

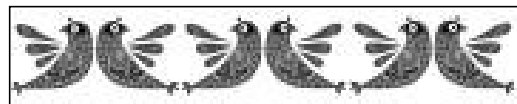
Siddur Tzur Yisrael

Sabbath and Festival Prayers

**Edited and Translated by
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The Musaf Service
The cantor or baal tefillah begins the Musaf Service
by chanting the Half Kaddish.



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

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

The cantor or baal tefillah continues:

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

Except between Rosh Hashanah and Yom Kippur, say:

לְעֵלָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעֵלָא לְעֵלָא מְכַל

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

When Shabbat does not coincide with Rosh Chodesh or with any
of the days of a festival, continue on page 272. On festival days, including the
intermediate Shabbat of Passover and Sukkot, continue on page 344.
On Shabbat Rosh Chodesh, continue on page 290.

*I*n the fourth and fifth chapters of his *Hilkhot Temidin Umusafin* (“*Laws Relating to the Tamid and Musaf Sacrifices*”), *Maimonides* turns to the traditions regarding the *Shabbat musaf sacrifice* and the weekly distribution of the *lechem hapanim*, the so-called “*showbread*,” among the *ingoing and outgoing priestly contingents*. In the sixth and seventh chapters, translated in part below as well, *Rambam* reviews the procedures for offering up the *tamid* and *musaf* sacrifices offered up on *Shabbat*, on *Rosh Chodesh* and on various festivals.

Chapter Four

... On the Sabbath, what is the procedure regarding the *tamid* and *musaf* sacrifices, and regarding the two censers of frankincense? The members of the specific *bet-av* subdivision assigned for service on the Sabbath (from amidst the other *battei-av* of the priestly *mishmar*-delegation designated for service that week in the Temple) would cast lots in the morning to determine which individuals among them would offer up the morning *tamid* sacrifice and the two lambs designated as *olah*-offerings that were to be that morning’s *musaf* sacrifice, with the proviso that the same individual who was chosen to offer up the *tamid* sacrifice that morning was also the individual who looked after the *musaf* sacrifice as well. It was, however, the incoming *mishmar* whose members used a lottery to determine who would offer up the *tamid* sacrifice that evening. And both the members of the *ingoing* and *outgoing* *mishmarot* would divide the *lechem hapanim*, the so-called “*showbread*,” amongst them.

They could not eat the bread, however, until the two censers of frankincense were burnt, which was done immediately after the *musaf* sacrifice by two different *kohanim*, one dealing with each censer.

How was the showbread distributed on each Sabbath of the year? The incoming mishmar would take six loaves and the outgoing mishmar would take six as well. The incoming mishmar would occupy the northern part of the Priests' Courtyard to distribute their loaves so as to be situated conveniently to undertake their priestly obligations. The outgoing mishmar, on the other hand, would use the southern part of the courtyard. When, however, one of the three pilgrimage festivals would fall on Shabbat, including when the Sabbath was merely one of the intermediary days of the festival, all the mishmarot that gathered to serve in the Temple for that festival shared out the showbread equally. Similarly, in years when the first day of Sukkot was on a Sunday, all the mishmarot that were present would share out the showbread equally on the eve of the festival (which fell in such years on Shabbat), simply because they were all present to be ready to undertake the festival worship on the following day. Also, if the final day of a festival were to fall on Friday, then all the mishmarot present for the festival would share out the showbread equally on the Shabbat following the festival. This system, however, was a later innovation devised specifically to encourage the kohanim to tarry after their festival service to share in the lechem hapanim so that, should a kohen assigned to serve on the Sabbath be absent, another kohen would be present to be invited to serve in his stead.

Should there be a day between the Sabbath and a festival, for instance if the first day of Sukkot were to fall on a Monday or the final day on a Thursday, or if Shavuot were to fall on a Monday or a Thursday, the mishmar properly assigned to serve in the Temple on that Shabbat receives ten of the showbread loaves and the kohanim who arrive for festival service receive just two. This too was done for practical reasons: since the mishmar assigned to service for that week was only going to have the opportunity to serve on a single day, be it Friday or Sunday, the fear was that only a few kohanim from that mishmar would bother coming to Jerusalem at all (and the thought of getting ten loaves of showbread to dis-

The Musaf Service

*The cantor or baal tefillah begins the Musaf Service
by chanting 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.

When Shabbat does not coincide with Rosh Chodesh or with any of the days of a festival, continue on page 273. On festival days, including the intermediate Shabbat of Passover and Sukkot, continue on page 345.

On Shabbat Rosh Chodesh, continue on page 291.

The Musaf Amidah for Shabbat

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

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָהּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. תָּאֵל תִּגְדֹּל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
זוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה...

Between Rosh Hashanah and Yom Kippur, add these words:

זְכַרְנוּ לְחַיִּים, מִלֶּךְ חֶפֶץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים
...מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן
אֲבֹרָהּ.
אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ...

Between Shemini Atzeret and Passover, add these words:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם
...מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה
לָךְ, מִלֶּךְ יַמְבִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה...

tribute among them was meant as an incentive to show up).

The High Priest is always entitled to half the loaves of showbread given to a specific mishmar, as it is written, "And it shall be for Aaron and his sons (Leviticus 24:9)," which means: half for Aaron and half for his sons. Moreover, it is considered beneath the dignity of the High Priest for him to be offered part of a loaf.

Chapter Five

It is a positive commandment of the Torah to set up the showbread every Sabbath day on the table designated for such use "before God" in the Sanctuary, as it is written, "Week in and week out on the Sabbath day shall the kohen set up the showbread before A (Leviticus 24:8)."

It is obvious from Scripture that the showbread is to be presented in twelve loaves, each one of which is to be fashioned of two isaron-measures of flour. Furthermore, these twelve loaves are to be organized in two groups of six, one loaf displayed over another, with three golden rods separating every pair of loaves so that air would circulate between them and two vertical pegs supporting each of the two stacks of six loaves. By the side of each of these stacks was a vessel in which there was a handful of frankincense, as it is written, "And over each stack shall be some pure frankincense (Leviticus 24:7)." This vessel was called a bazach in Hebrew and each one contained one handful of frankincense so that there were two handfuls in the two bazachim. Each bazach had a rim at the bottom so that it could rest stably on the table.

The two structures that held the loaves are dependent on each other, so that the absence of one precludes the use of the other, and the same is so for the two bazachim of frankincense. Furthermore, the structures for the showbread and the bazachim of frankincense are also dependent on each other in a similar way. Also, the table in the Sanctuary could not be dedicated for use other than with a display of showbread set out on a Sabbath day. Every Saturday, they would remove the

bread that had been placed there the previous Sabbath and replace it with new bread. The bread that was removed was distributed, half to the outgoing mishmar and half to the incoming one, with the High Priest getting his due from both, whereupon the bread could be eaten.

How exactly were the loaves arrayed on the table? Four kohanim would enter the sanctum. In the hands of two of them were the two structures intended to hold the loaves and in the hands of the other two were the two bazichin. They were preceded, however, by four other kohanim, two of whom removed the structures from the previous week and the two bazichin from the previous week that were sitting on the table. The kohanim who entered the sanctum would stand on the northern side of the room and face towards the south, but when they left, they would stand in the south and face towards the north. The first group would remove the loaves on the table, whereupon the new loaves would be set down. However, the kohanim would always scruple to make sure that there was some slight overlap when all the loaves were present to conform with the instruction of Scripture that the bread should be "before Me always (Exodus 25:30)."

They would thereupon go out and place the bread they had removed on a different golden table that was in the antechamber, then ignite the bazichin containing the frankincense, then, finally, they would divide the bread. If that Sabbath was also the Day of Atonement, the loaves were distributed in the evening.

How exactly was the showbread made? They would start with twenty-four se'ah-measures of wheat of fine enough quality to be used for meal offerings, which was crushed and stomped down like the wheat used for the other meal offerings, then ground and sifted in eleven different sieves to yield the twenty-four isaron-measures of fine flour from which were made the twelve loaves, all of which were left unleavened. If the flour were not sifted in eleven sieves or if the process did not begin with twenty-four se'ah-measures of flour, the resultant flour was still acceptable as long as it

The Musaf Amidah

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

When I call out the name of א , ascribe greatness to our God.
Adonai, part my lips so that my mouth might praise You.

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

Between Rosh Hashanah and Yom Kippur, add these words:

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

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

Blessed are You, א , Protector of Abraham.

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

Between Shemini Atzeret and Passover, add these words:

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

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

Between Rosh Hashanah and Yom Kippur, add these words:

מִי כְמוֹדָה, אֵב הַרְחֵמֵי, זֹכֵר יִצְוֵרֵינוּ לְחַיִּים בְּרַחֲמֵי
...וְנִאֲמַן אֲתָה לְהַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֵּה הַמֵּתִים.

When the cantor or the baal tefillah repeats the Amidah, the Kedushah, printed below the line, is recited. When praying silently, continue with the words אֲתָה קָדוֹשׁ at the top of page 278.

The Kedushah

The cantor or the baal tefillah begins:

בְּעֲרִיצָה וּבְקִדְשָׁה, כְּסוּד שֵׁיחַ שְׂרִפֵּי קִדְשׁ,
הַמְּקִדְשִׁים שְׂמֹד בְּקִדְשׁ, כְּפָתוּב עַל יַד גְּבִיאוֹה,
וְקָרָא זֶה אֶל זֶה וְאָמַר:

The congregation responds:

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

The cantor or baal tefillah repeats the congregational response and continues:

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתָיו שׁוֹאֲלִים זֶה לְזֶה, אֵיךְ
מְקוֹם כְּבוֹדוֹ, לְעִמָּתָם בְּרוּךְ יִאֲמְרוּ:

The congregation responds:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

qualified to be called solet, that is: fine flour. Indeed, these specific numbers were only devised to qualify the ideal way of performing the mitzvah, not to impose absolute requirements.

The kneading and setting out of the loaves was done outside the Priests' Courtyard, but they were baked within the courtyard like the other meal offerings. They were kneaded one loaf at a time, but they were baked two at a time.

There were three golden molds in use in the Temple: one into which the dough was poured to form it into loaves, a second in which the dough was baked, and a third used to hold the loaves when they were taken down from the oven to prevent them from being damaged in any way.

Each loaf had the shape of a square, which requirement derives from the very name lechem hapanim, (literally, "bread of the face"), which teaches us that it must have many "faces." The length of each loaf was ten handbreadths and the width of each loaf was five handbreadths. Each loaf was seven fingerwidths tall. The table itself on which they were displayed was twelve handbreadths long and six handbreadths wide. The loaves, however, were oriented the opposite way from the table, so that the long side of each loaf was lined up with the short side of the table; each loaf would have extended two handbreadths on either side of the table, but the extra was turned up at each edge, thus allowing for a space in the center of the table between the two displays. And so did they place one loaf on top of the next until they had stacked up six loaves one atop the other. And thus did they array the second display of loaves as well.

The baking of the showbread neither overrode the laws of Shabbat nor those of the festivals. Instead, they were baked on the eve of the Sabbath and then set forth for use the next day. In years when the two days of Rosh Hashanah fell on Thursday and Friday, the loaves were baked on Wednesday.

Neither the placement of the rods that separated the loaves nor their removal overrode the laws ordaining Sabbath rest. Instead, someone would enter the sanctum on Friday to remove the

rods and leave them lying lengthwise on the table. Then, the following Sunday, someone would enter the sanctum again and place the rods between the loaves.

Should it come to pass that the showbread was put out in the correct way, but the *bazichin* containing the frankincense were only put in place on the following day and, as such, the frankincense was only burnt the following week, the bread is deemed unfit and unholy. Similarly, if the bread and the *bazichin* of frankincense are put in place on Sunday and the frankincense is only burnt after the following Shabbat, the bread is not holy and it is considered unfit. Should the *bazichin* be ignited on Shabbat, however, the bread is considered acceptable.

What procedure should be followed when the loaves and the *bazichin* are set up following the Sabbath? The correct procedure is to allow them to rest on the table all set up until the Sabbath is over, and then the *bazichin* of frankincense should be burnt on the Shabbat following the one during which they were left set up on the table. Even should the loaves and the *bazichin* be on the table for several weeks, that is of no importance.

If they set up the bread and the *bazichin* on Shabbat according to the proper procedure and only burn the frankincense after the Sabbath ends, regardless of whether it is after the first Sabbath it is present in the sanctum or after the next Sabbath, the bread is to be declared unfit and henceforth falls in the category of sacrificial meat that becomes unfit after the fact, and regarding which the prohibition categories of *piggul*, *notar* and impurity become operative, as we shall explain presently.

If one of the loaves should become incomplete before the breads are taken off the table, the bread is unfit and the frankincense must not be burnt in conjunction with this set of loaves. If, however, the loaf only becomes imperfect after it is taken off the table, then the bread is considered unfit, but the frankincense is still burnt for it.

When the time comes to remove the bread, we consider it as though it were removed even if it has not actually been taken away. Thus, should

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

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

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

When the cantor or the baal tefillah repeats the Amidah, the Kedushah, printed below the line under this paragraph, is recited. When praying silently, continue with the words "You are holy" at the top of page 279.

The Kedushah

The cantor or the baal tefillah begins:

Let us adore You and sanctify You, as it is customary among the holy seraphim on high who sanctify Your name in the heavenly sanctuary, as was written in the book of Your prophet: And they call out to each other, saying:

The congregation responds:

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

The cantor or baal tefillah repeats the congregational response and continues:
The glory of the divine fills up the whole world as the servants of God inquire of each other, "Where is the glory of God to be found?", then call out this verse in sublime response:

The congregation responds:

Blessed be the glory of א from its celestial source.

The cantor or baal tefillah repeats the congregational response and continues:

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וַיַּחֲוֶן עִם הַמִּיחָדִים שְׁמוֹ עָרַב
וַבֶּקֶר בְּכָל יוֹם תַּמִּיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אֹמְרִים:

The congregation responds:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

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

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׂגִית לְעֵינַי כָּל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים.

The congregation responds:

אֲנִי יְהוָה אֱלֹהֵיכֶם.

The cantor or baal tefillah repeats the response and continues:

וּבְדַבְרֵי קִדְשֶׁךָ פְּתוּב לְאִמֹר:

The congregation responds:

יְמִלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וְדוֹר הַלְלוּתָהּ.

The cantor or baal tefillah repeats the response
and concludes the Kedushah with these words:

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצַּח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינֵנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

Except between Rosh Hashanah and Yom Kippur,
the cantor or baal tefillah says:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, the cantor or baal tefillah says:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקָּדוֹשׁ.

The cantor or baal tefillah continues with תְּכַנֵּן שַׁבָּת on page 278.

part of a loaf crumble away, we still burn the frankincense in the bazichin . . . and we do so even if the structure holding the loaves has not yet been taken apart. Should one of those structures enter into a state of impurity, regardless of whether this occurs before or after the burning of the frankincense, or should one of the bazichin become impure, that which is impure is considered impure (and must be replaced), but that which remains pure need not be considered anything but pure.

Chapter Six

The schedule of events that attended the offering up of the daily tamid sacrifices was as follows. Close to the moment at which the first rays of light become visible on the horizon, the Temple functionary in charge of the priestly lottery would come forth and knock on the doorway into the Priests' Courtyard. He would be admitted, whereupon they would inspect the courtyard and then instruct the makers of the High Priest's daily offering of a kind of pancake called chavitin to begin their work. All the kohanim present would already have immersed themselves in the mikveh before the arrival of the Temple functionary in charge of the priestly lottery and they would, therefore, already have donned their priestly attire. They would then adjourn to the Chamber of Hewn Stone, where they would conduct the first two priestly lotteries of the day, as a result of which each kohen would learn what were to be his duties . . . and the kohen who was chosen to clear away the nighttime ash from the altar would set to his job, whereupon new wood would be brought and the great firestand atop the great bronze altar would be constructed. After that, they would construct the lesser firestand atop the altar, then they would take two logs and place them on the greater firestand so as to heighten its flames. After that, they would enter the Chamber of Vessels and remove from there all the various vessels and appurtenances that they would need in the course of the day's worship. They would give the lamb designated as that morning's tamid

sacrifice some water to drink, whereupon the kohen designated to slaughter it would lead it to the section of the Priests' Court called the "slaughterhouse." He and it would be followed thence by the kohanim designated to offer up each of its individual limbs, but they would wait until the great gate of the Sanctuary was opened and then, just as the gate was being opened, the lamb would be slaughtered. After that, two kohanim would enter into the sanctuary, one to clean the inner altar and the other to clean the menorah.

The kohen chosen to clean the inner altar would do so precisely as the tamid was being slaughtered. After that, the kohen charged with collecting its blood would fling it at the altar in the prescribed manner.

Once the blood was successfully flung, the kohen inside the Sanctuary would light five of the lamps of the menorah, whereupon both kohanim would leave the Sanctuary. At the same time, the kohanim in the "slaughterhouse" would skin and dismember the lamb. Then, once this was accomplished, each kohen would take the specific limb of the animal assigned to him through the lottery and bring it to the ramp leading up to the great altar in the Priests' Courtyard. These dismembered limbs were arrayed on the western side of the lower half of the ramp, whereas the limbs of the musaf sacrifices were arrayed on the eastern side of the upper half of the ramp. The limbs of the musaf sacrifices on Rosh Chodesh, however, were displayed on the upper half of the walkway equidistant from both sides so as to make clear the fact that these were specifically the limbs of the musaf offering for the New Moon. It was there, furthermore, that the limbs were salted (and it was customary to throw salt on the ramp in any event, even on the Sabbath, to keep the kohanim from slipping and falling as they carried the wooden logs up to the firestands atop the altar. Although the salt thus became a kind of minuscule barrier between the feet of the kohanim and the ramp, it was nonetheless permitted because, technically speaking, walking up the ramp was not a formal act of worship).

The cantor or baal tefillah repeats the congregational response and continues:
From God's holy place in heaven, the Almighty turns with compassion to deal graciously with the people on earth that twice daily declares the unity of God's name by proclaiming the Shema every evening and every morning with love:

The congregation responds:

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

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

Our God is our heavenly Parent, our Sovereign and our Savior, and it is that very God who will again assert the special relationship between God and Israel to all living creatures with these words:

The congregation responds:

I am **A** your God.

The cantor or baal tefillah repeats the response and continues:

And in Your holy writings it is so stated:

The congregation responds:

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

Hallelujah!

The cantor or baal tefillah repeats the response and concludes the Kedushah with these words:

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

*Except between Rosh Hashanah and Yom Kippur,
the cantor or baal tefillah says:*

Blessed are You, **A**, holy God.

Between Rosh Hashanah and Yom Kippur, the cantor or baal tefillah says:

Blessed are You, **A**, holy Sovereign.

*The cantor or baal tefillah continues with "You established the Sabbath"
on page 279.*

Individuals reciting the Amidah silently continue here:

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סְלָח.

Except between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלִיךְ הַקָּדוֹשׁ.

תִּפְנֹת שַׁבַּת, רְצִיתָ קִרְבְּנוֹתֶיךָ, צִוִּיתָ פְּרוּשֵׁיהֶם עִם סִדְוֵרֵי
נִסְכֵיךָ. מִעֲנִיחָה לְעוֹלָם פָּבוֹד יִנְחָלוּ, טוֹעֲמֵיהֶם חַיִּים זָכוּ, וְגַם
הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ. אֲזַי מְסִינֵי נִצְטוּוּ עָלֶיךָ וְהִצְוִנוּ,
יְהוָה אֱלֹהֵינוּ, לְהִקְרִיב בְּךָ קִרְבָּן מוֹסֵף שַׁבַּת פְּרָאוּי. יְהִי רְצוֹן
מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֵנוּ, וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ, וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבְּנוֹת
חוֹבוֹתֵינוּ, תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְכָתָם, וְאֶת מוֹסֵף
יוֹם הַשַּׁבַּת הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוֹת רְצוֹנָה,
כְּמוֹ שֶׁפָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי
כְּבוֹדְךָ, כְּאָמֹר: וּבְיוֹם הַשַּׁבַּת, שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם,
וְשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְפוּ. עֲלֵת שַׁבַּת
בְּשַׁבְּתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְפָּה.

יִשְׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנִי,
עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּנוּ
מִטוֹבָה, וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ, חֲמִידַת
יָמִים אוֹתוֹ קָרָאתָ, זִכָּר לְמַעֲשֵׂה בְּרָאשִׁית.

After the limbs were properly arrayed along the ramp, the kohanim adjourned to the Chamber of Hewn Stone, where a functionary assigned the task would command them, "Recite one blessing!" They would then recite the blessing that begins with the words "With Everlasting Love," followed by the Ten Commandments, the three paragraphs that constitute the full recitation of the Shema, the blessing that begins with the words "True and Certain," then the two blessings called Retzeh ("Look with favor," known to us as the antepenultimate blessing in the Amidah) and Sim Shalom ("Grant Peace," known to moderns as the final blessing in the morning Amidah). On the Sabbath, they would add a blessing, specifically the one that the members of the outgoing priestly division would offer to the members of the incoming mishmar: "May the God Who caused the divine name to dwell in this Temple grant that you live together in an atmosphere of love, mutual respect, peace and friendship." After this, they would conduct the third and fourth lotteries. The kohen chosen to offer up the daily incense would then enter the Sanctuary building to do so. After that, the kohen chosen to look after the cleaning of the menorah would re-enter the Sanctuary building to light the final two lamps, whereupon the two of them, the kohen responsible for the incense and the kohen responsible for lighting the lamps of the menorah, would leave the Sanctuary building together. The priest who offered the incense would then join his fellow kohanim standing on the steps of the Sanctuary building. When he would reach the spot equidistant from the Sanctuary building and the altar, a kohen would take up the magreifah and pitch it between the Sanctuary building and the altar, where it would make a great noise. This unique sound served three functions: every kohen who heard the sound knew instantly that his priestly brethren were about to prostrate themselves and could run to join them, every Levite who heard the sound of the magreifah knew instantly that the Levites were about to begin singing their hymns and could run to join them, and the head of that day's priestly subdivision knew instantly that the time had come

to line up the impure members of his squad by the Eastern Gate so that there would not be any confusion and it would be clear that they had not yet brought their lustrative offerings. When all this was completed, the kohen who had been selected by lottery to bring the limbs to the altar from the ramp leading up to it would do so. After the limbs were brought up to the altar, the kohanim that were standing on the steps of the Sanctuary building would offer the assembled the Priestly Benediction as a single blessing using the ineffable divine name. . . . After that, the meal offerings were offered up, then the chavitin cakes, then, after the offering up of the chavitin cakes, they would bring the wine to be poured out as a libation. And it was then, when the wine libations were being poured out, that the Levites would break out in song, using all the various instruments that were in use in the Temple, whereupon there would be blown nine tekiah blasts on the shofar in honor of the Levites' song.

When they gave the wine to the kohen charged with pouring it out as a libation, two kohanim holding two trumpets would stand by the table designated for the chelev fat scraped from the animals' innards. The assistant to the High Priest would stand by the corner of the altar with a set of scarves in his hand. They would blow three kinds of blasts, a tekiah, a teruah and another tekiah on the trumpets, whereupon they would go stand by the kohen appointed to sound the cymbal, one on his right and one on his left.

As soon as the kohen designated to pour out the libation was engaged in his task, the assistant to the High Priest would wave the scarves, whereupon the kohen holding the cymbals would bang them together and the kohanim holding the trumpets would blow the tekiah and the Levites would burst into song. When the latter would get to a break in the song, the trumpeters would blow their tekiah, whereupon all the people in the courtyard would prostrate themselves on the ground. This happened repeatedly: when they got to each break, the trumpeters would blow their tekiah and the people would prostrate them-

Individuals reciting the Amidah silently, continue here:

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

Except between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A , holy God.

Between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A , holy Sovereign.

You established the Sabbath and took delight in its offerings, ordaining its precise sacrificial procedures along with the requisite libations. Those who find delight in the Sabbath shall ever inherit some infinitesimal measure of Your glory; those who taste of its pleasures will merit life everlasting. And those who love the laws that govern Sabbath observance have chosen greatness for themselves, for they were commanded to keep the Sabbath at Sinai, where You specifically commanded us, A , our God, to offer up an additional sacrifice on the Sabbath, as is only fitting. May it be Your will, A , our God and God of our ancestors, to bring us joyously to our land and to settle us within its sacred borders so that we might offer up the requisite sacrifices in that place, both the daily *tamid* sacrifice according to established rite and the additional sacrifice, called the *musaf*, according to the laws that govern it. And so shall we offer up this *musaf* offering for the Sabbath with love, in accordance with the commandment reflective of Your divine will, as You had Your servant Moses write down for us in Your Torah. Indeed, Moses heard directly from Your glorious presence what is stated in Scripture: "And on the Sabbath day, your offering shall consist of two unblemished yearling lambs and, as a grain offering, two *isaron*-measures of fine flour mixed with oil, plus the requisite libation. This shall be the Sabbath offering, week in, week out, in addition to the *olah*-sacrifice offered up as the *tamid* and its requisite libation."

May those who observe the Sabbath and call it their delight experience the joy of Your sovereignty. Furthermore, may all the members of the nation that sanctifies every seventh day be satisfied and delighted by Your beneficence, for You desired that the seventh day be Your Sabbath and You consecrated it, calling it the most delightful of days and a memorial to the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנְחֹתֵינוּ, קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂפַעְנוּ מִטּוֹבָךָ, וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שִׁבְתְּ קִדְשֶׁךָ, וְיִנּוּחוּ בּוֹ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה, מִקִּדְשׁ הַשַּׁבָּת.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתֶךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקַּבֵּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ, וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מְגִן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נְשְׂמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסֵיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל גַּבְלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יְתָ, עָרֵב וּבָקָר וְצִהָרִים. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מִעוֹלָם קִיְיָנוּ לָךְ.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּינוּ וְקִיְיָנוּ. כֵּן תַּחֲזִינָה וְתִקְיָמְנוּ, וְתִאֶסְפוּ גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רִצּוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

selves. There were a total of nine tekiet for each tamid sacrifice, as explained above.

The Levites only sang during the sacrifice of public olah and peace offerings ordained in the Torah. The Levites did not sing, however, during voluntary olah sacrifices offered up as public offerings when a surfeit of animals offered to the Temple were sacrificed. Nor did they sing when libations were made on their own, outside the context of sacrifice.

The songs that the Levites would sing were all taken from the Psalms. On Sundays, they sang the twenty-fourth psalm (“The World and its Fullness Belong to God”). On Mondays, they sang the forty-eighth psalm (“A is great and greatly to be praised in the city of our God, home of God’s holy mountain.”) On Tuesdays, they sang the eighty-second psalm (“God stands up in the divine council, speaking words of judgment in the midst of the celestial assembly”). On Wednesdays, they sang the ninety-fourth psalm (“A is a God of vengeance; O God of Vengeance, appear!”). On Thursdays, they sang the eighty-first psalm (“Sing joyously to the God of our strength; make joyous noise unto the God of Jacob”). On Fridays, they sang the ninety-third psalm (“A reigns wearing robes of majesty, etc.”). On Saturdays, they sang the ninety-second psalm, (“A psalm song for the Sabbath day”).

During the musaf sacrifice on Shabbat, they would sing the Haazinu song presented in Deuteronomy 32 in six parts, starting a new section at verses 1, 7, 13, 19, 29 and 40, just as the text is broken down into aliyot for public reading when the Haazinu poem is read aloud in the course of the synagogue service. One of these six sections was read on every Shabbat, proceeding in order. When the song was completed over six Sabbaths, they simply began again from the beginning. On Saturday afternoons, the Levites would sing the Song of the Sea from Exodus 15 in two parts, one comprising the first ten verses and the second starting with the eleventh verse and continuing to the end of the song. During the musaf sacrifice on Rosh Hashanah, they would sing the eighty-first psalm (“Sing joyously to the God of

our strength”), but if that day were a Thursday (when the eighty-first psalm was already scheduled to be sung), they would begin with the seventh verse of the psalm (“Then I removed the burden from another’s back”). During the afternoon of Rosh Hashanah, they would sing the second half of Psalm 29, starting with the eighth verse, “The voice of A can make a desert tremble.”

When Rosh Chodesh and Shabbat coincided, the psalm for Rosh Chodesh would displace the psalm for Shabbat so as to make clear the fact that that day was Rosh Chodesh.

On the Sabbath, they would light the two bazichin of frankincense when the musaf sacrifices were being brought and then, afterwards, the wine libation for the musaf sacrifices was poured out. And the same order of events that was ordained for the mornings in the Temple was followed at dusk, with the exception of the task of cleaning the ash off the great altar that stood in the Priests’ Courtyard, the reconstruction of the firestands atop the altar and the lotteries, for these three things were done solely in the morning of each day, as we have explained.

Chapter Seven

On Rosh Chodesh, the musaf sacrifice was offered after the morning tamid. And of what precisely did the musaf for Rosh Chodesh consist? Two bulls, a ram and seven lambs, all offered up as olah-sacrifices, plus a single goat offered up as a sin offering.

The way in which the aforementioned olot were prepared and offered was exactly the same as the procedure outlined above for the tamid. The method for offering up the sin offering on Rosh Chodesh and for festivals, however, followed the procedure for the specific kind of sin offering that was eaten (and not consumed by flames on the altar). On Pesach, the musaf sacrifice offered up every day of the festival followed the pattern of the musaf for Rosh Chodesh: two bulls, one ram and seven lambs, all olot, and a single goat offered up as a sin offering that followed

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, loving and willingly bestowed upon us by You, 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 the Sabbath.

Take pleasure, A , our God, in Your people Israel and in their prayers.

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

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

We affirm our faith in You, for You are and always shall be 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 the praises due You 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.

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

We affirm our faith in You that You are 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 may there keep Your laws and do Your holy will, and so that we may worship You with full hearts as an expression of our sense of thanksgiving to You. Blessed be God, to Whom all gratitude is eternally due.

During Chanukah, add this paragraph:

עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי
הַזֶּה. בַּיָּמִי מִתְּתִיחוּ בּוֹ יוֹחֲנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנַי
וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁפִּיחַם תּוֹרְתֶךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה
בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בַּעֲת צָרָתָם, רַבֵּת אֶת
רִיבָם, דָּגַת אֶת דִּיגָם, גָּקַמְתָּ אֶת גִּקְמָתָם, מָסַרְתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וְטִמְאַם בְּיַד
טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי
תּוֹרָתֶךָ. וְלֵךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כִּהְיוֹם הַזֶּה. וְאַחֲרַי
כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתֶךָ, וּפָגְוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ גִירוֹת בְּחֲצֵרוֹת קֹדֶשְׁךָ, וְקָבְעוּ שְׁמוֹנֵת
יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלְלֵךְ לְשִׁמְךָ הַגָּדוֹל.

On all Sabbaths, continue here:

וְעַל כָּלֵם יִתְפַּרֵּךְ וַיִּתְרוֹמֵם שְׁמֶךָ,
מִלְּכָנּוּ, תָּמִיד לְעוֹלָם וָעֶד...

Between Rosh Hashanah and Yom Kippur, add:


וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ

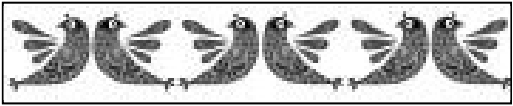
the rules for the kind of sin offering that was eaten, not wholly immolated. On the second day of Pesach, however, which is the sixteenth day of the month of Nisan, they would offer up an extra lamb as an olah during the ceremony that involved the waving of the omer sheaf of new grain. (The omer was technically in the category of a public grain offering.)

This special omer offering had a fixed date and therefore overrode both the laws of Sabbath rest and the laws regarding the introduction of impure substances into the Temple.

The grain offering, called a minchah offering in Hebrew, had to come from grain grown in the Land of Israel, as it is written in the Torah, "And you shall bring an omer, the first grain of your harvest, to the kohen (Leviticus 23:10)," which clearly implies that the grain has to come from nearby. If grain from very close by is not available, however, any grain that grew in the Land of Israel is acceptable. It is a mitzvah to harvest the grain in question at night on the eve of the sixteenth of Nisan, and this is the case regardless of whether the sixteenth is a weekday or the Sabbath.

It is acceptable, moreover, to harvest in the course of the entire night, but if, in the end, the grain is harvested during daylight hours, it is nonetheless acceptable.

It is most desirable that the omer offering be harvested from grain growing in the earth, but if none is available, they can take grain from already prepared sheaves. Similarly, it is desirable that the grain still be supple and damp, but if none is available, then dry grain is also acceptable. It was normal practice to bring the grain from fields in the southern part of the Land of Israel. . . . The grain that was used for the omer was barley, but this matter is not made explicit in the Torah but is one of the halachot bequeathed to us directly from Moses himself. . . . 



Judaism is a religion developed out of the endless, and endlessly careful, elaboration of the commandments. Finding a potential gateway to God in even the most picayune point of the law, however, is less simple than it sounds at first blush. And, indeed, there are many who define their piety in terms of their level of obedience, but who never pause to ask themselves exactly how the system works . . . or whether it actually does work. The principles of faith presented here are intended to provide the thoughtful worshiper with a framework for the kind of devotional contemplation from which some first answers to the deepest questions religion poses can begin to emerge.



It was wholeness of spirit rather than genetic predisposition or self-induced mystic zeal that enabled the prophets of old to serve as God's terrestrial spokespeople, and which connects those ancient seers directly to those of us today who would cultivate the experience of profound, experiential communion with God. But what exactly is this wholeness that we seek so ardently through ritual, rite and prayer?

Wholeness implies a certain absence of inner conflict, but it is hardly a synonym for convictionlessness—and neither does it denote a languid spiritual state characterized by self-satisfaction, ambitionlessness or mindless contentedness. More to the point, wholeness is not necessarily a condition of happy people (although it is hard to imagine a truly happy person who has not attained at least some kind of wholeness) and neither does it necessarily derive from some sort of anterior or ulterior or even interior predilection for religion or spiritual enterprise.

Instead, wholeness is a kind of centeredness, a sort of condition predicated on the resolution of some of the (false) paradoxes that appear axiomatic to most of us as we spend our lives stumbling further and further away from the very

During Chanukah, add this paragraph:

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 cleaned the sanctuary of the symbols of idolatry and purified the Temple, then lit lamps in its holy courtyards and declared that henceforth the eight days of Chanukah would be a festival devoted to thanksgiving and the praise of Your great name.

On all Sabbaths, continue here:

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 for a good life
all those bound to you in sacred covenant.

...וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֹךָ
בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ, סֵלָה. בְּרוּךְ אַתָּה
יְהוָה, הַטּוֹב שְׁמֹךְ וְלֹךְ נָאָה לְהוֹדוֹת.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּת הַמְּשִׁלֶּשֶׁת
בְּתוֹרַת הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבִדְךָ, הָאֲמוּרָה
מִפִּי אֶהְרֹן וּבְנָיו, כְּהֹנִים עִם קְדוּשָׁתְךָ, כְּאֲמוּר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

The congregation responds:

כֵּן יְהִי רְצוֹן.

יָאֵר יְהוָה פְּנֵינוּ אֱלֹהֵינוּ וַיַּחַנְכֵנוּ.

The congregation responds:

כֵּן יְהִי רְצוֹן.

יִשָּׂא יְהוָה פְּנֵינוּ אֱלֹהֵינוּ
וַיִּשֵּׂם לָךְ שָׁלוֹם.

The congregation responds:

כֵּן יְהִי רְצוֹן.

God we claim to seek. Wholeness, then, is the opposite of differentiatedness and the antithesis of internal conflict. It is the outer sign of inner peace, the fruit of the struggle to live without struggling at all. Although wholeness is less resignation than acceptance, it is still a state born more of surrender than of (merely) intelligent insight into the reality of things. Wholeness is the goal of endeavor and effort, but it is neither endeavor nor effort as much as it is the resolution of the antithetical forces in our lives that, once they are resolved into sublime non-existence, somehow remain the true energy sources that propel us (paradoxically, but undeniably) forward towards communion with the undifferentiated, utter unity that is God.

Growing up in the world means coming to terms with the world and that, in turn, means learning to distinguish between things precisely and well enough to tell them apart. As we grow towards maturity, we learn to do this almost automatically. We start by seizing the distinction between mother and father. From there, we move along to mastering the differences between salty and sweet, dry and wet, soft and slimy, pleasurable and irritating . . . and all the other basic distinctions that matter to a child. Eventually, we graduate to the level of maturity at which we consider ourselves able to perceive the distinction between every single thing that exists and all other things that exist, but that are not that thing. In time, this ability to distinguish one thing from another becomes the basic perceptual tool we use in evaluating the world and in gradually coming to the internal conviction that we are of the world and not merely in it, that we belong to the world in the most subtle as well as the most patently obvious sense of the word.

In a certain sense, wholeness results from the eventual recognition that some of the distinctions we have been taught to make from earliest childhood are false and illusionary. Moreover, wholeness is the absence of the kind of illusion that results from the recognition that the boundary between reality, myth and symbol is, if not completely non-existent, then at least far more blurry than appears to any of us to be the case at first.

Ultimately, we come to recognize that perception itself is not much more than a coordinating metaphor for the ocean of vast incomprehensibility in which we swim from the moment of birth until the moment we draw our final breaths.

The sea—the real sea—looks green from the shore and blue from the air, but both impressions are as correct as they are incorrect, both as rooted in perceptive reality as they are fantastic, false and, in a romantic sort of way, futile. One poet calls love a prison and another calls it a palace, but no one would insist that they cannot both be right in the way we would say just precisely that about scientists proffering different solutions to a specific problem in mathematics or physics. We want one of the scientists to be wrong for pretty much the same reasons we want both poets to be right, but we are kidding ourselves if we think that perception is only an issue in the latter case. Perhaps one scientist was looking at the problem from the shore and the other from the sky!

For devout Jewish people, the books of Scripture are endlessly deep sources of ongoing spiritual inspiration. But, in the end, wholeness does not come from the contemplation of wholeness any more than love can come from the contemplation of love. Rather, it comes from deep within the innermost chambers of our own hearts, those same hearts that the prophet called perverse in a moment of deep despair because of their pathetic inclination towards deviousness, not because the heart lacks the power to set deviousness aside and see more clearly than any eye ever could. . . .



The point of Sabbath observance is not to provide a context in which the human need for regular and periodic rest can be satisfied after a tiresome and burdensome week of work.

The point of the dietary laws is not to provide a context in which human beings can eat healthy, fortifying foods at the same time they learn to avoid foodstuffs that could potentially have a deleterious effect on their health.

The point of the observance of the festivals of Israel is not to provide a context in which a peo-

. . . 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.

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

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

May A bless you and guard you.

The congregation responds:
So may it be Your will.

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

The congregation responds:
So may it be Your will.

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

The congregation responds:
So may it be Your will.

Except between Rosh Hashanah and Yom Kippur, say:

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ, אָבִינוּ,
כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה, כִּי בְאוֹר פְּנִיָּה נִתְּתָה
לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל יְעַת
וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה,
הַמְבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

When the cantor or baal tefillah concludes the repetition of the Amidah, the service continues with the Full Kaddish on page 304. Worshipers reciting their prayers silently continue on the top of page 288.

Between Rosh Hashanah and Yom Kippur, say:

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה,
כִּי בְאוֹר פְּנִיָּה נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּסִפּוֹר חַיִּים, בְּרַכָּה, וְשָׁלוֹם, וּפְרֻגָּה טוֹבָה, גְּזֵכָר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

When the cantor or baal tefillah concludes the repetition of the Amidah, the service continues with the Full Kaddish on page 304. Worshipers reciting their prayers silently continue on the top of page 288.

ple can formally recall certain specific events that happened in the past to its ancestors and, in so doing, to learn certain important lessons from the contemplation of those events.

It is pointless, and wholly unproductive, to seek any rationalization for the observance of the commandments in any human need or desire other than the wholly human need and desire to create a context in which God can be meaningfully sought, effectively worshiped, and wholeheartedly loved, as it is written in the Book of Psalms, "Seek God with all your heart (Psalm 119:2)," and as it is written in the Torah, "And you shall love א, your God, with all your heart and with all your soul and with all your might (Deuteronomy 6:5)."

Furthermore, this use of the rituals of worship not for personal gain, but for spiritual improvement, is called the way of pure faith and it was with regard specifically of that kind of religion that the prophet Isaiah wrote, "This is the way—veer neither to the right or the left (Isaiah 30:21)." But there is a peculiarity in the Biblical text that needs to be taken into account: the word for "veer not to the right," which ought to be written with the Hebrew letter yod as its second letter, has an aleph there instead, thereby creating a word related in form, if not in formal meaning, to the word for faith, emunah, which is written with the same three letters, starting with an aleph. And what did the prophet mean by spelling the word with an aleph instead of with a yod? Only this: this is the way of faith to which a member of the covenanted community who believes in God should adhere, and from which such an individual should labor vigorously not to veer off in any other direction!

There is, of course, also another kind of religion, the kind openly called in Scripture "the way that is not good," and this is the way of those observers of the commandments who take immense pride in the level of their observance . . . but who use the commandments of the Torah for almost every purpose imaginable other than to create a context in which an individual may cleave unto God and worship God and love God, which three collectively constitute the single justifiable

use to which the mitzvot may be reasonably put. Regarding the religious philosophy of people in this category, the teaching of Rabbi Zadok preserved in the Ethics of the Fathers applies: "Take care to think of the Torah neither as a crown designed to garner you the admiration of others nor as an axe to dig with."



The Bible reports that the ancient tribe of Benjamin was able to field "seven hundred left-handed warriors, each one capable of throwing a stone at a hair and not missing (Judges 20:16)." The Benjaminites had excellent aim . . . but Scripture tells us of their prowess not merely to impress us with the level of their pitching skill, but to inspire us to ask how many of us are capable even of identifying our own spiritual targets, let alone hitting them every single time without missing.

We profess to believe in a God Who exists outside of space and without reference to geographical or spatial coordinates, yet we are still incapable of prostrating ourselves in the right direction, as the prophet Ezekiel wrote, "And God took me to the inner court of the House of A and, behold, at the gateway to the Temple of A between the portico and the altar, there were around twenty-five people, each turned away from the Temple of A and facing instead towards the east . . . and they were prostrating themselves eastwards towards the sun (Ezekiel 8:16)."

And what, one might well ask, is the cause of this inability, now as then, to turn towards God and, at the very least, to move forward slowly over the course of a lifetime in a productive, useful direction towards spiritual wholeness?

Partially, it is due to a certain widespread inability to stand before God in fear and trembling, as the psalmist wrote, "Fear and trembling are come in to me / I am seized with terror (Psalm 55:6)." But there is also the matter of the arrogance and false sense of superiority that come from the strange feeling so many people have that the worship of God is a kind of hide-and-go-seek game in which human beings and God take turns hiding from each other . . . and that God delights in having to search out worshipers who will

Except between Rosh Hashanah and Yom Kippur, say:

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

When the cantor or baal tefillah concludes the repetition of the Amidah, the service continues with the Full Kaddish on page 304. Worshipers reciting their prayers silently continue on the top of page 289.

Between Rosh Hashanah and Yom Kippur, say:

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When the cantor or baal tefillah concludes the repetition of the Amidah, the service continues with the Full Kaddish on page 304. Worshipers reciting their prayers silently continue on the top of page 289.

אלהי,

נצור לשוני מרע, ושפתי מדבר מרמה,
ולמקללי נפשי תדם, ונפשי כעפר לכל
תתנה. פתח לפני בתורתך, ובמצותיך תרדוף
נפשי, וכל החושבים עלי רעה, מהרה הפך
עצתם, וקלקל מחשבתם. עשה למען שמך,
עשה למען ימינך, עשה למען קדשך, עשה
למען תורתך. למען יחלצון ידידיך, הושיעה
ימינך וענגי. יהיו לרצון אמרי פי והגיון לפני
לפניך, יהוה צורי וגואלי. עשה שלום
במרומינו, הוא יעשה שלום עלינו ועל כל
ישראל ואמרו, אמן.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו, שיבנה
בית המקדש במהרה בימינו, ותן חלקנו בתורתך,
ושם נעבדך ביראה פימי עולם וכשנים קדמוניות.
וערבה ליהוה מנחת יהודה וירושלים פימי עולם
וכשנים קדמוניות.

In the presence of a minyan, the service continues with the repetition of the Amidah by the cantor or the baal tefillah. Worshipers reciting their prayers without a minyan, continue with Ein Keloheinu on page 305.

respond to the call of prayer and ritual. Regarding this situation, the prophet wrote in the name of God, "I was there to be sought by those who never actually called out to me / I was available to be found by those who never yearned for Me / I called out, 'Here I am, here I am' to a people that appears to have forgotten how to call out to Me (Isaiah 65:1)." And what further words of God follow in the prophet's speech? "I spread out My arms all day to a rebellious people intent on walking in the way of evil after their own thoughts. This people angers me intensely. . . ."



In order to bring forth one single syllable of honest prayer from his or her mouth, the pray-er must accept—and then keep in mind constantly—that the only kind of prayer that has any real existence before the exalted throne in heaven on which God sits to receive the prayers of the pious is the wordless prayer that exists solely as the extra-linguistic embodiment of the pray-er's yearning and desire for God . . . and this is the truth to which the prophet alluded when he exhorted his listeners, "Be ye silent before Adonai- A (Zephaniah 1:7)," and this is also the subtle meaning of the verse from the sixty-second psalm, "But to God, my soul is silent (Psalm 62:2)."

Honest, worthy prayer flows out of the mouth of pray-ers from the depths of a kind of longing for God that must somehow remain as pure as it is free from any hint of self-interest . . . and also from an inner fund of humility and modesty built up by the pray-er over years of introspective, devotional and meditative effort, from a sense of inexplicable wonder honest pray-ers feel welling up deep within their hearts, and from the deep-seated conviction that they are not worthy even to believe that there is such a thing as prayer in the world, let alone that they are sufficiently worthy and meritorious to stand in prayer before the God Who is at once the Source of holiness in the world and its divine Maker.

Prayer is only possible if the pray-er understands—and accepts totally—that prayer is, almost by definition, an impossibility . . . and that

it will seem logical only to one who accepts that it is totally illogical to imagine that God might deign to listen to the words of a single human being merely because that individual takes it into his or her mind to speak. In theory, prayer is among the most important of all the commandments. Yet, in the actual doing, it is almost inevitably suffused with the most insufferable arrogance. And, in the end, only those who are able, somehow, to embrace the theory without becoming mired in narcissism and greed will ever merit that the words of the prophet, “and they shall pray to Me and I shall hear them (Jeremiah 29:19),” might apply to them.



The words of the prophet Haggai regarding one who “earns a living, only to store his wages in a torn purse (Haggai 1:6)” can be applied precisely to those who are prepared to devote years upon years of their lives to the study of Torah, but solely on the condition that they never actually learn anything that might possibly confuse or upset them, or force them to re-evaluate what they feel called upon to consider self-evident—and perhaps even to jettison some of their priorly held religious beliefs and opinions, and adopt others.

The commandment to study Torah can only be fulfilled by those who know that religious study is only meaningful when the student is prepared to use the act of learning as a means of seeking God’s presence between the lines of a given text. And to accept that the whole point of study in the first place is not to inform, but to instill humility in the hearts of students, for “the arrogant are an abomination before God (Proverbs 16:5).” And to create a context for students of Torah to be sufficiently overwhelmed by their own ignorance for them, chastened to the point of shucking off the arrogance that characterizes human life at its least appealing, finally to turn to the quest for the God who hides beyond, behind and beneath every word spoken in honesty and humility about the divine realm . . . and, in so doing, to come to cleave unto God through the medium of their discerning consciousnesses. . . .



My God,

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

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

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

In the presence of a minyan, the service continues with the repetition of the Amidah by the cantor or the baal tefillah. Worshipers reciting their prayers without a minyan, continue with Ein Kelohenu on page 305.

The Musaf Amidah for Shabbat Rosh Chodesh

When Shabbat coincides with Rosh Chodesh recite this version of the Musaf Amidah after the Half Kaddish. A version of the opening benediction of the Amidah including the names of the matriarchs of Israel may be found on page 71.

פִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

פְּרוּף אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָהּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלֶא,
זוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן
שְׂמוֹ בְּאַהֲבָה מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

פְּרוּף אַתָּה יְהוָה, מִגֵּן אֲבֹרָהּ.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ...

Between Shemini Atzeret and Passover, add these words:

מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם
...מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֵה
לָךְ, מְלֶךְ יַמְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה וְנֶאֱמָן אַתָּה
לְהַחְיֹת מֵתִים.

פְּרוּף אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.



Maimonides discusses the laws governing Rosh Chodesh in his *Hilkhot Kiddush Hachodesh* ("Laws Relating to the Sanctification of the New Moon"), from which the following excerpts have been taken.

Chapter One

The months of the Jewish year are lunar months, as it is written, "... the olah offering for Rosh Chodesh when the new moon appears . . . (Numbers 28:14)" and "... this new moon shall be for you the first Rosh Chodesh of the year (Exodus 12:2)." And so did our sages say that the blessed Holy One came to Moses in a prophetic vision and showed him the shape of the new moon, then told him, "When the moon looks like this, sanctify the new month." The years that we count, however, are solar years, as it is stated, "Observe (Passover) in a month of springtime (Deuteronomy 16:1)," thus requiring that the calendar be organized in such a way so as to guarantee that the months fall in the same seasons each year, which is not the case with a strictly lunar calendar.

The solar year exceeds the length of the lunar year by about eleven days. Therefore, when the extra days over a few years add up to thirty, or a bit more or less, we add a month to the year so that that year has thirteen months. In that case, the year is called an intercalated year and this is done in that way because it is inconceivable that a year would have twelve months and a certain number of extra days, for it is written, "... for the months of the year (Numbers 28:14)," which implies that we consider a year to be made up of a certain number of months, not a certain number of days.

The moon disappears from the nighttime sky every month at the end of the month and is absent for two days, give or take a little, or as little as one day before it is re-illuminated by the sun; it is about a day after this re-illumination occurs that the moon is seen in the western sky at

evening. That night on which the moon is seen in the western sky is the beginning of the month and we count twenty-nine days forward from that day. Should the moon appear on the evening going into the thirtieth day, then that thirtieth day is considered Rosh Chodesh. If it does not appear, then Rosh Chodesh occurs on the thirty-first day and the thirtieth day is accounted the final day of the preceding month. We do not concern ourselves if the moon fails to be visible on the evening going into that thirty-first day, however, because we have it as a general principle that no lunar month ever has more than thirty days.

If a month consists of twenty-nine days because the new moon was seen on the evening going into the thirtieth day, it is called a “deficient month”; if the moon is not seen that evening so that the previous month is considered to have had thirty days, it is called a “pregnant month” or a “full month.” For its part, a moon that is seen on the evening going into the thirtieth day is called a “timely moon.” If, however, the moon only appears on the following evening, it is called “a moon that appears on the evening of intercalation.”

Unlike the Sabbath, which all can calculate on their own by counting six days and resting on the seventh, the formal recognition of the new moon is not given into the hands of regular citizens. Instead, the recognition of the new moon is entrusted to a rabbinic court (in Hebrew: *beth din*) so that a month only begins when a rabbinic court sanctifies the new moon and declares a specific day to be Rosh Chodesh . . .

The members of the rabbinic court undertake calculations in the style of astronomers who understand the places of the stars in the heavens and their celestial circuits and, as such, study with the greatest care to determine if it is scientifically possible for the moon to be seen on a given thirtieth night or not. If they know that it is possible that it be seen, then they sit and wait the entire thirtieth day for witnesses to its appearance to arrive. If they come, then the members of the court question them and interrogate them according to the law. If their testimony is substantiated, they sanctify the new moon. If, however,

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When Shabbat coincides with Rosh Chodesh, recite this version
of the Musaf Amidah after the Half Kaddish. A version of the opening
benediction of the Amidah including the names of the matriarchs
of Israel may be found on page 71.

When I call out the name of א , ascribe greatness to our God.
 Adonai, part my lips so that my mouth might praise You.

Blessed are You, א , 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, O sovereign God, our divine Helper, Savior and Protector.

Blessed are You, א , Protector of Abraham.

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

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

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

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

When the cantor or the baal tefillah repeats the Amidah,
the Kedushah, printed below the line, is recited.
When praying silently, continue with the words קדוש אַתָּה קדוש on page 294.

The Kedushah

The cantor or the baal tefillah begins:

נְעַרְיִצָּה וְנִקְדִּישָׁה, כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ. הַמְקֹדְשִׁים שְׂמֹךְ
בְּקֹדֶשׁ, כְּפָתוּב עַל יַד גְּבִיּאָה, וְקָרָא זֶה אֶל זֶה וְאָמַר:

The congregation responds:

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

The cantor or baal tefillah repeats the congregational response and continues:

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׂוֹאֲלִים זֶה לְזֶה, אֵינָה מְקוּם
כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

The congregation responds:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

The cantor or baal tefillah repeats the congregational response and continues:

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחָדִּים שְׂמוֹ עָרַב
וְבָקֵר בְּכָל יוֹם הַתְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

The congregation responds:

שְׂמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

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

הוּא אֱלֹהֵינוּ, הוּא אֶבְיָנוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׂגִיט לְעֵינֵי כָּל חַי לְהִיּוֹת לָכֶם לְאֱלֹהִים.

The congregation responds:

אֲנֵי יְהוָה אֱלֹהֵיכֶם.

The cantor or baal tefillah repeats the response and continues:

וּבְדַבְּרֵי קֹדֶשׁ פָּתוּב לְאִמּוֹר:

The congregation responds:

יְמַלּוֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

the moon is not apparent in the sky and no witnesses come, then they consider the day in question to be the thirtieth day of the previous month and declare it to have been a “pregnant month.” If, however, they know as a result of their calculations that it is impossible for it to appear, they do not wait out the thirtieth day and they do not expect witnesses. If witnesses appear, therefore, they know with certainty either that they are lying or that they saw a sliver of cloud that looked like the moon, but which was not really the moon.

It is a positive commandment of the Torah for the rabbinical court to undertake the correct calculations to know if the moon could conceivably be sighted on a given evening or not, and for them to interrogate the witnesses as a prerequisite to sanctifying the new moon. They are also bidden to send word to inform the rest of the nation on which day Rosh Chodesh has fallen, so that they will all know on which day to observe the festivals, as it is written of the festivals, that “you should declare them to be sacred convocations (Leviticus 23:2).” And it is further written, “And you shall keep these laws regarding its correct season (Exodus 13:10).

We only engage in these calculations, fix the days of months, or intercalate years in the Land of Israel, as it is written, “For it is out from Zion that shall go forth the Torah and from Jerusalem, the word of A (Isaiah 2:3).” Should there be, however, a great sage ordained in the Land of Israel who travels outside the land—and if there is none in Israel as great as he—then such a sage may calculate and fix the months and intercalate years outside the Land of Israel. If it becomes known to him that a sage of his level of learning has arisen, and one hardly has to say that this applies if this new sage is greater than he, then it becomes forbidden for him to fix months and intercalate years in the diaspora. If he transgresses and fixes the months or intercalates a year anyway, then his action has no significance.

Chapter Two

The witnesses necessary to give testimony about the new moon must be the same kind of reliable

individuals whose testimony would be accepted about any matter at all . . . Torah law does not require that the testimony of witnesses who come to court to testify about the new moon be subjected to excessive scrutiny, however. Even, in fact, if the witnesses are later shown to be schemers who conspired together to present false testimony, the announcement of the new month resulting from such testimony is nonetheless considered valid *ex post facto*.

Originally, the custom was to accept testimony concerning the new moon from any Jewish man at all, the principle being that all Jews are presumed to be worthy witnesses until it becomes known that they are disqualified as witnesses for some reason. After a certain heretical sect called the Boethusians arose, however, and it became known that these followers of Boethus had hired individuals to give false testimony regarding the new moon, the sages enacted an edict that henceforth the court would only accept testimony from witnesses known to them as worthy and that they would indeed subject such testimony to questioning and interrogation. Therefore, should it be known to the residents of the witnesses' home town that the members of the court are not personally acquainted with the witnesses who are about to appear to give testimony regarding the new moon, the people of the witnesses' home town would send along (other) witnesses to testify to the court about the worthiness of the first witnesses, whereupon their testimony would be accepted.

The court is obliged to inform itself regarding matters usually pondered by astronomers, and thus known best to them: whether the moon in a given month should appear in the sky to the north or the south of the sun, whether the moon should appear wide or narrow, and toward which direction the points of the crescent moon should point. Then, when the witnesses come to testify, the court will be able to interrogate them reasonably by asking whether the witnesses saw the moon in the north or the south, which way the points of its crescent were pointing, how tall it appeared to their eyes, and how wide it seemed to be. If their

When the cantor or the baal tefillah repeats the Amidah, the Kedushah, printed below the line, is recited. When praying silently, continue with the words "You are holy" on page 295.

The Kedushah

The cantor or the baal tefillah begins:

Let us adore You and sanctify You, as it is customary among the holy seraphim on high who sanctify Your name in the heavenly sanctuary, as was written in the book of Your prophet: And they call out to each other, saying:

The congregation responds:

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

The cantor or baal tefillah repeats the congregational response and continues:
The glory of the divine fills up the whole world as the servants of God inquire of each other, "Where is the glory of God to be found?," then respond in sublime response:

The congregation responds:

Blessed be the glory of A from its celestial source.

The cantor or baal tefillah repeats the congregational response and continues:
From God's holy place in heaven, the Almighty turns with compassion to deal graciously with the people on earth that twice daily declares the unity of God's name by proclaiming the Shema every evening and every morning with love:

The congregation responds:

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

The cantor or baal tefillah repeats the Shema, then continues:
Our God is our heavenly Parent, our Sovereign and our Savior, and it is that very God who will again assert the special relationship between God and Israel to all living creatures with these words:

The congregation responds:

I am A your God.

The cantor or baal tefillah repeats the response and continues:
And in Your holy writings it is so stated:

The congregation responds:

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

The cantor or baal tefillah repeats the response and concludes the Kedushah with these words:

לְדוֹר וָדוֹר בְּגִיד גְּדֻלָּהּ, וּלְנִצְח וּנְצָחִים קְדֻשָּׁתְךָ בְּקִדְיִשׁ, וְשִׁבְחָהּ,
אֱלֹהֵינוּ, מִפִּינֵנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

The cantor or baal tefillah continues below with the words אַתָּה יְצִרְתָּ

Individuals reciting the Amidah silently continue here:

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סְלָח.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

אַתָּה יְצִרְתָּ עוֹלָמְךָ מִקֶּדֶם, כְּלִית מְלֹאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי.
אַהֲבַת אוֹתְנוּ, וְרִצִּיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ. וַתִּתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
שְׁפָתוֹת לְמִנוּחָה וְרֵאשִׁי חֲדָשִׁים לְכַפָּרָה. וְלִפְנֵי שְׁחָטָנוּ
לְפָנֶיךָ אֲנַחְנוּ וְאַבוֹתֵינוּ, חֲרָבָה עֵירָנוּ, וְשָׁמַם בֵּית מִקְדָּשֵׁנוּ,
וְגָלָה יְקָרְנוּ, וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ, וְאִין אֲנַחְנוּ יְכוּלִים
לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ, בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלֵינוּ, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׁמְחָה לְאַרְצֵנוּ, וְתִטְעֵנוּ בְּגְבוּלָנוּ,
וְשֵׁם גַּעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת חוֹבוֹתֵינוּ, תְּמִידִים כְּסֻדְרָם
וּמוֹסָפִים כְּהַלְכָתָם, וְאֶת מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם רֵאשׁ
הַחֹדֶשׁ הַזֶּה גַּעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה, כְּמוֹ
שֶׁפָּתַבְתָּ עָלֵינוּ בְּתוֹרְתְּךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ,
כְּאָמֹר:

answers correspond to the information priorly acquired by the court, the witnesses are accepted. If their information, however, does not correspond to that information, then those particular witnesses are not accepted.

If the witnesses testify that they saw the moon reflected in a body of water, or in the clouds, or in a mirror, or if they testify that they saw part of the moon in the sky and part (reflected) in the clouds or in a body of water or in a mirror, their testimony is not accepted and the new moon is not consecrated based on their sighting. If one witnesses says, "When I saw the moon, it seemed to my eyes to be two stories off the ground," but the other witnesses say that it appeared to him to be three stories off the ground, the testimony of these two witnesses' can be combined (and thus accepted). If one were to say that the moon appeared to him to be three stories high off the ground and the other were to say it seemed to him to be five stories off the ground, the testimony of these two witnesses may not be combined, but either one may be paired with a witness whose testimony is identical to his own, or to another witness whose estimate differed by a sole story.

If they say that they saw the moon inadvertently, and then, when they looked more carefully (at the sky) with the intention of seeing the moon for the purpose of giving testimony, they could not find it again, their testimony is not acceptable and the new month is consequently not consecrated because we fear that all they saw was a cloud formation of some sort that looked like the moon and which then dissipated.

If the witnesses say, "We saw it on the twenty-ninth of the month in the morning in the eastern sky before sun-up and then we saw it (again) on the evening of the thirtieth in the western sky," then their testimony is acceptable, and the new month is consecrated as a result of it, because they saw the new moon at the right time. Their testimony about seeing it in the morning sky, therefore, is simply ignored in that the court has no need to hear about morning sightings and we assume that all they saw was some sort of cloud

formation that looked like the moon. Similarly, if they saw the moon at the right time and then, on the following night, they could not see it, we consider them to be reliable witnesses nevertheless, because we are only obliged to listen to testimony regarding the night of the thirtieth of the month.

How was testimony regarding the new moon actually accepted? Everybody who saw the new moon and who was personally acceptable as a witness would go to the court. The court would gather the (potential) witnesses in an open place and treat them to festive meals so that the masses would look forward to coming. The first pair of witnesses to appear would be interrogated first and asked all the specific questions listed above. The court would begin with the older of the two witnesses, bringing him inside and asking him the questions. If his testimony conformed to astronomical reality, then the other member of that first pair was invited in. If their reports were sufficiently similar, their testimony was accepted. At that point, the other pairs of witnesses were interrogated cursorily not because there was any real need to hear their testimony, but only so that they did not return home feeling dejected. This was undertaken specifically as a way of encouraging them to come forward in subsequent months.

Afterwards, after testimony was accepted, the head of the court would exclaim, "It is consecrated!" And the people present would all respond, "Consecrated! Consecrated!"

The new moon may only be sanctified, minimally, by a court made up of three. Nor may the preliminary astronomical data be ratified other than by a court of three.

A new month is only sanctified when the new moon appears on the correct date. Also, a new month may only be consecrated during the day. Consequently, if a new month were to be consecrated at night, it would not be considered a valid legal act. Even if the members of the court themselves and all Israel were to have seen the moon, but the court somehow failed to announce "It is consecrated" until the evening of the thirty-first of the month, or if the process of interrogating the witnesses wore on so long that the court was

The cantor or baal tefillah repeats the response and concludes the Kedushah with these words:

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

*The cantor or baal tefillah continues below with the words
"You fashioned Your world . . ."*

Individuals reciting the Amidah silently, continue here:

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

You fashioned Your world in most ancient times, finishing Your efforts on the seventh day. You loved us and showed us favor, exalting our tongue over all other languages and sanctifying us with Your commandments. Furthermore, You brought us close to Your worship, O divine Sovereign, calling us by Your great and holy name. With love, You gave us Sabbath days for rest and Rosh Chodesh days for atonement, A , our God. But, because we and our ancestors sinned before You, our city was destroyed and our Temple demolished, our grandeur ruined and the great splendor of Your chosen Temple taken from us. As a result, we are unable to offer up the sacrifices incumbent upon us in Your chosen Sanctuary, that great and holy shrine called by Your name, because of the enemy's hand that went forth against Your Temple.

May it be Your will, A our God and God of our ancestors Who brings errant children back to their ancient borders, that You bring us up joyously to our land and settle us securely within its borders. There we shall offer up the sacrifices incumbent upon us before You, both the *tamid* sacrifices according to their ancient rite and the *musaf* offerings according to their legal requirements. We shall lovingly prepare and offer up both the *musaf* offerings for this Sabbath day and also the one for this day of Rosh Chodesh, all in accordance with Your commanded desire, just as was written in the Torah by Your servant Moses, who heard it from Your splendid presence on Sinai, as stated in Scripture:

וביום השַׁבָּת, שְׁנֵי כָּבָשִׁים בְּגֵי שָׁנָה תְּמִימִם,
 ושְׁנֵי עֶשְׂרֹנִים סָלַת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ.
 עַל־תֵּת שַׁבַּת בְּשַׁבְּתוֹ, עַל־עַל־תֵּת הַתְּמִיד וְנִסְכָּהּ.
 וּבְרֵאשֵׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה, פָּרִים
 בְּגֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, כָּבָשִׁים בְּגֵי שָׁנָה
 שְׁבַע תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לֶפֶר, ושְׁנֵי
 עֶשְׂרֹנִים לְאַיִל, וְעֶשְׂרוֹן לְכֹפֶשׂ, וַיִּזֶן כְּנִסְכּוֹ, וְשָׁעִיר לְכֹפֶר,
 ושְׁנֵי תְּמִידִים כַּהֲלֹכְתָם.

יִשְׁמַחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם
 שְׁבִיעֵי, כָּל־יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטּוֹבָה, וּבְשִׁבְעֵי
 מִקִּדְשֵׁי רְצִיַת בּוֹ וְקִדְשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ
 קִרְאָתָּ, זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנְחוֹתֵינוּ וְחִדֵּשׁ עֲלֵינוּ בְּיוֹם
 הַשַּׁבָּת הַזֶּה אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן
 וְלִשְׂמֹחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנִסָּה וְלִכְלָפְלָה, לְחַיִּים
 וְלִשְׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עֲוֹן...

In a thirteen-month year, add these two words: ולְכַפֶּרֶת פֶּשַׁע

...כִּי בַעֲמֻדָּה יִשְׂרָאֵל בְּחַרְתָּ מִכָּל הָאָמוֹת, וְשַׁבַּת קִדְשָׁה לָהֶם
 הוֹדַעְתָּ, וְחִקִּי רֵאשֵׁי חֲדָשִׁים לָהֶם קִבַּעְתָּ. בְּרוּךְ אַתָּה יְהוָה,
 מִקִּדְשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֵאשֵׁי חֲדָשִׁים.

unable to announce “It is consecrated” until the evening of the thirty-first of the month—in such cases, the new month is not consecrated and the month about to conclude is considered intercalated (literally, “pregnant”)—that is, it is considered a month of thirty days and the subsequent month automatically begins on the thirty-first day, even though the moon was seen on the night of the thirtieth. The reason for this is that the sighting of the new moon does not effect the consecration of a new month, but rather it is the pronouncement of the court that effects the consecration.

If the members of the court themselves see the moon on the evening following the twenty-ninth of the month, but before the stars come out on the evening of the thirtieth, then the court may say, “It is consecrated!” because the sighting is deemed to have taken place during the day. If they see the new moon on the night of the thirtieth after two stars are visible, then the next day the following procedure is followed: two judges appear before a third and give testimony, whereupon all three participate in consecrating the new moon.

Regardless of whether the court consecrates the new month in accidental error, or because they are intentionally misled, or because they are forced to do so in a way contrary to tradition, the new month is deemed consecrated and all are obliged to observe the festivals of that month based on the day proclaimed as its first day. Indeed, even one who is aware that the court acted in error is nevertheless obliged to rely on the date as proclaimed. This was the case because the right to fix the calendar is specifically extended (i.e. by Scripture) to the people, and the same God Who commanded Israel to observe the festivals of the year also commanded them to rely on the month as consecrated, as it is written regarding the festivals of the year, “. . . that you shall proclaim them (Leviticus 23:2).”

Chapter Three

If witnesses who saw the moon lived less than a full day’s journey from a court, they would go and

give testimony. If they lived further away than that, they would not go—because their testimony would be useless when they arrived, for the month would already have been proclaimed (to have begun on the day following the thirtieth of the previous month, as no month could have thirty-one days).

Witnesses who saw the new moon were permitted to journey to the court to give testimony even on Shabbat, as it is written regarding the festivals of the year, “. . . that you shall proclaim them in their appointed season (Leviticus 23:2),” and every instance in Scripture where an obligation is stated using the word *mo'ed* (“appointed season,”) the law is that that obligation overrides the laws that govern Sabbath rest. Eventually, it was only permitted to profane the Sabbath (by traveling on it) to proclaim the new moons of Nisan and Tishri, because those are the months of the important festivals. However, when the Temple stood, it was permitted to profane the Sabbath (by traveling) to give testimony regarding all the months of the year because there was a special *musaf* sacrifice that had to be offered up every Rosh Chodesh and this was considered sufficiently important to override the laws requiring Sabbath rest.

Just as the witnesses who saw the new moon were permitted to profane the Sabbath in order to give timely testimony regarding what they saw, so were the corroborative witnesses who came to testify in court to the good character of the former witnesses permitted to profane the Sabbath if there was no reason to think that any of the judges in court was personally acquainted with the witnesses who were coming to give testimony about the moon. Even a single character witness (whose testimony would not be accepted in the absence of a second witness) was permitted to profane the Sabbath, even though his presence in court would only possibly be useful. Since it would be useful testimony if a second witness who might join together with him in testifying about the character of the first set of witnesses (i.e., the ones who saw the new moon) were to be located, (it was permitted for him to under-

“And on the Sabbath day, your offering shall consist of two unblemished yearling lambs and, as a grain offering, two *isaron*-measures of fine flour mixed with oil, plus the requisite libation. This shall be the Sabbath offering, week in, week out, in addition to the *olah* sacrifice offered up as the *tamid* and its requisite libation.

“On Rosh Chodesh, however, your offering shall be two bulls, a ram and seven yearling lambs, all offered up as *olah* sacrifices for A .”

And their attendant grain offerings and libations shall be as specified in Scripture: three *isaron*-measures for each bull, two *isaron*-measures for the ram, and a single *isaron*-measure for each of the lambs, plus a wine libation for each *and* a goat offered as an atonement sacrifice *and* the day's two *tamid*-sacrifices, each offered up in accordance with its legal requirements.

Those who keep the Sabbath and call it their chiefest joy shall yet rejoice in the sovereignty of God on earth. Indeed, the people that keeps the seventh day holy shall greatly delight in Your beneficence, for You wished that every seventh day be holy, calling it the most delightful of days and a weekly reminder of God's role in the creation of the world.

Our God and God of our ancestors, take pleasure in our Sabbath rest and send us this Sabbath day a new month that brings us good things, blessings, joy, happiness, salvation, consolation, prosperity, financial independence, life, peace, forgiveness of sin and pardon for transgression . . .

*In a thirteen-month year, add these words:
and atonement for wrongdoing*

. . . for You chose Your people Israel from among all the nations, granting them knowledge of Your holy Sabbath and fixing for them the laws governing Rosh Chodesh.

Blessed are You, A our God, Who sanctifies the Sabbath and Israel and the monthly observance of Rosh Chodesh.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך, ותחינה עינינו בשוקך לציון ברחמים. ברוך אתה יהוה, המחזיר שכינתו לציון.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. גּוֹדֵה לָךְ וְנִסְפֵּר תְּהַלְתָּךְ, עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל גְּשֻׁמֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיף שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל גְּבֻלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבָקֵר וְצִהָרִים. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בֶּשֶׂר, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקְיָמָנוּ, וְתִאֲסֹף גְּלוּתֵינוּ לְחֻצְרוֹת קֹדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

During Chanukah, add this paragraph:

עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה. בַּיָּמִי מִתְּתִיָּהוּ כֵּן יוֹחֲנָן כֵּהֵן גְּדוֹל, חֲשֻׁמוֹנָי וּבְנָי, כְּשֶׁעֲמְדָה מַלְכוּת

take the journey to the court even on the Sabbath).

Should one of the witnesses who saw the new moon on Friday evening fall ill, it is permissible to take him to the court even on a donkey, and it is permissible, even, to place a kind of bed on the animal's back for the sick witness to lie upon while traveling to the court. Should there be reports of danger along the way, the witnesses may take weaponry with them (even though it would normally be forbidden to carry weapons on Shabbat). If the journey is a long one, they may take provisions with them.

Even if the witnesses see the moon large and visible to all, they must not say, "Just as we ourselves saw it, so must others have seen it also. Therefore, we have no obligation to profane the Sabbath in order to give testimony." Instead, it is a mitzvah for all who see the new moon and who are deemed acceptable to give testimony in court and who live twenty-four hours or less away from the court to profane the Sabbath and to travel (to wherever it is seated) to give testimony.

Originally, they would receive witnesses who had come to give testimony about the new moon all day on the thirtieth of any given month. It happened, however, that one month the witnesses dawdled and only arrived at dusk, which created havoc in the Temple, where they were uncertain how to proceed: if they proceeded to sacrifice the (regular, daily) evening olah sacrifice, then what would happen if the witnesses finally did appear and it became incumbent to offer up the musaf for Rosh Chodesh that day, which sacrifice could not be offered up after the evening tamid sacrifice? The court, realizing the difficulty, enacted an edict on the spot according to which testimony regarding the new moon would henceforth only be accepted until the earliest acceptable time to offer up the evening tamid sacrifice, precisely so that, if the witnesses appeared on that day at the last possible moment their testimony would be accepted, there would always be enough time left in any given day to offer up the musaf sacrifice, followed by the daily tamid and its attendant libations.

If the time for the afternoon sacrifice (that is, for the evening tamid, popularly called the “afternoon sacrifice”) came and no witnesses appeared, they would proceed to offer up the evening tamid sacrifice. If the witnesses came after the deadline, however, they considered that day to be Rosh Chodesh (since the new moon regarding which the witnesses have come to give testimony was sighted the previous evening) and the following day also to be Rosh Chodesh (i.e., Rosh Chodesh in such a month was observed for two days) and the musaf sacrifice was simply deferred until the following day precisely so that it would not be offered up after the time for the afternoon sacrifice. Once the Temple was destroyed (and matters concerning the specifics of the sacrificial service no longer mattered), however, Rabbi Yochanan ben Zakai and his court enacted that testimony regarding the new moon could (once again) be taken all day long. Therefore, even if such witnesses were to come at the very end of the thirtieth day just slightly before sundown, their testimony could still be accepted and the thirtieth day alone was, (almost entirely retroactively), considered to be Rosh Chodesh.

When a month was intercalated (i.e., when the subsequent month was deemed to begin on the thirty-first day after the previous Rosh Chodesh, not the thirtieth) because witnesses failed to appear on the entire thirtieth day in question, they would ascend to a previously prepared venue and hold a feast there on the (eve of the) thirty-first day, which was (to be observed as) Rosh Chodesh. It was not customary, however, to ascend to that venue during the night, but rather in the gloaming just before dawn, nor was it customary to hold this feast for less than ten participants. The fare was simple and consisted solely of (whole) grain bread and beans. Nevertheless, this is what is universally referred to in all sources as “the mitzvah feast for the purpose of proclaiming the intercalation of the month.”

Originally, when the court would consecrate a new month, the custom was to light bonfires on the tops of nearby hills so that people living far off would see (and know what had happened). Once

Take pleasure, A , our God, in Your people Israel and in their prayers.

Restore the ancient worship service to the sanctuary of Your great Temple and accept the offerings and the prayers of Israel willingly and with love so that the worship undertaken by Your people Israel ever find favor before You. May our eyes see Your compassionate return to Zion.

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

We affirm our faith in You, for You are and always shall be 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 the praises due You 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.

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

We affirm our faith in You that You are 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 is eternally due.

During Chanukah, add this paragraph:

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

יָוֵן הִרְשָׁעָה עַל עַמּוֹךְ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרַתָּהּ, וּלְהַעֲבִירָם מִחֻקֵּי רִצּוֹנָהּ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָּהֶם בַּעֲת צָרָתָם, רַבֹּתְךָ אֶת רִיבָם, הִנֵּיתְךָ אֶת דֵּינָם, נִקְמֹתְךָ אֶת נִקְמֹתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטִמְאִים בְּיַד טְהוֹרִים, וְרִשְׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתָּהּ. וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמּוֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחֲרַי כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתָהּ, וּפְנֵוּ אֶת הַיְכָלְךָ, וְטַהְרוּ אֶת מִקְדָּשְׁךָ, וְהַדְלִיקוּ גִירוֹת בְּחֻצְרוֹת קֹדֶשְׁךָ, וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻפַת אֱלֹהֵינוּ, לְהוֹדוֹת וּלְחַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ, סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֹא נָפָה לְהוֹדוֹת.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַת הַמְּשַׁלֵּשֵׁת בַּתּוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֲהַרֹן וּבְנָיו כְּהֹנִים עִם קֹדֶשְׁךָ, כְּאֲמוּרָה.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.

The congregation responds:

כֵּן יְהִי רִצּוֹן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.

The congregation responds:

כֵּן יְהִי רִצּוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֵׂם לָּךְ שָׁלוֹם.

The congregation responds:

כֵּן יְהִי רִצּוֹן.

the Samaritans developed into their own sect, they took to lighting bonfires on the wrong evenings so as to confuse the matter, whereupon our sages came up with a new system: human messengers would be sent out instead to proclaim to the masses that the new month had been consecrated. These messengers, however, were not permitted to profane the festivals or Yom Kippur (by traveling forth on days when travel was forbidden), nor, as goes without saying, were they permitted to profane the Sabbath. The reason for this was that, although it was permitted to profane the Sabbath in order to consecrate the new month (by giving the relevant testimony regarding the new moon to the court), it was not permitted to profane it for the sake (merely) of making the matter known widely. . . .

Chapter Four

An intercalated year (literally, a “pregnant” year) is one to which an extra month has been added. This extra month is invariably a second month of Adar so that the year has two months called Adar: the first Adar and the second Adar. Why specifically is Adar the extra month? Because it is deemed crucial that Passover fall in the spring-time, as it is written, “Take note of the new moon of spring and keep the Passover of א, your God (Deuteronomy 16:1),” which clearly indicates that the month (of Nisan, during which Passover is observed) must fall in the spring. Indeed, if it were not for the custom of adding a second month of Adar when necessary, it would sometimes happen that Passover would fall in the summer or during the rainy season. . . .

The intercalation of the year was entrusted neither to the king of Israel nor to the High Priest. It was not entrusted to the king because of the fear that he would be moved to intercalate the year so as to facilitate his armies and the wars they undertake, (which is an unacceptable reason to do so). It was not entrusted to the High Priest for fear that he might be moved to intercalate the year merely because of cold weather, that is, so that it will be warmer during the month of Tishri

when, on Yom Kippur, he must immerse himself five separate times (as part of the Temple ritual).

Should the head of the Supreme Court (that is, the Sanhedrin), called the nasi, be away at the time that a decision is made to intercalate the year, the intercalation is done only conditionally until the approval of the nasi can be obtained. If, upon arriving, he agrees that it be so, then the year is deemed intercalated. If he does not agree that the year should be intercalated, however, then the act of intercalation undertaken in his absence is deemed retroactively ineffective.

The act of intercalation itself was only legally undertaken within the land of Judah, for within its boundaries rests the Shechinah, God's perceptible presence on earth, as it is written, "God's presence (there, i.e., in Jerusalem) shall you seek (Deuteronomy 12:5)." If, however, the year is intercalated by a court sitting in the Galilee, it is deemed an effective act of intercalation.

The act of intercalation may only take place during daylight hours. Indeed, if the deed should be done at night, the year is not considered intercalated. . . .

It is improper to intercalate the year during a year of famine, for in such a year all citizens must hasten to the granaries to buy food there and thus there to find sustenance, and it is unreasonable to add a full month during which they are prohibited to eat of the new crop of grain. Also, the sabbatical year is never intercalated, for all must share the aftergrowth in such a year and adding a month will make it (almost) impossible to (locate sufficient produce from which to) offer up the omer and the two Shavuot loaves. It was, however, considered normal to intercalate the year leading into the sabbatical year. . . .

Chapter Five

All the information we have stated about fixing the new month based on the sighting of the new moon and intercalating the year based on season or need, may only be done by the Sanhedrin sitting in the Land of Israel, or by a court of formally ordained rabbis that has been empowered by the

them in their time of trouble and helped them fight their battles. You helped them feel justified in their fight and You wrought vengeance upon those who deserved it. You helped the weak to vanquish the mighty, the few to vanquish the many, the pure to vanquish the impure, the righteous to vanquish the wicked, and those who remained faithful to the words of Your Torah to vanquish their arrogant enemies. You made glorious and holy Your own name in this world of Yours when You wrought great deliverance and salvation for Your people Israel on this very day so many centuries ago. Afterwards, Your devoted children came to the sanctuary of Your holy Temple. They cleaned the sanctuary of the symbols of idolatry and purified the Temple, then lit lamps in its holy courtyards and declared that henceforth the eight days of Chanukah would be a festival devoted to thanksgiving and the praise of Your great name.

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

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

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

May A bless you and guard you.

*The congregation responds:
So may it be Your will.*

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

*The congregation responds:
So may it be Your will.*

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

*The congregation responds:
So may it be Your will.*

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּגִיף,
 כִּי בְאוֹר פְּגִיף נִתְּתָ לָנוּ, יְהוּה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
 חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֵינוּ
 לְבָרֵךְ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל יֵת וּבְכָל שָׁעָה בְּשִׁלּוּמָךְ.
 בְּרוּךְ אַתָּה יְהוּה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*When the cantor or baal tefillah concludes the repetition of the Amidah,
 the service continues with the Full Kaddish on page 304.*

Worshippers reciting their prayers silently continue with the next paragraph.

אֱלֹהֵי,

נִצּוֹר לְשׁוֹנֵי מִרְעֵ, וּשְׁפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְדִם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פִּתַּח לְבִי
 בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי, וְכָל הַחוֹשְׁבִים עָלַי
 רָעָה, מִהֲרָה הֲפֹר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׂמִיךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה
 לְמַעַן תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
 וְעֵנְנֵי. יְהִי לְרִצּוֹן אִמְרֵי בִי וְהִגִּיוֹן לְבִי לְפָגִיף, יְהוּה
 צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם גְּעִבְדְּךָ בִּירְאָה
 כְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרָבָה לִיהוּה מִנְחַת יְהוּדָה
 וִירוּשָׁלַיִם כְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.

*In the presence of a minyan, the service continues with the repetition
 of the Amidah by the cantor or the baal tefillah. Worshippers reciting their
 prayers without a minyan, continue with Ein Keloheinu on page 305.*

Sanhedrin to do so. This is specifically because of that which was said to Moses and Aaron: "This new moon shall indicate the (beginning of the) first month of the year (Exodus 12:2)," a verse that tradition from generation to generation starting with Moses has interpreted to mean that the testimony was to be given directly to them (in their day) and then, (in subsequent generations) to all who legitimately stand in their stead. Therefore, in an age where there is no Sanhedrin seated in the Land of Israel, the months are not consecrated in the above-outlined way, nor are years intercalated (i.e., with extra months). Instead, both procedures are carried out based on the mathematical calculations that are current in our day.

It is a tradition that was first vouchsafed to Moses at Sinai that the new moon was to be fixed according to eye-witness testimony for as long as there was a Sanhedrin seated. In an era when there is no Sanhedrin, however, the new month is fixed according to the kind of mathematical calculations that we use without reference to eye-witness testimony at all. Of course, it sometimes turns out that the day these calculations make into the first of the month is the same day that would have been set by eye-witness testimony, but it is also sometimes the case that the day determined mathematically is a day before or after the date that eye-witness testimony would have set. Months in which the mathematically fixed day is later than the one that would have been fixed by eye-witness testimony, however, are anomalous and, generally speaking, a feature of lands to the west of the Land of Israel.


When did all Israel start to rely on these mathematical calculations? It began at the end of the period of the sages of the Talmud, at the time when the Land of Israel lay in ruins and there was no fixed rabbinic court there. However, earlier in the days of the sages of the Mishnah, and even in the days of the sages of the Talmud who anteceded Abaye and Rava, the Jewish calendar was fixed in accordance with the date fixed by eye-witness testimony in the Land of Israel.

When the Sanhedrin was still in existence and the new months were fixed by eye-witness testimony, residents of the Land of Israel and all those

places to which the representatives of the court (that is, those sent out to announce the arrival of the month of Tishri) could arrive in time celebrated one day of the festivals only. Places, however, that were too far for the representatives of the court sent out to announce the arrival of Tishri to attain celebrated two days of each festival because of the doubt (that necessarily surrounded the correct date), since they could not know which day exactly was the one that the Jews of the Land of Israel had fixed as the first of the new month.

In our day, with no Sanhedrin and with a rabbinic court in the Land of Israel that sets the date of the new month according to the aforementioned calculations, it would be logical for all places to observe one single day of each festival only, including even the (most) distant places in the diaspora, just as do the residents of the Land of Israel. Indeed, in that everything is organized around a universally accepted set of calculations, this makes perfect sense. Yet, we do not do so because there exists an edict of the sages to the effect that residents of the diaspora should carefully respect the custom of their ancestors (and thus continue to observe two days of the festivals).

Indeed, it is proper for all places which the representatives of the court sent out to fix the first day of Tishri could not reach to observe two days of each festival, even in our day, just as was the custom in ancient times when the date was fixed by the Jews of the Land of Israel according to eye-witness testimony. Residents of the Land of Israel in our day, however, observe only one day in accordance with their own ancient custom, because they never kept two days of the festivals (i.e., not even in ancient times). From all this, it follows that the second festival day that we observe in the diaspora in our day is an institution formally enacted by rabbinic edict.

Even in ancient times when the new moon was fixed by eye-witness testimony, the festival of Rosh Hashanah was observed by most residents of the Land of Israel as a two-day festival because of their uncertainty regarding the precise date on which the new month actually began. . . . 

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

When the cantor or baal tefillah concludes the repetition of the Amidah, the service continues with the Full Kaddish on page 304.

Worshippers reciting their prayers silently continue with the next paragraph.

My God, keep my tongue from speaking evil and my lips from uttering slander. May I have the inner strength to remain silent in the face of my enemies' taunts and may I have the courage to be indifferent to all who might insult or mock me. Open my heart to Your Torah and inspire me to yearn to do Your commandments faithfully and properly. And may You quickly annul the plans and bring to naught the plots of those who wish me ill. Do this for the sake of Your name, for the sake of Your great right hand, for the sake of Your holiness, and for the sake of Your holy Torah. May Your right hand grant salvation as You answer our prayers so that those who love You might be granted relief from their burdens. May the words of my mouth and the meditations of my heart be acceptable before You, A , my Rock and my Redeemer. And may God Who makes peace on high make peace for us and for the whole House of Israel. And to that, let us all say Amen.

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

In the presence of a minyan, the service continues with the repetition of the Amidah by the cantor or the baal tefillah. Worshippers reciting their prayers without a minyan, continue with Ein Kelohenu on page 305.

The Full Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל 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 עָלְמֵיָא.

The cantor or baal tefillah continues:

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

Except between Rosh Hashanah and Yom Kippur, say:

לְעָלָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

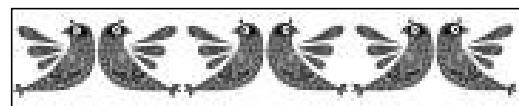
לְעָלָא לְעָלָא מִכָּל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרוּן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן 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.



Other than in a passage in the early morning introductory service omitted by many worshipers and by many prayerbooks (including this one), the incense offering that characterized worship in the ancient Temple in Jerusalem appears liturgically most prominently in the final line of the Ein Kelohenu hymn as it is sung today in most congregations. To flesh out that reference just a bit, we offer three selections here: the two passages from the Torah that ordain that incense be offered up in the first place and the second chapter of Maimonides' *Hilkhot Klei Hamikdash Veba'ovdim Bo* ("Laws Concerning the Appurtenances of the Temple and Those Who Serve There"), in which he discusses the laws governing the incense offering in detail.

Exodus 30:1–10

You shall fashion a special altar for the burning of incense and you must make it of acacia wood. It is to be one cubit long and one cubit wide—that is, a perfect square—and it shall be two cubits tall, not counting its horns. You shall overlay this altar with pure gold, including among the surfaces to be covered its top, its walls all around and its horns, and you shall also make a kind of golden crown around its outer edge. Beneath its "crown," you shall make two golden rings for it on two of its sides that face each other and through these rings shall you insert the poles that are to be used to carry it. The poles themselves are to be made of acacia wood as well and they too are to be overlaid with gold. You shall put this altar before the parochet that hangs before the Ark of Testimony—that is to say, before the kaporet cover that sits atop the (Ark of) Testimony, which is where I shall let Myself be known to you. On this altar shall Aaron burn the ketoret samim—the aromatic incense; each and every morning he shall offer the incense at the same time he looks after the lamps of the menorah. Then, when he has looked after the lamps again in the evening, he shall offer up more incense, and thus shall there be a

regular offering of incense before A throughout all your generations. You may not offer up any strange incense on it, and neither may you offer up on it any olah sacrifice or any grain offerings, nor may you pour out any libations upon it. Once a year, Aaron shall perform an atonement ceremony for its horns, using some of the blood from the sin offering offered up on Yom Kippur. Once a year shall he effect atonement for it, and this shall be a law throughout all your generations, a procedure A considers to be of the greatest sanctity.

Exodus 30:34–38

And A said to Moses, “Procure the following ingredients to create incense of the finest professional quality in terms of how it is compounded to yield a result redolent of the greatest purity and sanctity: the requisite herbs are stacte, onycha and galbanum, in equal measure, plus another measure of pure frankincense. Grind all this up into the finest powder and place it before the (Tablets of the) Testimony in the Tent of Meeting, which is where I shall let Myself be known to you. This is to be an offering of the greatest level of sanctity. When you make this incense according to these specifications, however, you must not make any for yourselves; rather, this shall be something you consider solely as being holy unto A. Indeed, anyone who makes incense of this kind merely to enjoy its smell shall be cut off from his people.

Hilkhot Klei Hamikdash Veha’ovdim Bo

Chapter Two:

The incense used in the Temple was prepared on a yearly basis and its proper manufacture was the fulfillment of a positive commandment of the Torah, as it is written, “Procure the following ingredients to create incense of the finest professional quality, etc. (Exodus 30:34).” Of its ingredients, the Torah proceeds to delineate four: stacte, onycha, galbanum and frankincense. The rest of the ingredients, however, are part of the set of oral traditions revealed directly to Moses at Sinai.

*Ein Keloheinu**

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
מִי כְּמִלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ,
נֹדֶה לְמִלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.
פְּרוּךְ אֱלֹהֵינוּ, פְּרוּךְ אֲדוֹנֵינוּ,
פְּרוּךְ מִלְכֵנוּ, פְּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא
אֲדוֹנֵינוּ, אַתָּה הוּא מִלְכֵנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת קִטְרֵת הַסַּמִּים.

There is none like our God, none like our Ruler,
none like our Sovereign, none like our Savior.
Who is like our God, like our Ruler,
like our Sovereign, like our Savior?
We give thanks to our God, thanks to our Ruler,
thanks to our Sovereign, thanks to our Savior.
Blessed be our God, blessed be our Ruler,
blessed be our Sovereign, blessed be our Savior.
You are our God, You are our Ruler,
You are our Sovereign, You are our Savior.


And it was You to Whom our ancestors offered up the holy incense in the Temple in ancient days.

**This hymn appears in transliteration on page 584.*

*Aleinu**

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

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,
שֶׁהוּא גֹטָה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְפַעֵל,
וְשִׁכֵּינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמַיִם. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת
מִלְּפָנֶיךָ, אֶפֶס זִוְלָתוֹ, כְּפִתּוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל
לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל, וְעַל הָאָרֶץ
מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְרָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזָךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֵתוּן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדְיָי, וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְגוֹת
אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִפְרִי וַיְדַעַת כָּל יוֹשְׁבֵי תֵיבֵל, כִּי לָךְ
יִתְכַרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ
וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּבּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת
שֶׁלָּךְ הִיא, וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכָבוֹד, כְּפִתּוּב בְּתוֹרָתְךָ: יְהוָה
יִמְלֹךְ לְעוֹלָם וָעֶד.  וַנֵּאמַר: וְהָיָה יְהוָה לְמֹלֶךְ עַל כָּל
הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

**This hymn appears in transliteration on page 584.*

In all, there were eleven ingredients that were told to Moses at Sinai and all eleven of them are to be used in some specific measure. On top of those eleven, however, are some others that have no specific measure: a kind of salt from the region of the Dead Sea called the salt of Sodom, a specific kind of grass that grows along the Jordan River called kippat hayarden, and another kind of grass that was used specifically because of the kind of smoke it produces when burnt. The precise identities, however, of these ingredients were not generally known, but constituted rather a tradition passed along from one individual to another throughout the ages.

These are the measurements of the eleven fixed-measure ingredients: a measure of seventy maneh-measures, each maneh-measure equal to one hundred dinars, of the four principal ingredients: stacte, onycha, galbanum and frankincense. Sixteen maneh-measures of another group was added in and this group consisted of myrrh, cassia, spikenard and saffron. To these were added twelve maneh-measures of putchuck, nine maneh-measures of cinnamon and three maneh-measures of qilufa-rind, for a grand total of 368 maneh-measures, all finely ground. To this mixture was added a quarter of a qav-measure of the salt of Sodom, the kippat hayarden grass and the additional ingredient that would cause the mixture to smoke when heated. One maneh-measure of this incense was burnt daily on the golden altar in the Sanctuary. Of the 368 maneh-measures that were manufactured, 365 were burnt on a daily basis, one for each day of the solar year. The remaining three maneh-measures, however, were ground up in the finest powder imaginable on the eve of the Day of Atonement until there was a single handful left to be burnt on the Day of Atonement. The leftover incense was designated "surplus incense," as we have already explained in our laws relating to the annual shekel tax.

The stacte mentioned in the Torah, in Hebrew called nataf, comes from the balsam tree that yields the balm called by that same name. The onycha, on the other hand, is the same as is called tziporen in Hebrew and is the substance called by

that name that people put in incense censers to scent their homes. The galbanum, called chelbona in Hebrew, is a kind of black sap that has a harsh odor and it a kind of resin that comes from trees in the cities of Greece. . . .

How exactly was the incense prepared? They would bring nine qav-measures of the soap called borit karshina and use it to wash the onycha thoroughly. After that, they would submerge the onycha in twenty-one qav-measures of Cyprian wine or any other very strong, aged white wine. When this was accomplished, they would grind down all the other ingredients separately, singing out the words “Grind it fine! Grind it fine!” while they ground it. Then they would mix all the ingredients together.

All the steps involved in manufacturing the incense had to be done inside the Temple courtyards in a holy place using sacred appurtenances. This was so important that the incense prepared by anyone who used profane spices or a profane vessel (that is, spices, bowls or tools not owned by the Temple and not dedicated for sacred service), was considered invalid.


Twice a year, they would pass the remaining incense beneath the pestle. During the dry season, the custom was to spread the incense out to keep it from becoming moldy. During the rainy season, however, they would keep it heaped together in piles to prevent the odor of the incense from dissipating. If even the tiniest amount of honey was put into the incense, it was declared unacceptable for use. If any ingredient was absent, the manufacturer of the incense lacking that ingredient was liable to be executed, for the result is labeled “strange incense.” If the traditional method was disregarded and the ingredients were mixed in the right proportions, but in much smaller amounts, the resultant incense is acceptable for use. And this is the case even if half a maneh-measure was made in the morning and half in the evening.

If one were intentionally to make incense from the traditional eleven ingredients and according to the correct proportions for the personal pleasure of smelling it, even if one does not actually do so

*Aleinu**

It is our duty to praise the Author of all existence and to declare the greatness of the Creator for not making us like the other nations or granting us the spiritual bearing of other clans within the greater human family, and for neither giving us a portion similar to theirs nor a destiny like that of their great populations. Instead, we all bend the knee and kneel down to give thanks before sovereign God Who rules over even their most powerful royalty, the blessed Holy One Who spread out the heavens and established the earth, Whose holy residence is in heaven above, Whose absolute power is revealed in the highest celestial realms.

The Almighty is our God; there is no other. The Sovereign of truth, God is wholly unique, as it is written in the Torah: “And above all else you shall take to heart that A , alone and fully unique, is God in heaven above and on earth below.” Therefore, do we place our trust in You, A , our God, so that we may quickly come to see the glory of Your splendid power as it manifests itself on earth to sweep away and utterly destroy the repulsive idols that are worshipped on this earth, to establish the sovereignty of God on earth so that all humanity will come to invoke Your sacred name, to turn the wicked of the earth toward You in full repentance, so that all who dwell on this planet will recognize and understand fully that it is to You alone that every knee must bend and every tongue pledge loyalty. It is before You, A , our God, that they will kneel and fall prostrate; it is to the glory of Your name that they will all show honor as they accept upon themselves the yoke of Your sovereignty.

Then shall You rule over them, quickly and permanently, for sovereignty is Yours and so shall You ever rule over us with honor, as it is written in the Torah, “ A shall reign forever.”  And so also is it written in the book of Your prophet, “And it shall come to pass that A will be Sovereign over the world. Indeed, on that day, the unique nature of A will be acknowledged on earth so totally that even the divine name itself will be ‘One.’”

**This hymn appears in transliteration on page 584.*

*The Mourner's Kaddish**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא
כְּרַעוּתֵיהּ, וְיִמְלִיךָ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

The congregation joins the mourners in reciting this line.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

The mourners continue:

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, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאֲמִירוֹן
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.


יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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

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

but merely intends to, that individual merits the punishment of excision, called karet in Hebrew. If, however, one were to do so without understanding the gravity of one's actions, one would have to bring a sin offering of the fixed-chattat variety. These penalties apply if such a person used the correct proportions, even if he did not manufacture a full measure of incense, but only a half or a third of such a measure. Since one followed the correct proportions, one is liable (if one acted intentionally) to be punished with excision, as it says in Scripture, "You cannot make this (incense) according to its requisite proportions for your own use. Indeed, the one who makes incense just like the kind (described in the Torah) to enjoy its scent shall be cut off from his people (Exodus 30:38)."

If one were to make incense according to the correct proportions as a way of practicing its manufacture, or in order to teach others how to do it properly, one would be exempt from punishment. And if one smelled such forbidden incense, but did not personally manufacture it, such a person would not merit the punishment of excision, but is considered merely in the category of anyone who makes illicit use of Temple property. The Torah only condemns to death by excision the individual who makes incense according to the correct proportions and using the correct ingredients for the purpose of enjoying its scent.

The golden altar in the Sanctuary was the altar on which they burned incense every day; nothing else was ever offered up on it. If anyone dared offer up any sort of incense other than the kind ordained by Scripture, or if one dared offer up incense made according to the specifications of Scripture as an offering by an individual or the community, or if anyone were to offer up a sacrifice on it or to pour out a libation on it—such a person is to be punished with the lash, for it is written, "You shall offer up on it neither strange incense nor an olah sacrifice nor a grain offering . . . (Exodus 30:9)." 



Some more principles of Judaism rooted in intellectual and spiritual integrity presented here for devotional contemplation.



Hating hypocrisy does not mean eschewing paradox and riddle . . . and this is nowhere more so obvious than in matters specifically relating to faith in God.

For example, faith in God will always remain beyond the intellectual grasp of those who do not feel the presence of the Almighty in a sensual, real way in their lives. On the other hand, it seems equally so that those who lack at least some faith in God and in the existence of God in the world do not seem ever to merit the spiritual experience of God's presence in their personal space in a sufficiently real way to engender the kind of faith in God they lack.

And there are many other riddles relating to the matter of faith in God for the faithful to attempt to unravel as well. Foremost among them, however, is the riddle of those among the faithful who explain their sense of God's presence in their lives as the natural concomitant of their faith, but who generally do so at the same time they feel—and feel honestly and securely, almost to the point of certainty—that their faith comes to them as the direct result of their sense that the God to Whom they call out with all their hearts and with all their souls and with all their might, that that God is totally present in their lives in a way that transcends theory and approaches empirically provable reality.



Given the absence in this world of a God Who deigns to be seen, to be heard or to be palpable, unequivocal presence in the lives of the faithful, perfect faith untroubled by doubt or the slightest worry about the reality of God or the existence of a divine realm can be sustained in most people only

*The Mourner's 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 mourners in reciting this line.

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

The mourners continue:

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 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.

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

אֲדוֹן עוֹלָם

אֲשֶׁר מֶלֶךְ,

בְּטָרֵם כָּל יַצִּיר גְּבֻרָא,

לַעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,

אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָּכֵלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ גְּבֻרָא,

וְהוּא תָּהִה וְהוּא הוֹה, וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,

לְהַמְשִׁיל לוֹ לְהַחְפִּירָה,

בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,

וְלוֹ הָעוֹז וְהַמְשַׁרָּה.

וְהוּא אֵלֵי וְחֵי גְּאֵלֵי, וְצוֹר חֲבֵלֵי בַּעֵת צָרָה,

וְהוּא גָּסִי וּמְנוּס לִי, מִנֶּגֶת כּוֹסֵי בַּיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי, בַּעֵת אִישָׁן וְאַעִּירָה,

וְעַם רוּחִי גְּוִיָּתִי, יִהוּה לִי וְלֹא אִירָא.

*This hymn appears in transliteration on page 583.

within the context of a life given over to the kind of mental and spiritual vacuity that risks turning the principles of religion from eternal pillars upon which a permanent, ongoing relationship with God effectively can be built into pillars of mud, metaphor and shadow upon which no permanent structure could ever be erected. In ancient times, this was the inner meaning of the curse set forth at the end of the Book of Deuteronomy: "you shall build a house but not dwell therein (Deuteronomy 28:30)," which can be taken to mean that there are those who labor intensely to build homes for their faith, but who only manage to build homes lacking the foundation actually to endure permanently in the world, or perhaps even to exist at all.

By definition, a life spent in a state of spiritual communion with God is one spent searching for the reality of God in the daily life of the communicant in question . . . and this search, prompted as it must be by love and longing for spiritual succor in the bosom of a caring, physically perceptible God, is the goal—and the point and the sole truly meaningful justification—of a life in God. Furthermore, this state of intense spiritual seeking, called in Hebrew *drishat ha'elohim*, is the final station on a journey towards God that has neither itinerary nor trajectory, neither inception nor ultimate completion. Even though God exists beyond the normal strictures of time and space that human beings hold to govern physical existence in the world, the possibility of seeking God also exists—but this search can never be effectively undertaken by any so mired in the spatial and temporal coordinates of the physical world as to be incapable even of sensing the reality of existence outside the bounds of space and time . . . and this, in turn, is the awful truth that lies just behind and beyond the psalmist's lament, "I am imprisoned and cannot escape (Psalm 88:9)." And what words follow only a few verses later in that most terrible of all poems? "Why, O A , have You abandoned me? Why do You hide Your face from me? (Psalm 88:15)."



Judaism is more of a playing field than an art gallery and the task of Jews who wish to preserve their heritage, therefore, is not to act the part of

curators in a museum. Instead, their task is to take on the role of athletes able, willing, and ready to take on ancient rites and rituals and wrestle them to the ground for the sake of transforming them from dim memories of ancient worship ceremonies into useful paving stones . . . stones that they themselves may safely walk upon on their way to a life of ongoing communion with the very God who awaits them in heaven as the embodiment of all their spiritual desires and hopes.

The approach to Judaism according to which the sole function of the commandments of the Torah is to give a particular generation of Jews something to inherit from the generation that preceded them and thus also to bequeath to the generation that follows them, but without the bequest in question actually being supposed to possess the potential ability to enrich the spiritual life of the actual Jewish people alive in any specific generation, is the ultimate vulgarity. The sole goal of Jewish life is not to ensure the orderly transfer of the commandments from one generation to the next, but to give to each generation of Jews the possibility of unifying the name of God through the performance of those same commandments and, in so doing, to cleave unto God personally and really. In ancient times, this was the meaning of the verse from the Book of Joshua that equates the twin tasks of the nation of Israelites: “to keep God’s commandments (Joshua 22:5) and “to cleave unto God (ibid.).”



Any who pray to God at the same time they are convinced that God will not answer them or respond in a forthright manner to their prayers—or that God is, God forbid, unable to respond to their prayers in a clear, unequivocal way—are behaving no more reasonably than farmers who plant pebbles instead of seeds in their furrows and fields.

Any who pray to God at the same time they are convinced that there does exist some possibility that God will answer them, but that that possibility is so remote that it would be ridiculous to expect it actually to come about—or, even less

*Adon Olam**

Adon Olam, who solely reigned
 Ere earth and heaven’s fashioning,
 When to create the world God deigned,
 And then became our Sovereign.
 And at the end of days shall God,
 The awesome One, still reign alone,
 Who was, who is, and still shall be
 Unchanged upon God’s glorious throne.
 And so God’s power does transcend,
 Supreme, unfathomed, depth and height,
 Without beginning, without end,
 Source of grandeur, power, and might.
 My God and my Redeemer, be
 My rock in sorrow’s darkest day,
 A help and refuge unto me,
 My cup’s full portion, when I pray.
 My soul into God’s hand divine
 Do I commend; I will not fear,
 My body with it I consign,
 I dread no evil; God is near.

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