sinai (Deuteronomy 23:8-9)
56. Not to begin a military campaign against either the Ammonites or the Moabites by first offering terms of peace (Deuteronomy 23:7)
57. Not to destroy fruit trees in the course of a military campaign (Deuteronomy 20:19)
58. For warriors not to fear the enemy (Deuteronomy 3:22, 7:21 and 20:3)
59. Not to forget the treachery of Amalek (Deuteronomy 25:10)
60. Not to blaspheme by cursing God (Exodus 22:27)
61. Not to violate any sworn oath (Leviticus 19:12)
62. Not to swear in God's name in vain (Exodus 20:7 and Deuteronomy 5:11)
63. Not to profane God's name (Leviticus 22:32)
64. Not to test the efficacy of God's word (Deuteronomy 6:16)
65. Not to destroy the Temple or any synagogue or study hall, and not to erase any of God's names or to destroy scrolls containing the text of Scripture (Deuteronomy 12:2-4)
66. Not to leave the body of the impaled criminal exposed overnight (Deuteronomy 21:23)
67. Not to leave the Sanctuary unguarded (Numbers 18:5)
68. For kohanim not to enter the Sanctuary structure (i.e., the heichal) at will (Leviticus 16:2)
69. For a kohen possessed of a physical blemish not to penetrate the Sanctuary further than the altar (Leviticus 16:23)
70. For a kohen possessed of a permanent physical blemish not to participate in the worship service (Leviticus 16:7)
71. For a kohen possessed of a temporary physical blemish not to participate in the worship service (Leviticus 16:21)
72. For Levites and kohanim not to perform each other's tasks (Numbers 18:3)

When a bat-mitzvah has come forward to the Torah for the first time, the following prayer is said after her aliyah:

May the God Who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless

The girl's Hebrew name is inserted here.

who has attained the age of obligation to perform the commandments and who has come forward for an *aliyah* to the Torah. May the blessed Holy One guard her and bless her with a long and happy life, granting her a heart wholly in harmony with A , her God, and fully devoted to the study of Torah. May she always seek to walk in the ways of God and to strive to do the commandments faithfully, and may she always find favor and grace in the eyes of God and in the eyes of all people everywhere, and let us all say, Amen.

When calling forward an individual or a couple about to be married, the following prayer is recited following the closing Torah blessing.

May the God who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless the groom

The name of the groom is inserted here

On festivals say

On Shabbat say

who has come forward for an *aliyah* out of respect for God and the Torah, and out of respect for the festival, and his bride

who has come forward for an *aliyah* out of respect for God and the Torah, and out of respect for Shabbat, and his bride

The name of the bride is inserted here, then:

On a festivals, if the bride came forward to the Torah as well, the following words are added:

On Shabbat, if the bride came forward to the Torah as well, the following words are added:

who has come forward for an *aliyah* out of respect for God and the Torah, and out of respect for the festival

who has come forward for an *aliyah* out of respect for God and the Torah, and out of respect for Shabbat

In all instances, continue here:

May the blessed Holy One help them build a house in Israel in which dwell love and companionship, peace and affection.

And may God bless their home and grant them success in their every undertaking, and let us all say, Amen.

After the final aliyah, but before the maftir is called forward,
the Half Kaddish is recited.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֵלְמֵינָא.

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:

לְעַלְמָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעַלְמָא לְעַלְמָא מִכָּל

בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרוּן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

As the Torah is lifted up, the following is sung aloud:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם
מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

73. For intoxicated persons not to enter the Sanctuary and not to teach Torah (Leviticus 10:9)
74. For non-kohanim not to serve in priestly capacity in the Sanctuary (Numbers 18:7)
75. For impure kohanim not to serve in the Sanctuary (Leviticus 22:3)
76. For kohanim who sought purification in a mikveh not to serve in the Sanctuary until after the sun has set on that particular day (Leviticus 22:7)
77. For impure kohanim not even to enter the Sanctuary courtyard (Numbers 5:3)
78. For a person contaminated by impurity not to enter the Camp of the Levites or, in latter days, onto the Temple Mount (Deuteronomy 23:10)
79. Not to fashion the altar of hewn stones (Exodus 20:22)
80. Not to ascend to the top of the altar by walking up steps (Exodus 20:23)
81. Not to allow the fire atop the altar to become extinguished (Leviticus 6:6)
82. Not to offer any sacrifices on the golden altar within the Sanctuary building (Exodus 30:9)
83. Not to create any oils according to the same formula as the anointing oil (Exodus 30:32)
84. Not to anoint any but High Priests and kings with the anointing oil created by Moses (Exodus 30:32)
85. Not to create incense according to the formula of Scripture for one's own use (Exodus 30:37)
86. Not to remove the staves from the Holy Ark (Exodus 25:15)
87. Not to remove the breastplate from the efod (Exodus 28:28)
88. Not to make any tears in the High Priest's robe (Exodus 28:32)
89. Not to offer sacrifice outside the Sanctuary (Leviticus 17:3–4)
90. Not to slaughter sacrificial animals outside the Sanctuary (Deuteronomy 12:13)

91. Not to designate blemished animals as future sacrifices (Leviticus 22:20)
92. Not to slaughter blemished animals as sacrifices (Leviticus 22:21)
93. Not to sprinkle the blood of blemished animals on the altar (Leviticus 22:21)
94. Not to burn the inner organs or fat of blemished animals on the altar (Leviticus 22:21)
95. Not to offer as a sacrifice an animal possessed of a temporary blemish (Deuteronomy 17:1)
96. Not to offer blemished animals as sacrifices on the behalf of Gentiles (Leviticus 22:25)
97. Not to blemish an animal destined for sacrifice (Leviticus 22:21)
98. Not to offer up leaven or honey on the altar (Leviticus 2:11)
99. Not to offer unsalted meat on the altar (Leviticus 2:13)
100. Not to bring a harlot's wages or the price of a dog into the Sanctuary (Deuteronomy 23:18)
101. Not to slaughter an animal and its young on the same day (Leviticus 22:28)
102. Not to use olive oil as part of a sinner's grain offering (Leviticus 5:11)
103. Not to use frankincense as part of a sinner's grain offering (Leviticus 5:11)
104. Not to use oil in the grain offering of a woman accused of adultery (Numbers 5:15)
105. Not to use frankincense in the grain offering of a woman accused of adultery (Numbers 5:15)
106. Not to exchange animals intended as sacrifices (Leviticus 27:10)
107. Not to reconsecrate an already-consecrated animal as a different kind of sacrifice (Leviticus 27:27)
108. Not to redeem the firstborn of kosher animals (Numbers 18:7)
109. Not to sell the tithe of the herd (Leviticus 27:33)
110. Not to sell a field dedicated to the Sanctuary (Leviticus 27:28)
111. Not to redeem a field dedicated to the Sanctuary (Leviticus 27:28)

*After the final aliyah, but before the maftir is called forward,
the Half Kaddish is recited.*

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 responds, then the baal tefillah or cantor repeats:

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

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.

As the Torah is lifted up, the following is sung aloud:

**This is the Torah
that Moses set before
the Children of Israel
at the behest of God,
acting through Moses.**

Before the haftarah is chanted, the following blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
 בָּחַר בְּנְבִיאִים טוֹבִים, וּרְצָה בְּדְבָרֵיהֶם
 הַנִּאמְרִים בְּאַמֶּת. בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר
 בַּתּוֹרָה וּבְמִשְׁהַ עֲבֹדוֹ, וּבִישְׂרָאֵל עַמּוֹ,
 וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

After the haftarah has been chanted, the following blessings are recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
 צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר
 וּמְקַיֵּם, שְׁפָל דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמָן אַתָּה הוּא יְהוָה
 אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא
 יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה
 יְהוָה, הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיִּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
 בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִגְיָהּ.

שְׂמַחְנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶיךָ, וּבְמַלְכוּת
 בֵּית דָּוִד מְשִׁיחֶךָ, בְּמַהֲרָה יָבֵא וַיִּגַּל לַפָּנּוּ, עַל כְּסֹאוֹ לֹא
 יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרֵיהֶם אֶת כְּבוֹדוֹ, כִּי בְשֵׁם
 קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ, שֶׁלֹּא יִכָּפֵה גְרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
 יְהוָה, מְגִן דָּוִד.

112. Not completely to sever the head of a bird offered up as a sin offering (Leviticus 5:8)
113. Not to work animals once they have been dedicated to the Sanctuary (Deuteronomy 15:19)
114. Not to shear animals dedicated to the Sanctuary (Deuteronomy 15:19)
115. Not to slaughter the paschal offering while leavened products are still present in one's home (Exodus 22:18)
116. Not to leave any part of the inner fat of the paschal offering over until morning (Exodus 22:18)
117. Not to leave any flesh of the paschal offering over until morning (Exodus 12:10)
118. Not to leave any part of the chagigah sacrifice offered on the Eve of Passover over until the third morning after its slaughter (Deuteronomy 16:4)
119. Not to leave over any flesh of the paschal offering made on the Second Passover (i.e., the one in the month of Iyar ordained for those unable to observe the feast at the right time) until morning (Numbers 9:12)
120. Not to leave over any part of any the thanksgiving offering, or any sacrifice, longer than the time allotted to it by Scripture (Exodus 12:10)
121. Not to break any bone of the paschal sacrifice (Exodus 12:46)
122. Not to break any bone of the paschal sacrifice made on the Second Passover (Numbers 9:12)
123. Not to remove the flesh of the paschal offering from the setting in which it was intended to be eaten (Exodus 12:46)
124. Not to allow the remains of grain offerings to become leavened (Leviticus 6:17)
125. Not to eat the flesh of the paschal offering raw or boiled (Exodus 12:9)
126. Not to allow a resident alien to eat of the paschal offering (Exodus 12:45)
127. Not to allow an uncircumcised man to eat of the paschal offering (Exodus 12:48)
128. Not to allow an apostate Israelite to eat of the paschal offering (Exodus 12:43)

129. For a person contaminated with impurity not to eat sacrificial meat (Leviticus 7:18)
130. Not to eat sacrificial meat that has been contaminated with impurity (Leviticus 7:19)
131. Not to eat notar (i.e., sacrificial meat after the time limit for its consumption set by Scripture; Leviticus 7:20)
132. Not to eat piggul (i.e., the meat of a sacrifice offered up by one who had the intention while doing so of eating its flesh or burning its fat or organs after the time limit set by Scripture; Leviticus 19:8)
133. Not to allow a non-kohen to eat terumah (i.e., the grain commanded by Scripture to be offered to kohanim; Leviticus 22:4)
134. Not to allow the guest or the servant of a kohen to eat terumah (Leviticus 22:4)
135. Not to allow an uncircumcised man to eat terumah or of any sacrifice (Leviticus 22:4)
136. Not to allow a kohen contaminated with impurity to eat terumah (Leviticus 22:10)
137. Not to allow the daughter of a kohen who has married a non-kohen to eat terumah (Leviticus 22:12)
138. Not to eat of the meal offering of a kohen (Leviticus 6:23)
139. Not to eat of the flesh of specific kinds of sin offerings specified in the Torah, or of any sin offering once its blood has been sprinkled on the altar (Leviticus 6:30)
140. Not to eat of the flesh of sanctified animals that were intentionally blemished to render them unworthy for sacrifice (Deuteronomy 14:3)
141. Not to eat second tithe grain outside Jerusalem (Deuteronomy 12:17)
142. Not to eat second tithe wine outside Jerusalem (Deuteronomy 12:17)
143. Not to eat second tithe oil outside Jerusalem (Deuteronomy 12:17)
144. Not to eat the flesh of a first-born animal sacrifice outside Jerusalem (Deuteronomy 12:17)
145. For kohanim not to eat the meat of a sin offering or a guilt offering outside Jerusalem (Deuteronomy 12:17)

Before the haftarah is chanted, the following blessing is recited:

Blessed are You, A our God, Sovereign of the universe, Who chose excellent prophets, then held in esteem their words boldly spoken in truth. Blessed are You, A , Who continues to look with favor upon the Torah, upon Moses, servant of God, upon Israel, the people of God, and upon the prophets who proclaimed messages of truth and justice.

After the haftarah has been chanted, the following blessings are recited:

Blessed are You, A our God, Sovereign of the universe, rock of all ages, righteous in every generation, faithful God Who fulfills every pledge, Who keeps every promise and all of Whose words are true and just. It is our unyielding conviction that You are A , our God, and that Your promises will come to fruition. Indeed, not even a single one of the words spoken by Your prophets will ever fall away or remain unfulfilled, for You are sovereign God, faithful and compassionate. Blessed are You, A , faithful God Who brings every prophetic oracle to fruition.

Take pity on Zion, for it is the fountainhead of life in our midst, and grant salvation to the downtrodden of soul quickly in our own day. Blessed are You, A , Who grants joy to Zion through her children.

Grant joy to us, A our God, by sending us Elijah the prophet, Your servant, and by speedily establishing the renewed kingdom of David, Your anointed prince, so that our hearts may know happiness. May no stranger ever sit on the throne of David, and may none but a descendant of David ever acquire any of the ancient glory of his kingdom, for You promised as much to David by Your holy name: that his lamp would never be extinguished. Blessed are You, A , Protector of David.

*On Shabbat, including the Shabbat that falls during Passover,
recite this blessing:*

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם
הַשַּׁבָּת הַזֶּה, שְׁנַתְּךָ לָנוּ, יְהוָה אֱלֹהֵינוּ, לְקַדְּשָׁה
וְלִמְנוּחָהּ, לְכָבוֹד וְלִתְפָאֶרֶת. עַל הַכֹּל, יְהוָה
אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ,
יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

*On all festivals, and also on the Shabbat that falls during Sukkot,
recite this blessing. On that Shabbat, or when any festival falls
on Shabbat, recite the words in parentheses.*

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים וְעַל יוֹם
(הַשַּׁבָּת הַזֶּה וְעַל יוֹם)

On Passover, say:

חַג הַמִּצּוֹת הַזֶּה

On Shavuot, say:

חַג הַשָּׁבְעוֹת הַזֶּה

On Sukkot, say:

חַג הַסֻּכּוֹת הַזֶּה

On Shemini Atzeret and Simchat Torah, say:

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה

שְׁנַתְּךָ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַדְּשָׁה וְלִמְנוּחָהּ) לְשִׁשּׁוֹן
וְלִשְׂמִיחָהּ, לְכָבוֹד וְלִתְפָאֶרֶת.
עַל הַכֹּל יְהוָה אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ,
יְתַבְרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

146. Not to consume anything of an olah sacrifice or to derive benefit from anything from which Scripture forbids benefit (Deuteronomy 12:17)
147. Not to eat of the flesh of sacrifices of lesser sanctity before their blood is sprinkled on the altar (Deuteronomy 12:17)
148. For non-kohanim not to eat the flesh of sacrifices of greater sanctity (Exodus 29:33)
149. For kohanim not to eat of the first-fruits until they are formally presented in the courtyard of the Sanctuary (Deuteronomy 12:17)
150. Not to eat second tithe produce in a state of impurity (Deuteronomy 26:14)
151. Not to eat second tithe produce before the burial of a close relative (Deuteronomy 26:14)
152. Not to spend second tithe monies on purchases that can neither be eaten nor drunk (Deuteronomy 26:14)
153. Not to eat food from which terumah and tithes have been separated (Leviticus 22:15)
154. Not to separate terumah before the first-fruits or first tithe before terumah or second tithe before first tithe (Exodus 22:28)
155. Not to delay the payment of free-will offerings or vow offerings (Deuteronomy 23:21)
156. Not to make a festival pilgrimage to Jerusalem without bringing a sacrificial animal (Exodus 23:15)
157. Not to violate one's own vows (Numbers 30:2)
158. For a kohen not to marry a harlot (Leviticus 21:7)
159. For a kohen not to marry a woman forbidden to him (Leviticus 21:7)
160. For a kohen not to marry a divorcee (Leviticus 21:7)
161. For the High Priest not to marry a widow (Leviticus 21:14)
162. For the High Priest not to have sexual relations with a widow, even outside of marriage (Leviticus 21:14)
163. For a kohen not to enter the Sanctuary with unkempt hair (Leviticus 10:6)

164. For a kohen not to enter the Sanctuary with torn clothing (Leviticus 10:6)
165. For a kohen not to leave the Sanctuary courtyard during the service (Leviticus 10:7)
166. For a kohen not to render himself impure by virtue of contact with the dead, other than in the case of the relations specifically excluded from this law by Scripture (Leviticus 21:1–11)
167. For the High Priest not to render himself impure by contact with any corpse (Leviticus 21:1–11)
168. For the High Priest not to enter under the same roof as a corpse (Leviticus 21:1–11)
169. For no member of the tribe of Levi to accept territory in the Land of Israel as part of the original conquest of the land and its division among the tribes (Deuteronomy 18:1)
170. For no member of the tribe of Levi to accept any of the booty taken during the conquest of the Land of Israel (Deuteronomy 18:1)
171. Not to shave oneself bald as a sign of mourning (Deuteronomy 14:1)
172. Not to eat impure animals (Leviticus 11:4)
173. Not to eat impure fish (Leviticus 11:10)
174. Not to eat impure fowl (Leviticus 11:13–20)
175. Not to eat creeping things that fly other than those allowed by Scripture (Leviticus 11:23)
176. Not to eat creeping things that crawl on the earth (Leviticus 11:41)
177. Not to eat reptiles (Leviticus 11:44)
178. Not to eat worms found on the outside of fruits (Leviticus 11:44)
179. Not to eat creeping things that live in the water (Leviticus 11:44)
180. Not to eat animals that die on their own (Exodus 22:31)
181. Not to eat animals that are terminally ill when they are slaughtered (Exodus 23:30)
182. Not to eat a limb torn from a living beast (Deuteronomy 12:23)
183. Not to eat the sciatic nerve (Genesis 32:32)
184. Not to consume blood (Leviticus 7:23)

*On Shabbat, including the Shabbat that falls during Passover,
recite this blessing:*

For all these things we give thanks to You, א , our God: for the Torah and for the Temple service, for the prophets and also for this Sabbath day that You gave us, א , our God, as a permanent source of holiness and tranquility, of dignity and splendid leisure. And we bless You for these things as well: may Your name be blessed by every living creature continually and permanently and for all time. Blessed are You, א , Who grants sanctity to the Sabbath.

*On all festivals, and also on the Shabbat that falls during Sukkot,
recite this blessing. On that Shabbat, or when any festival falls
on Shabbat, recite the words in parentheses.*

For all these things we give thanks to You, א , our God: for the Torah and for the Temple service, for the prophets (and for this Sabbath day), and

*On Passover, say:
for this festival of matzot*

*On Shavuot say:
for this Shavuot festival*

*On Sukkot say:
for this Sukkot festival*

*On Shemini Atzeret and Simchat Torah, say:
for this eighth day of festive convocation*

that You gave us, א our God as a permanent source (of holiness and tranquility), of joy and happiness, of dignity and splendid leisure. And we bless You for these things as well; indeed, may Your name be blessed by every living creature continually and permanently, for all time. Blessed are You, א , Who grants sanctity to (the Sabbath and to) Israel and the festivals.

*On Shabbat, we continue here with an ancient prayer
for the leaders and scholars of the community:*

יְקוּם פּוֹרְקָן מִן שְׂמִיָּא, חֲנָא וְחֲסֵדָא וְרַחֲמֵי וְחַיֵּי
אֲרִיכִי, וּמְזוּגֵי רוּיַחֵי, וְסִיעֵתָא דְשְׂמִיָּא, וּבְרִיּוֹת גּוֹפָא,
וְנַהוּרָא מֵעֲלֵיא, זְרַעָא חֲנָא וְקִימָא, זְרַעָא דֵי לָא יִפְסוּק
וְדֵי לָא יִבְטוּל מִפְתָּגְמֵי אֲוִרִיתָא, לְמַרְגָּן וְרַבָּנָן,
חֲבוּרְתָא קְדִישְׁתָּא דֵי בְּאַרְעָא דִּישְׂרָאֵל וְדֵי בְּכָל אֲרַעָא
וְאַרְעָא, לְכָל תַּלְמִידֵיהוֹן וְלְכָל תַּלְמִידֵי תַלְמִידֵיהוֹן
וְלְכָל מִן דְּעֵסְקִין בְּאַוִרִיתָא, וְלְכָל קַהֲלָא קְדִישָׁא הָדִין,
רַבְרַבֵּיא עִם זְעֵרֵיא, גְּבַרְיָא וְנִשְׂיָא. מַלְכָּא דְעֲלָמָא
יְבָרַךְ יִתְהוֹן, נְפִישׁ חַיֵּיהוֹן, וְיִסְגָּא יוֹמֵיהוֹן, וְיִתֵּן אֲרַכָּה
לְשַׁנְיָהוֹן, וְיִתְפָּרְקוּן וְיִשְׁתַּזְבֹּן מִן כָּל עֲקָא וּמִן כָּל
מַרְעִין בִּישׁוּן. מָרָן דֵי בְּשְׂמִיָּא, יְהֵא בְּסַעֲדֵיהוֹן, כָּל זְמַן
וְעַד, וְנֵאמַר אָמֵן.

A prayer for the congregation:

מִי שְׂפָרַךְ אֲבוּתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב שְׂרָה, רַבְּקָה, רָחֵל,
וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל קְהָלוֹת
הַקְּדוֹשׁ, יְהִי וּמְשַׁפְּחוּתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמִי שְׂמִיחֵדִים
בְּתֵי כְּנִסְיֹת לְתַפְלָה וּמִי שְׂבָאִים בְּתוֹכֶם לְהַתְּפִיל וּמִי
שְׂנוֹתְנִים גַּר לְמֵאוֹר, וְיִין לְקַדוֹשׁ וְלַהֲבַדְלָה, וּפֶת לְאוֹרְחִים
וְצַדִּיקָה לְעֵנִיִּים, וְכָל מִי שְׂעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמוּנָה.
הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל מַחֲלָה
וְיִרְפָּא לְכָל גּוֹפֵם וְיִסְלַח לְכָל עוֹנָם וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה
בְּכָל מַעֲשֵׂה יְדֵיהֶם עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֵאמַר אָמֵן.

185. Not to eat the kind of fat called cheilev (Leviticus 7:26)
186. Not to cook meat in milk (Exodus 23:19, 34:26 and Deuteronomy 14:21)
187. Not to eat meat and milk together (Exodus 23:19, 34:26 and Deuteronomy 14:21)
188. Not to eat the flesh of the ox which has been executed by stoning (Exodus 21:28)
189. Not to eat bread made of new grain before Passover (Leviticus 23:14)
190. Not to eat roasted new grain before Passover (Leviticus 23:14)
191. Not to eat uncooked new grain before Passover (Leviticus 23:14)
192. Not to eat the fruit of a fruit tree until it has produced fruit for three years (Leviticus 19:23)
193. Not to eat fruit grown in a vineyard that has mixed kinds in it (Deuteronomy 22:9)
194. Not to drink wine prepared as a libation to a pagan god (Deuteronomy 32:38)
195. Not to be a glutton or a drunkard (Leviticus 19:26 and Deuteronomy 21:20)
196. Not to eat on Yom Kippur (Leviticus 23:29)
197. Not to eat leavened foods on Passover (Exodus 12:19)
198. Not to eat foods mixed together with leavened products on Passover (Exodus 12:20)
199. Not to eat leavened foods on the Eve of Passover after midday (Deuteronomy 16:3)
200. Not to allow leavened food to be seen in one's home on Passover (Exodus 12:19)
201. Not to possess leaven on Passover (Exodus 12:19)
202. For a nazirite not to drink wine or anything mixed with wine (Numbers 6:3-4)
203. For a nazirite not to eat fresh grapes (Numbers 6:3-4)
204. For a nazirite not to eat dried grapes (Numbers 6:3-4)
205. For a nazirite not to eat grape pits (Numbers 6:3-4)
206. For a nazirite not to eat grape skins (Numbers 6:3-4)
207. For a nazirite not to come into contact with a corpse (Numbers 6:7)

208. For a nazirite not to enter under the same roof as a corpse (Numbers 6:7)
209. For a nazirite not to shave his hair (Numbers 6:5)
210. Not to reap a whole field (Leviticus 19:9–10, Deuteronomy 24:19–20)
211. Not to gather up fallen grain while harvesting (Leviticus 19:9–10, Deuteronomy 24:19–20)
212. Not to take the smallest grapes when harvesting a vineyard (Leviticus 19:9–10, Deuteronomy 24:19–20)
213. Not to harvest an entire vineyard (Leviticus 19:9–10, Deuteronomy 24:19–20)
214. Not to retrieve a forgotten sheaf of grain (Deuteronomy 24:19)
215. Not to sow diverse kinds of seeds in a single field (Leviticus 19:19 and Deuteronomy 22:9)
216. Not to sow grain and vegetables in the same field (Leviticus 19:19 and Deuteronomy 22:9)
217. Not to mate diverse kinds of animals with each other (Leviticus 19:19)
218. Not to yoke diverse kinds of animals together (Deuteronomy 22:10)
219. Not to muzzle an animal while it is working a field (Deuteronomy 25:4)
220. Not to work the land in the sabbatical year (Leviticus 25:4–5)
221. Not to prune trees during the sabbatical year (Leviticus 25:4–5)
222. Not to harvest spontaneously grown grain during the sabbatical year (Leviticus 25:4–5)
223. Not to harvest the fruit of fruit trees during the sabbatical year (Leviticus 25:4–5)
224. Not to work the land or prune trees during the jubilee year (Leviticus 25:11)
225. Not to harvest spontaneously grown produce during the jubilee year (Leviticus 25:11)
226. Not to harvest fruit from fruit trees during the jubilee year (Leviticus 25:11)
227. Not to sell land in the Land of Israel in perpetuity (Leviticus 25:23)

On Shabbat, we continue here with an ancient prayer for the leaders and scholars of the community:

May God grant our teachers and rabbis salvation from heaven, grace and mercy, compassion and a long life, plentiful nourishment and the help of heaven, good health and clear vision, and healthy and thriving children who themselves produce progeny dedicated to the ongoing study of the Torah. And may God grant as much to members of the holy community of Torah scholars in the Land of Israel and in every land, and also to their students and their students' students, to all who dedicate themselves to the study of Torah and, not least of all, to the members of this holy congregation as well, both the great and the less prominent among them, the adults and the children. May sovereign God bless them all and grant them productive, fruitful lives and length of days and years. May they all know relief from every distress and from every painful disease. Ruler of heaven, be their help at every turn, and let us all say, Amen.

A prayer for the congregation:

May the God who blessed our ancestors, Abraham, Isaac and Jacob, bless this entire holy congregation, along with all other holy congregations, their members and their members' families and all the other members of their households. May God bless all those who dedicate synagogues for prayer and all those who enter them to pray, those who donate the funds to provide light and heat, wine for Kiddush and Havdalah, those who give bread for the wayfarer and charity for the poor, and all those who devote themselves faithfully to the needs of this community. May the blessed Holy One requite their efforts and keep them safe from illness. May God send them healing and forgive them their sins. And may God send blessing and success to their every worthy endeavor, along with the rest of their brethren of the whole House of Israel, and let us all say, Amen.

*The Blessing for the New Month
On the Shabbat before Rosh Chodesh,
we recite this prayer for the coming month:*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה, וְתִתֶּן לָנוּ חַיִּים
אֲרוּכִים, חַיִּים שְׁלֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שְׂיֵשׁ בָּהֶם
יִרְאֵת שְׂמִימִים וְיִרְאֵת חֲטָא, חַיִּים שְׂאִין בָּהֶם בּוֹשָׁה וְכִלְמוֹת,
חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד, חַיִּים שֶׁתְּהֵא בְּנוֹ אֶהְבֵּת תּוֹרָה וְיִרְאֵת
שְׂמִימִים, חַיִּים שְׂיִמְלְאוּ מִשְׁאֲלוֹת לְבַבֵּנוּ לְטוֹבָה, אָמֵן סָלַח.
מִי שֶׁעָשָׂה גְסִים לְאֲבוֹתֵינוּ וְגֵאל אוֹתָם מֵעֲבָדוֹת לְחֵרוֹת, הוּא
יְגַאֵל אוֹתָנוּ בְּקִרְוֹב וְיִקְבֹּץ גְּדַחֵינוּ מֵאֲרָבַע כְּנָפּוֹת הָאָרֶץ,
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

רֹאשׁ חֹדֶשׁ _____ יְהִי _____

If Rosh Chodesh is one day, continue with these words:

הִבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

*If Rosh Chodesh is to be observed over two days,
continue with these words:*

הִבָּאִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

In all instances, continue here:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא,
עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וְלְשָׁלוֹם,
לְשִׁשׁוֹן וְלְשִׁמְחָה,
לִישׁוּעָה וְלִנְחֻמָּה,
וְנֹאמַר אָמֵן.

228. Not to alter the land holdings assigned to the Levites (Leviticus 25:11)
229. Not to abandon the Levites by denying them the gifts promised to them by Scripture (Deuteronomy 12:9)
230. Not to demand payment of loans after the sabbatical year (Deuteronomy 15:2)
231. Not to refrain from lending funds to the poor because of an impending sabbatical year (Deuteronomy 15:9)
232. Not to refrain from lending money or giving gifts of charity to the poor (Deuteronomy 15:7)
233. Not to send away a freed Jewish servant empty-handed (Deuteronomy 15:13)
234. Not to be overbearing in demanding the repayment of a loan made to a poor person (Exodus 22:24)
235. Not to loan money on interest to another Jew (Exodus 22:25, Leviticus 25:37, Deuteronomy 23:19)
236. Not to borrow money lent by a fellow Jew on interest (Exodus 22:25, Leviticus 25:37, Deuteronomy 23:19)
237. Not to be a party in any way to a loan made on interest by one Jew to another (Exodus 22:25, Leviticus 25:37, Deuteronomy 23:19)
238. Not to delay the payment of wages to a laborer (Leviticus 19:13)
239. Not to seize collateral forcefully (Deuteronomy 24:6)
240. Not to retain collateral offered by a poor individual to guarantee a loan when that individual is in need of that property (Deuteronomy 24:6)
241. Not to demand collateral when lending money to a widow (Deuteronomy 24:17)
242. Not to demand as collateral tools a poor individual needs for daily work (Deuteronomy 24:6)
243. Not to kidnap (Exodus 20:13)
244. Not to steal money (Leviticus 19:11)
245. Not to rob others of their possessions (Leviticus 19:13)
246. Not to move a neighbor's landmark (Deuteronomy 19:14)

- 247. Not to defraud others (Leviticus 19:13)
- 248. Not to swindle others out of their property (Leviticus 19:11)
- 249. Not to swear falsely about the use to which one put another's property (Leviticus 19:11)
- 250. Not to cheat in business (Leviticus 25:14)
- 251. Not to mislead others (Exodus 22:21 and Leviticus 25:17)
- 252. Not to deceive strangers by lying to them (Exodus 22:20)
- 253. Not to swindle strangers in commerce (Exodus 22:20)
- 254. Not to return an escaped slave (Deuteronomy 23:15–16)
- 255. Not to deceive an escaped slave (ibid.)
- 256. Not to allow orphans or widows to suffer (Exodus 22:20)
- 257. Not to treat a Jewish indentured servant as a slave (Leviticus 25:30)
- 258. Not to sell a Jewish indentured servant as though he were a slave (Leviticus 25:42)
- 259. Not to force a Jewish indentured servant to work to exhaustion (Leviticus 24:43)
- 260. Not to allow a Gentile who purchases a Jewish indentured servant to work him to exhaustion (Leviticus 25:53)
- 261. Not to sell a Jewish maidservant to another (Exodus 21:8)
- 262. Not to withhold food, clothing or conjugal rights from a betrothed Hebrew maidservant (Exodus 21:10)
- 263. Not to sell a comely female prisoner-of-war as a slave (Deuteronomy 21:14)
- 264. Not to force a comely female prisoner-of-war to be one's slave (Deuteronomy 21:14)
- 265. For men not to covet the wives of other men (Exodus 20:17, Deuteronomy 5:18)
- 266. Not to covet the possessions of others (Exodus 20:17, Deuteronomy 5:18)
- 267. For laborers not to take their master's crops to eat except when they are actually working (Deuteronomy 23:24)
- 268. For laborers not to take more than they can actually eat from their master's crops (Deuteronomy 23:24)

The Blessing for the New Month

*On the Shabbat before Rosh Chodesh,
we recite this prayer for the coming month:*

May it be Your will, A , our God and God of our ancestors, to bless this new month so that it bring us only goodness and blessing, and also Your gifts of a long life, a peaceful life, a good life, a blessed life, a prosperous life, a life free of stress, a life guided by the fear of heaven and the fear of sin, a life free of shame or embarrassment, a life of wealth and dignity, a life in which our every deed tells of our love for the Torah and our fear of God, a life in which A kindly grants our most heartfelt wishes. Amen, *selah*.

May God Who wrought miracles for our ancestors, and Who redeemed them from slavery to freedom, redeem us soon, gathering our dispersed co-religionists from the four corners of the earth. May all Israel live in friendship and peace. And to that let us all say, Amen.

If Rosh Chodesh is one day, continue with these words:

The new month of _____ begins on _____.
May it bring only good to us and to all Israel.

If Rosh Chodesh is to be observed over two days, continue with these words:

The new month of _____ begins on _____.
Rosh Chodesh _____ will be observed on _____ and _____. May they bring only good to us and to all Israel.

In all instances, continue here:

May the blessed Holy One grant life and peace, happiness and joy, salvation and comfort, to us and to all Israel in the coming month. And let us say, Amen.

A Prayer for Our Country

Our God and God of our ancestors, we pray that You ever look with kindness and generosity on our country, the United States of America.

Bless its leader, our President, and all the other members of its government with wisdom and with a profound and unyielding devotion to justice, equity and righteousness.

May the men and women of its armed forces ever be protected beneath the sheltering wings of Your presence, and may this be especially so when they place themselves in jeopardy in the defense of freedom. We pray that those stationed overseas come home safely and without mishap.

May Your wisdom ever guide the citizens of our country as they participate in the electoral process that is the glory of this republic and the foundation upon which rests its claim to represent all its citizens equitably and fairly.

God of all nations, bless our country with the passion and the courage to do good in the world and, especially, to remain staunch and steadfast in its support for the State of Israel in the forum of nations.

Grant peace to our land and security to its inhabitants. May the wicked plots of those who would destroy us ever come to naught.

Watch over our land and allow us to flourish in this place, as we pray to You for our country in accordance with the prophet's ancient instructions: "Pray to God for the peace of your city, for in its peace shall you too have peace."

269. Not to refrain from returning a lost item (Deuteronomy 22:3)
270. Not to refrain from helping a beast crushed under an unbearable burden (Deuteronomy 22:4)
271. Not to behave fraudulently in commerce by using false measures (Deuteronomy 25:13–14)
272. Not to behave fraudulently in commerce by using false weights (Deuteronomy 25:13–14)
273. For a judge not to judge falsely (Leviticus 19:35)
274. Not to accept bribes (Exodus 23:8)
275. For a judge not to favor one side in a case (Leviticus 19:15)
276. For a judge not to be afraid of the wicked when rendering judgment (Deuteronomy 1:17)
277. For a judge not to favor a poor person out of pity (Exodus 23:3)
278. For a judge not to acquit a guilty individual (Exodus 23:6)
279. For a judge not to excuse guilty parties from paying their fines out of pity (Deuteronomy 19:13)
280. For a judge not to pervert justice out of a sense of pity for orphans or strangers (Deuteronomy 24:17)
281. For a judge not to listen to testimony from one litigant except in the presence of the other (Exodus 23:1)
282. For judges not to find an individual guilty in a capital case based on a majority of one (Exodus 23:2)
283. For judges in a capital case not to listen to a plea for a not-guilty verdict from someone who has already argued for a guilty verdict (Exodus 23:2)
284. Not to appoint as judge someone who is unlearned in the Torah (Deuteronomy 1:17)
285. Not to offer false testimony (Exodus 20:16 and Deuteronomy 5:17)
286. For judges not to accept the testimony of a wicked individual (Exodus 23:1)
287. For judges not to accept testimony from relatives of the accused (Deuteronomy 24:16)

A Prayer for the State of Israel

288. For judges not to base a verdict on the testimony of a sole witness (Deuteronomy 19:15)
289. Not to execute innocent people (Exodus 20:13)
290. For judges not to issue a verdict based solely on conjecture in the absence of testimony from two eye witnesses (Exodus 23:7)
291. For a witness in a capital case not subsequently to become a judge in that same case (Numbers 35:30)
292. Not to execute anyone accused of a crime before being convicted (Numbers 35:12)
293. Not to refrain from killing someone pursuing another with the apparent motive of killing him or her (Deuteronomy 25:12)
294. Not to punish the victim of rape (Deuteronomy 22:26)
295. Not to accept financial payment instead of executing a murderer (Numbers 35:31)
296. Not to accept financial payment instead of exiling a manslayer (Numbers 35:32)
297. Not to stand idly by while another is being murdered (Leviticus 19:16)
298. Not to leave a stumbling block in a public thoroughfare (Deuteronomy 22:8)
299. Not to cause others to sin (Deuteronomy 22:8)
300. Not to punish a sinner with more than the number of lashes specified in Scripture (Deuteronomy 25:3)
301. Not to gossip (Leviticus 19:16)
302. Not to harbor hatred of others in one's heart (Leviticus 19:17)
303. Not to shame another Israelite (ibid.)
304. Not to exact vengeance (Leviticus 19:18)
305. Not to bear a grudge (Leviticus 19:18)
306. Not to take a mother bird along with her young (Deuteronomy 22:6)
307. Not to shave the hair off a patch of diseased skin called a netek (Leviticus 13:33)
308. Not to obliterate the signs of the skin disease called tzaraat (Deuteronomy 24:8)
309. Not to work the land or sow seeds in a valley in which a calf has had its neck broken as part of the ritual when a murdered individ-

אָבִינוּ שֶׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
 בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת
 גְּאֻלָּתֵנוּ. הִגֵּן עָלֶיךָ בְּאַבְרַת חֲסִדְךָ וּפְרוּס
 עָלֶיךָ סֶפֶת שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאַמְתֶּךָ
 לְרֵאשִׁיָּהּ, שָׂרִיָּהּ וַיִּוְעֲצִיָּהּ, וְתִקְנֶם בְּעֵצָה
 טוֹבָה מִלְּפָנֶיךָ. חִזַּק אֶת יְדֵי מְגִינֵי אֶרֶץ
 קְדֻשָּׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֵטְרַת
 נְצַחֲוֹן תְּעֵטְרֵם, וְנִתַּף שְׁלוֹם בְּאֶרֶץ
 וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ וְנֹאמַר אָמֵן.

Avinu Shebashamayim, Tzur Yisrael veGoalo, barech et medinat Yisrael, reishit tzemichat geulateinu. Hagein aleha be'evrat chasdecha, ufros aleha sukkat shelomecha, ushlach orcha va'amitcha lerasheha, sareha veyoatzeha, vetaknem be'aitza tova milfaneecha. Chazek et yedei meginei eretz kodsheinu, vehanchileim Eloheinu yeshua, va'ateret nitzachon te'atreim. Venatata shalom ba'aretz vesimchat olam leyoshveha. Venomar amen.

God in heaven, Rock and Redeemer of Israel, bless the State of Israel and make of it the harbinger of our redemption. Watch over it mercifully and spread over it Your sheltering peace. Send wise counsel to its leaders and courage to the men and women who defend its borders, its towns and its cities. Grant them victory in battle and perseverance in the struggle to bring security and tranquility to our Holy Land. Above all, grant peace to Israel and confidence and wellbeing to its citizens. And let us all say Amen.

A special prayer for members of the Israel Defense Force

מִי שִׁבְרָךְ אֲבוֹתֵינוּ, אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שָׂרָה,
 רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרְךָ אֶת חֵילֵי צְבָא
 הַהֲגָנָה לְיִשְׂרָאֵל, הָעוֹמְדִים עַל מְשִׁמַּר מְדִינַת
 יִשְׂרָאֵל מִגְּבוּל הַלְּבָנוֹן וְעַד מְדִבְרַי מִצְרַיִם, וּמִן
 הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה, בַּיּוֹם הַזֶּה
 וּבַיָּמִים. יִתֵּן יְהוָה אֶת אוֹיְבֵיהֶם הַקָּמִים עֲלֵיהֶם
 נֶגְפִים לְפָנֵיהֶם. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמֹר וְיַצִּיל
 אוֹתָם מִכָּל צָרָה וְצוּקָה, וּמִכָּל נֶגַע וּמַחֲלָה,
 וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. יְדַבֵּר
 שׁוֹנְאֵינוּ תַחֲתֵיהֶם וְיַעֲטֵרֵם בְּכֶתֶר יְשׁוּעָה וּבַעֲטוּרַת
 נִצְחוֹן, וְיִקְיֵם בָּהֶם הַכְּתוּב: כִּי יְהוּה אֱלֹהֵיכֶם
 הַהוֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אוֹיְבֵיכֶם לְהוֹשִׁיעַ
 אֶתְכֶם, וְנֹאמַר אָמֵן.

May the God Who blessed our ancestors, Abraham, Isaac and Jacob, bless the men and women of the Israel Defense Force who stand ready to defend the State of Israel from its northernmost boundary to its southernmost outpost, from the western sea to the eastern desert, on dry land, in the air and on the sea. May God grant that their enemies fall before them! And may the blessed Holy One keep the soldiers of Israel safe from every plausible mishap or disaster, from sickness and trouble of any sort, and may God grant them success in their every worthy undertaking. Above all, may they know victory on the battlefield against the enemies of Israel and may these words of Scripture be fulfilled in their regard: For A your God shall go forth with you to fight against your enemies and to grant you victory. And let us all say, Amen.

- ual is unexpectedly discovered (Deuteronomy 21:4)
- 310. Not to allow a sorceress to live (Exodus 22:18)
- 311. Not to force a bridegroom to perform military or civil service for the year following his wedding (Deuteronomy 24:5)
- 312. Not to rebel against the law set down by a qualified beth-din (Deuteronomy 17:11)
- 313. Not to add to the commandments of the Torah (Deuteronomy 12:32)
- 314. Not to subtract from the commandments of the Torah (Deuteronomy 12:32)
- 315. Not to curse a judge (Exodus 22:28)
- 316. Not to curse a prince of the people (Leviticus 19:14)
- 317. Not to curse a fellow Jew (Leviticus 19:14)
- 318. Not to curse one's parents (Exodus 21:15)
- 319. Not to strike a parent (Exodus 21:17)
- 320. Not to do any work on the Sabbath (Exodus 20:10 and Deuteronomy 5:14)
- 321. Not to go beyond the limits of acceptable travel on the Sabbath (Exodus 16:29)
- 322. Not to inflict punishments on the Sabbath (Exodus 35:3)
- 323. Not to work on the first day of Passover (Exodus 12:16)
- 324. Not to work on the seventh day of Passover (Exodus 12:16)
- 325. Not to work on the festival of Shavuot (Leviticus 23:7)
- 326. Not to work on the first day of the seventh month (i.e., Rosh Hashanah; Leviticus 23:16)
- 327. Not to work on Yom Kippur (Leviticus 23:20)
- 328. Not to work on the first day of Sukkot (Leviticus 23:25–28)
- 329. Not work on Shemini Atzeret (Leviticus 23:35–36)
- 330. For a man not to commit incest with his mother (Leviticus 18:7)
- 331. For a man not to commit incest with his sister (Leviticus 18:8)
- 332. For a man not to commit incest with his father's wife (Leviticus 18:9)

333. For a man not to commit incest with his father's or mother's sister (Leviticus 18:10)
334. For a man not to commit incest with the daughter of his son (Leviticus 18:11)
335. For a man not to commit incest with the daughter of his daughter (Leviticus 18:12)
336. For a man not to commit incest with his daughter (Leviticus 18:12)
337. For a man not to commit incest with his wife's daughter (Leviticus 18:12)
338. For a man not to commit incest with the daughter of his wife's son (Leviticus 18:13)
339. For a man not to commit incest with the daughter of his wife's daughter (Leviticus 18:12)
340. For a man not to commit incest with his mother's sister (Leviticus 18:15)
341. For a man not to commit incest with his father's sister (Leviticus 18:16)
342. For a man not to commit incest with the wife of his father's brother (Leviticus 18:16)
343. For a man not to commit incest with his daughter-in-law (Leviticus 18:17)
344. For a man not to commit incest with the wife of his brother (Leviticus 18:17)
345. For a man not to commit incest with his wife's sister (Leviticus 18:17)
346. For a man not to have intercourse with a woman during her menses (Leviticus 18:19)
347. For a man not to have intercourse with a woman married to a different man (Leviticus 18:20)
348. For a man not to have intercourse with a female animal (Leviticus 18:23)
349. For a woman not to have intercourse with a male animal (Leviticus 18:23)
350. For a man not to have intercourse with another man (Leviticus 18:22)
351. For a man not to have incestuous relations with his father (Leviticus 18:7)
352. For a man not to have incestuous relations with his father's brother (Leviticus 18:14)
353. Not to engage in the kind of physical intimacy that might lead to intercourse with any of the forbidden relations enumerated above (Leviticus 18:23–24)

A Prayer for Peace


Avinu Shebashamayim, grant peace to the world and to all the countries and peoples that inhabit it. May there quickly come a time when no nation turns to war or violence to solve disputes, and when the yearning for peace and the peaceful resolution of conflict becomes the great motivating factor behind all human endeavor.


In ancient times, our prophets promised us that a day would yet come when peace and tranquility would replace strife and cruelty between peoples. May we all deserve to experience the redemption of the world and its transformation from a place of worry and sadness into a place characterized by mutual respect between peoples, by cooperation in the attainment of common goals and by an enduring sense of the interconnectedness and interdependency of all humankind.

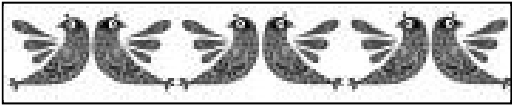
May God Who brings peace to the heavens grant that we and our children and our children's children merit to live in a world of serenity, peace and tranquility wholly free of bloodshed and strife.

And let us all say, Amen.

A Prayer for Martyrs

אֵב הַרְחָמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמֵינוּ
הַעֲצוּמִים הוּא יִפְקֹד בְּרַחֲמִים הַחֲסִידִים
וְהַיִּשְׁרִים וְהַתְּמִימִים, קְהִילוֹת הַקֹּדֶשׁ שֶׁמִּסְרוּ
נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, הַנֶּאֱהָבִים וְהַנְּעִימִים
בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדוּ. מִנְּשָׂרִים קָלוּ,
וּמֵאֲרִיּוֹת גָּבְרוּ, לַעֲשׂוֹת רָצוֹן קוֹנֵם וְחַפֵּץ
צוּרִים. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה, עִם שְׂאֵר
צִדִּיקֵי עוֹלָם, וְיִקּוּם נִקְמַת דָּם עֲבָדָיו
הַשְּׂפוּףִים, כַּפְתוּב בְּתוֹרַת מֹשֶׁה אִישׁ
הָאֱלֹהִים: הֲרַגְנוּנוּ גוֹיִם עִמוֹ כִּי דָם עֲבָדָיו
יִקּוּם, וְנִקָּם יָשִׁיב לְצָרֵינוּ, וְכִפֵּר אֲדָמָתוֹ עִמּוֹ.
וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:
וְנִקְיִתִי דָמָם לֹא נִקְיִתִי, וַיְהוּהוּ שׁוֹכֵן בְּצִיּוֹן.
וּבְכַתְּבֵי הַקֹּדֶשׁ נֶאֱמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם,
אֵיךְ אֱלֹהֵיהֶם, יוֹדֵעַ בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דָּם
עֲבָדֶיךָ הַשְּׂפוּףִים.  וְאֹמְרֵם: כִּי דָרַשׁ דָּמֵי
אוֹתָם זָכַר, לֹא שָׂכַח צַעֲקַת עֲגוּנִים.

354. For an individual born to parents forbidden to wed not to marry a Jewish woman (Deuteronomy 23:2)
355. Not to permit harlotry (Deuteronomy 23:17)
356. For a divorced man not to remarry his former wife if she has been married to a different husband in the meantime (Deuteronomy 24:4)
357. For the widow of a childless man not to marry anyone but his brother until the ceremony of chalitzah ends that obligation (Deuteronomy 25:5)
358. For a rapist not to be permitted to divorce his victim once he marries her (Deuteronomy 22:29)
359. Not to allow a husband who publicly impugned his wife's virginity to divorce his wife (Deuteronomy 22:9)
360. For a eunuch not to marry a Jewish woman (Deuteronomy 23:1)
361. Not to castrate any male person or animal (Leviticus 22:24)
362. Not to allow a non-Israelite to serve as king over Israel (Deuteronomy 17:15)
363. For the king of Israel not to possess an excessive number of horses (Deuteronomy 17:16)
364. For the king of Israel not to marry an excessive number of women (Deuteronomy 17:16).
365. For the king of Israel not to possess an excessive amount of silver or gold (Deuteronomy 17:18) 



A Prayer for Martyrs

T*o imagine that religion consists of rules and regulations assigned by a God anxious and eager to dole out good health, excellent weather and boundless financial prosperity in exchange for unquestioning obedience is to misunderstand what religion is and how it functions in a world made by God, occupied by humanity and suffused with spiritual potential. The principles and lessons presented here are intended to provide a kind of introduction to religion in general, and to Judaism in particular . . . and to encourage perspective and introspection without appearing to recommend a concomitant diminution of religious zeal or ritual obedience.*




God is not from the world or of the world, but neither is God to be found behind or beneath or beyond the world, nor in any specific place in the world, and this is the meaning of the divine oracle preserved in the book of the prophet Hosea, “For I am divine and not human, the holy One in your midst (Hosea 11:9).” Indeed, for all the words are beyond human comprehension, we have no choice but to insist that God is found in no place and in every place and was therefore known to the sages of classical antiquity as The Place . . . for God is indeed the Place of the world, even though the world is not the place of God.

Although traces of God’s presence are perceptible in every grain of sand at the beach—and this is the meaning of the famous verse from the seventy-seventh psalm, “And Your footprints were not perceptible (Psalm 77:20)”, which is to say: they were wholly real and totally existent . . . but, even so, not recognizable by human eyes—God is nonetheless so totally other than the world and from its things that it is nonetheless reasonable to assert that, everywhere perceptible or not, neither is God the totality of existence nor is the totality of existence to be identified with God.

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Av Harachamim, O God Who dwells on high, act in accordance with Your incalculable mercies and, always acting with compassion, recall the pious, upright and guileless members of countless holy congregations who gave their lives as martyrs and who died for the sanctification of the divine name, whole communities united while they lived by bonds of love and friendship and united still as they faced death.

They were more swift than eagles, more fierce than lions, in their determination to do the will of their Creator and to honor the desires of their God, their rock. May God remember them now for good, along with the other righteous people in the world, and avenge the spilt blood of the martyrs, each one a faithful servant of God, as it is written in the Torah of Moses, the man of God: O nations, rejoice with the people of God, for the Almighty will ever avenge the blood of God’s servants; God will requite the enemies of Israel and grant atonement to the Holy Land and the holy people. And it is further written in the books of God’s faithful servants, the prophets, “For all I forgive evildoers, I will surely never forgive them the blood they have spilt, for A yet dwells in Zion.”

And in the Book of Psalms it is written, “Why should the nations ask, ‘Where is their God?’ May our eyes see it become known among the nations how the spilt blood of Your servants is to be avenged.”  And it is also written, “For the One Who requites spilt blood will remember the suffering of the miserable and will not forget their cries.”

Ashrei

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד
 יִהְיֶה לְלוֹךְ סֵלָה.
 אֲשֶׁרִי הָעַם שֶׁפָּכַח לּוֹ, אֲשֶׁרִי
 הָעַם שֶׁיְהוּהוּ אֱלֹהָיו.

Psalm 145

תְּהִלָּה לְדָוִד
 אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ
 לְעוֹלָם וָעֶד.
 בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלָלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלֹגְדָלְתוֹ אֵין חֶקֶר.
 דֹּר לְדֹר יִשְׁבַח מִעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.
 הִדְר פְּבוֹד הוֹדֶךָ, וְדַבְרֵי גִבּוֹרֹתֶיךָ אֲשִׁיחָה.
 וְעִזּוֹז גּוֹרָאוֹתֶיךָ יֵאמְרוּ, וְגִדְלָתְךָ אֶסְפְּרֶנָּה.
 זָכַר רַב טוֹבֶךָ יִבְיַעַן, וְצִדְקָתְךָ יִרְבֶּנּוּ.
 חַנּוּן וְרַחוּם יְהוָה, אֲרָךְ אַפַּיִם וְגִדְל־חֶסֶד.
 טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְהוָה כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ יִבְרַכּוּכָה.

God is not the whole world or even a part of it, but is rather the Soul of the universe, its Center and its Heart, and also its Creator and its Judge, as it is written, "Rise up, O God, and judge the earth (Psalm 82:8)." The truth of all these assertions, however, derives solely from the fact that none of them is true or ever could be true, since what human beings can possibly mean with words they can only define with reference to perceptive consciousness and to worldly experience cannot possibly apply to God, who exists outside of both human perception and experience.



It is a cardinal principle of Judaism that God must be worshiped in the context of absolute intellectual and spiritual integrity. To do this, however, the would-be pious must:

- accept upon themselves the reasonability of seeking communion with the divine in a world that cannot logically or reasonably contain God,
- believe in God at the same time they reject the concept of faith as a shield against reality and refuse to take up religion as a means of protecting themselves from real knowledge, and
- agree to seek God in places God cannot logically exist without despairing . . . or succumbing to the almost overwhelming temptation to weave the stuff of a spiritual life on a loom of fantasies and hopes.



In the absence of clear, unequivocal scientific evidence, it is impossible to state with certainty if a specific prophetic oracle has its origins within the communicative presence of God on earth or within the inner spiritual consciousness of the prophet in whose name it is recorded in Scripture. Generally speaking, the most logical approach to the interpretation of the various oracles presented within the books of the prophets as examples of prophetic speech is to assume that they represent attempts, successful or otherwise, by Biblical authors to project their sense of the communicative presence of the divine in their personal lives

through the lens of language onto the screen of consciousness.

The difference, in fact, between people who sense deeply and really the ongoing presence of God in their lives, yet who do not speak words of prophecy, and people who have that same sense of divine reality, yet who somehow do manage to speak in the name of God (as the prophets did in ancient times), has to do solely with the different levels of creative talent, eloquence and spiritual openness that exist in different people—and with the unwillingness of certain people to subjugate perceptible, interpretable experience to pre-conceived dogma. The difference between those who speak in God's name and those who do not, however, does not ever derive from different levels of human ability to hear the voice of God, an ability that reason dictates all human beings created in the divine image by the same God must share in equally. This is the truth to which the prophet Amos alluded when he asked rhetorically “When Adonai- A speaks, who will not prophesy? (Amos 3:8), as though it were inconceivable to the prophet that the gift of prophecy could be granted to some of God's children and not to others . . . and it is also the truth hiding behind the profound exclamation of Moses recorded in the Book of Numbers: “Would that all of God's people were prophets! Would that A were to grant them all the divine spirit of prophecy! (Numbers 11:29)”



Every commandment has an outer aspect, which consists of its halachic ritual, and an inner aspect, which consists of the kernel of meaning embedded in the physical deed that constitutes the performance of that specific commandment. For example, the outer aspect of the commandment to recite the Shema Yisrael prayer morning and evening is actually to recite the words of the prayer twice daily, while the inner aspect does not consist of reading something about the unity of God twice every day, but of accepting that God is one and the name of God is one and that God is the sole exemplar of absolute, undifferentiated unity that exists or that ever could exist in this world.

Ashrei

Happy are those who dwell
in Your house, for, in so doing,
they praise You endlessly, *selah*.
Happy is the nation whose lot
is thus. Happy is the nation
whose God is A .

Psalm 145

A psalm of praise of David.

I shall exalt You, O my God and Sovereign, and I shall bless Your name forever and always.

Each day shall I bless You; I shall praise Your name forever and always.

Great is A and very worthy of praise; there is no limit to God's greatness.

One generation lauds Your works to the next, telling of Your mighty acts.

Glorious is the splendor of Your majesty; I shall speak of Your wondrous acts.

Some will talk about the might of Your awesome deeds, but I shall tell of Your greatness.

Others will attempt to express the essence of Your great goodness, singing joyously of Your righteousness: “A is gracious and compassionate, long-suffering and greatly merciful. A is good to all and compassionate to all humanity.”

Indeed, all your creatures will give thanks to You, A , and the pious will bless You as well.

These two aspects of any given commandment are like the two sides of a single coin that, despite the fact that they cannot be separated from each other, are still not each other's equal in terms of their histories or in terms of the way individuals relate to them. But the single most important way in which they are not each other's equal rests in the fact that learning to recite the words of the Shema is something schoolchildren can—and do—manage to accomplish with relative ease, whereas coming to faith in the unity of God is the result of decades of spiritual endeavor, of meditative effort and of intellectual work, of veneration of the divine and of disengagement from the world of acquisitiveness and materialism. In other words, coming to faith in the unity of God is most likely to be the fruit of an entire lifetime dedicated to cultivating the love of God and seeking the love of God.

Those who do come to faith in the unity of God through the medium of fidelity to the commandment to recite the Shema do so, first, by paying lip service to the concept . . . and then by observing the world around them. They realize that the world feels permanent, and that, although they see that forms evolve and colors fade, it is also the case that the inner essence of all created things appears to remain permanently intact and does not—and perhaps, even, cannot—change or undergo any sort of alteration at all as time passes. Indeed, just as “all rivers flow into the sea,” yet the sea does not fill up or become altered in any perceptible way through the process, so do all things change and remain the same. Tides ebb and flow, but the ocean remains unaffected. The ability of the heart to beat faithfully changes with age, but the ability of that same heart to love remains intact and unchanged. As years pass, the notion slowly insinuates itself on the worshiper that this unchangeable inner essence of all created things is intended to suggest the permanence and inalterability of their Creator, as the prophet noted, “I am A ; I do not change (Malachi 3:6).” This understanding of the nature of created things, however, is not something that people can come

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבִנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר
מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ
בְּכָל־דָּוָר וְדָוָר.


סוּמְךָ יֵהוּה לְכָל הַנִּפְלְאִים, וְזוֹקֶךָ לְכָל
הַכְּפוּפִים.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת
אֲכָלָם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
צְדִיק יֵהוּה בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
קָרוֹב יֵהוּה לְכָל קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ
בְּאֵמֶת.

רְצוֹן יִרְאֵנוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יֵהוּה אֶת כָּל אַהֲבָיו, וְאֵת כָּל
הַרְשָׁעִים יִשְׁמִיד.

תְּהַלֵּת יֵהוּה יִדְבֵּר פִּי, וַיְבָרֶךְ כָּל בֶּשֶׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד.

וַאֲנַחְנוּ נְבָרֶךְ יְיָ, מֵעַתָּה וְעַד
עוֹלָם, הַלְלוּיָהּ. 

to by reading books, even sacred ones, no matter how diligent they are in their study habits.

The upshot of all this is that, although the performance of the commandment to read the Shema is indeed something that children can learn to do, the act of investing the outer shape of the commandment with its inner essence—which is its heart and its soul in every real sense of the word—is the work of an entire lifetime. To paraphrase the patriarch Jacob, however, “this is the gateway to heaven,” the one only the truly righteous may enter . . . along with all those others who labor to do the will of God along different landscapes and in the context of different mitzvot.



The word of God is a hammer with which people may build or destroy, which people may use to defend themselves or to attack the destitute and weak, including the spiritually or intellectual feeble. It can be a tool or a weapon, and this is what the prophet intended us to understand when he spoke in the name of God and proclaimed that the word of God is “like fire . . . or like a hammer capable of smashing rock (Jeremiah 23:29)” —that is to say: the word of God in the prophet’s mouth is nothing more—or less—than a tool in the hands of any who can lift it, and who can do with it as they wish and as their talents allow.

It is a basic principle of all Jewish belief that there is no straighter path than the study of Scripture in which an individual might walk towards communion with God. It is also so, however, that there is no more crooked path than the study of Scripture in which an individual might walk without ever coming anywhere near the goal of attaining communion with God.

In the hands of the humble of spirit and the modest of temperament, the Bible is a permanent fountain of religious strength and creative tension, and this is the meaning of the proverb, “Wisdom abides with the humble (Proverbs 11:2).” But in the hands of the arrogant and the presumptuous who insist that the Bible is whatever they proclaim it to be or wish it to be, and also in the hands of hypocrites, there is no greater danger to spiritual health than the study of Scripture. The

They will talk of the glory of Your majesty and speak of Your might, so as to tell humanity about Your might and the glorious splendor of Your sovereignty.

Your sovereignty is sovereignty everlasting; Your governance endures throughout every generation.

A supports all who fall and raises up all those who are bent over.


Indeed, the eyes of all are fixed on You, for it is You who give them food when it is most needed, You who open Your hand and who willingly satisfy the needs of all living creatures.

A is righteous in all ways and merciful in all deeds.

A is close to all those supplicants who call out to God in truth; God does that which those who fear God wish, listens to their prayers and grants them deliverance.

A guards those who love God, but destroys all the wicked.

For all these reasons shall my mouth sing the praise of A, and all flesh shall bless God’s holy name forever and always.

 And so shall we ever praise B from this time forth and forever.

Hallelujah!

*As we rise to return the Torah scroll to the Ark,
the cantor or baal tefillah continues:*

יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָּב
שְׁמוֹ לְבָדוֹ.

*The congregation joins the cantor or baal tefillah in singing
as the Torah scroll is carried around the synagogue.*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרָם קָרוֹן לְעַמּוֹ,
תְּהַלֵּה לְכָל חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם
קְרוֹבוֹ, הַלְלוּיָהּ.

The Twenty-Ninth Psalm (for Shabbat)

מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ. קוֹל
יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בְּפָתָה, קוֹל יְהוָה בְּהַדָּר. קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
וַיִּשְׁבֵּר יְהוָה אֶת אֲרָזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבַגְנוֹן
וַשְׂרִיזוֹן כְּמוֹ בֶן רְאָמִים. קוֹל יְהוָה חֹצֵב לְהַבֹּת אֵשׁ. קוֹל
יְהוָה יַחֲלֵל מִדְּבַר, יַחֲלֵל יְהוָה מִדְּבַר קֹדֶשׁ. קוֹל יְהוָה
יַחֲלֵל אֵילֹת, וַיַּחֲשֵׁף יַעֲרוֹת, וּבְהִיכְלוֹ פָּלוּ אֵמִר כְּבוֹד.
יְהוָה לְמַפּוֹל יָשָׁב, וַיִּשָּׁב יְהוָה מִקֶּלֶף לְעוֹלָם. יְהוָה עֹז לְעַמּוֹ
יִתֵּן, יְהוָה יְבַרֵּךְ אֶת עַמּוֹ בְּשָׁלוֹם.

study of Scripture can be the gateway to God. But, in perverse hands, that same effort may well become an impenetrable barrier between the world and its Creator.



Any who insist that they believe in a set of dogmatic beliefs that are neither self-evident nor likely to be true—and which, in fact, cannot be proven—merely because they hear others insisting that belief in the truth of these particular doctrines, or the validity of this particular set of concepts, is absolutely necessary for any who would “walk with God,” are not truly people of faith. Indeed, it could well be such people that the Scriptural author had in mind when he observed that “a fool will believe in anything (Proverbs 14:15).” No matter how useful it would be for certain attractive, yet improvable, propositions to be true, merely insisting that they are self-evident truths no one need question does not make them facts. In the end, saying is not believing. Only believing is believing . . . and believing is not possible unless the belief in question is actually thought by the individual in question to reflect reality . . . and for rational and honorable reasons.

People who build their spiritual lives on half-truths do not only exert themselves pointlessly, but also distance themselves, and all who follow them as disciples or pupils, from honest faith in God.



It is among the most basic and precious principles of honest Judaism that the first step any individual can take towards attaining a state of holiness and purity in his or her life requires—as a prerequisite—that that individual, first, attempt to cultivate a sense of readiness and willingness to stand before God humbly and modestly, divested of all shreds of pride and arrogance, naked, shielded neither by dignity nor by personal wealth, without hiding behind educational accomplishment or professional status, trembling, fearful, unwilling to assume that a life-time of fulfilled commandments will necessarily count for anything, fully cognizant of the fact that most of the prayers one has recited over and over in the

course of a lifetime were more expressions of personal egotism than pure supplication before God, prepared to stand before God totally as one is and to perceive, as best one can, God's presence without the usual crutches of myth and metaphor we generally insist are indispensable for any who would survive the experience.

And who may take this first step? Surely, none who cannot think about God without falling back on language, image or symbol . . . and this is the truth the Bible imparts when it tells how, in the end, Elijah the Prophet could only perceive God's presence in the experience of thin silence (1 Kings 19:12). And what words follow in Scripture? "And it came to pass when Elijah heard the sound of thin silence that he covered his face with his cloak and went out of the cave and stood at its mouth . . . and it was then that he heard a voice (1 Kings 19:13)." From this we learn that God exists in this world as a voice from silence, as existence from nothingness, as the embodiment of the kind of faith that springs from the sudden realization that existence and non-existence meet and diverge in the presence and absence on earth of God fully perceptible, yet also wholly hidden.



There is the Torah that rests in the Holy Ark of any synagogue—and "this is the Torah that Moses set before the children of Israel"—but there is also another Torah and this is the one that exists with reference neither to parchment nor to ink, and with reference neither to words nor to letters of any sort, and in which is written all that human beings know or may ever know of the divine realm. This Torah consists solely, then, of desire and longing for God . . . written without writing and said, poetically, to be fashioned wholly of light, as it is written in the Book of Proverbs, "and the Torah is light (Proverbs 6:23)." It is also the book written in what Scripture calls the language of truth, a book even the deaf will understand when it is read aloud to them, and this is the Torah to which the prophet alluded when he predicted, enigmatically, that the day would yet come on which "the deaf will hear the words of the book (Isaiah 29:18)."

*As we rise to return the Torah scroll to the Ark,
the cantor or baal tefillah continues:*

The faithful will ever praise the name of A , for the divine name alone is wholly and incomparably exalted.

*The congregation joins the cantor or baal tefillah in singing
as the Torah scroll is carried around the synagogue.*

The majesty of God is visible on earth and in heaven. Indeed, God shall lift up the horn of the people Israel, granting renown to the pious and to all Israel, God's treasured people. Hallelujah.

The Twenty-Ninth Psalm (for Shabbat)

A psalm of David

Render unto A , O divine beings, render glory and strength unto A .

Render unto A the glory due the divine name, bow down low to A in the splendor of the Sanctuary.

The voice of A goes out over the waters; the God of glory thunders forth.

A thunders forth over the multitude of waters.

The voice of A is powerful; the voice of A is splendid.

The voice of A can destroy cedars; indeed, A can demolish all the cedars of Lebanon.

Our God can make those cedars dance like romping calves or make Lebanon and Sirion gambol about like young oxen.

The voice of A can hew flames of fire.

The voice of A can make the Kadesh Desert tremble.

The voice of A can make ewes dance or defoliate entire forests; within God's Sanctuary, however, its full force exists only to say, "Glory."

A reigned at the time of the flood and A will reign for all time.

A gives strength unto the people of God; may A ever bless the people of God with peace.

The Twenty-Fourth Psalm (for weekday festivals)

לְדוֹד מְזִמּוֹר, לְיְהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבֵי בָהּ. פִּי
הוּא עַל יַמִּים יְסֻדָּה וְעַל גְּהָרוֹת יְכוֹנְנָה. מִי יַעֲלֶה בְּהַר
יְהוָה, וּמִי יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ? גִּקְוֵי כַפַּיִם וּבֵר לִבְבִּי, אֲשֶׁר
לֹא נִשְׂא לִשְׂוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה. יִשָּׂא בְרָכָה
מֵאֵת יְהוָה וַיִּצְדָּקָה מֵאֲלֹהֵי יִשְׁעוֹ. זֶה דוֹר דִּרְשָׁיו, מִבְּקִשֵׁי
פְּנֵיךָ יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים רִאשֵׁיכֶם וְהַנְּשִׂאוּ פִתְחֵי
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוֹ
וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים רִאשֵׁיכֶם, וּשְׂאוּ
פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

On Shabbat and on weekdays, continue here:

וּבְנַחְהָ יֹאמֶר: שׁוּבָה, יְהוָה רַבּוֹת אֲלַפֵּי יִשְׂרָאֵל. קוּמָה
יְהוָה לְמִנּוּחֶתֶךָ, אֲפֵה וְאֲרוֹן עֲזֶךָ. פִּהֲגִיךָ יִלְבָּשׁוּ צִדְקָה,
וְחִסְדֵיךָ יִרְבְּנוּ. בְּעֵבֹר דָּוִד עֲבָדְךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.
כִּי לָקַח טוֹב גַּתְתִּי לָכֶם, תוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְחִמְכִּיָּהּ
מֵאֲשֶׁר. דִּרְכֶיךָ דְרָכֵי גֵעִם, וְכָל גַּתִּיבוֹתֶיךָ
שָׁלוֹם. הַשִּׁיבֵנו יְהוָה, אֲלֵיךָ וְנִשְׁוֹבָה, חֲדִישׁ
יַמֵּינוּ פְּקֻדָּם.

*On Shabbat, including Shabbat Rosh Chodesh,
and on festivals, continue on page 270.*

Those who yearn for God “as a laborer yearns for shade” without relying on crutches of illusion and self-deception can be said truly to love God in a way that makes of their worship the true service of God and, of their longing, the stuff of love.

To the extent that the performance of the commandments of the Torah may bring an individual to a single moment of preternatural longing and pure desire for God, then they are sacred and holy acts that will bring those who cleave unto them to the source of holiness in the world, which is God, the Holy One of Israel. But in the hands of those who merely see them as bargaining chips in a lifelong effort to get God to do this or that thing, the commandments are mere superstitious rituals that are devoid of any power whatsoever . . . except for the power to distance those who cling to them from the very God they claim so ardently to seek, and Who, tradition teaches, longs for the pure, guileless, selfless and conditionless worship of humanity.



It might be useful for some to think of God as light or as though God were made totally of light, as this is reflected in many verses of Scripture as, for example, “A is my light and my salvation (Psalm 27:1)” or “A is a light unto me (Micah 7:8)” or “and for you A shall be the Light of the world (Isaiah 60:19).” But the notion of God as light will only be useful to those who remember to remember that it is utterly untrue, that God is neither Light nor made of light, that light itself is a created thing, as it is written in the Torah, “And God said, ‘Let there be light’ and there was light (Genesis 1:3).”


Moreover, light is an existent thing—and existence is a word we can use to describe God’s presence in the world only if we are prepared to deprive the word of any meaning at all . . . or, at the very least, of any meaning that human beings can fathom.

Certainly God functioned in ancient times as the light in the lives of poets and prophets—and functions that way today in the lives of the faithful—but God is not light and there is, therefore, no real meaning outside the world of metaphor and symbol to the thought that God is light.

Nonetheless, it is still possible to derive sensory pleasure from the splendor of God's presence in the world and this, more than anything, is the real meaning behind the psalmist's bold assertion, "In Your light, we see light (Psalm 36:10)."



Attention to even the most picayune detail of the law combined with extreme diligence in the observance of the commandments do not constitute any sort of protection against spiritual fraud and self-deception, both of which are flaws in worship and prayer more than capable of transforming what could otherwise be pious rituals into the stuff of superstition.

It was of those who worship God without integrity that the prophet Zephaniah spoke when he railed against people who fill the house of their Lord with violence and fraud (Zephaniah 1:9). And what words follow in the Biblical text? "So declares God, 'On that day there will be a general crying out in Jerusalem starting at the Fish Gate.'" In this context, "crying out" is a reference to prayer, as it is written in the Bible, "and the children of Israel cried out to A (Exodus 14:10 and Judges 4:3)" and the prophet's words, therefore, may be interpreted as meaning that, on the awesome and awful day of God's judgment, all those who have suffused their worship with self-delusion will learn to pray to God in truth and integrity, and in total honesty. . . . 

The Twenty-Fourth Psalm (for weekday festivals):

A psalm of David. The world and its fullness, the earth and its inhabitants—everything belongs to A , Who laid its foundation upon the seas and set it firm upon its many rivers. Who may go up onto the mountain of A ? And who may stand in that holy place? One who has clean hands and a pure heart, who has never taken a vow by his life falsely or sworn a duplicitous oath—that person will receive a blessing from A , a righteous blessing from the God of salvation. This is the generation of those who seek God, of those who seek Your face in the style of Jacob, *selah*.

Lift up your heads, O gates. Lift yourselves up, O portals of eternity, that our glorious Sovereign may enter. And just who is our glorious Sovereign, if not A , valiant and triumphant, A , triumphant in battle?

Lift up your heads, O gates.

Lift up your heads, O portals of eternity so that our glorious Sovereign may enter. And just who is our glorious Sovereign? A , God of all heavens, is our glorious Sovereign, *selah*.

On Shabbat and on weekdays, continue here:

And then, when the Ark was set down in its new resting place, Moses would exclaim, "Return, A , God of the myriad clans of Israel." Rise up, A , and watch over the resting place of Your sacred Ark, for it is also the resting place of Your divine presence. Then shall Your priests garb themselves in righteousness and shall Your pious rejoice. For the sake of David, Your faithful servant, delay not the arrival of Your anointed prince, our Messiah. For it is all as King Solomon said of the Torah to his sons, "Behold I am giving you a goodly gift; do not abandon my teaching." It is truly a tree of life to those who grasp it firmly; its supporters are ever happy. Its ways are pleasantness itself, its paths, paths of peace. Bring us back to You, A , and we shall return to You in perfect repentance. Renew our days as of old!

*On Shabbat, including Shabbat Rosh Chodesh, and on festivals ,
continue on page 271.*