

# Siddur Tzur Yisrael

Sabbath and Festival Prayers

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*The Evening Service following Shabbat and Festivals*

וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן, וְלֹא יִשְׁחִית, וְהִרְפָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קָרְאֵנוּ.


*The cantor or the baal tefillah calls the congregation to prayer:*

**בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ.**

*The congregation responds:*

**בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.**

*The cantor or baal tefillah repeats the response and all continue:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עַרְבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבִּינָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַפּוֹכְבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹר  וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוּה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תְּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

**בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.**

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹךְ אֲהַבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת. עַל כֵּן, יְהוּה אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֹרְךָ יַמֵּינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, וְאֲהַבְתָּ אֵל תִּסִּיר מִמּוֹנֵי לְעוֹלָמִים.

**בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.**



*In his Hilchot Tefillah Unesiat Kapaim (“Laws Relating to Prayer and the Priestly Benediction”), Maimonides sets forth a guide to the laws regarding daily prayer that remains one of the two or three pillars upon which the halachah of daily worship rests even today. Selections from the text are presented here in an updated and edited version of the translation of Moses Hyamson.*

### **Chapter One**

To pray daily is a positive commandment of the Torah, as it is said, “And you shall serve A your God (Exodus 23:25).” The service here referred to, according to the teaching of tradition, is prayer, as it is said, “And to serve God with all your heart (Deuteronomy 11:13),” on which the sages commented, “What may be described as service of the heart? Prayer.” The number of daily prayers is not prescribed in the Torah. Indeed, no form of prayer is prescribed in the Torah. Nor does the Torah prescribe a fixed time for prayer. Hence, women and slaves are under an obligation to pray, this being a duty the fulfillment of which is not contingent on a specific time of day.

The obligation in this precept is that all people should daily, according to their ability, offer up supplication and prayer, first uttering praises of God, then, with humble supplication and petition, asking for all that they need, and finally offering praise and thanksgiving to the Eternal for the benefits already bestowed in rich measure.

One who was fluent would offer up many prayers and supplications. Those slow of speech, on the other hand, would pray as best they could and whenever they pleased. Thus also, the number of separate services depended on an individual’s ability. One would pray once daily; others, several times in the day. All, however, turned during prayer to the Sanctuary, in whichever direction that might be. This was the uniform practice from the times of Moses to those of Ezra. When

the people of Israel went into exile in the days of the wicked Nebuchadnezzar, they mingled with the Persians, Greeks and other nations. In those foreign countries, children were born to them whose language was confused. Everyone's speech was a mixture of many tongues. No one was able, when speaking, to express his thoughts adequately in any one language, otherwise than incoherently, as it is said, "And their children spoke half in the speech of Ashdod and they could not speak in the Jews' language, but according to the language of each other people (Nehemiah 13:24)."

Consequently, when anyone of them prayed in Hebrew, he was unable adequately to express his needs or recount the praises of God, without mixing Hebrew with other languages. When Ezra and his Council realized this condition, they ordained the Eighteen Benedictions be codified, so to speak, in their present order.

The first three blessings consist of praises of God and the last three, of thanksgiving. The intermediate benedictions are petitions for the things which may stand as categories of all the desires of the individual and the needs of the community. The object aimed at was that these prayers should be in an orderly form in everyone's mouth, that all should learn them, and that thus the prayers of those who were not expert in speech would be as perfect as that of those who had command of an eloquent style. For the same reason, they arranged (in a fixed form) all the blessings and prayers for all Jews so that the substance of every blessing should be familiar and current in the mouth of one who is not expert in speech.

Thus, too, they ordained that the services of prayer should be equal in number to the sacrifices—two services of prayer daily, corresponding to the two daily offerings. And, for the day on which an additional offering was ordained, they instituted a third prayer, corresponding to the additional offering. The service which corresponds to the daily morning sacrifice is called the Morning Prayer. The service which corresponds to the afternoon sacrifice is called the Afternoon Prayer, and the service corresponding to the additional offering is called the Musaf or Additional Prayer.

### *The Evening Service following Shabbat and Festivals*

God is ever compassionate, ever willing to forgive sin without destroying the sinner, ever willing to respond to transgression without anger and without the fullness of divine rage; A will save us. Sovereign God will answer us when we call out in heartfelt prayer.


*The cantor or the baal tefillah calls the congregation to prayer:*

Blessed be A , source of all blessing.


*The congregation responds:*

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

*The cantor or baal tefillah repeats the response and all continue:*

Blessed are You, A , our God, Sovereign of the universe, Who causes evening to fall with a word, Who with wisdom opens up the celestial gates at the appointed times, Who with sublime astronomical acumen arranges the change of seasons and the orderly flow of the times of the year, and Who organizes the stars in their celestial orbits according to divine will. It is You Who are the Creator of day and night Who rolls light away when darkness falls only to roll the darkness itself back when it is time again for the world to be bathed in light,  Who causes the days to pass and nighttime to fall, Who makes clear the distinction between day and night, and Whose name is A of hosts. A living and fully and permanently existent God, the Almighty shall ever reign over us.

Blessed are You, A ,  
Who makes the evening fall.

You have loved Your people Israel with everlasting love, teaching us the Torah and the commandments, divine law and sacred statute. For this reason, A , our God, we shall talk of Your laws when we lie down and when we awaken, and we shall rejoice in the study of Torah and in the performance of *mitzvot* for all time—for those commandments are our life and from devotion to them comes the gift of a long life, and so we devote ourselves to their study day and night.  Never take Your love from us!

Blessed are You, A , Who loves Israel, the  
people of God.

אל מלך נאמן: *When praying without a minyan, say:*

שִׁמְעֵ יִשְׂרָאֵל  
יְהוָה אֱלֹהֵינוּ  
יְהוָה אֶחָד:

*Add in an undertone:*

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ  
וּבְכָל-גַּפְשְׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-  
לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָהּ וְדַבַּרְתָּ בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ  
וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל-יְדֶךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְּבָתָם עַל-מִזְזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

They also ordained that a person should recite one service of prayer at night, since the portions of the animal offered up as the afternoon tamid sacrifice were consumed on the altar throughout the night, as it is written, "This is the law of the burnt offering; this is that which goes up on its firewood upon the altar all night (Leviticus 6:2)." And in this sense, it is said, "Evening and morning and at noon will I meditate and cry aloud, for God has heard my voice (Psalms 55:18)." The Evening Service was not obligatory in the same sense as the Morning and Afternoon Services. Nevertheless, all Israelites, wherever they have settled, have adopted the practice of reciting the Evening Service and have accepted it as obligatory.

So, too, they instituted a service to be recited after the Afternoon Service, close to sunset, but only on a fast day, the purpose being to add petitions and supplication on account of the fast. This service is called Neilah, that is, "The Closing (Service)"—an allusion to the fact that the sky is closed to the sun, which is, at that hour of the day, invisible, this service being recited near sunset.

Thus the services recited daily are three: namely, the Evening Service, the Morning Service and the Afternoon Service. On Sabbaths, Festivals and New Moons, they are four: the three daily services and the Additional Service. On the Day of Atonement, they are five services, the four just mentioned and the Neilah, the closing service.

The number of these services may not be diminished, but may be increased. If a person wishes to pray the whole day, he may do so. And the prayers he adds are accounted to him as if he brought free-will offerings. He must accordingly add in each of the middle blessings a thought appropriate to the particular blessing. If this is done in one of the blessings only, that is sufficient, the object being to make it manifest that the prayer is voluntary and not obligatory. In the first three and the last three blessings, however, there must be no addition, diminution or change.

A congregation does not hold a voluntary service, because the community never brought a free-will offering. Additional services (those recited on Sabbaths, Festivals and New Moons), may not be



recited twice (even by a private individual), once by way of discharging an obligatory duty and once voluntarily, because the additional sacrifices were never brought as free-will offerings. One of the Geonim decided that it is forbidden to recite any voluntary service on Sabbaths and Festivals, since on those days no free-will offerings were brought, but only those that were obligatory.

### *Chapter Two*

In Rabban Gamliel's day, the number of heretics in Israel increased. They used to vex the Israelites and seduce them to turn away from God. When R. Gamliel realized that the most urgent need was to remove this evil, he composed a blessing which contains a petition to God to destroy the heretics, and incorporated it in the Eighteen Blessings so that it should be in a fixed form for all. Hence, the total number of blessings in the Daily Service is actually nineteen.

In each of the three daily services, a person recites these nineteen blessings in their appointed order, but only if one finds that one's mind is in a fit state for prayer and one is fluent in speech. If, however, one is distracted and harassed, or if one is not fluent in speech, such a person should recite the first three blessings, then a blessing embodying the gist of all the intermediate blessings, and then the last three blessings. In praying in this manner, a person can observe the commandment to pray.

The blessing that they ordained as a summary of the intermediate blessings is as follows: "Give us understanding, O A , our God, to know Your ways, and make ready our hearts to fear You. Be forgiving unto us, so that we may be redeemed. Keep us far from sorrow. Make us prosperous. Cause us to dwell in the pastures of Your land. Gather the scattered from the four corners of the earth. Let them that go astray in the knowledge of You be judged, and over the wicked wave Your hand. Let the righteous rejoice in the rebuilding of Your city and in the re-establishment of Your Temple, and in the flourishing of the horn of David, Your servant, and in the rekindling of the light of

*When praying without a minyan, say:  
God is our faithful Sovereign.*

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

*Add in an undertone:  
May the name of the glorious sovereignty of God  
forever be blessed.*

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

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מְצוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתֶךָ וְאִכְלַת וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּרִי־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבְדֶּתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאִבְדֶּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטְּבֵה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבַרְי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשִׁרְתֶם אִתְּם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אִתְּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיִמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית תְּפִיף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

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

יְהוָה אֱלֹהֵיכֶם אֶמֶת 

Jesse's son, Your anointed. Before we call, answer us; before we speak, hearken unto us, as it is said, 'And it shall come to pass that I will answer even before they call; indeed, while they are still speaking, I will already have heard (Isaiah 65:24),' for You are the God Who answers in all times of trouble, Who delivers and rescues from all distress, Blessed are You O A , Who hearkens unto prayer."

The foregoing rule only applies to the summer season. In the winter, however, the summary of the intermediate blessings is not recited because the petition for dew and rain has to be recited in the blessing for a prosperous year. So also, this summary is not recited in the Evening Service at the close of Sabbath or festival, because the paragraph mentioning the distinction between sacred and profane has to be added in the blessing for the granting of understanding.

On Sabbaths and festivals, seven blessings are recited in each of the four services for the day; namely, the usual first three blessings and last three blessings, and an intermediate blessing appropriate to the particular day. On Sabbaths, the intermediate blessing concludes with the formula, "Who hallows the Sabbath." On the festivals, it concludes, "Who hallows Israel and the seasons." And on a Sabbath which is at the same time a festival, the concluding formula is, "Who hallows the Sabbath, Israel and the seasons." On New Year, the conclusion is, "Sovereign over all the earth, Who hallows Israel and the Day of Memorial." When the New Year falls on a Sabbath, the concluding formula is, "Sovereign over all the earth, Who hallows the Sabbath, Israel and the Day of Memorial."

The foregoing statement applies to the Evening, Morning and Afternoon Services of the New Year. But the Additional Service on the New Year consists of nine blessings: the first three and the last three recited daily, and three intermediate ones. Of these intermediate benedictions, the theme of the first is God's sovereignty, the theme of the second is God's remembrance, and the theme of the third is the shofar. Each of these blessings concludes with a formula appropriate to its theme.

On the Day of Atonement, in each of the five services, seven blessings are recited, the first three, the last three, and an intermediate blessing appropriate to the day, which concludes, "Sovereign over the whole earth, Who sanctifies Israel and the Day of Atonement." If that day happens to fall on the Sabbath, the intermediate blessing in each service concludes, "Sovereign over the whole earth, Who sanctifies the Sabbath, Israel and the Day of Atonement."

The foregoing statement applies to the Day of Atonement in ordinary years, but on that fast day in the jubilee year, nine blessings are recited in the Additional Service, just as in the Additional Service of the New Year. The same blessings are recited, neither more nor less, but they are only recited when the law of the jubilee is actually in force.

Before reciting the first blessing in each of the services, one begins, "O A , open my lips, and my mouth shall declare Your praise (Psalm 51:7)." After concluding the service, one adds, "Let the words of my mouth and the meditation of my heart be acceptable before You, O A , my Rock and my Redeemer (Psalm 19:15)," after which the worshipper steps backwards.

On New Moons and on the intermediate days of the festivals, the nineteen blessings are recited for the Evening, Morning and Afternoon services, as on ordinary days; and the prayer beginning, "O our God and God of our ancestors, may Your recollection of us come to the fore, etc." is incorporated in the blessing referring to the restoration of the ancient service. The Additional Service on the intermediate days of the festivals is the same as on the feast itself. On Rosh Chodesh, one recites, for the Additional Service, the first three and the last three blessings (common to all services) and an intermediate blessing having reference to the additional sacrifice prescribed for Rosh Chodesh, and concludes it with the formula, "Who sanctifies Israel and the beginnings of months."

On a Sabbath that is also an intermediate day of a festival, and likewise when the beginning of the month falls on a Sabbath, the Evening, Morning and Afternoon Services consist of the seven blessings, just as on other Sabbaths. (The prayer,

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

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

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



A , your God, is truth.

“Our God and God of our ancestors, let our remembrance arise and come, etc.” is added into the blessing referring to the restoration of the ancient service on such occasions.) In the Additional Service, the intermediate blessing begins and ends with a reference to the Sabbath while the middle portion refers to the special sacred character of the day. On Rosh Chodesh, it concludes, “Who sanctifies the Sabbath, Israel and the beginnings of months,” and on the intermediate days of the festivals, the conclusion is the same as on a festival that falls on the Sabbath. When a festival falls on the first day of the week, the following paragraph is inserted in the Evening Service, in the fourth blessing: “You have made known to us the judgments of Your righteousness and have taught us to perform the statutes of Your will. You have given us, O A , our God, the holiness of the Sabbath and the glory of the appointed times, and the celebration of the festivals. You made a distinction between the holiness of the Sabbath and that of the feast, and have hallowed the great and holy seventh day. You have given us, O A , our God, appointed times for gladness and seasons for joy. . . .” At the close of the Sabbath or festivals throughout the year, the Havdalah paragraph referring to the distinction between the profane and the holy is recited in the fourth blessing, “You favor humankind with knowledge . . .” although the Havdalah is afterwards also said over the cup of wine.

During Chanukah and Purim, the paragraph beginning, “We are grateful for the miracles” is added in the blessing beginning, “We affirm our faith in You.” On the Sabbath that falls during Chanukah, the paragraph, “We are grateful for the miracles” is recited in the Additional Service as it is in the other services.

On fast days, everyone who fasts adds the paragraph beginning, “Answer us, etc.” in the blessing concluding “Who listens to prayer.” The cantor, when repeating the service aloud, recites this paragraph as an independent blessing between the blessing relating to redemption and that relating to health, concluding it with the formula, “Blessed are You, O A , Who answers in

אֱמֶת וְאַמוּנָה כָּל זֹאת, וְקָיָם עָלֵינוּ, כִּי הוּא יְהוָה  
אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד  
מְלָכִים, מְלַכְנוּ, הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים, הָאֵל  
הַנּוֹפֵר עָלֵנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל אִיבֵי נַפְשָׁנוּ,  
הָעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר,  
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ, הַמְדַרְיֵכְנוּ  
עַל בְּמוֹת אוֹיְבֵינוּ, וַיְיָרֵם קִרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ, הָעֹשֶׂה  
לָנוּ נִסִּים וְנִקְמָה בְּפָרְעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת  
בְּנֵי חָם, הַמְּכַה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת  
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם, הַמְעַבִּיר בְּנָיו בֵּין  
גְּזָרֵי יָם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת  
טַבַּע, וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמְלִכּוֹתָיו בְּרִצּוֹן קִבְלוּ עֲלֵיהֶם, מִשָּׁה וּבְנֵי  
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֵם:  
מִי כְמִכָּה בְּאֵלִים יְהוָה, מִי כְמִכָּה נֶאֱדָר בְּקֹדֶשׁ,  
נִזְרָא תְהִילָת, עֲשֵׂה פִּלָּא.

מְלִכּוֹתָךְ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מִשָּׁה, זֶה  
אֵלֵי עָנוּ וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וַנֵּאמֶר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב וַגָּאֵלוּ מִיַּד חֲזָק  
מִמֵּנוּ.

בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵ יִשְׂרָאֵל.



time of trouble.” And so, on that day, the reader recites twenty blessings. On the ninth of Av, a paragraph is added in the blessing concluding, “Who shall rebuild Jerusalem,” that begins: “Have mercy, O  $\text{A}$  our God, upon us and upon Israel, Your people, and upon the city that is ruined and desolate. . . .”

During the winter, the phrase, “Who makes the rain to fall,” is inserted in the second blessing, while in summer, the phrase “Who causes the dew to descend” is recited. The formula, “Who makes the rain to fall” is first said in the Additional Service of the last (i.e., the eighth) day of the feast of Sukkot and continues to be said till the morning service on the first day of Passover. The formula, “Who causes the dew to fall” is begun in the Additional Service of the first day of Passover.


Beginning with the seventh day of Cheshvan, a petition for rain is included in the blessing calling for prosperity during the year, and is recited as long as the reference to rain inserted in the second blessing continues to be said. This is the rule for the Holy Land. But in Shinar (now called Iraq), Syria, Egypt and adjacent territories, as well as in other places similar to these in climate, the petition for rain is begun sixty days after the autumnal equinox.


In places that require rain in the summer, for instance in the distant islands, a petition for rain is offered up whenever it is needed in the blessing ending, “Who hearkens unto prayer.” In places where the second days of the feasts are kept, the formula “Who causes the rain to descend” is recited for the first time in the year in the Additional Service on the first day of Shemini Atzeret and continues to be recited throughout the winter. Throughout the year, the third blessing ends with the words “the holy God,” and the eleventh blessing, with the words, “Sovereign Who loves righteousness and justice.” But in the ten days from the New Year to the close of the Day of Atonement, the third blessing ends with the words, “the holy Sovereign” and the eleventh, with the words, “the Sovereign of justice.”


In some places, it is customary, during the Ten Days of Repentance, to add in the first blessing the

We hold these unimpeachable truths to be the essence of our faith and eternally binding upon us: that  $\text{A}$  is our God and there is none else, that we are God’s people Israel, that God is that force in history that has always saved us from tyrant kings, that God is the celestial Sovereign who continually redeems us from the grip of cruel oppressors, that God is the source of our deliverance from our enemies . . . and the source of the just recompense that comes to those who would annihilate us, that God is the Doer of endless wonders and uncountable mysteries, that God is the source of life itself and the source of our security as we live through the years of our lives, that God is the ultimate Arbiter of military success over our foes and the key to our unbroken string of victories against those who loathe us, that God was the Author of the marvels, miracles and wonders that occurred during our exodus from Egypt, land of the children of Ham, and also of the exquisite revenge wrought against Pharaoh, that it was God Who smote the firstborn sons of Egypt and Who brought forth the people of Israel from their Egyptian sojourn to a life of permanent independence, that it was God Who made it possible for the Israelites to cross safely between the two walls of water that formed when the Sea of Reeds parted and Who then brought the sea back to its former state, thus drowning in its depths those who hated the Israelites and meant to destroy them.

Upon seeing God’s mighty act of salvation at the Sea of Reeds, the Israelites, finally and fully self-aware of themselves as children of God, sang out to God’s holy name with hymns of praise and thanksgiving.


 They thus willingly submitted to the sovereignty of God, whereupon Moses and the Israelites sang to You in great and boundless joy: “Who is like unto You among the gods of other nations,  $\text{A}$  ? Which god is even remotely similar to You, O mighty One of the Sanctuary, O awesome One ever worthy of praise, O Doer of wonders?”

 When You split the sea before Moses, Your children had their first intimation of Your sovereignty. “This is my God,” they sang out, “ $\text{A}$  will reign forever and always.”

 And so is it written in the book of the prophet Jeremiah: “For  $\text{A}$  will rescue Jacob and redeem him from a foe mightier than he.”

Blessed are You,  $\text{A}$  , Redeemer of Israel.



הַשְּׂפִיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידְנוּ מִלְּפָנֶיךָ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סִפְתַּי שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ, וְהַגֵּן בְּעַדְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דְּבַר,  
וְחָרֵב, וְרָעַב וְיָגוֹן, וְהִסֵּר שֶׁטֶן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבָצַל כְּנַפְיֶךָ  
תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלַךְ חַנוּן  
וְרַחוּם אַתָּה.  וְשָׁמוֹר צִאתָנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מְצִיּוֹן שִׁכֵּן יְרוּשָׁלַיִם,  
הַלְלוּיָהּ. בְּרוּךְ יְהוָה אֱלֹהֵים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה גַפְלָאוֹת לְבַדּוֹ.  
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.  
יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו. יְהִי שֵׁם יְהוָה מְבוֹרָךְ,  
מֵעַתָּה וְעַד עוֹלָם, כִּי לֹא יִטָּשׁ יְהוָה אֶת עַמּוֹ בְּעַבְוֵר שְׁמוֹ הַגָּדוֹל,  
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֲתָכֶם לֹא לָעָם. וַיֵּרָא כָּל הָעָם וַיִּפְּלוּ עַל  
פְּנֵיהֶם, וַיֹּאמְרוּ, יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא הָאֱלֹהִים. וְהָיָה יְהוָה  
לְמִלְכָּךָ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד. יְהִי  
חֲסִדְךָ יְהוָה עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ. הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ  
מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלָתְךָ. כָּל גּוֹיִם אֲשֶׁר  
עָשִׂיתָ יָבֵאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ, אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה  
וְעֲשֵׂה גַפְלָאוֹת, אַתָּה אֱלֹהִים לְבַדּוֹ. וְאַנְחֵנוּ עִמָּךְ וְצֵאן מֵרַעֲיִיתְךָ,  
גּוֹדֵה לָךְ לְעוֹלָם, לְדוֹר וָדוֹר גִּסְפֵּר תִּהְלָתְךָ. בְּרוּךְ יְהוָה בַּיּוֹם, בְּרוּךְ  
יְהוָה בְּלַיְלָה, בְּרוּךְ יְהוָה בְּשַׁכְּבֵנוּ, בְּרוּךְ יְהוָה בְּקוּמֵנוּ. כִּי בִיָּדְךָ  
גַּפְשׁוֹת הַחַיִּים וְהַמּוֹתִים, אֲשֶׁר בִּידוֹ גִּפְשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר  
אִישׁ. בִּיָּדְךָ אֲפָקִיד רוּחִי, פְּדִיתָה אוֹתִי, יְהוָה, אֵל אֲמֵת. אֱלֹהֵינוּ  
שְׁבִשְׂמֵימִים, יַחַד שְׁמֶךָ, וְקוֹיִם מִלְּכוּתְךָ תִּמְיֵד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם  
וְעַד. יִרְאוּ עֵינֵינוּ, וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל גַּפְשָׁנוּ, בִּישׁוּעַתְךָ בְּאֲמֵת,  
בְּאֲמוֹר לְצִיּוֹן מְלֶכֶת אֱלֹהֵינוּ. יְהוָה מְלֶכֶת, יְהוָה מְלֶכֶת, יְהוָה יִמְלוֹךְ  
לְעוֹלָם וְעַד,  כִּי הַמְּלָכוֹת שְׁלֶכָה הִיא, וְלַעֲוֹלָמֵי עַד תִּמְלוֹךְ  
בְּכָבוֹד, כִּי אֵין לָנוּ מְלֶכֶת אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶת  
בְּכָבוֹד, תִּמְיֵד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וְעַד, וְעַל כָּל מַעֲשָׂיו.

petition, “Remember us for life, O Sovereign God Who desires that we merit life, and inscribe us in the Book of Life for Your own sake, O God of life.” In such places, the sentence, “What source of earthly compassion could ever be compared to You, Who remembers created humanity and mercifully judges them worthy of life?” is added to the second blessing. In the thanksgiving blessing, it is customary to add the words “And may You inscribe all those bound to you in sacred covenant for life” In the last blessing, we add the passage “May we and all members of Your people, the House of Israel, be remembered and written up for now and for always for a good life and for peace in the Book of Life, Blessing, Peace, and Great Prosperity.” So too, in some places, they have the custom, during those ten days, to add the “And thus cause the fear of You, O A our God . . .” paragraphs to the third blessing. On the New Year and the Day of Atonement, the addition of these paragraphs to the third blessing is the general practice.

### Chapter Three

In order that the duty may be properly fulfilled, the Morning Service should begin at sunrise. It may, however, be recited until the close of the fourth hour after dawn, that is, until the lapse of one third of the day. (In this context, “one hour” denotes precisely one-twelfth of the time between sunrise and sunset.) If one transgressed, wittingly or in error, and recited the service after the fourth hour, but still before noon, one has fulfilled the duty of reciting the prayer, but not that of reciting it at the right time. For even as prayer is a precept of the Torah, so it is an ordinance of our teachers to offer it at the proper time, as fixed by the sages and the prophets.

We have already stated that the time for reciting the Afternoon Service was fixed to correspond with the hour when the daily afternoon sacrifice was offered up. As this took place daily nine and a half hours after dawn, the time for reading the Afternoon Service was appointed to begin nine and a half hours after dawn. This is

termed the Minor Afternoon (Service). And since the daily Afternoon Sacrifice was slaughtered six and a half hours after dawn on the Eve of Passover whenever that date fell on the eve of the Sabbath, the Sages declared that if one recites the afternoon service at least six and a half hours after dawn, one has fulfilled one's duty. The arrival of this hour marks the time when the obligation to read the Afternoon Service has commenced. This is termed the Major Afternoon Service.


Many have the custom of reciting both the Major and Minor Afternoon Services, one of them as an optional service. Some of the Geonim decided that only the Major Afternoon Service may be thus recited. And this is in accordance with reason, for it corresponds to the fact that the offering of the daily afternoon sacrifice at that hour did not take place regularly. Still, if the Major Afternoon Service had been recited as the obligatory service, the Minor Afternoon Service should only be recited as an optional service.

Hence, the time for reciting the Major Afternoon Service begins six and a half hours (after dawn) and continues until nine and a half hours (after dawn), while the time for the Minor Afternoon Service begins from nine and a half hours and continues until one and a quarter hours before the close of day. The prayer should, however, always be recited before sunset.

The time for reciting the Additional Service begins after the Morning Service and continues until the seventh hour of the day. One who recites it after the seventh hour, although he has transgressed (the rule as to the hour), has nevertheless fulfilled his duty, since the time for reciting it is technically the whole day.

The time for the Evening Service, though it is not obligatory, is, for the one who reads it, from the commencement of nightfall until dawn. The Neilah should be read at a time to allow it to be completed near sunset.

One who recites a service, before the time appointed, has not fulfilled his duty and has to recite it again at the right time. But, if a person, on an urgent occasion, has recited the Morning Service after dawn (but before the sun actually rises


Grant that we sleep in peace this night, A , our God, and grant that we wake up alive and well in the morning, O sovereign God. Spread out over us the *sukkah* of Your peace and grant us the benefit of Your endlessly sage advice. Save us for the sake of Your own holy name and watch over us, protecting us from foe and famine, from plague and pestilence, from sword and suffering. Keep Your accusing angel from spying on our comings and goings and shelter us all beneath the protective wings of the Shechinah, God's fully real presence in the world of humankind, for You are our divine Protector and our ever-vigilant source of rescue, O compassionate and merciful sovereign God.  Guard us wherever we go, granting us life and peace, now and always. Blessed are You, A , perpetual Guardian of Israel, the people of God.

Blessed be A forever, amen and amen. Blessed from Zion be A , Who dwells in Jerusalem, hallelujah. Blessed be A -Elohim, God of Israel, unique Doer of wonders, and blessed be the glorious name of God forever. May the glory of God fill all the earth, amen and amen. May the glory of A be forever. May A forever rejoice in the work of divine creation. May the name of A be blessed from now on and forever, for A will not abandon the people of God because of the great divine name, for A has undertaken to make You into the people of God. And all the people saw and fell on their faces and said aloud, "A is God! A is God!" And it shall come to pass on that day that the unique nature of A will be acknowledged on earth so totally that even the divine name itself will be "One."

May Your mercy, A be upon us just as we have put our hope in You. Save us, A , our God, and gather us in from among the nations so that we might give thanks to Your holy name and glory in Your praise. All the nations that You have made will come and bow down before You, Adonai, and give honor to Your name, for You are great and a Doer of wonders; You are the sole God. For it is we who are Your people and the sheep of Your flock, we who will give thanks to You forever, we who will tell of the praise due You from generation to generation.

Blessed be A by day; blessed be A by night. Blessed be A when we lie down to rest and blessed be A when we rise up, for the souls of the living and the dead are in Your hand. Indeed, the soul of every living thing *and* the spirit of all flesh is in the hand of God.

Into Your hand, I commend my spirit; redeem me, A , O God of truth. Our God in heaven, unite Your name and make real Your sovereignty for all time. Reign over us always and forever!

May our eyes see and our hearts rejoice and our souls be glad in the truth of Your salvation, as You say to Zion, "Your Sovereign reigns!" A is our Sovereign, A was our Sovereign and A ever shall be our Sovereign,  for sovereignty itself is Yours and so shall You rule over us in glory, for we have no sovereign but You.

Blessed are You, A , glorious Sovereign, who will reign over us and over all divine creation forever and for all time.

*The Half Kaddish*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן  
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עָלְמֵיָא.

*The cantor or baal tefillah continues:*

יִתְפָּרֵךְ וַיְשַׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא  
בְּרִיךְ הוּא

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

לְעַלְמֵי מִן כָּל

*Between Rosh Hashanah and Yom Kippur, say:*

לְעַלְמֵי לְעַלְמֵי מִכָּל

בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,  
וְאָמְרוּ בְּעָלְמָא, וְאָמְרוּ אָמֵן.

over the horizon), he has fulfilled his duty. The Evening Service for Sabbath Eve may be recited on the eve of the Sabbath before sunset. So too may the Evening Service for the close of the Sabbath be recited on the Sabbath; the reason being that, as evening worship is optional, one need not be strict as to the time of its recital provided that the Shema is read at the proper time after the stars are visible.

If the proper time of a service has passed without its having been recited, the omission, if willful, cannot be rectified or made good. But if the omission was due to error or preoccupation, it can be made good at the next service. The Amidah is first recited at its proper time, and the prayer is then repeated to make good the omission.

For example, if, by mistake, one omitted to read the prayer in the morning and the first half of the day passed, he should read the prayer in the afternoon twice: first to fulfill the duty of reading the afternoon Amidah, and a second time to make good the omission of the morning Amidah. If through error, the afternoon Amidah had been omitted and the sun had set, the prayer in the evening should be read twice: the first time as the evening Amidah, and then again to make up for the omission of the afternoon Amidah. If, by error, the evening Amidah has not been read and dawn has broken, then the morning Amidah should be read twice, the first time as the morning Amidah and the second to make up for the omission of the previous evening's Amidah. If two successive services had erroneously been omitted, only the latter can be made good. For example, if, by error, one recited neither the morning nor the afternoon Amidah, one may read the evening prayer twice, the first time as the evening Amidah and the second to make up for the omission of the afternoon Amidah. But the omission of the morning Amidah cannot be made good, the time for that having passed. The same applies to other services.

If one has two prayers to read, that of the Afternoon and the Additional Service, the afternoon prayer should be read first and then the

Additional Service should be recited. Some authorities, however, have decided that this should not be done in congregational worship, lest the people be misled (as to the normal order of the service).

#### Chapter Four

There are five requisites, the absence of which hinder the proper recital of a service, even when its due time has arrived: cleansing the hands, covering the body, assurance as to the cleanliness of the place where the prayers are recited, removal of distractions and concentration of the mind.

How does one satisfy the condition of cleanliness of the hands? The hands are washed in water, up to the wrists, and then the prayers are recited. Should a person traveling on the road find no water when the time for prayer has arrived, the following rules apply. If it can be procured within a distance of four miles, equal to 8000 cubits, the traveler should proceed to the locality where there is water, wash hands, and then recite the prayers. If the distance exceeds that limit, travelers can simply wipe their hands on clods of earth, or with loose earth, or on a beam, and then read the service.

This rule only applies if the direction of the place where water can be procured is in front of the traveler. But if it is to the rear, he is only obliged to retrace his steps a single mile. If he has passed on from the place where there is water beyond this distance, he is not obliged to go back, but wipes his hands and recites the prayers. The statement that for prayers only the hands need to be cleansed refers to all services except the morning one. For this service, the face, the hands and the feet should be washed and then the prayers should be recited. If water is not accessible, one wipes the hands only, and recites the prayers.

Those who are ritually unclean wash their hands only—like those who are clean—and recite the prayers. Although they are able to immerse in a mikveh and so be rid of their ritual impurity,

#### *The Half Kaddish*

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

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

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

*The cantor or baal tefillah continues:*

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

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

**more exalted**

*Between Rosh Hashanah and Yom Kippur, say:*

**entirely more exalted**

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



*The Evening Amidah*

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וַיִּמְבִּיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַתְבָּה...  
...מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

*Between Rosh Hashanah and Yom Kippur, say:*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,  
וְכַתִּבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים

בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ...  
...מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

*Between Shemini Atzeret and Passover, say:*

מִכְלַל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה...  
...וּנְצַמֵּן אַתָּה לְהַחֲיוֹת מֵתִים.

*Between Rosh Hashanah and Yom Kippur, say:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים

בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

their omission to do so does not bar them from the recital of the prayers. . . .

How is the requirement of covering of the body accomplished? Even though the lower part of the body is covered, as for the reading of the Shema, the prayers are not to be recited till the heart is also covered. If one has not covered it or is unable to do so, having nothing wherewith to cover it, and recites the prayers, he has fulfilled his duty, since the lower part of the body is covered. But one should not do so deliberately.

How is the rule regarding cleanliness of the place where prayers are recited fulfilled? One may not pray in a place where there is filth, nor in a bath house, nor in a latrine, nor on a site used for depositing refuse, nor in any place concerning which there is no presumption that it is clean. In short, wherever the Shema is not read, there prayers too are not recited. . . .

How is the requirement regarding the absence of disturbing elements fulfilled? If one feels an urgent call of nature, one must not pray. . . . So also phlegm, saliva and anything else that might disturb one should be removed and then the prayers should be recited.

It is considered unseemly if a person stretches, yawns or sneezes during prayer. (This is only so, however, if this is done voluntarily. . . .)

How is the requirement regarding concentration of the mind to be fulfilled? Any prayer uttered without mental concentration is not prayer. If a service has been recited without such concentration, it must be recited again devoutly. If one finds that one's thoughts are confused and one's mind is distracted, one may not pray until recovering mental composure. Hence, on returning from a journey or if one is weary or distressed, it is forbidden to pray till attaining a state of mental composure. The sages said that one should wait three days till becoming rested and calm of mind, and then recite one's prayers.

What is to be understood by concentration of the mind? The mind should be freed from all extraneous thoughts and those who pray should realize that they are standing before the Divine Presence. One should therefore sit awhile before



beginning one's prayers, so as to concentrate properly, and then pray in gentle tones, beseechingly, not regarding the service as a burden to be carried, then cast off when one is finally able to proceed on one's way. Worshipers should, accordingly, also sit awhile after concluding the prayers and only then leave. The ancient sages were wont to pause and meditate one hour before the service, one hour after the service and to take one hour in its recital.

Intoxicated persons must not pray, because they cannot concentrate. If they pray, their prayers are an abomination and they must, therefore, recite the prayers again after recovering from the state of intoxication. A person under the influence of drink (i.e., but not fully intoxicated) should not pray while in that condition. If someone in that state does recite the service, however, it is regarded as acceptable prayer. A drunkard is one who is unable to speak in the royal presence. A person under the influence of drink is one who can speak in the presence of a king without committing error. Yet, having drunk even only a quarter of a log of wine (the equivalent in bulk of one and one half eggs), one is not to pray until one is rid of the effect of the wine one has taken.

So too, persons should not stand up to pray after indulging in jest, laughter, frivolity, idle talk, quarrelling or outburst of anger, but only after the study of Torah. One should not pray, however, after the study of legal discussions by which the mind is distracted, but only after the study of such themes as require no profound reflection, as for instance the review of established halachot.

A prayer which is only read at periodic intervals, such as the Additional Service for the beginning of the month and the services for the festivals, should be first rehearsed before one stands up to recite them so as not to become confused during their recital.

If one were traveling in a dangerous locality infested, for example, by wild beasts or robbers, one should recite one (single) blessing as follows: "The needs of Israel, Your people, are many. Their knowledge is scanty. Be it Your will, O A , our God, to give every one what is sufficient for proper

### *The Evening Amidah*

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

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

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

*Between Rosh Hashanah and Yom Kippur, say:*

Remember us for life, O sovereign God Who desires that we merit life, and inscribe us in the Book of Life for Your own sake, O living God.

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

**Blessed are You, A , Protector of Abraham.**

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

*Between Shemini Atzeret and Passover, say:*

God, Who makes the wind to blow and the rain to fall

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

*Between Rosh Hashanah and Yom Kippur, say:*

Who is like You, O Author of compassion, Who remembers Your creations and mercifully judges them worthy of life?

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

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

Except between Rosh Hashanah and Yom Kippur, say:

אַתָּה קָדוֹשׁ, וְשִׁמּוֹךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלַח.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, say:

אַתָּה קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלַח.

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוּשׁ בִּינָה. אַתָּה חוֹנֵנֵתנוּ לְמִדַּע תּוֹרָתְךָ, וְתַלְמִידֵינוּ לְעִשׂוֹת חֻקֵי רְצוֹנְךָ, וְתַבְדִּיל, יְהוָה אֱלֹהֵינוּ, בֵּין קָדוֹשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. אָבִינוּ מִלִּפְנֵי הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם, חֲשׂוּכִים מִכָּל חֲטָא, וּמְנַקִּים מִכָּל עוֹן, וּמְדַבְּקִים בִּירְאָתְךָ. וְחַנּוּנוּ מֵאִתְּךָ דַּעַת, בִּינָה וְהַשְׁפָּל.

בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

הַשִּׁבְנוּ, אָבִינוּ, לְתוֹרָתְךָ, וְקִרְבָּנוּ, מִלִּפְנֵי, לְעַבֹּדְתְךָ, וְהַחֲזִירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתִשׁוּבָה.

סִלַּח לָנוּ, אָבִינוּ, כִּי חֲטָאנוּ, מִחַל לָנוּ, מִלִּפְנֵינוּ, כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, חַנּוּן הַמְּרַבֵּה לְסִלַּח.

maintenance and provide every creature with its requirements. Do what is good in Your sight. Blessed are You, O A , who hearkens unto prayer.” He may recite this prayer while walking. If it is possible (i.e., if it is safe) to stand on one spot while uttering it, however, that is optimal. But when people who have recited this abbreviated prayer arrive in a neighborhood that is populated and their minds become calm, they should read the service of nineteen blessings in its regular form.

### Chapter Five

In reciting prayers, eight points should be heeded and observed. If, however, these were disregarded owing to stress or disability, or even willfully, the recital of the prayers is not deemed ineffective. The points are as follows: one should stand, one should turn one’s face towards the Temple, one’s body should be in correct posture, one’s clothing should be adjusted, one should stand in a proper place, one’s voice should be properly modulated, and one’s genuflection and prostration should be correctly performed.

The rules regarding the standing position are as follow. The Amidah is only recited standing. A person who is on a ship or in a wagon should, if able, stand up for that prayer. If unable, it may be read, however, while seated in one place. Sick people may read it lying down, provided however that they can concentrate. Thirsty or hungry people are in the same category as the sick: if they can concentrate, they may recite the prayer. If not, however, they should not do so till refreshing themselves with food and drink. Persons who are riding need not alight, even if there is someone to hold the beast, so that the mind of the worshiper may be at ease.

The rules regarding facing towards the Temple are as follow. Those outside the Land of Israel turn their faces towards the Land and recite the prayer. Those in the Holy Land turn towards Jerusalem. Those in Jerusalem turn towards the Temple. Those in the Temple turn towards the Holy of Holies. Blind people or people unable to determine the right direction, or those who are

on a ship, direct their hearts to the Divine Presence and pray.

The rules regarding correct posture are as follow. When standing in prayer, one's feet should be in line with each other and one's eyes should be lowered as if one were looking towards the ground. At the same time, the heart should be uplifted as if one were in heaven and one's hands should be placed over the heart, close together, the right over the left. The worshipper should stand like a servant in the master's presence: in awe, fear and dread. One should not place one's hands on one's hips.

The rules regarding the adjustment of dress are as follow. Before beginning the service, one's clothing should first be adjusted and one's personal appearance made trim and neat, as it is said, "O worship  $\text{A}$  in the beauty of holiness (Psalm 96:9)." One should not stand in prayer wearing a money belt or bareheaded, nor may one pray barefoot where the local custom is not to stand in the presence of the great without shoes. Nor should one pray anywhere holding tefillin in the hand or carrying a Torah scroll in one's arms, for the mind would then be preoccupied with those sacred objects. Nor while praying should vessels or money be held in the hand. On the feast of Sukkot, however, the worshipper prays while carrying the lulav, this being the religious duty of the day. When the time comes to recite the prayer, a person carrying a burden on his head, lowers it to his back if it is less than four kab-measures and then recites the prayer. If it is four kab-measures in size (i.e., or more), it should be placed on the ground first, and then one's prayers may be recited. The practice of all the sages and their disciples was not to pray unless their heads were wrapped in a tallit.

The rules regarding the proper place in which the worshiper is to pray are as follow. One should stand in a lower place and turn one's face towards the wall. Windows or doors towards Jerusalem should be opened and one should stand facing them when one prays, as it is said, "Now his windows were open in his upper chamber towards Jerusalem (Daniel 6:11)." There should be one

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

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

Blessed are You,  $\text{A}$  , holy God.

*Between Rosh Hashanah and Yom Kippur, say:*

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

Blessed are You,  $\text{A}$  , holy Sovereign.

You have granted intelligence to humanity, and have provided each individual with understanding. You have granted us understanding of the laws of Your Torah, and sufficient insight to obey Your laws according to Your will, and have Yourself,  $\text{A}$  , distinguished between holy and profane, between light and darkness, between Israel and the nations and between the seventh day, our holy Sabbath, and the other days of the week. *Avinu Malkeinu*, decree that the coming week be made up of peaceful days in which we are safe from sin, untempted by iniquity, and wholly devoted to the great goal of embodying the awe and respect due You in our daily activities. Graciously grant each of us, therefore, intelligence, understanding and wisdom.

Blessed are You,  $\text{A}$  ,

Who grants intelligence to mankind.

Bring us back to Your Torah, O divine Parent, bring us to Your service, O holy Sovereign, and help us fully to repent all our misdeeds before You.

Blessed are You,  $\text{A}$

Who desires the repentance of sinners.

Forgive us, O divine Parent, for we have sinned. Pardon us, O holy Sovereign, for we have transgressed. Do this, for You are by nature ever willing to pardon, ever ready to forgive.

Blessed are You,  $\text{A}$  , our gracious God,  
ever ready to grant forgiveness.

רֵאָה בְּעֵינַיִנִי, וְרִיבָה רִיבְנִי, וְגִאֲלֵנוּ מִהֲרָה לְמַעַן שְׁמוֹךְ,  
כִּי גֹאֵל חֲזַק אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל.

רַפְּאֵנוּ, יְהוָה, וְנִגְרַפָּא. הוֹשִׁיעֵנוּ וְנִוְשָׁעָה, כִּי תִהְלָתְנוּ  
אַתָּה. וְהַעֲלֵה רַבּוּאָה שְׁלֵמָה לְכָל מִפְּוֹתֵינוּ, כִּי אֵל מִלְּךְ  
רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ, יְהוָה אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל  
מִיַּיִ תְּבוֹאֲתָהּ לְטוֹבָה

וְתֵן בְּרָכָה: *Between Passover and December 4, say:*

וְתֵן טַל וּמָטָר לְבְרָכָה: *Between December 5 and Passover, say:*  
עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָה, וּבְרַךְ שְׁנַתְנוּ כַּשָּׁנִים  
הַטּוֹבוֹת.

בְּרוּךְ אַתָּה יְהוָה, מְבַרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.

בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ גְּדַחֵי עַמּוֹ יִשְׂרָאֵל.

fixed place set apart for prayer. It should not be recited in a ruin or at the rear of a synagogue, unless the worshiper turns his face towards the synagogue. It is forbidden to remain seated at the side of one who is standing in prayer, or to pass in front of him unless he has moved away from the worshiper to a distance of four cubits.

One must not, while praying, stand on a spot three handbreadths or more above the floor of the room, nor may one stand for prayer upon a bed, stool or chair. A loft, provided that it is four cubits by four cubits in area—the size of a chamber—is regarded as an attic and it is permitted to pray in it. So too if it was enclosed on all sides by partitions, even though its area was less than four cubits by four cubits, prayers may be recited while standing in it, for the size of such a structure is not important if it is a compartment unto itself.

Laborers who are working on the top of a wall, or on the top of a tree, when the time for prayer arrives, should descend to the ground, recite the prayer and resume their labors. If they are on the top of an olive tree or a fig tree, they recite their prayers where they are, as it would entail excessive trouble to descend. What prayer do they recite? Those who work for board only recite the three daily prayers of nineteen blessings each. If they work for hourly wages, they recite the Havineinu prayer (which consists of the first three and last three blessings in the Amidah plus a paragraph between the two sets consisting of a kind of summary of the intermediary blessings). In either case, no congregational service is held nor is the priestly benediction pronounced.

How is the requirement regarding the modulation of the voice fulfilled? The voice should not be raised during the recital of the Amidah prayer nor should it be offered silently in thought alone. The words should be pronounced with the lips, but softly, and yet be audible to the speaker's ears. Worshipers should not permit their voices to be heard by others, unless they are sick or unable to concentrate without reading aloud. Even so, such people may not do so at public worship, lest the congregants be disturbed by loud praying.



What is the rule regarding genuflection? The worshiper bends the knee five times during the recitation of every Amidah prayer: at the beginning and end of the first blessing, at the beginning and end of the Thanksgiving blessing, and after the prayer at its conclusion. The knees are then bent, the worshiper steps backwards three paces, and, with knees bent, bows to the left, then to the right and then raises his head. When he bends the knees the first four times, he does so while uttering the word “Blessed” and resumes the erect posture at the mention of God’s name. The rule applies to the laymen. The High Priest, however, bends the knees at the beginning and end of every blessing. The king bows his head at the beginning of the Amidah and does not raise it till he has concluded it.

Why does the worshiper bow towards the left first? Because one’s left corresponds to the right of the person whom one is facing. And just as one who stands before a king bows to the king’s right and then to the king’s left, so the sages ordained that at the conclusion of the Amidah, the same etiquette should be observed as in taking leave of the royal presence.

In all these instances of bowing, the worshiper should bow till all the vertebrae of the spinal column become prominent and one’s body assumes the shape of a bow. If, however, one bows slightly and makes an effort which caused strain so that it is evident that one is bowing as low as one can, one need not be apprehensive as to whether one has fulfilled one’s duty.

What is the rule regarding prostration? After the worshiper has raised his head subsequent to the fifth genuflection, he seats himself on the floor and “falls upon his face” and offers all the supplications he pleases. Genuflection, wherever mentioned, always refers to bending the knee. Kidah means “falling on the face” with knees bent. Hish-tachavayah means stretching out the hands and feet so that one is lying prone with face to the ground.

When performing the rite of “falling on the face” after the Amidah, some merely touch their face to the ground, but others actually prostrate

Take note of our suffering, defend us and redeem us speedily for the sake of Your holy name, for You are a powerful Redeemer.

Blessed are You, A , Redeemer of Israel.

Heal us, A , and we shall be healed.

Save us and we shall be saved, for You are the object of our never-ending hymns of praise.

Send a full and utter healing for all our afflictions, for You are sovereign God, our faithful and compassionate source of healing.

Blessed are You, A , Who sends healing to the ill of Israel, holy people of God.

Bless this year and all its crops for us, A , our God . . .

*Between Passover and December 4, say:*  
and grant blessed prosperity

*Between December 5 and Passover, say:*  
and grant blessed rain and dew

. . . on the face of the earth.

Make us fully satisfied with Your goodness and make this year as blessed for us as the best of years.

Blessed are You, A ,  
Who blesses the years.

Sound a blast for our freedom on a great *shofar*, raise a banner to gather together our far-flung exiles and gather us together from the four corners of the earth.

Blessed are You, A ,  
Who will surely gather  
the dispersed remnants of Israel.



הַשְׂיָבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה וַיּוֹעֲצֵינוּ כְּבַתְחֻלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה, יְהוָה, לְבִדְדָךְ בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בַּמִּשְׁפָּט.

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

**בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.**

*Between Rosh Hashanah and Yom Kippur, say:*

**בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.**

וְלִמְלֹשִׁינִים אֵל תְּהִי תְקוּהָה, וְכָל הָרִשְׁעָה פְּרָגַע תֵּאבֵד, וְכָל אוֹיְבֶיךָ מִהֲרָה יִפְרָתוּ, וְהַזֵּדִים מִהֲרָה תִּעְקַר וְתִשָּׁבַר וְתִמָּגַר וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ.

**בְּרוּךְ אַתָּה יְהוָה, שִׁבְר אוֹיְבִים וּמְכַנִּיעַ זֵדִים.**

עַל הַצְדִּיקִים, וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמֶּיךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְדָּקָה, וְעַל לִבֵּנוּ, יְהִמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמּוֹת, וְשִׁים חֻלְקָנוּ עִמָּהֶם לְעוֹלָם, וְלֹא גְבוּשׁ כִּי בָךְ בִּטְחָנוּ. **בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמִבְטָח לַצְדִּיקִים.**

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ כְּאִשׁוֹר דִּבְרָתָהּ, וּבְנֵה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּגִין עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְנֶן.

**בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.**

אֵת צִמְח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַח, וְקִרְנוּ תְרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קוֹיֵנוּ כָּל הַיּוֹם.

**בְּרוּךְ אַתָּה יְהוָה, מִצְמִיחַ קֶרֶן יְשׁוּעָה.**

themselves by extending their arms and legs. The latter is forbidden on a stone floor, except in the Temple in Jerusalem. Individuals of great stature should not fall on the face unless they are wholly certain that they are as righteous as Joshua. And if they do “fall on their faces,” such people should only incline the face somewhat without actually pressing it down onto the floor. It is permissible to recite the service of prayer in one spot and “fall upon the face” elsewhere.

It is a rule universally observed in Israel that the rite of “falling upon the face” is not practiced on Sabbaths, festivals, the New Year, the New Moon, Chanukah, Purim, at the Afternoon Service on the eves of the Sabbath and festivals or in the Evening Service any day. Some individuals, however, do fall on their faces in the Evening Service. All do so in every service on the Day of Atonement, this being a day of petition, supplication and fasting.

#### Chapter Six

A person is forbidden to pass at the rear of a synagogue while public worship is proceeding, unless the individual in question is carrying a burden, or unless the synagogue in question has two doors, so that an observer could say, “Possibly that person is intending to enter via the other door.” So too, if there are two synagogues in a city, an observer could say, “Possibly the passer-by is proceeding to the place of worship that person usually attends.” If he is wearing tefillin, however, he is permitted to pass by, even in the absence of these circumstances, because the tefillin he is wearing indicate that he is eager to perform religious duties and does not belong to those who neglect the duty of prayer.

One who recites one’s prayers with a congregation should not unduly protract his recital. But when one is alone, it is left to one’s discretion. If, after the Amidah prayer, one wishes to continue with supplications even to the length of the Confession of Sins on Yom Kippur, it is permitted. Or, if one desires to introduce an appropriate addition into any of the intermediate blessings in the Amidah, it is permitted to do so as well.

For example, if there is a sick person about whom one is concerned, one should interpolate, in accordance with one's ability to do so, a petition that divine mercy be vouchsafed to the patient into the blessing relating to the sick. If one needs a livelihood, one may interpolate a special supplication in the blessing praying for a prosperous year. In the same way, one may make additions in every one of the blessings. Or, if one wishes to include petitions for all one's needs in the blessing which ends with the phrase, "Who hearkens to prayer," one may do so. But no petition may be inserted in the first three or in the last three blessings.

It is forbidden to take any refreshment, or do any work after daybreak, until the Morning Service has been recited. Nor should a visit be paid early in the morning to a neighbor's home to greet that neighbor before the Morning Service has been recited. Nor should one set out on a journey before praying. But refreshment may be taken before reciting the Musaf Service or the Afternoon Service. A full meal, however, must not be taken close to the hour for reciting the Afternoon Service.

When the earliest possible time to recite the Afternoon Service arrives (that is, about half an hour after midday), one must not repair to the bath house—even only to perspire—until one has first read the (Afternoon) Service, lest one faint and omit the prayer entirely. Nor may one sit down even to a casual meal, lest one linger over it. Nor may one proceed to the trial of a case, even towards its conclusion, lest the pleas be upset and the proceedings be prolonged, and so the service of prayer be omitted. Nor may one sit down in a barber's shop to have one's hair cut until one has recited the service, lest the scissors become broken (and delay ensue). Nor should one enter a tannery towards afternoon until one has first prayed, lest, seeing one's property spoiling, one busy oneself therewith and be prevented reciting the service. If, however, one has already begun any of the foregoing (activities), one need not stop but may conclude what one is engaged in doing, and then recites the Afternoon Service.

Establish our judges as in olden times and grant us able counselors like those from whose sage advice we once profited. Remove sadness and sighing from our midst and rule over us with mercy and compassion as our sole Sovereign, A , and grant that we live under the rule of righteous justice.

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

Blessed are You, A , O Sovereign  
Who loves righteousness and justice.

*Between Rosh Hashanah and Yom Kippur say:*

Blessed are You, A , O just Sovereign.

May there be no hope for those who slander us, may all evil immediately vanish from our midst and may all Your enemies be destroyed. Indeed, may You uproot, vanquish, annihilate and defeat all the wicked of the earth . . . and may You do so quickly and within our own day.

Blessed are You, A , Destroyer of our enemies  
and Vanquisher of the wicked.

May the fullness of Your compassionate judgment be applied, A , our God, to the righteous and the pious, to the elders of Your people Israel and to their surviving sages, to righteous converts to our faith and, not least of all, to the rest of us. May You grant a just reward to all who faithfully trust in Your name and may You set a place for us among them so that we never come to shame because of our confident trust in You.

Blessed are You, A , Who is our protective support  
and a secure haven for the righteous.

May You return with compassion to Jerusalem, Your holy city, and may You come to dwell there as You once promised You would. May You build it up quickly and permanently within our day and may You quickly establish the throne of a monarch of the House of David within its walls.

Blessed are You, A , Who will surely rebuild Jerusalem.

May You quickly bring forth such a descendant of David, Your servant, into our midst and may his horn be raised up as a sign of his salvation in You, for it is precisely that sign of Your imminent salvation that we await daily.

Blessed are You, A , Who will surely bring forth  
a descendant of David to lead us to salvation.

שְׁמַע קוֹלְנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרִצּוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,  
וּמְלַפְנֵיהָ, מִלְכָּנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.

**בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.**

*On days other than Chol Hamoed or Rosh Chodesh, say:*

רַצְתָּ, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת  
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל  
בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה, הַמּוֹחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*On Rosh Chodesh and during Chol Hamoed, say:*

רַצְתָּ, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת הָעֲבוּדָה  
לְדַבִּיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וְתִהְיֶה  
לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה  
וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ,  
וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר  
קְדוֹשָׁה, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בַּיּוֹם

ראש החדש הזה. *On Rosh Chodesh, say:*

חג המצות הזה. *During Chol Hamoed Pesach, say:*

חג הסוכות הזה. *During Chol Hamoed Sukkot, say:*

זָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקוּדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ,  
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלַךְ חַנּוּן וְרַחוּם אַתָּה,  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה, הַמּוֹחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When is the cutting of one's hair regarded as having begun? When the barber lays the barber's sheet upon the customer's knees. When is bathing regarded as having begun? When the bather removes the garment next to the skin. When is one regarded as having begun to tan a hide? When one fastens the apron over one's shoulders, as professional workers do. When is a meal considered to have begun? In the Land of Israel, a meal is considered begun when one washes one's hands. In Babylon, the meal is deemed underway when the diners loosen their belts. When is a trial regarded as having begun? When the judges are robed, each of them in a tallit, and when they take their seats (in the courtroom). If they are already seated, then the trial is deemed to have begun with the litigants have made their opening statements.

Although the Evening Service is optional, one should not say upon coming home after work, "I will eat a little and sleep a little and then I will recite my prayers." This is because it is feared that such a person will be overcome by sleep and continue to sleep throughout the night. The proper procedure is first to recite the Evening Service and then to eat, drink and sleep.

It is permitted to have one's hair cut or go into a bath house near the time for the Morning Service, as the prohibition only applies to the afternoon when it is a usual procedure for most people to enter such establishments or have their hair cut. But this is unusual behavior in the early morning and was, therefore, not prohibited.

If one was occupied with the study of Torah, one interrupts one's studies when the time for prayer arrives and recites the service. If study is one's profession and one does no other work, then one need not stop learning if one is engaged in it at the time of prayer, for the duty of studying Torah is more important than that of reciting prayer. One who is occupied with the needs of the community is in the same category as one who is occupied with the study of Torah.

Except in instances of mortal danger, one must not break off one's prayers. Even if an Israelite

king were to offer his greeting, one should not return the greeting. Should the king be an idolater, however, then one should stop lest the king put one to death. If, while standing and praying, one sees a king who is an idolater or an individual of violent temperament coming towards oneself, one should shorten one's prayer. If unable to do so, one should stop praying entirely. So too, if one sees snakes, or scorpions whose sting is known in that locale to be deadly, moving in one's direction, one should stop one's prayers as soon as they get near and escape. If their sting is not deadly, however, one should not interrupt one's prayers.

Women, slaves and children are under an obligation to recite their (daily) prayers. Otherwise, every person who is exempt from reading the Shema is also exempt from reciting the requisite daily prayers. All those who are occupied with following a funeral procession, even if they are not personally carrying the bier, are exempt from the obligation to recite their prayers for as long as they are so engaged.

### Chapter Seven

When the sages instituted these services of prayer, they likewise instituted other blessings to be recited daily and they are as follow. When about to retire to rest for the night, one recites the blessing, "Blessed are You, O A , our God, Sovereign of the Universe, Who causes the bands of sleep to fall upon my eyes and gives light to the pupil of the eye. May it be Your will, O A , my God, to deliver me from the evil inclination and from mishap. Let not evil dreams nor evil fantasies trouble me. May my rest be perfect before You. Cause me to rise from it to life and to peace, and lighten my eyes, lest I sleep the sleep of death. Blessed are You, O A , Who gives light to the whole world in Your glory."

One then reads the first section of the Shema and goes to sleep. If one should be overcome by drowsiness, one reads at least one verse of the Shema, or other verses of a supplicatory character, and sleeps.

Hear our prayers, A , our God, and take pity and have mercy upon us. Accept our prayers willingly and with compassion, for You are a God fully able and willing to listen carefully to prayer and supplication, and may You not turn us away from You empty-handed, O sovereign God, for You are God, ever able and willing to listen compassionately to the prayers of Your people Israel.

Blessed are You, A , Who will ever listen to heartfelt prayer.

*On days other than Rosh Chodesh or Chol Hamoed, say:*

Take pleasure, A , our God, in Your people Israel and in their prayers, and restore the ancient worship service to the sanctuary of Your great Temple. Accept the offerings and the prayers of Israel willingly and with love, so that the worship of Your people Israel ever find favor before You. May our eyes see Your compassionate return to Zion!

Blessed are You, A , Who surely will return the Shechinah, Your divine presence, to Zion.

*On Rosh Chodesh and during Chol Hamoed, say:*

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

*On Rosh Chodesh, say:* Rosh Chodesh day.

*During Chol Hamoed Pesach, say:* festival of *matzot*.

*During Chol Hamoed Sukkot, say:* festival of Sukkot.

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



מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הוּא יְהוָה  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם  
 וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יְשׁוּעָנוּ, אִתָּה  
 הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֵּר  
 תְּהַלְתֵּךְ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
 וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת,  
 עֶרֶב וּבֹקֵר וְצַהֲרַיִם. הַטּוֹב, כִּי לֹא  
 כָּלֹי רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ  
 חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

When one awakens after having rested, one recites the following blessing while still in bed, "O God, the soul You granted me was perfectly pure. You created it. You fashioned it. You granted it to me and You guard it while I possess it within me. One day, though, I know You will take it from me, only to return it to me some day after that in the future. All that being the case, I will proclaim my gratitude to You, O A , my God and the God of my ancestors, Author of deeds and Source of souls, for as long as that soul is within me. Blessed are you, O A , Who will yet again ensoul the corpses of the dead."

When one hears the crowing of the cock, one recites the blessing, "Blessed are You, A , our God, Sovereign of the Universe, Who grants roosters the insight to distinguish day from night."

When one gets dressed, one recites, "Blessed are You, A , our God, Sovereign of the Universe, Who clothes those who would otherwise be naked."

When one puts on one's headgear, he recites, "Blessed are You, A , our God, Sovereign of the Universe, Who crowns Israel with glory."

When one passes one's hands over one's eyes, he recites, "Blessed are You, A , our God, Sovereign of the Universe, Who grants eyesight to those who would otherwise not see."

When one sits up in bed, one recites, "Blessed are You, A , our God, Sovereign of the Universe, Who grants freedom to those who would otherwise be imprisoned."

When one gets out of bed and puts one's feet on the ground, one recites, "Blessed are You, A , our God, Sovereign of the Universe, Who created the dry land atop the primeval waters."

When one stands up, one recites, "Blessed are You, A , our God, Sovereign of the Universe, Who makes erect those who would otherwise be bent."

When washing one's hands, one recites "Blessed are You, A , our God, Sovereign of the Universe, Who, sanctifying us with divine commandments, has commanded us regarding the washing of the hands."

When washing one's face, one recites the blessing, "Blessed are You, A , our God, Sover-



eign of the Universe, who grants me the daily strength to rise from my slumber. And, furthermore, may it be Your will, O A , our God and God of our ancestors, that You stir us to the study of Torah and make us willing and eager to perform Your commandments, thus helping us avoid not only sin, wrongdoing and iniquity, but even temptation . . . and may we not suffer scorn because of our allegiance to You. May our own wicked desires not take hold of us and may You grant us distance from wicked people, even if they come to us in the guise of friends. Instead, let us be ever guided by our most noble impulses and by the pleasure of acting kindly and generously. Help us quash our own perverse inclinations so that we might be Your true servants. Grant that we find favor, grace and a compassionate evaluation in Your eyes, and in the eyes of all who gaze upon us this and every day, and ever deal with us kindly and generously. Blessed are You, A , Who ever acts kindly and generously with Israel, the people of God.”

When visiting the washroom, one says before entering, “Honored be you, O honored and holy ones, ministers of the Supreme One. Protect me, protect me. Tarry for me when I enter and till I leave, for this is the way of the children of humankind.” After leaving, one recites the blessing, “Blessed are You, A , our God, Sovereign of the universe, Who used divine wisdom to fashion human beings, furnishing them with all sorts of cavities and internal conduits. As You sit on Your divine throne in heaven and contemplate our situation, it must surely be part of Your plan for humanity that none can survive if one of those conduits that are supposed to be shut should suddenly open or, conversely, if one that is supposed to be open becomes unexpectedly blocked. Blessed are You, A , Healer of all flesh and Doer of all great wonders.”

When fastening one’s belt, one recites, “Blessed are You, A , our God, Sovereign of the Universe, Who girds Israel with might.”

When putting on one’s shoes, one recites, “Blessed are You, A , our God, Sovereign of the

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

*On Chanukah, add:*

עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,  
וְעַל הַמְּלַחְמוֹת, שְׁעֲשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי  
הַזֶּה. בַּיָּמִי מִתְתַּיְהוּ בֶן יוֹחָנָן כְּהֵן גָּדוֹל, חֲשָׁמוֹנָי וּבְנָיו,  
כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם  
תּוֹרְתְךָ וּלְהַעֲבִירם מִחֻקֵי רִצּוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים  
עָמַדְתָּ לָּהֶם בַּעֲת צָרָתָם, רַבַּת אֶת רִיבָם, דָּגַתְּ אֶת דֵּינָם,  
נִקְמַתְּ אֶת נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים  
בְּיַד מְעִטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וְרַשְׁעִים בְּיַד צַדִּיקִים,  
וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ  
בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹ  
כְּהַיּוֹם הַזֶּה. וְאַחֲרַי כִּף בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת  
הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִרוֹת בְּחִצְרוֹת  
קְדֻשָּׁתְךָ, וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלֵּל  
לְשִׁמְךָ הַגָּדוֹל.

*On Purim, add:*

עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,  
וְעַל הַמְּלַחְמוֹת, שְׁעֲשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי  
הַזֶּה. בַּיָּמִי מְרַדְּכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם  
הַמֶּן הַרְשָׁעִי, בִּקְשׁ לְהַשְׁמִיד, לְהַרְגֵם וּלְאַבֵּד אֶת כָּל  
הַיְהוּדִים, מִבְּעַר וְעַד זָקוֹ, טַף וְנָשִׁים, בַּיּוֹם אֶחָד בְּשִׁלְשָׁה  
עָשָׂר לְחֹדֶשׁ שְׁנֵים עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.  
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַתְּ אֶת עֲצָתוֹ, וְקַלְקַלְתָּ אֶת  
מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ גְמוּלוֹ בְּרִאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו  
עַל הָעֵץ.

Universe, Who makes ambulatory those who could otherwise not walk.”

A male recites daily the following blessings, “Blessed are You, א , our God, Sovereign of the Universe, Who did not make me a heathen,” “Blessed are You, א , our God, Sovereign of the Universe, Who did not make me a slave,” and “Blessed are You, א , our God, Sovereign of the Universe, Who did not make me a woman.” (Editor’s note: These three blessings have been omitted or reworded in most modern, non-Orthodox prayerbooks.)

These eighteen blessings have no appointed order. Each blessing is recited at the appropriate moment and occasion. For example, if one has put on his belt while still lying in bed, one would recite the blessing, “. . . Who girds Israel with might” at that moment. When he hears the cock crow, he recites the blessing, “Who grants roosters the insight to distinguish between night and day.” Any of the above blessings for which there is no occasion is not recited. For example, if one passed the night without removing one’s clothing, on arising in the morning, one does not recite the blessing, “Who clothes those who would otherwise be the naked.” If one walks barefoot, one does not recite the blessing that refers to wearing shoes. On the Day of Atonement and on the Ninth of Av, when washing is deferred, one does not recite the blessing, “. . . concerning the washing of the hands,” nor does one recite “. . . Who removes the bands of sleep from mine eyes.” If one has no occasion to visit the toilet, one does not recite the blessing designated for recitation after doing so. And so with the other blessings.

The people in most of our cities have the custom of reciting these blessings in the synagogue consecutively, whether they were under an obligation to do so or not. This, however, is an erroneous practice, which should not be followed. No blessing should be recited unless there is an obligation to do so. . . .

The order of the prayers is as follows. In the morning, on arising, a person recites the blessings mentioned above, then reads the Pesukei Dezimra section of the liturgy, reciting the appropriate

blessings before and after them. Then one reads the Shema, reciting the blessings before and after it, omitting the version of the Kedushah included in the former of the two blessings, this not being recited by an individual in his private devotions. When one has concluded the blessing after the Shema, which closes with the phrase, "Who redeems Israel," one immediately rises so that the reference to the redemption may be connected with the Amidah prayer, which . . . is recited standing.

When this prayer is concluded, one sits down, bows one's head, offers up supplications (that is, one recites the series of penitential prayers collectively called by the name Tachanun), then raises one's head and, still seated, offers further supplications. Then one reads the Ashrei (i.e., Psalm 145), offers, according to one's ability, more supplications, after which one proceeds to one's affairs.

The Afternoon Service begins with the reading of the Ashrei while the worshiper is seated. One then rises and recites the Amidah for the Afternoon Service. This concluded, one bows one's head, offers supplications, raises one's head, and offers further supplications according to one's abilities, then proceeds to one's affairs.

In the Evening Service, the worshiper reads the Shema, reciting the appropriate blessings before and after it. The blessing referring to the redemption of Israel is connected with the Amidah, which is recited standing. This concluded, the worshiper sits a brief while and withdraws. Whoever adds supplications after the Amidah in the evening acts commendably. Though the blessing concluded, "Who redeems Israel" is followed by the Hashkiveinu blessing, this is not regarded as an interruption between the blessing relating to redemption and the Amidah, both blessings being regarded rather as one lengthy benediction.

### **Chapter Eight**

Congregational prayer is always heard by the Almighty. Even if there are sinners among them, the blessed Holy One does not reject the prayer

#### *On Chanukah, add:*

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

#### *On Purim, add:*

We are grateful for the miracles, for the victory, for the acts of might, for the military triumphs and the victories in battle You wrought for our ancestors at this season of the year in ancient times. In the days of Mordechai and Esther, it once came to pass in Shushan, the capital of Persia, that the villainous Haman rose up against the Jewish people and attempted to destroy, annihilate and murder all the Jews, men young and old, infants and women, in one single day, on the thirteenth day of the twelfth month (which is the month of Adar) and to plunder all their possessions. But You, acting in Your great mercy, ruined his plans and thwarted his plot, paying him back in kind for his wicked intentions by having Haman and his sons hanged on the very gallows from which they had planned to hang Mordechai.

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמוֹךְ, מִלְּפָנָי, תְּמִיד לְעוֹלָם  
וָעֶד...

*Between Rosh Hashanah and Yom Kippur, add:*

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ

...וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמוֹךְ בְּאַמּוֹת, הָאֵל  
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ וְסֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמוֹךְ וְלֵךְ נָאָה לְהוֹדוֹת.

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

שְׁלוֹם רָב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה  
הוּא מְלֵךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת  
עִמָּךְ יִשְׂרָאֵל בְּכָל יֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרְךָ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Between Rosh Hashanah and Yom Kippur, say:*

שְׁלוֹם רָב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֵךְ  
אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עִמָּךְ יִשְׂרָאֵל בְּכָל  
יֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ. בְּסִפּוֹר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנְסָה  
טוֹבָה, גִּזְכֹּר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

of a multitude. Hence, one should associate oneself with the congregation and never recite one's prayers in private when able to pray with the congregation. One should always attend synagogue, morning and evening, for only if recited in a synagogue are one's prayers heard at all times. Whoever lives where there is a synagogue in town and does not worship there is called a bad neighbor.

It is a mitzvah to proceed to the synagogue at a quick pace, as it is stated, "And let us know, let us be eager to know, A (Hosea 6:3)." When leaving the synagogue, a person should not take big strides, but walk at a slow pace. On entering the synagogue, one should move forward the distance of the width of two doors and then recite his prayers, so as to fulfill the text, "Happy is the one who hears me, who watches daily at my gates, who waits for Me at the posts of my (two) doors (Proverbs 8:34)."

A house of study is superior to a synagogue. Eminent sages, notwithstanding that there were many synagogues in their towns, only prayed in the places where they were engaged in the study of Torah. It is understood that this was only the case, however, when congregational services were held there.

How is public worship conducted? One person recites the prayers aloud, and all the rest listen. This is not done if there are less than ten adults present, the baal tefillah being counted in the number. Even if some of them have already said their prayers and thus discharged their obligation, they may help to compete the quorum of ten, provided that the majority have not yet said their prayers. So too the Kedushah is not recited, nor is the Torah read aloud with the blessings before and after the reading, nor is the lesson from the prophets read with its blessing, unless a quorum of ten is present.

Thus too, one individual is not to recite the blessings before the Shema while all listen and respond Amen unless a quorum of ten is present . . . nor is Kaddish recited unless ten are present. Nor do the kohanim solemnly raise their hands to recite the priestly blessing unless ten are present, the kohanim being counted in the number. For



every group of ten in Israel is called “a congregation”, as it is said, “How long shall I bear with this evil congregation (Numbers 14:27).” Those alluded to here were the ten spies, Joshua and Caleb being excluded.

Every procedure of a sacred character should only take place in a congregation of Israelites, as it is said, “And I will be sanctified in the midst of the children of Israel (Leviticus 22:32).” All the recitals, referred to above, if begun when a quorum of ten was present, of whom some left though not authorized to do so, are concluded by those who remain.

It is requisite that the congregation be assembled in one place and that the reader be with them in that place. Where a small court opens, throughout its complete breadth, to a larger courtyard, and nine persons are in the larger, while one person is in the smaller, enclosure, they form a quorum. But if nine persons are in the smaller enclosure and one person is in the larger, they do not constitute a quorum. If the congregation is in the larger enclosure and the baal tefillah is in the smaller one, their obligation to worship is discharged when he officiates on their behalf. But if the congregation is in the smaller, and the baal tefillah is in the larger, enclosure, their obligation is not discharged when the reader recites the service, since he is separated from them and not in the same place with them, for the larger enclosure, having posts on both sides, is regarded as divided off from the small enclosure. The smaller enclosure, however, is regarded not as divided off from the larger enclosure, but rather as a corner of it . . .

The baal tefillah discharges the obligation of the congregation. How so? When he recites the prayers and they respond with the utterance of Amen after every blessing, they are regarded as praying. This only applies to one who does not know the liturgy. One who is proficient does not discharge his obligation unless he recites the prayers for himself.

The foregoing rule holds good for all days of the year except New Year’s Day and the Day of Atonement in a jubilee year. On those days, the

And so, for all these things, may Your name be blessed and exalted for always and for all time, O holy Sovereign. . .

*Between Rosh Hashanah and Yom Kippur, add these words:*  
and may You inscribe all those bound to you  
in sacred covenant for life.

. . . for then shall all living creatures give thanks to You, *selah*, and render sincere praise to Your name, O God of our salvation, our ever-present help, *selah*.

Blessed are You, A , Whose name  
is goodness itself and Who is thus  
wholly deserving of all gratitude.

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

Grant a great and permanent peace to Your people Israel, for You are the Sovereign of all peace and we pray that it be good in Your eyes to bless Your people Israel at every time and in every hour with Your peace.

Blessed are You, A , Who will always  
bless the people Israel with peace.

*Between Rosh Hashanah and Yom Kippur, say:*

Grant a great and permanent peace to Your people Israel, for You are the Sovereign of all peace and we pray that it be good in Your eyes to bless Your people Israel at every time and in every hour with Your peace. May we and all members of Your people, the House of Israel, be remembered and entered in the Book of Life, Blessing, Peace, and Great Prosperity, for now and for always, for a good life and for peace.

Blessed are You, A , Maker of peace.

אֱלֹהֵי, נִצּוּר לְשׁוּנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר  
מִרְמָה, וְלִמְקַלְלֵי גַבְשֵׁי תְּדוּם, וְגַבְשֵׁי  
כְּעַפָּר לְכֹל תְּהִיָּה. פִּתַּח לְבָבִי בְּתוֹרַתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף גַּבְשֵׁי, וְכֹל הַחֹשְׁבִים  
עָלַי רָעָה, מִהֲרָה הַפֵּר עֲצָתָם וְקַלְקַל  
מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה  
לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה  
לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ,  
הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי. יִהְיוּ לְרָצוֹן אֲמָרֵי  
בֵּי וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ, יֵהוּה צוּרֵי וְגוֹאֲלֵי.  
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יֵהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיבְנָה בֵּית הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ  
בְּתוֹרַתְךָ, וְשֵׁם גְּעַבְדְּךָ בִּירְאָה פִּימֵי עוֹלָם וְכִשְׁנִים  
קִדְמוֹנִיּוֹת. וְעֲרָבָה לִיְהוּה מִנְּחַת יְהוּדָה וִירוּשָׁלַיִם  
פִּימֵי עוֹלָם וְכִשְׁנִים קִדְמוֹנִיּוֹת.

*At the conclusion of a weekday festival,  
continue with the Full Kaddish on page 498.*

baal tefillah discharges the obligations of those proficient as well as those of the non-proficient, the rationale being that the prayers recited on those days are lengthy and the majority of those acquainted with them cannot concentrate their minds as the baal tefillah can. Hence, if one who is proficient wishes on those days to rely on the baal tefillah's recital of the prayers, he may do so.

None should be appointed as baal tefillah to the congregation unless he is reputed for his knowledge and exemplary conduct. If he is an old man, all the better. An endeavor should be made to secure one who has a pleasant voice and is accustomed to read. Anyone whose beard is not full grown, even though he is a great scholar, should, out of respect for the congregation, not be appointed to lead the prayer service. But one may publicly recite the blessings before the Shema as soon as the marks of puberty appear and one has passed the age of thirteen years.

One whose enunciation is indistinct, for example one who reads alef as ayin or ayin as though it were an alef, or who cannot pronounce the letters correctly, is not to be appointed as baal tefillah. A teacher may appoint one of his pupils to read the service in his presence.

A blind man may publicly recite the blessings before the Shema and be appointed to lead the prayer service for the congregation. But one whose shoulders are bare, though he may publicly recite the blessings before the Shema, does not recite the Amidah as a leader of congregational prayer until he is properly clad.

### Chapter Nine

The order of the congregational prayer service is as follows. At the Morning Service, the congregants are seated. The reader proceeds to the reading desk and begins with the recital of the Kaddish. All the people respond aloud as follows, "Amen, may the great name of God be blessed forever and for all eternity," and then, at the close of the Kaddish, they again respond, "Amen." Then the reader says, "Blessed be A , source of all blessing" and they respond, "Blessed forever and

for all time be **A**, the source of all blessing.” The reader then starts to recite the Shema with the blessings that precede and follow it. They respond, “Amen,” at the close of each blessing. Anyone able to do so recites the blessings and reads the Shema at the same time as the reader until he has concluded the blessing after the Shema, which ends with the words, “Who has redeemed Israel.”

All the worshipers immediately rise and recite the Amidah in a low tone. Whoever does not know the prayer stands silent while the readers and the congregation are praying inaudibly. Upon concluding the Amidah, congregants step backwards three paces and remain standing there.

After the reader has stepped back three paces, he begins to recite the Amidah aloud from the beginning of the blessings in order that anyone who has not recited the prayer be able to be regarded as having discharged the obligation to pray. All remain standing and listen and respond “Amen” after each blessing, those who have discharged their obligation by reciting the Amidah as well as those who have not done so.

The reader recites the Kedushah in the third blessing of the Amidah. When the reader comes to the Kedushah, congregants may return to the places in which they were standing when they recited the Amidah silently. When the reader reaches the blessing beginning “We affirm our faith in You” and bends the knee, all the congregants bow slightly, not however to excess, and recite, “We affirm our faith in You that You are **A**, our God and the God of our ancestors, the God of all flesh, our Creator, the Creator of the world at its very inception. We offer our blessings and our thanksgiving prayers to Your great and holy name in gratitude for Your gifts of life and sustenance. In so doing, we pray that we continue to enjoy those very gifts of life and sustenance and that You soon see fit to gather together our exiles to the courtyards of Your holy Temple so that all of us there may keep Your laws and do Your holy will, and so that we may worship You with full hearts as an expression of our sense of thanksgiving to You. Blessed be God, to Whom all gratitude

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

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

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

*At the conclusion of a weekday festival,  
continue with the Full Kaddish on page 499.*

*The Half Kaddish*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא  
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב,  
וְאָמְרוּ אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

*The cantor or baal tefillah continues:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

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

לְעֵלָא מִן כָּל

*Between Rosh Hashanah and Yom Kippur, say:*

לְעֵלָא לְעֵלָא מִכָּל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

is eternally due.” Anyone who repeats the opening phrase, “We affirm our faith in You” twice is to be silenced.

After completing the whole Amidah, the reader sits down, bows his head, inclines slightly sideways, and all the congregants do just the same. In this position, the reader offers up his supplications. The reader then sits up and, raises his head, and the congregation does the same. Then, while still seated, the reader offers supplications aloud.

The reader then rises alone and recites the Kaddish a second time, the congregation making the same responses as on the first occasion. The reader then recites, “And God, being merciful, forgiving iniquity, etc.,” then, the Psalm of David (that is, Psalm 145, called the Ashrei). The reader in the meanwhile stands; the congregation remains seated and recites along. The reader then recites, “And a redeemer shall come unto Zion, etc. And as for me, this is my covenant, etc. But You are holy, etc. And one cried unto another, Holy, holy, holy, etc.” Then, the reader completes a special version of the Kedushah. The congregants respond, “Holy, holy, holy” three times, whereupon the reader repeats the passage in its Aramaic version. Then the reader recites the text, “Then a wind lifted me up, etc.” The reader then reads this also again in the Aramaic version, then recites, “A shall reign forever and ever.” This is also repeated in Aramaic so that the people may understand. These verses before and after the Kedushah together with their Aramaic versions are called the Kedushah Desidra. The reader then prays in supplicatory terms, reading verses of a supplicatory tenor, then recites the Kaddish to which the people make the customary responses, and then they depart.

Whosoever says in the supplicatory prayer, “God that dealt mercifully with a nest of birds, forbidding the taking of the mother-bird together with the nestlings and the slaughtering of a beast and its young in one day, may that God have mercy upon us,” or other petitions of a similar character, is silenced, for these precepts are divine decrees set forth in Scripture and have not



been ordained in a spirit of compassion. Were this the motive, the slaughtering of all animals would have been prohibited! It is also forbidden to multiply epithets and say, "O God, great, mighty, awe-inspiring, powerful, etc." since it is beyond human power to exhaust the praises due to God. One should therefore limit oneself to the attributes used by Moses, our teacher, peace be upon him.

In the Afternoon Service, the reader begins reading, "God is ever compassionate, ever willing to forgive sin without destroying the sinner, ever willing to respond to transgression without anger and without the fullness of divine rage (Psalm 78:38)" and "Happy are they that dwell in Your house, etc., A Psalm of David, etc. (Psalm 145)." While reciting this psalm, both the reader and the congregation are seated. The reader then rises and says Kaddish. The congregants rise after him and make the customary responses. They all recite the Amidah inaudibly. The reader then repeats the Amidah aloud, as in the Morning Service, until he has concluded the whole of it. All then bow their heads, offering supplications, then raise their heads and continue their supplications remaining seated, as in the Morning Service. The reader then rises and recites Kaddish. The people make the customary responses. Then they depart to their affairs.

In the evening, all the congregants are seated. The reader rises and recites "And God, being merciful, etc.," Blessed be א, source of all blessing." They then respond, "Blessed forever and for all time be א, the source of all blessing." The reader then begins to read the Shema with its accompanying blessings and says Kaddish, after which all rise and silently recite the Amidah. When they have concluded, the reader says Kaddish. The congregation then departs. The reader does not, in the Evening Service, repeat the Amidah aloud, because that service is not obligatory. Therefore, the reader accordingly abstains from a recital of blessings that would be pointless, since there is no one under an obligation to recite

*The Half Kaddish*

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

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

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

*The cantor or baal tefillah continues:*

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

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

more exalted

*Between Rosh Hashanah and Yom Kippur, say:*

entirely more exalted

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

y

On Saturday evening, continue here:

וַיְהִי בַעַם אֲדֹנָי אֱלֹהֵינוּ עִלְיָנוּ, וּמַעֲשֵׂה יְדֵינוּ פּוֹנְנָה עִלְיָנוּ,  
וּמַעֲשֵׂה יְדֵינוּ פּוֹנְנָהוּ.

Psalm 91

יֹשֵׁב בְּסִתְר עֲלִיּוֹן, בְּצֵל שִׁדְי יִתְלוֹנָן. אֹמֵר לִיהוָה,  
מִחֲסִי וּמְצוּדָתִי, אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יַצִּילֵךְ מִפֶּחַ  
יָקוּשׁ, מִדְּבַר תְּהוֹת. בְּאֲבָרְתוֹ יִסֶּךְ לְךָ, וְתַחַת כְּנַפְי  
תִּחְסֶה, צָנָה וְסִחְרָה אֲמִתּוֹ. לֹא תִירָא מִפֶּחַד לַיִלָה,  
מִחֵץ יַעוּף יוֹמָם. מִדְּבַר בְּאִפְל יַהֲלֵךְ, מִקֶּטֶב יִשׁוּד  
צָהָרִים. יִפֹּל מִצִּדֵךְ אֶלֶף וּרְבָבָה מִימִינֵךְ, אֲלֵיךָ לֹא יִגָּשׁ.  
רַק בְּעֵינֵיךָ תִּבְטֵט וְשִׁלְמַת רְשָׁעִים תִּרְאָה. כִּי אַתָּה  
יְהוָה מִחֲסִי, עֲלִיּוֹן שְׁמֹתָ מֵעוֹנָה. לֹא תֵאָנֶה אֲלֵיךָ רָעָה,  
וְנִגַע לֹא יִקְרַב בְּאֵהֶלְךָ. כִּי מִלְאֲכֵי יִצְוָה לְךָ, לְשִׁמְרֵךְ  
בְּכָל דְרָכֶיךָ. עַל כַּפְּיִם יִשְׁאֹנָה, פֶּן תִּגַּף בְּאֲבֹן רַגְלֵךְ.  
עַל שַׁחַל וּפְתָן וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין. כִּי בִי חָשַׁק  
וְאִפְלִטָהוּ, אֲשַׁגְּבֵהוּ, כִּי יִדַע שָׁמַי. יִקְרָאֲנִי וְאֶעֱנֶהוּ, עִמּוֹ  
אֲנַכִּי בְצָרָה, אֲחַלְצֵהוּ וְאֲכַבְּדֵהוּ. אֲרַךְ יָמִים  
אֲשַׁבֵּיעֵהוּ, וְאִרְאֵהוּ בִישׁוּעָתִי. אֲרַךְ יָמִים אֲשַׁבֵּיעֵהוּ,  
וְאִרְאֵהוּ בִישׁוּעָתִי.

Ve'atah Kadosh

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
וּמִקְבְּלֵי דִין מִן דִּין, וְאָמְרִין: קָדִישׁ בְּשִׁמִּי מְרוֹמָא עֲלָהּ  
בֵּית שְׁכִינְתָהּ, קָדִישׁ עַל אֲרֵעָא עוֹבֵד גְּבוּרְתָהּ, קָדִישׁ לְעַלְמַם

them, or who would require the reader to discharge the duty for him.

On Friday evening, the reader, after saying the Amidah silently with the congregation, repeats it aloud. The reader does not, however, recite the (full) seven blessings (of the Sabbath Amidah), but one blessing only, which summarizes the seven. The following is the text: "Blessed are You, A , our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, great, mighty and awesome God, God supreme, Creator of heaven and earth. God is the Protector of our ancestors and with a word shall God yet grant life to the dead. God is holy without compare and grants rest to the Jewish people on the holy Sabbath because it is the will of God that they enjoy such rest. Such a God, therefore, do we come together to worship in awe and trembling, declaring our gratitude to the divine name continually, this day and every day. God is the source of blessing in our world, a God fully worthy of our gratitude, the Bestower of Peace and the source of the sanctity of the Sabbath, and of the blessings that accrue from observing a seventh day of rest. It is God Who, acting in accordance with the indescribable holiness of the divine, grants rest to a people that knows only delight from its Sabbath observance, its weekly commemoration of God's original act of creation. Our God and God of our ancestors, take pleasure in our Sabbath rest. Sanctify us with Your commandments and grant us a portion in Your Torah. Satisfy us with Your beneficence and grant that we rejoice in Your salvation. Make our hearts pure that we may worship You in truth on this holy Sabbath lovingly and willingly bestowed upon us, A , our God. And so shall Israel rest on the Sabbath and, in so doing, sanctify Your name. Blessed are You, A , Who grants sanctity to the Sabbath." He then says Kaddish, after which all the people depart.

The reason why the sages instituted this particular repetition is because the majority of the people come on the eve of the Sabbath to join in public worship, and there may be one present who came late and has not completed his prayer.

Such an individual might be left alone in the synagogue and incur danger. The reader, therefore, repeats a summary of the Amidah so that all the congregation stays until the latecomer concludes and is then able to leave with them.

Hence, when a festival, Yom Kippur or Rosh Chodesh falls on the Sabbath, the reader who officiates does not include in this blessing any reference to the special day, but ends with the formula, “Who hallows the Sabbath,” the reason being that the special day imposes no obligation to say this blessing.

On Sabbaths and festivals, after the reader has completed the repetition of the morning Amidah, he says Kaddish, reads the 145th Psalm and again says Kaddish, after which the congregation reads the Musaf Service softly, which the reader then recites aloud, like in the Morning Service. He then says Kaddish after the Musaf Service, and the people depart. Neither the Kiddusha Desidra nor any propitiatory prayers are recited. They are, however, recited before the Afternoon Service. Kaddish is then said. The Amidah for the afternoon is read by the congregation and repeated aloud by the reader, who then recites Kaddish.

On the first day of each month, and on the intermediate days of the festivals, the Kedushah Desidra is recited before the Musaf service. On the termination of the Sabbath, the Kedushah Desidra is recited after the Evening Service. Kaddish is then said and the Havdalah prayer is recited at the termination of Sabbaths and festivals.

### Chapter Ten

If one has recited the Amidah without devotion, it should be recited again devoutly. If, however, one concentrated one’s attention during the recital of the first blessing, there is no need to recite the prayer again. If one committed an error in one of the first three blessings, one must turn back to the beginning of the Amidah. If one made a mistake in one of the last three blessings, one must turn back to the blessing relating to the restoration of the Temple Service. If one made a mistake in one of the intermediate blessings, one must


*On Saturday evening, continue here:*

May the beauty of Adonai, our God, be upon us. And may God establish for us the work of our hands; the work of our hands, may God establish it.

### Psalm 91

Whosoever resides in the secret place of the Most High, abides in the shadow of Almighty God. This I say to A : “You are my haven and my fortress, my God in Who I trust, the God Who saves people from traps before they spring and from infectious scheming, the God Who grants people refuge beneath the divine wings by covering them with a divine pinion, the God Whose truth is both shield and armor.”

And this I say to the faithful: “Fear neither nighttime terror nor arrows that fly freely in the daytime, neither contagion that creeps along in the darkness nor pestilence that prowls forward in the afternoon light. A thousand will fall by your side, perhaps even ten thousand at your right side, but the plague shall not touch you at all. Indeed, this is precisely what you shall see when you inspect the situation carefully: the wicked getting their due.”


For You, A , are my haven; You have fashioned Your residence on high. And I say this to the faithful as well: “Evil shall not harm you, nor shall sickness approach your tent, for God will appoint angels to guard you in all your paths; they, the angels of God, shall carry you on their hands lest your feet be smitten by stones. You shall tread on lions and asps with impunity, on lion cubs and serpents with no fear of harm, for thus says God: “I shall save whoever desires Me; I shall exalt whoever knows My name. When that person calls upon Me, I shall answer him; I shall be with him in times of trouble.  I shall grant him relief and honor him. I shall satisfy him with length of days and I shall show him salvation in Me.”

### Ve’atah Kadosh

And You are holy, O God enthroned upon the praises of Israel. And so did Isaiah have a vision in which he saw the angels calling out to each other on high, saying, “Holy, holy, holy is A of hosts; the whole world is filled with divine glory.” By this, the prophet meant to allude to a great secret: that, as they hear the word “holy” repeated, they offer a different response each time the word is repeated: “Holy unto the highest heaven is the holy Temple!”, then “Holy on earth is the God Who does wonders!”, then “Holy forever and for all time is A , the God of hosts. The whole earth is filled with the splendor of divine grandeur.” And so did Your prophet Ezekiel say,

וְלַעֲלָמֵי עֲלְמֵיָא, יְהוּה צְבָאוֹת מְלֵיאָ כָּל אֲרָעָא זִיו יְקָרָהּ. וְתַשְׁאֲנֵי רוּחַ וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יְהוּה מִמְּקוֹמוֹ. וְנִטְלַתְנֵי רוּחָא, וְשָׁמַעַת בְּתַרֵי קָל זִיעַ סָגִיא, דְּמִשְׁפַּחִין וְאַמְרִין: בְּרִיךְ יְקָרָא דִּיהוּה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ. יְהוּה יְמַלְךְ לְעַלְמָא וְעַד. יְהוּה, מַלְכוּתָהּ קָאֵם לְעַלְמָא וְלַעֲלָמֵי עֲלְמֵיָא.

יְהוּה, אֱלֹהֵי אַבְרָהָם, יִצְחָק, וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם, לְיִצְרַר מַחֲשָׁבוֹת לְבָב עַמְּךָ, וְהָכֵן לְבָבָם אֲלֵיךָ. וְהוּא רַחוּם, יִכְפַּר עוֹן וְלֹא יִשְׁחִית, וְהִרְפָּה לְהַשִּׁיב אִפּוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ. כִּי אַתָּה אֲדוֹנֵי טוֹב וְסִלַּח, וְרַב חַסֵּד, לְכָל קוֹרְאֵיךָ. צְדָקְתְּךָ צְדָק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לְיַעֲקֹב, חַסֵּד לְאַבְרָהָם, אֲשֶׁר נִשְׁפַּעַת לְאַבְרָהָם מִימֵי קֶדֶם. בְּרוּךְ אֲדוֹנֵי, יוֹם יוֹם יַעֲמַס־לְנוּ, הָאֵל יִשׁוּעָתָנוּ סִלָּה. יְהוּה צְבָאוֹת עַמְּנוּ, מִשְׁגָּב לְנוּ, אֱלֹהֵי יַעֲקֹב, סִלָּה. יְהוּה צְבָאוֹת, אֲשֶׁרֵי אָדָם בְּטִחַ בָּךְ. יְהוּה הוֹשִׁיעָה, תְּמַלְךְ יַעֲגֵנוּ בְּיוֹם קִרְאָנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שְׁפָרְאָנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנִתְּן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא יִפְתַּח לְבָנוּ בְּתוֹרָתוֹ וְיִשֶׁם בְּלִבָּנוּ אֶהְבָּתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיגַע לְרִיקָה, וְלֹא נִלְדַּד לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמַר חֻקֶיךָ בְּעוֹלָם הַזֶּה, וְנִזְכָּה וְנַחֲמֶה וְנִרְאָה, וְנִירְשׁ טוֹבָה וְיִבְרַכְתָּ, לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ, וְלַחֲיֵי הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרְךָ כְּבוֹד וְלֹא יָדָם, יְהוּה אֱלֹהֵי לְעוֹלָם אֲוֵדְךָ. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּיהוּה, וְהִיָּה יְהוּה מְבִטְחוֹ. בְּטַחוּ בֵּיהוּה עַדֵי עַד, כִּי בֵּיהוּה יְהוּה צוֹר עוֹלָמִים.  וְיִבְטְחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יְהוּה. יְהוּה חָפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תוֹרָה וְיִאֲדִיר.

turn back to the beginning of the blessing in which the mistake was made, and then continue the service in the regular order until the end. The baal tefillah, if a mistake is made when reading the Amidah aloud, follows the same rule. But, if the baal tefillah makes a mistake while silently reading the Amidah, there is no need, in my opinion, to recite the prayer silently a second time, because this would severely inconvenience the congregation. Instead, the baal tefillah relies on the repetition of the Amidah, which will be recited aloud. This is only so, however, if the mistake was not made in the first three blessings. If, however, the mistake was in one of these, the baal tefillah turns back to the beginning of the Amidah, as would any layperson.

### Chapter Eleven

Wherever there are ten Israelites resident, an edifice must be designated where they can assemble for worship at each period of prayer. Such a building is termed a synagogue. The residents exercise compulsory powers on each other for the purpose of erecting a synagogue and purchasing a Torah scroll, the prophetic books and the Ketuvim section of the Bible.

When a synagogue is to be built, the highest part of the town should be selected for the site, as it is said, "At the head of the noisy streets, she (that is, Wisdom) calls (Proverbs 1:2)." The building is to be raised sufficiently high to tower over all the other courtyards of the town, as it is said, "... to exalt the house of our God (Ezra 9:9)." The doors of the synagogue are to be made to open only on the east side, as it is said, "And those who encamped before the Tabernacle eastwards (Numbers 3:38)." Within, an Ark is built to contain a scroll of the Torah. This Ark is erected on the side towards which the people in that town turn when praying, so that when they are standing engaged in prayer, they will face the Ark. In the center of the building, a platform is erected, which the baal korei (that is, the individual who reads from the Torah scroll aloud) or the individual chosen to exhort the people mounts, so that all the



congregation may hear. The desk (in Hebrew: the *teivah*) on which the scroll is placed when being read aloud is set up in the center, its back towards the Ark and its front facing the people.

How are the people seated in synagogue? The elders sit facing the congregation with their backs to the Ark. The people are seated in rows, one behind the other, the front of each row being at the rear of the one before it, so that all the people are facing the Ark, the elders and the desk. When the *baal tefillah* stands up to recite the Amidah prayer, he stands on the floor before the Ark and, like the rest of the congregation, his face is turned towards it.

Synagogues and houses of study must be treated with respect. They are to be swept and sprinkled with water to trap the dust. In Spain and the western lands, in Babylon and in the Holy Land, it is customary to kindle lamps in synagogues and to spread mats on the floor on which the worshippers sit. In the lands of Edom (that is, in the lands of the Christian West), the custom is to sit on chairs or benches.

There must be no frivolous behavior in synagogues and houses of study: no jesting, no mockery or idle talk. One may not eat or drink, indulge in physical recreation or promenade there. One may not enter, during the summer, to seek relief from the heat or, in the winter, to obtain shelter from the rain.

Nor are calculations to be made in them, unless these are in connection with a religious duty. For example, counting the contents of the charity box or the proceeds of a collection for the redemption of captives is permitted. Funeral addresses are only delivered in them when these are of public interest, as, for example, would be the case if they were for one of the great religious authorities of the city, whose funeral would be attended by the entire community.

Where a synagogue or house of study has two doors, one may not use it as a passage, entering at one door and leaving by the other to shorten a journey, since it is forbidden to enter these buildings except to fulfill a religious duty.

“And a great wind lifted me up and I heard a great noise behind me. Blessed be the splendor of A from the dwelling place of all divine splendor.” The prophet was speaking plainly and not in poetic metaphor: he meant literally that a great wind lifted him high and, as he was aloft, he heard a great noise behind them: the sound of the angelic hosts praising God with the sacred words, “Blessed be the splendor of God as it originates in the sacred residence of the Shechinah on high.” And Moses too had a prophetic experience of God at the Sea of Reeds, whereupon he included in his great song these words: “A shall reign forever and always.” Indeed, he meant to say that the sovereignty of A would surely exist for all time.

A, God of our forebears Abraham, Isaac and Israel, keep ever in mind the wayward tendencies of Your people Israel and guide their hearts to Your service. For God, compassionate and forgiving of sin, will never destroy the Jewish people. Indeed, God will ever be charitable and kind, declining to embrace anger as a response to waywardness or let the full force of divine rage be known, for You are Adonai, good, forgiving and suffused with loving-kindness to all those who call out to You. Your righteousness is rooted in eternal justice and Your Torah is truth itself. You granted truth to Jacob and mercy to Abraham, just as You have consistently promised since earliest times. Blessed be Adonai, Who day by day bears our burden and Who is the God of our salvation, *selah*. A, God of all heavens, is with us; the God of Jacob is our refuge, *selah*. A, God of all heavens, happy is the individual who trusts in You. A, save us! May sovereign God answer us on the day we call out.

Blessed be our God, who created us to reflect the splendor of the divine, separating us from those who err in their assessment of God, granting us a Torah of truth, and planting the potential for eternal life in our midst. God will open our hearts to the Torah and, in so doing, inspire love and awe of the Divine in our hearts so that we may do God’s will and serve the Almighty with unconflicted hearts, thus ensuring that we will not be toiling for naught or become enmeshed in pointless, fruitless endeavors.

May it be Your will, A, our God and God of our ancestors, that we be inspired to keep Your laws in this world so that we merit to live long enough to see and inherit goodness and blessing in the days of the Messiah and life in the World to Come. May all this come to pass so that my soul be inspired to sing out to You and not be silent. A, my God, I shall declare my gratitude to You forever. Blessed be the individual who places his trust always in A, thus making A into his safe haven in times of trouble. Trust in A for all time, for B, A, is the rock of all ages.



Therefore do those who know Your name trust in You, for You will never abandon any who seek You, A. A is well pleased for the sake of divine righteousness; God will magnify the Torah and make it glorious.

*The Full Kaddish*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא  
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמַיָּא.

*The cantor or baal tefillah continues:*

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

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

לְעֵלָא מִן כָּל

*Between Rosh Hashanah and Yom Kippur, say:*

לְעֵלָא לְעֵלָא מִכָּל

בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְיָרִין  
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם  
אֲבוּהוֹן דִּי בְּשַׁמַּיָּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

*Between Passover and Shavuot, turn back to page 72 to count the Omer.*

*On the Saturday evening during Chanukah, turn forward  
to page 506 and kindle the Chanukah lights.*

If one has occasion to go into a synagogue to call a child or other person, one may go in, but should read some portion of Scripture or recite a traditional lesson, so that one's entry shall not be for the sake of one's private affairs only. If one has no knowledge, one should say to one of the children, "Recite for me the verse which you are now learning" or else tarry a while in the synagogue and then leave, for staying there is also a religious act, as it is said, "Happy are they that dwell in Your house (Psalm 84:5)."

One who entered a synagogue to pray or read Scripture may leave at the opposite door to that by which he entered in order to take a short cut. A person may go into a synagogue holding a staff, wearing shoes or a money-belt, or with dust on one's feet. If one has need to do so, one may expectorate in the synagogue.

Synagogues and houses of study that are in ruins retain their sacred character, as it is said, "And I will desolate your sanctuaries (Leviticus 26:31)"—which implies that they still retain their sacred character even when they are desolate. The same respect must be shown them when they are in ruins as when they were sound and in use. The only difference is in regard to sweeping and trapping the dust. Synagogues in ruins are not swept nor sprinkled with water to trap the dust. If grass has sprung up in them, the blades are plucked and left there, so that the people may be stirred to rebuild the ruined edifices.

A synagogue may not be demolished with the intention to build another on the same site or on a different site. The proposed synagogue must first be erected, and then the existing structure may be demolished, for fear that a mishap may occur which will prevent the people from building the new structure. This rule applies even to the erection of a single wall. The new wall must first be set up adjacent to the old wall, which may then be demolished.

These rules apply to a structure, of which the foundations are not decayed. But if the foundations are failing or the walls threaten to collapse, the edifice is immediately demolished and work on the new building should be started at once and

proceed expeditiously by day and by night, for fear that there may be a delay and the edifice become a complete ruin.

A synagogue may be turned into a study-house, but a study-house may not be turned into a synagogue, the reason being that the sanctity of the study-house exceeds that of a synagogue and objects may be raised to a holier use but not degraded to a less holy one.

On the same principle, the residents of a town that sold a synagogue should use the proceeds to purchase a teivah. If they sold a teivah, they should buy with the proceeds wraps or a case for the scroll of the law. If they sold wraps or a case for the scroll of the law, they should use the proceeds to purchase single books of the Torah. If they sold single books of the Torah, they should use the proceeds to purchase a Torah scroll. But if they sold a Torah scroll, nothing else can be bought with the proceeds but another Torah scroll, for there is nothing that exceeds the sanctity of a Torah scroll. This same principle applies to money left over from proceeds of sales of sacred articles after other articles of higher sanctity have been purchased.

So too, if the people had collected money to build a study-house or a synagogue, or to buy a teivah, or wraps and a case (for a Torah scroll) or for an actual Torah scroll, and they desire to use all the money for another purpose, they may only do so if the substitute to be bought is of a higher level of sanctity. If, however, the original purpose for which the collection had been made was accomplished, and a surplus was left over, they can use it for any purpose they please. All the appurtenances of a synagogue are in the same category as the synagogue. The curtain above the Ark in which the scrolls are placed is in the same class with the wraps of the scrolls. If stipulations had been made with regard to the articles, these stipulations have to be fulfilled.

The statement that it is permitted to sell a synagogue only refers to a synagogue erected in a village for the use of the villagers, that they may have a place to pray. If all of them agree to sell it, they may do so. But as to a synagogue in a city,

### *The Full Kaddish*

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

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

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

*The cantor or baal tefillah continues:*

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

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

more exalted

*Between Rosh Hashanah and Yom Kippur, say:*

entirely more exalted

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

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

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

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

*Between Passover and Shavuot, turn back to page 72 to count the Omer.*

*On the Saturday evening during Chanukah, turn forward to page 507 and kindle the Chanukah lights.*

## Havdalah

*On Shabbat, light a Havdalah candle and, holding a cup of wine, recite the following prayer at least forty-two minutes after sundown.*

*At the conclusion of weekday festivals, recite only the blessing over the wine and the concluding blessing.*

הִנֵּה אֵל יִשׁוּעָתִי, אֲבֹטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְהוָה, יְהוּה,  
וַיְהִי לִי לִישׁוּעָה. וּשְׂאֵבֹתֶם מֵיָם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.  
לִיהוּה הַיְשׁוּעָה, עַל עֲמֻד בְּרַכְתְּךָ, סֵלָה. יְהוּה צְבָאוֹת עֲמֻנִי,  
מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה. יְהוּה צְבָאוֹת, אֲשֶׁרִי אָדָם בְּטַח  
בָּךְ. יְהוּה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ בַיּוֹם קָרָאנוּ. לַיהוּדִים הַיְתֵה  
אוֹרָה, וְשִׂמְחָה, וְשִׁשׁוֹן, וַיִּקָּר, בֵּן תְּהִיָּה לָנוּ. כּוֹס יְשׁוּעוֹת  
אֲשָׂא, וּבָשִׂים יְהוּה אֶקְרָא.

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Lift up the spice box and say this blessing before savoring the scent of the spice.*

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּיִן בְּשָׂמִים.

*Recite this blessing, then contemplate the glow of the candle's flames reflected in your fingernails.*

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

*Conclude with this blessing:*

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין  
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת  
יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְהוּה, הַמְּבַדִּיל בֵּין  
קֹדֶשׁ לְחֹל.

since it was built as a public place of worship for all, where anyone who comes to that district of the city shall be able to pray, it constitutes the public property of all Israel and, as such, may never be sold.

Villagers who desire to sell their synagogue in order to erect with the proceeds another synagogue or to purchase a teivah or a Torah scroll should stipulate with the purchaser that he is not to turn it into a bathhouse, a tannery, a mikveh or a laundry. If, at the time of the sale, the seven leaders of the community (that is to say, the executive council of its leadership), at a meeting of the residents, passed a resolution that the purchaser should be allowed to do any of the above things, it is then permitted.

So too, if the seven leaders of the community, at a meeting of residents, resolve that the surplus of the purchase money be used for secular purposes, it may be so used. And when they receive the funds and expend them in the erection of another synagogue, or in the purchase of a teivah, wraps, a case for a Torah scroll, or an actual Torah scroll, or copies of single books of the Torah, the surplus is secular in accordance with their resolution and may be used for any purpose they please.

So too, if all the residents or a majority of them have vested a single individual with authority over them, whatever that individual does is valid. Such a designated person can, acting solely on personal discretion, sell or give away, and make any stipulations deemed reasonable.

Just as they are permitted to sell a synagogue, so they may give it away, for, unless the community is going to derive some advantage from the gift, they would not have divested themselves of the property in this way. They must not, however, let their synagogue for rent or pledge it as security for a loan. So too, when synagogues are demolished to be rebuilt, the bricks, wood and earth may be sold, exchanged or given away, but not loaned, because the sanctity attached to the material passes only if money or a benefit equivalent to money is obtained in return.

The broad place of a town, though the people worship there on fast days and at special servic-



es—the assemblies on such occasions being too large for the synagogues to accommodate—has no sanctity, because its sacred use is casual and it has not been appointed for worship. Similarly, houses and courts where people meet for prayer have no sanctity, because they have not been set aside for worship but are only so used casually, just as an individual might pray at home.

#### Chapter Fourteen

In the Morning Service, in the Musaf Service and in the Neilah Service, the kohanim lift up their hands to pronounce the Priestly Benediction. This is not done in the Afternoon Service; for in the afternoon (on ordinary days), all have had their meals, and the kohanim may possibly have drunk wine, and someone who is inebriated is forbidden to perform this rite. Nor even on a fast day do they pronounce the Priestly Benediction, for fear that, if permitted on such a day, the rule might be disregarded in the Afternoon Service of other days.

This rule applies to a fast day on which both the afternoon and Neilah Services are recited, for example, on Yom Kippur and on a specially appointed public fast day. It is different, however, with a fast day when Neilah is not recited, for example, on Tisha Be'av or on the Seventeenth of Tammuz. The reason is that the Afternoon Service, being recited on such a day near sunset, appears to have the character of Neilah and will not be confused with the Afternoon Service held on other days. Hence, the Priestly Benediction is pronounced on such a fast day. A kohen who transgressed the rule and went up in front of the Ark on Yom Kippur in the Afternoon Service is permitted to raise his hands to pronounce the Priestly Benediction—as it is known that on this day there is no suspicion of drunkenness—and he is not made to step down, so as not to give rise to the suspicion that he was disqualified and therefore had been made to step down.

How is this rite performed outside the Temple? When the reader of the congregation reaches

### Havdalah

*On Shabbat, light a Havdalah candle and, holding a cup of wine, recite the following prayer at least forty-two minutes after sundown.*

*At the conclusion of weekday festivals, recite only the blessing over the wine and the concluding blessing.*

Behold, I trust in God, source of my salvation, and I have no fear, for A , B, is my strength and my song, and he will be my salvation, for “you will draw water in gladness from the springs of salvation.” For, as salvation comes from A , so may your blessing come to Your people, *selah*. A , God of all heavens, is with us; the God of Jacob is our refuge, *selah*. A , God of all heavens, happy is the individual who trusts in You. A , save us! May Sovereign God answer us on the day we call out. And just as the Jews had light and joy and happiness and dignity in ancient times, so may it be for us! And so do I lift the cup of salvation and call out in the name of A .

Blessed are You, A , our God, Sovereign of the universe, Creator of the fruit of the vine.

*Lift up the spice box and say this blessing before savoring the scent of the spice.*

Blessed are You, A , our God, Sovereign of the universe, Creator of diverse varieties of spice.

*Recite this blessing, then contemplate the glow of the candle's flames reflected in your fingernails.*

Blessed are You, A our God, Sovereign of the universe, Creator of flame and fire.

*Conclude with this blessing:*

Blessed are You, A , our God, Sovereign of the Universe, Who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, and between the seventh day and the six days of creation. Blessed are You, A , Who distinguishes between the holy and the profane.

*These hymns may be sung as part of the Havdalah ceremony.*

*Hamavdil Bein Kodesh Lechol*

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, חֲטֵאֵינוּ הוּא יִמְחֹל.  
זְרַעֲנוּ וְכִסְפֵּנוּ יִרְבֶּה כְּחֹל, וְכַפּוֹכָבִים בְּפִילָה.  
יוֹם פָּנָה כְּצֵל תּוֹמֵר, אֶקְרָא לְאֵל עָלַי גּוֹמֵר.  
יוֹם אֲשֶׁר אָמַר שׁוֹמֵר, אֶתָּא בְּקֹר וְגַם לְיִלָּה.  
צְדָקְתְּךָ כְּהַר תְּבוֹר, עַל חֲטָאֵי עֲבוּר תַּעֲבוּר.  
כִּיּוֹם אֶתְמוּל כִּי יַעֲבוּר, וְאַשְׁמוּרָה בְּלִילָה.  
חֲלָפָה עֹנֵת מִנְחָתִי, מִי יִתֵּן מִנּוּחָתִי?  
יִגְעֵתִי בְּאַנְחָתִי, אֲשַׁחָה בְּכָל לַיְלָה.  
קוֹלִי בַל יִטַּל, פֶּתַח לִי שַׁעַר הַמְּנַטֵּל.  
שְׂרָאשִׁי נִמְלֵא טָל, קוֹצוֹתַי רְסִיסֵי לַיְלָה.  
הַעֲתֵר, נוֹרָא וְאִיוֹם, אֲשׁוּעַ: תְּנָה פְּדִיוֹם.  
בְּנִשְׁף בְּעָרֵב יוֹם, בְּאִישׁוֹן לַיְלָה.  
קְרָאתִיךָ יְהוָה הוֹשִׁיעֵנִי, אֲרַח חַיִּים תּוֹדִיעֵנִי.  
מִדְּלוֹת תִּבְצַעֵנִי, מִיּוֹם וְעַד לַיְלָה.  
טַהַר טְבוּרָה מַעֲשֵׂי, פֶּן יֵאמְרוּ מִכַּעֲסֵי:  
אֵיךָ נָא אֱלֹהֵי עֲשֵׂי, הַנּוֹתֵן זְמִירוֹת בְּפִילָה.  
נִחְנוּ בְּיָדְךָ כְּחוֹמֵר, סֶלַח נָא עַל קוֹל וְחוֹמֵר.  
יוֹם יִבְיַע אִמֵּר, וְלַיְלָה לְלַיְלָה.

the paragraph in the Amidah referring to the restoration of the ancient service and he utters the first word of that blessing beginning "Take pleasure," all the kohanim in the synagogue leave their places, proceed to the platform in front of the Ark, stand there with their faces towards the Ark and their backs towards the congregation, their fingers bent into their palms, and they remain there until the reader concludes the paragraph of thanksgiving. Then they turn their faces towards the congregation, straighten their fingers, raise their hands to a level with their shoulders and begin reciting, "May A bless and keep you." The reader prompts them, word by word, and they repeat, as it is said, "Say unto them (Numbers 6:23)," which means that they are to wait until the reader recites (the words first). When they have ended the first verse, all the people respond, "Amen." The reader of the congregation prompts them in the second verse, word for word, which they repeat until they have ended the second verse, when all the people respond Amen. And so with the third verse.

When the kohanim have concluded reciting the three verses of the blessing, the reader begins the last paragraph of the Amidah, the prayer for peace. The kohanim turn their faces towards the Ark, bend their fingers and remain standing on the platform until the reader concludes the paragraph, and then they return to their places.

The prompter may not summon the kohanim until the sound of the congregation's Amen to the previous blessing has ceased. The kohanim may not begin the introductory blessing . . . until the sound of the prompter's summons to the kohanim has ceased. The congregation does not respond Amen until the sound of the utterance of the first verse of the blessing by the kohanim has ceased. The kohanim do not begin the second verse of the blessing until the sound of the congregation's Amen has ceased. The reader may not join in the congregational Amen response after the blessing of the kohanim, so as not to become confused and not know which verse of the blessing should be prompted next, whether the second or the third.

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The kohanim may not turn their faces away from the congregation until the reader begins the prayer for peace. Nor may they bend their fingers until they have turned their faces away from the congregation. It is one of the ordinances instituted by Rabban Yochanan ben Zakai that the priests do not ascend to the platform in front of the Ark wearing shoes, but they stand there barefoot.

While the kohanim bless the people, they may not look at the people, nor may they allow their minds to wander. Their eyes should look to the ground like one engaged in prayer. No one may gaze at the kohanim while they are blessing the people, so that their attention should not be distracted. All the people should concentrate their minds, so as to hear the blessing and turn their faces towards the faces of the kohanim, but they do not look at them (directly).

If only one kohen pronounces the blessing, he begins to recite without being summoned. The congregational reader, in such a case, prompts him, word by word, as stated, however. If there were two or more kohanim, they do not begin to bless the people until the reader has summoned them by name, that is, using the word kohanim. They respond, "May A bless you, etc." The reader then prompts them, word for word, in the order stated.

How was the rite of the Priestly Benediction performed in the Temple? The kohanim went up to the platform after the conclusion of the morning sacrifice. They raised their hands, with fingers straightened, above their heads, but the High Priest did not do so because he could not raise his hands above the golden tzitz, the headband he wore as part of his priestly attire. One prompted them, word for word, just as is done outside the Temple, until they concluded the three verses of the blessing. The people did not respond Amen after each verse, however. Instead, all three verses were recited as though they constituted one single blessing. When they concluded, all the people responded, "Blessed be A, the God of Israel, from everlasting to everlasting (Psalm 106:48)."


The name of God was pronounced as written, that is: the name of which the utterance is accord-

אֱלֹהֵי הַנְּבִיא,  
 אֱלֹהֵי הַתְּשׁוּבָה,  
 אֱלֹהֵי הַגְּלֻעֵדִי.  
 בְּמִוֶּהְרָה יִבְנֵא  
 אֱלֵינוּ עִם  
 מִשְׁתִּיחַ בֶּן דָּוִד.

*Aleinu*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא  
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שְׁלֹא  
שָׁם חִלְקֵנוּ כָּהֵם, וְגִדְלָנוּ כְּכֹל הַמוֹנֵם,

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,  
שֶׁהוּא גֹטָה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וּשְׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמַיִם. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵן  
מִלְּפָנֶיךָ, אִפְסֵ זִוְלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל  
לְבַבְךָ, כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ  
מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְרָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מִהֲרָה בְּתַפְאֲרַת עֲזֶךָ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֵתוֹן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שִׁדְיָי, וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְגוֹת  
אֱלִיךָ כָּל רְשָׁעֵי אֶרֶץ. יִפְרִי וַיְדַעַת כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ  
תִּכְרַע כָּל בְּרֵךְ, תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרַעוּ  
וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּבּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל  
מַלְכוּתְךָ. וְתַמְלִיךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת  
שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוּה  
יִמְלֹךְ לְעוֹלָם וָעֶד.  וַנֵּאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל  
הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד, וּשְׁמוֹ אֶחָד.

ing to the actual letters, yod, heh, vav, and heh. This is called the Ineffable Name, wherever it is referred to. Outside the Temple, the usual pronunciation is used, as if it were written out as the Hebrew word Adonai, for the Ineffable Name of God, as written, is pronounced nowhere but in the Temple.

After the death of Simeon the Just, however, the priests ceased to utter the proper name of God in the blessing, even in the Temple, lest an unworthy or unsuitable person come to learn it. The ancient teachers did not teach this name to their disciples or children, even when they were worthy, except once in seven years—all of this out of respect to the honored and revered Ineffable Name of God.


The blessing of the kohanim, wherever it is recited, must be recited only in Hebrew, as it is said, “Thus shall you bless the Children of Israel (Numbers 6:23).” A tradition dating back to Moses is the authority for the following exposition: “Thus shall you bless” means that the blessing must be recited while standing. “Thus shall you bless” also means that the blessing must be recited with hands raised. “Thus shall you bless” also means that the blessing must be recited in the holy tongue, that is, in Hebrew. “Thus shall you bless” means that the blessing must be recited with the kohanim facing the congregation face to face. “Thus shall you bless” also means that the blessing is to be recited utilizing the Ineffable Name of God. This, however, is uttered thus only when the blessing is pronounced in the Temple, as already stated.

In no place may the priests add, either softly or aloud, a blessing to the three verses of the Priestly Benediction, such as “May A , the God of your ancestors, make you a thousand times as many more as you are” or other similar blessings, for it is said, “You may not add to it (Deuteronomy 13:1).” Every kohen proceeding to the platform to pronounce the blessing, before beginning, says, “May it be Your will, O A , our God, that this benediction which You have commanded us to bless therewith Your people Israel shall be a perfect blessing. May there be in it no stumbling



nor perverseness from now and for evermore.” Before the kohen turns his face towards the people to bless them, he recites the blessing, “Blessed are You, אלהינו, our God, Sovereign of the universe, Who, sanctifying us with the same holiness once vouchsafed to Aaron, has commanded us lovingly to bless the people Israel.” He then turns his face to the congregation and begins to bless them. And when he turns his face away from the congregation, after he had concluded the blessing, he says, “We have done that which You have commanded that we do, now we beseech You to do for us that which You promised us. Look down from Your celestial residence and bless Your people Israel.”

When the kohanim turn their faces towards the people to bless them, and when they turn their faces away after blessing them, they should always turn to the right. And so too, whenever anyone turns, it should always be to the right.

The blessing of the kohanim was pronounced in the Temple once every day, after the morning sacrifice had been offered up. The kohanim came and stood upon the steps of the Temple porch and blessed the people in the form we have stated. Outside the Temple, the blessing was pronounced at the close of every service except that of the afternoon, as previously stated. The endeavor is everywhere made to secure an Israelite (that is, one who is not a kohen) as prompter. The verse in the Torah that says, “Say unto them (Numbers 6:23)” implies that the prompter is not to be one of those who recite the blessing . . . 

*The Mourner's Kaddish\**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵיהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא  
 כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּתַיִיכוֹן וּבִיּוֹמֵיכוֹן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמּוֹן קָרִיב,  
 וְאָמְרוּ אָמֵן.

*The congregation joins the mourners in reciting this line.*

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

*The mourners continue:*

יִתְפָּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

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

לְעָלְמָא מִן כָּל

*Between Rosh Hashanah and Yom Kippur, say:*

לְעָלְמָא לְעָלְמָא מִכָּל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דִּיאֲמִירָן  
 בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

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

*Between Rosh Chodesh Elul and Hoshana Rabba, add Psalm 27 on page 82, then conclude with a final Mourner's Kaddish.*

*\*The Mourner's Kaddish appears in transliteration on page 397.*

## Lighting the Chanukah Lights

On the first night of Chanukah, recite all three blessings before lighting the Chanukah candles. On subsequent nights, recite only the first two. The candles are increased evening by evening from right to left, but we light them from left to right, lighting the “new” candle first each evening.

פְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

פְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שְׁעָשָׂה גִסִּים  
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

On the first night, recite this paragraph:

פְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁחֲחִינוּ וְקִיַּמְנוּ  
וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

After lighting the candles, recite this paragraph:

הַגְּרוֹת הַלְלוּ אֶנְחֵנוּ מִדְּלִיקִים עַל הַגִּסִּים וְעַל הַנְּפִלְאוֹת וְעַל הַתְּשׁוּעוֹת  
וְעַל הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה, עַל יְדֵי  
כְּהֻנֵּיךְ הַקְּדוּשִׁים. וְכָל שְׂמוּנַת יָמֵי חֲנֻכַּת הַגְּרוֹת הַלְלוּ קֹדֶשׁ הֵם, וְאִין  
לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלָא לְרְאוּתָם בְּלִבָּךְ, כְּדֵי לְהוֹדוֹת וּלְהַלְלֵל  
לְשִׁמְךָ הַגָּדוֹל עַל גִּסְיָךְ וְעַל נְפִלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

### Maoz Tzur

מְעוֹז צוּר יְשׁוּעָתִי, לָךְ נָאָה לְשַׁבַּח,  
תַּכּוֹן בֵּית תְּפִלָּתִי, וְשֵׁם תּוֹדָה גְּזִבַּח,  
לֵעֵת תִּכְוִן מִטְּבַח, מִצָּר הַמְּגַבַּח,  
אֲז אֶגְמֹר בְּשִׁיר מְזֻמֹּר, חֲנֻכַּת הַמְּצֻבַח.  
יְוֹגִים נִקְבְּצוּ עָלַי, אֲזִי בַיָּמֵי חַשְׁמֻנָּיִם,  
וּפְרָצוּ חוֹמוֹת מִגְּדֹלִי, וְטִמְאוּ כָּל חַשְׁמֻנָּיִם,  
וּמְנוֹתַי קִנְקְנָיִם, גַּעֲשֵׂה גִס לְשׁוֹשָׁנִים,  
בְּנֵי בֵּינָה יָמֵי שְׂמוּנָה, קִבְּעוּ שִׁיר וְרִנָּנִים.



At the very end of the section of the Mishneh Torah devoted to the holidays of the Jewish year, Maimonides turns to the laws of Chanukah. A digest of some of those laws follows here.

In the days of the second Temple, the kings of (Seleucid, Greek-speaking Syria) promulgated hostile edicts against Israel forbidding them to practice their faith and no longer permitting Jewish people to devote themselves to the study of the Torah or the performance of the commandments, and seized their wealth and their homes, and dared to enter the Temple building and wreak there havoc and defile the very paradigm of Jewish purity, and persecuted Israel intensely and oppressed them mightily. All this continued until the God of our ancestors took pity on them and saved them from their oppressors as the house of the High Priest in those days, called the Hasmonean house, rose up and annihilated the enemy, and saved Israel from them, and installed a priestly king over Israel, thus restoring the concept of Jewish sovereignty more than two hundred years after the destruction of the First Temple.

When Israel rose up against its enemies and vanquished them, which occurred on the twenty-fifth day of Kislev, and then entered the Temple building, they only found one small jug of pure oil, which would have normally been sufficient for use in the course of one single day. Nonetheless, they were able to pour enough oil out of that jug to light all the lamps of the candelabrum for eight days, which was enough time for them to press olives and create a new supply of pure oil.

Because of this, the sages of that generation enacted an edict that the eight days beginning with the twenty-fifth day of Kislev would be days of joy and praise, and that lamps should be lighted each and every evening of those eight days in the doorways of the people's homes as a way of demonstrating their faith in the miracle that

will be all Sabbath (that is: the World to Come). And this is also intimated by Psalm 90:4: "For a thousand years are in your eyes but as a single yesterday."

The disciples of Elijah taught: The world will continue for six thousand years, the first two thousand of which were chaos, the second two thousand are characterized by wisdom, and the third two thousand will be the days of the Messiah . . . but because of our many sins, many years have elapsed and he still has not come. Elijah said to R. Judah, the brother of R. Sala the Pious: The world will continue for no less than eighty-five jubilee periods, and in the last jubilee period the Messiah, son of David, will come. When asked if this would occur at its beginning or at its end, he answered: I do not know. Has this passed already, or will it come? He also answered: I do not know. R. Ashi, however, said: Elijah told him thus, Until the above mentioned time passes, you need not have any hope for him. But after that time, you may hope.

R. Chanan b. Tachlifa sent a message to R. Joseph: I met a man who possessed a scroll written in Assyrian characters and in the holy language. And to my question from where he got it, he answered: I hired myself to the Persian army and I found it among the treasures of Persia. And it was written therein that, 2291 years after the creation, the world will yet be an "orphan." Of them, many years will be taken up by the war of the sea monsters and many more years (after that), with the war of Gog and Magog. The remainder, however, will constitute the days of the Messiah, but the blessed Holy One will not renew the world until seven thousand have elapsed. R. Aha b. R. Rava said: Not until five thousand years from today have elapsed. . . .

Abaye said: There are no less than thirty-six upright persons in every generation who receive the Shechinah. Is this so? Did not Rava say that the row (i.e., in Paradise) in front of the blessed Holy One is eighteen thousand parasangs long, as it is stated in Scripture: "All around God shall be eighteen thousand (Ezekiel 48:35)?" (Why would thirty-six individuals require that much space?) This

### *The Twenty-Third Psalm*

A Psalm of David.

I want for nothing, for  $\text{A}$  is my shepherd; it is God Who lets me lie down in pastures of grass and Who leads me to calm waters to restore my spirit, Who walks me in level pastures as befits a shepherd of sound reputation. Even though I must sometimes pass through dark valleys, I fear no harm for You are with me; indeed, Your crook and Your walking stick are sources of constant comfort for me. You set a table for me in the presence of my enemies; You have anointed my head with so much fine oil that I feel like an overflowing cup. Nothing but goodness and mercy pursue me all the days of my life; indeed, I feel certain that I shall dwell in the House of  $\text{A}$  for days without end.

### *The Mourner's Kaddish*

Yitgadal veyitkadash shmei rabba be'alma di vra  
khirutei veyamlakh malkhutei bechayeichon uve-  
yomeikhon uvechayei dekhohol beit yisrael, ba'agala  
uvizman kariv, ve'imru amen.

Yehei shmei rabba mevorakh  
le'alam ule'almei almaya.

Yitbarakh veyishtabach, veyitpa'ar veyitromam veyitnasei  
veyithadar veyitaleh veyithalal shmei dekudsha brikh hu

*Except during Yizkor on Yom Kippur, say:*

le'eila min kol

*At Yizkor on Yom Kippur, say:*

le'eila le'eila mikol

birkhata veshirata, tushbechata venechemata da'amiran  
be'alma, ve'imru amen.

Yehei shlama rabba min shmaya, vechayim, aleinu  
ve'al kol yisrael, ve'imru amen.

Oseh shalom bimromav, hu ya'aseh shalom aleinu  
ve'al kol yisrael, ve'imru amen.