

מחזור קורן לשבועות • נוסח אשכנז

The Koren Shavuot Maḥzor • Nusah Ashkenaz



קורן ירושלים



THE MILLER EDITION

מחזור קורן לשבועות

THE KOREN SHAVUOT MAḤZOR



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The Miller Edition
of the
KOREN SHAVUOT MAḤZOR
is dedicated
to the memories of our parents

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*May they continue to inspire and serve as models
for our children, grandchildren,
and their families.*

Renée and Matthew Miller
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תיקון ליל שבועות

TIKKUN LEIL SHAVUOT

•

מעמד הר סיני לפי מסכת שבת

THE REVELATION AT MOUNT SINAI
TRACTATE SHABBAT

TIKKUN LEIL SHAVUOT

The first reference to a *Tikkun Leil Shavuot*, the custom of staying awake all night on Shavuot, studying or reciting passages from the Torah, is found in the *Zohar*, one of the foundational texts of Jewish mysticism. The *Zohar* sees the revelation at Mount Sinai as the marriage between God and His people. The Counting of the Omer, the seven weeks between Pesah and Shavuot, were thus, for the nation as a whole, like the seven “clean days” a woman must count before immersion in the *mikveh*. The people, defiled by their experiences in Egypt, had to undergo seven-times-seven days of purification before they could be united with God. The evening of Shavuot is thus like the night before the wedding, and the friends of the bride stay with her all night to make sure that she is fully adorned and ready for the momentous day (*Zohar, Emor*, 97b–98a).

R. Moses de Leon (c.1250–1305) writes that it was the custom of pious individuals to spend the entire night reading from the Torah, the Prophets and the Writings, and from there to move on to passages from the Talmud and Midrash and the mystical literature until the light of day (*Sod H'ag HaShavuot*). A later kabbalist, R. Isaac HaAzovi, laid special emphasis on spending the night studying the Oral Torah, “and in the daytime will come the acceptance of the Written Torah, so that he is then crowned with both” (*Agudat Ezov*).

The most dramatic account of a study session on the night of Shavuot was given by R. Shlomo Alkabetz, a sixteenth-century mystic and composer of the poem we sing on Friday night, *Lekha Dodi*. In Adrianople, around 1530, on the first night of Shavuot, he was studying through the night with R. Joseph Karo, author of the *Shulhan Arukh*, when he heard a divine voice, identifying itself as the spirit of the Mishna, coming from Karo’s mouth. Karo was known to have intense mystical experiences during which he felt himself addressed by a celestial spirit that he called the *Maggid*. He noted down these experiences, extending over fifty years, in a book called *Maggid Meisharim* (Preacher of Uprightness). On this night the spirit, speaking through Karo, commended the two men on their study, and then urged them to make *aliya* to the land of Israel, which they both eventually did, settling in Safed, at that time the center of Jewish mysticism.

people, argued that the Israelites slept that night for the best possible reason. Exhausted after several days of preparation, they wanted to be in a state of maximum alertness the next day to receive the divine word (cited by R. Israel Hopstein, the Maggid of Koznitz, in his *Avodat Yisrael*). R. Pinhas HaLevi Horowitz (in *Panim Yafot*) added a further ingenious defense. The Israelites had been commanded to “be ready the next morning” (Ex. 19:16). Until the giving of the Torah, morning had been defined as sunrise. Only with the giving of the Torah and the accompanying Oral Tradition did the Israelites learn that it began at dawn. They were late not through any fault of their own but because they did not yet know the Torah’s definition of times.

Rabbi Yerahmiel Danziger, the Rebbe of Aleksander, in his *Yismah Yisrael*, offered a quite different line of interpretation. It was God Himself who caused the people to fall into a sleep. Had they remained awake the whole of the previous night, they might have thought that they were being given the Torah because of their exhaustive preparations: their seven-week purification and their all-night vigil. Instead God wanted the people to receive the Torah unprepared, so that they would know that He had given it as an act of pure divine grace. All the preparations in the world are insufficient to merit God’s greatest gift. Instead we must have the humility to see it as a gift.

R. Hayyim Palachi, in his *Mo’ed leKhol Hai*, argued that the *Tikkun* was not an act of atonement for the past but rather an admission that we have not reached the spiritual heights of our ancestors. They did not need an all-night preparation; we do.

Interestingly, already in the twelfth century Ibn Ezra had argued in his Torah commentary (to Ex. 19:11), that the Israelites were in fact told by Moses to stay awake all night. That is what God meant when He said to Moses, “Be sure they are ready for the third day.” Ibn Ezra relates this to the rule that, on Yom Kippur the High Priest stayed up all night (Mishna, *Yoma* 1:7). Indeed this may well be one of the subterranean streams of influence on the custom of the Shavuot *Tikkun*. Prior to the revelation at Mount Sinai, God told Moses to tell the people the terms of the covenant He was proposing, which would charge them with the mission of becoming “a kingdom of priests and a holy nation” (Ex. 19:6). If the High Priest stayed awake throughout his holiest night, should not each of us

Once Karo and Alkabetz had arrived in the town and news of their mystical encounter spread, the custom was taken up throughout Safed, by then a major focus of Jewish life in the Holy Land. R. Abraham Galanti records that all the congregations would gather on the night of Shavuot and study Torah until dawn when they would go to the *mikveh* and then pray. One significant factor was the endorsement of the custom by the leader of the Safed mystics, R. Isaac Luria, who wrote that whoever stays up on the night of Shavuot, studying Torah without a moment’s sleep, will live out the rest of the year without harm (*The Gate of Intentions*, Shavuot, ch. 1, 89a).

Around 1620, R. Isaiah Horowitz, in his *Shenei Luhot HaBerit*, could write that the custom had been adopted “in all of the land of Israel; in the entire kingdom, no one is left out from the great to the small,” adding that “on this night of Shavuot, sleep should be denied from anyone who wants to cling to holiness.” From Israel it spread to Europe, so that several decades later, in Poland, R. Abraham Gombiner (*Magen Avraham*) could report that scholars did so, and by the beginning of the eighteenth century, according to R. Yaakov Reischer, it had been adopted by the general community.

The early accounts of the practice were deeply mystical, based on the idea central to Jewish mysticism of the union of God-as-He-is-in-Himself and the *Shekhina*, the Divine Presence that lives in the midst of the Jewish people. *Tikkun* in this sense means healing the spiritual rift between these two aspects of the Divine Being. R. Gombiner, however, added a different kind of explanation. There is a midrash, based on a phrase in Isaiah (50:2), “When I came, why was there no one?” that suggests that when God came on the morning of Shavuot to give the Torah to the Israelites, He found them asleep! That is why the Torah states that “On the morning of the third day there was thunder and lightning... and a very loud trumpet blast” – to wake the people who had overslept. Only then did Moses “lead the people out of the camp to meet with God” (Ex. 19:16–17; *Shir HaShirim Raba*, 1; *Magen Avraham* 494:1). In this sense, *Tikkun* means putting right a wrong in the past, an act of moral reparation.

R. Gombiner’s explanation, critical as it was of the Israelites’ behavior on the great day, was not universally accepted. R. Levi Yitzhak of Berdichev, known as one of the most passionate defenders of the Jewish

excellent, and if not, there will be your burial” (*Shabbat* 88b). Did Israel choose to be chosen? Or was it chosen almost against its will? If the former, the *Tikkun* celebrates and reenacts. If the latter, the *Tikkun* atones and makes amends.

Both have been true at different times in Jewish history. There were long periods in biblical and post-biblical history when Jews seemed to want to escape from particularity and to be instead “like all the nations.” At such times they often neglected or abandoned their religious heritage. Yet for the most part Jews saw the Torah as God’s most precious gift, their written constitution as a nation, their intimation of eternity, their marriage contract with Heaven itself. The Torah was at once God’s law of life and His letter of love.

To paraphrase Aḥad HaAm, more than the Jewish people kept the Torah, the Torah kept the Jewish people. They carried it, and it carried them. No people has loved or lived a book more. It was and is our life and the length of our days. And on the night before the day on which God embraced a people and betrothed them in a covenant of love, the people themselves declared their love for God and His sacred word, written, as the sages said, in letters of black fire on white fire, inscribed before the universe existed, the deep structure of Creation, the roadmap of Redemption, and the text and subtext of Revelation. When a people’s love of God meets God’s love of a people, a great *Tikkun* takes place: a healing of the wounds of a fractured world. Such is the faith that still inspires us on the night of Shavuot, for the Torah was given once, but it is received whenever we open our hearts and minds to it, allowing it to speak to us in “the great voice that never ceased” (Deut. 5:19) and that summons us still.

JS

Note to the reader:

The text of tractate *Shabbat* is based upon *The Koren Talmud Bavli*, with commentary by Rabbi Adin Steinsaltz (Even Israel). The direct translation of the Talmudic text appears in bold, while the elucidation and explanatory text by Rabbi Steinsaltz is in the lighter font.

see ourselves as summoned to this height, on the anniversary of our birth as a kingdom of priests?

So there were many tributaries that fed into the river of custom that led to the *Tikkun*, and there were surely others. Unlike Pesah and Sukkot, Shavuot lacks a distinctive mitzva related to the historical experience it commemorates. The *Tikkun* filled that void. Besides, the custom of staying up all night was known on these other festivals also. On Pesah, as we say in the Haggada, there were rabbis who stayed up all night telling the story of the exodus until a student came to tell them it was time for the morning prayers. On Sukkot when the Temple stood there were all-night celebrations – the *Simḥat Beit HaSho’eva* – until the time came to draw water the next morning. The Talmud records the remark that when the Temple stood “we did not see any sleep for our eyes” throughout the festivities (*Sukka* 53a). So the idea of spending the night of the festival dedicated to the primary theme of the festival – on Pesah, telling the exodus story, and on Sukkot, rejoicing – naturally leads to the conclusion that the night of Shavuot should be dedicated to Torah.

What was studied varied from community to community. Many followed fixed texts: the beginning and end of the year’s Torah portions, the opening and closing of the Prophetic books and the Writings, passages from the Mishna and Talmud, and from other more mystical texts. Some communities recited *Azharot*, literally “Warnings,” summary statements of the 613 commands (see page 731; 768). In some places the emphasis was on communal recitation, in others, private study. In recent years the custom has developed to engage in group study sessions. One of the unforgettable sights of Jerusalem is to see, as the festival night draws to a close, crowds streaming into the courtyard in front of the Western Wall from all parts of the city, to say the morning prayers as the sky is slowly lit by the light of the rising sun, an extraordinary demonstration of a people reborn after the Holocaust.

At the heart of the concept of the *Tikkun* is the tension between two radically opposed Talmudic accounts of the Israelites at the time of the Giving of the Torah. One states that God offered the Torah to all the nations, and none except Israel accepted it (*Avoda Zara* 2b). The other says that at Sinai God lifted the mountain and suspended it over the heads of the people like an inverted barrel, saying, “If you accept the Torah,

מַעֲמַד הַר סִינַי

In Tractate Shabbat (Perek 9, 86b–89b) the sages have a discussion relating to the Revelation at Sinai on Shavuot night.

שבת פז:

תָּנוּ רַבֵּנָן: בְּשֵׁשִׁי בַּחֹדֶשׁ נִתְּנוּ עֲשֶׂרֶת הַדְּבָרוֹת לְיִשְׂרָאֵל.
רַבִּי יוֹסִי אָמַר: בְּשַׁבָּעָה בּוּ.

אָמַר רַבָּא: דְּכוּלִּי עָלְמָא – בְּרֹאשׁ חֹדֶשׁ אָתוּ לְמַדְבַּר סִינַי
בְּתִיב הָכָא: “בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי”
וּבְתִיב הָתָם: “הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים”
מֶה לְהֵלֵן – רֹאשׁ חֹדֶשׁ, אֶף כָּאן – רֹאשׁ חֹדֶשׁ.
וְדְכוּלִּי עָלְמָא – בְּשַׁבָּת נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל
בְּתִיב הָכָא: “זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ”
וּבְתִיב הָתָם: “וַיֹּאמֶר מֹשֶׁה אֶל הָעָם זָכוֹר אֶת הַיּוֹם הַזֶּה”
מֶה לְהֵלֵן – בְּעֶצְמוֹ שֶׁל יוֹם, אֶף כָּאן – בְּעֶצְמוֹ שֶׁל יוֹם.
כִּי פְלִיגִי – בְּקַבִּיעָא דִּירְחָא;
רַבִּי יוֹסִי סָבַר: בְּחַד בְּשַׁבָּא אִיקְבַּע יְרֵחָא
וּבְחַד בְּשַׁבָּא לֹא אָמַר לָהּ וְלֹא מִיָּדִי –
מִשּׁוּם חוֹלְשָׁא דְאֹרְחָא.
בְּתַרִּי בְּשַׁבָּא אָמַר לָהּ: “וְאַתֶּם תִּהְיוּ לִי מִמְלַכֶּת כֹּהֲנִים”

בַּיּוֹם הַזֶּה *The same day.* The word *hodesh* is understood throughout the Bible to mean month. Occasionally, it is a reference to the New Moon. Examples include: “Tomorrow is the *hodesh*” (1 Samuel 20:18); “Its holiday, its *hodesh*, its Shabbat” (Hosea 2:13); and “The burnt-offering of the *hodesh* and its meal-offering” (Numbers 29:6). Therefore, the verse: “This *hodesh* shall be unto you the beginning of months” is understood as indicating that this New Moon is the first New Moon that the Jewish people are celebrating. In the verse describing their arrival in the desert, it is unclear whether *hodesh*

The Revelation at Mount Sinai

In Tractate Shabbat (Perek 9, 86b–89b) the sages have a discussion relating to the Revelation at Sinai on Shavuot night.

*Shabbat
86b*

The Sages taught: On the sixth day of the month of Sivan, the Ten Commandments were given to the Jewish people. Rabbi Yose says: On the seventh day of the month. Rava said: Everyone agrees that the Jews came to the Sinai desert on the New Moon, as it is written here: “In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai” (Exodus 19:1), without elaborating what day it was. And it is written there: “This month shall be to you the beginning of months; it shall be the first month of the year to you” (Exodus 12:2). Just as there, the term “this” is referring to the New Moon, so too, here the term is referring to the New Moon. And similarly, everyone agrees that the Torah was given to the Jewish people on Shabbat, as it is written here in the Ten Commandments: “Remember the Shabbat day to keep it holy” (Exodus 20:8), and it is written there: “And Moses said to the people: Remember this day, in which you came out from Egypt, out of the house of bondage, for by strength of hand the LORD brought you out from this place; there shall be no leaven eaten” (Exodus 13:3). Just as there, the mitzva of remembrance was commanded on the very day of the Exodus, so too, here the mitzva of remembrance was commanded on the very day of Shabbat. Where Rabbi Yose and the Sages disagree is with regard to the determination of the month, meaning which day of the week was established as the New Moon. Rabbi Yose held: The New Moon was established on the first day of the week, and on the first day of the week He did not say anything to them due to the weariness caused by the journey. On the second day of the week, He said to them: “And you shall be to Me a kingdom of priests and a holy nation; these are the words that you shall speak to the children of Israel” (Exodus 19:6).

refers to the month or the New Moon. It states: “In the third *hodesh* after the children of Israel went forth out of the land of Egypt” (Exodus 19:1). The

בַּתְּלָתָא אָמַר לְהוּ מְצוֹת הַגְּבֻלָּה
בְּאַרְבַּעָה עֲבוּד פְּרִישָׁה.
וּרְבֵּנָן סָבְרִי: בְּתֵרִי בְּשַׁבָּא אִיקְבַּע יִרְחָא
בְּתֵרִי בְּשַׁבָּא לֹא אָמַר לְהוּ וְלֹא מִיָּדִי –
מְשׁוּם חוּלְשָׁא דְאַוְרַחָא
בַּתְּלָתָא אָמַר לְהוּ "וְאַתֶּם תִּהְיוּ לִי".
בְּאַרְבַּעָה אָמַר לְהוּ מְצוֹת הַגְּבֻלָּה
בְּחֻמֵּי שְׁמֵי עֲבוּד פְּרִישָׁה.
מִיתִיבִי: "וְקִדְשְׁתֶּם הַיּוֹם וּמָחָר"
קִשְׁיָא לְרַבֵּי יוֹסִי!

emphasis on the words at the end of the verse, "on this day," proves that it is referring to the day of the New Moon.

THE OPINIONS OF RABBI YOSE AND THE RABBIS
WITH REGARD TO THE REVELATION AT SINAI:

Day of the Week	Date in Sivan: Rabbi Yose	Date in Sivan: The Rabbis
Sunday	1 The New Moon; the nation arrives in Sinai	
Monday	2 Moses ascended and descended the mountain and said: "And you shall be to Me, etc."	1 The New Moon; the nation arrives in Sinai
Tuesday	3 Moses ascended and descended the mountain and commanded the mitzva of setting boundaries	2 Moses ascended and descended the mountain and said: "And you shall be to Me, etc."
Wednesday	4 Moses ascended and descended the mountain and commanded the men to separate from their wives	3 Moses ascended and descended the mountain and commanded the mitzva of setting boundaries

On the third day of the week, God said to them the mitzva of setting boundaries around Mount Sinai. On the fourth day of the week, the husbands and wives separated from one another. And the Rabbis hold: On the second day of the week the New Moon was established, and on the second day of the week God did not say anything to them due to the weariness caused by their journey. On the third day of the week, God said to them: "And you shall be to Me a kingdom of priests and a holy nation; these are the words that you shall speak to the children of Israel" (Exodus 19:6). On the fourth day of the week, God said to them the mitzva of setting boundaries around Mount Sinai. On the fifth day of the week, the husbands and wives separated from one another. The Gemara raises an objection: Doesn't the verse state: "And the LORD said to Moses: Go to the people and sanctify them today and tomorrow and let them wash their garments" (Exodus 19:10), indicating that the husbands and wives were separated for only two days? This is difficult according to the opinion of Rabbi Yose, who said earlier that the separation was for three days.

Shabbat
87a

Thursday	5	4 Moses ascended and descended the mountain and commanded the men to separate from their wives
Friday	6	5
Shabbat	7 Revelation at Sinai	6 Revelation at Sinai

With regard to the command to the men to separate from their wives in preparation for the revelation, it is written: "And the LORD said to Moses: Go to the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day; for the third day the LORD will come down in the sight of all the people upon Mount Sinai" (Exodus 19:10–11). According to Rabbi Yose, Moses added an extra day of separation to the two mentioned in the verse.

אָמַר לָךְ רַבִּי יוֹסֵי: יוֹם אֶחָד הוֹסִיף מֹשֶׁה מִדַּעְתּוֹ
 דִּתְנִינָא: שְׁלֹשָׁה דְּבָרִים עָשָׂה מֹשֶׁה מִדַּעְתּוֹ
 וְהִסְבִּים הַקָּדוֹשׁ בְּרוּךְ הוּא עִמּוֹ:
 הוֹסִיף יוֹם אֶחָד מִדַּעְתּוֹ, וּפִירֵשׁ מִן הָאִשָּׁה, וְשִׁבַּר אֶת הַלִּחוֹת.

הוֹסִיף יוֹם אֶחָד מִדַּעְתּוֹ.

מֵאִי דְרִישׁ?

“הַיּוֹם וּמָחָר” – הַיּוֹם בְּמָחָר

מֵה לְמָחָר – לַיְלָא עִמּוֹ, אַף הַיּוֹם – לַיְלָא עִמּוֹ.

וְלַיְלָה דְּהָאִידְנָא נִפְקָא לֵיהּ.

שְׂמַע מִינָהּ – תִּירֵי יוֹמֵי לְבַר מִהָאִידְנָא.

וּמִנְלָן דְּהִסְבִּים הַקָּדוֹשׁ בְּרוּךְ הוּא עַל יָדוֹ –

דְּלֹא שְׂרִיא שְׂכִינָה עַד צַפְרָא דְּשַׁבָּתָא.

וּפִירֵשׁ מִן הָאִשָּׁה.

מֵאִי דְרִישׁ?

נִשְׂא קַל וְחוֹמֶר בְּעַצְמוֹ

שְׁלֹשָׁה דְּבָרִים עָשָׂה מֹשֶׁה מִדַּעְתּוֹ Moses did three things based on his own perception. This statement was explained in different ways. Some commentaries suggest that God did not command Moses with regard to these three matters because it was revealed before Him that it was unnecessary. Clearly, a woman will not be impure when discharging semen on the third day, God would not communicate with Moses when he was impure, and the children of Israel would repent. Nevertheless, since it is beyond the purview of man to know the precise parameters of these matters, Moses instituted additional stringencies to ensure that no prohibitions would be violated. He received divine approval for those stringencies (Rabbi Elazar Moshe Horowitz). Rashi explains that Moses was able to take the initiative on these matters only because the

The Gemara answers: **Rabbi Yose** could have said to you: **Moses added one day** to the number of days that God commanded based on his own perception, as it was taught in a *baraita*: **Moses did three things based on his own perception, and the Holy One, Blessed be He, agreed with him. He added one day** to the days of separation before the revelation at Sinai based on his own perception. And he totally separated from his wife after the revelation at Sinai. And he broke the tablets following the sin of the Golden Calf.

The Gemara discusses these cases: **He added one day** based on his own perception. What source did he interpret that led him to do so? He reasoned that since the Holy One, Blessed be He, said: “Sanctify them **today and tomorrow**,” the juxtaposition of the two days teaches that **today is like tomorrow; just as tomorrow** the men and women will separate for that day and the **night** preceding it, so too, **today** requires separation for the day and the **night** preceding it. Since God spoke to him in the morning, and the **night of that day** already passed, Moses concluded: **Derive from it** that separation must be in effect for **two days besides that day**. Therefore, he extended the mitzva of separation by one day. **And from where do we derive that the Holy One, Blessed be He, agreed with his interpretation?** It is derived from the fact that the **Divine Presence did not rest** upon Mount Sinai **until Shabbat morning**, as Moses had determined.

And he totally separated from his wife after the revelation at Sinai. What source did he interpret that led him to do so? **He reasoned an a fortiori inference by himself** and said: **If Israel, with whom**

Divine Presence rested upon him at all times. It is prohibited for others to do so.

He added one day. The question can be raised: If he arrived at this conclusion by expounding upon the command of God, and if all of God’s statements were given to Israel for the purpose of expounding upon them, why is this considered to have been based on his own perception? Although God was aware that Moses could arrive at this conclusion and he gave him

אָמַר:

וּמָה יִשְׂרָאֵל שָׁלָא דְּבִרָה שְׂכִינָה עִמָּהּ אֵלָּא שָׁעָה אַחַת
וְקָבַע לָהּ זְמַן

אָמְרָה תּוֹרָה: "וְהָיוּ נִכְנִים וְגו' אֶל תִּגְשׁוּ"
אֲנִי שָׁפַל שָׁעָה וְשָׁעָה שְׂכִינָה מִדְּבַרְתָּ עִמִּי
וְאִינוּ קוֹבֵעַ לִי זְמַן – עַל אַחַת כַּמָּה וְכַמָּה!
וּמִנָּלָן דְּהִסְפִּים הֶקְדוּשׁ בְּרוּךְ הוּא עַל יָדוֹ –
דְּכָתִיב: "לֶךְ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאַהֲלֵיכֶם"
וְכָתִיב בְּתַרְיָה: "וְאַתָּה פֹה עֹמֵד עַמְּדִי".
וְאֵית דְּאָמְרִי: "פֹּה אֶל פֹּה אֲדַבֵּר בּוֹ".

שִׁבַּר אֶת הַלּוּחוֹת.

מֵאִי דְרִישׁ?

אָמַר: וּמָה פִּסַּח שֶׁהוּא אֶחָד מִתְרִי"ג מִצְוֹת
אָמְרָה תּוֹרָה: "וְכָל בֶּן נֹכַר לֹא יֹאכֹל בּוֹ"
הַתּוֹרָה בּוֹלָה [כָּאן]
וְיִשְׂרָאֵל מְשׁוּמְדִים – עַל אַחַת כַּמָּה וְכַמָּה!
וּמִנָּלָן דְּהִסְפִּים הֶקְדוּשׁ בְּרוּךְ הוּא עַל יָדוֹ –
שֶׁנֶּאֱמַר: "אֲשֶׁר שִׁבַּרְתָּ"
וְאָמַר רִישׁ לְקִישׁ: יִישַׁר כְּחֶךְ שִׁשְׁבַּרְתָּ.

leeway to do so, he was in no way required to do so, and he could have concluded that an additional day was unnecessary (Ramban).

אֲשֶׁר שִׁבַּרְתָּ Which you broke [asher shibarta]. The proof from the words, "which you broke" is merely a support for the conclusion but not an absolute proof. There are several instances in the Bible where the word *asher* is

the Divine Presence spoke only one time and God set a specific time for them when the Divine Presence would be revealed, and yet the Torah stated: "Prepare yourselves for three days, do not approach a woman" (Exodus 19:15); I, with whom the Divine Presence speaks all the time and God does not set a specific time for me, all the more so that I must separate from my wife. And from where do we derive that the Holy One, Blessed be He, agreed with him? As it is written after the revelation at Sinai: "Go say to them: Return to your tents" (Deuteronomy 5:26), meaning to your homes and wives. And afterward it is written that God told Moses: "And you, stand here with Me" (Deuteronomy 5:27), indicating that Moses was not allowed to return home, as he must constantly be prepared to receive the word of God. And some say a different source indicating that God agreed with his reasoning. When Aaron and Miriam criticized Moses' separation from his wife, God said: "With him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of the LORD does he behold; why then were you not afraid to speak against My servant, against Moses?" (Numbers 12:8). This indicates that God agreed with his reasoning.

And he broke the tablets following the sin of the Golden Calf. What source did he interpret that led him to do so? Moses said: With regard to the Paschal lamb, which is only one of six hundred and thirteen mitzvot, the Torah stated: "And the LORD said unto Moses and Aaron: This is the ordinance of the Paschal offering; no alien shall eat of it" (Exodus 12:43), referring not only to gentiles, but to apostate Jews as well. Regarding the tablets, which represented the entire Torah, and Israel at that moment were apostates, as they were worshipping the calf, all the more so are they not worthy of receiving the Torah. And from where do we derive that the Holy One, Blessed be He, agreed with his reasoning? As it is stated: "The first tablets which you broke [asher shibarta]" (Exodus 34:1), and Reish Lakish said: The word *asher* is an allusion to the phrase: May your strength be true [yishar kohakha] due to the fact that you broke the tablets.

תָּא שְׁמַע:
 "וְהָיוּ נִכְנָסִים לַיּוֹם הַשְּׁלִישִׁי"
 קָשִׁיָא לְרַבִּי יוֹסִי!
 הָא אֶמְרִינן: יוֹם אֶחָד הוֹסִיף מֹשֶׁה מִדַּעְתּוֹ.
 תָּא שְׁמַע: 'שְׁלִישִׁי' – שְׁלִישִׁי בַּחֹדֶשׁ, וְשְׁלִישִׁי בַּשַּׁבָּת
 קָשִׁיָא לְרַבְּנָן!
 אֶמְרִי לָךְ רַבְּנָן: הָא מִנִּי – רַבִּי יוֹסִי הִיא.
 'שְׁלִישִׁי' לְמָאי – לְכַדְתָּנִיא:
 "וַיֵּשֶׁב מֹשֶׁה אֶת דְּבָרֵי הָעָם אֶל ה'"
 וּכְתִיב: "וַיַּגֵּד מֹשֶׁה אֶת דְּבָרֵי הָעָם אֶל ה'".
 מָה אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה
 וּמָה אָמַר לָהֶם מֹשֶׁה לְיִשְׂרָאֵל
 וּמָה אָמְרוּ יִשְׂרָאֵל לְמֹשֶׁה
 וּמָה הֵשִׁיב מֹשֶׁה לְפָנֵי הַגְּבוּרָה?
 זֶה מִצְוֹת הַגְּבֻלָּה, דְּבָרֵי רַבִּי יוֹסִי בַּר יְהוּדָה.
 רַבִּי אוֹמֵר: בְּתַחֲלִילָה פִּירֵשׁ עוֹנֶשָׁה
 דְּכָתִיב: "וַיֵּשֶׁב מֹשֶׁה" – דְּבָרִים שֶׁמִּשְׁבָּבִין דַּעְתּוֹ שֶׁל אָדָם

not interpreted as approval. Some commentaries explain that the conclusion that God agreed with Moses is drawn from the fact that God mentioned the breaking of the tablets without anger (Rashi). Alternatively, God's agreement can be ascertained from His later command that Moses store the broken tablets in the Ark. He would not have commanded Moses to do so had they been associated with an infraction that incurred God's disapproval (Rashbam).

Come and hear an additional difficulty from the verse: “**And be prepared for the third day**, for on the third day God will descend onto Mount Sinai before the eyes of the entire nation” (Exodus 19:11). This indicates that God said that the Torah would be given on the third day after two days of separation. This is **difficult** according to the opinion of **Rabbi Yose**. The Gemara answers: **Didn’t we say that Moses added one day based on his own perception? Come and hear** a proof against this from what was taught in a *baraita*. That which is stated in the Torah: “For on the **third day**,” means **the third day of the month and the third day of the week**. Apparently, the New Moon was on Sunday. This is **difficult** according to the opinion of **the Rabbis**. The Gemara answers: **The Rabbis could have said to you: Whose** is the opinion in **this baraita**? It is the opinion of **Rabbi Yose**. Therefore, this *baraita* poses no difficulty to the opinion of the Rabbis.

According to the opinion of the Rabbis, that day was the **third** day of **what** reckoning? As it was taught in a *baraita*: It is written: “**And Moses reported the words of the people to the LORD**” (Exodus 19:8). And it is written immediately thereafter: “And God said to Moses: Behold I will come to you in a thick cloud so that the people will hear when I speak with you, and they will also believe in you forever. **And Moses told the words of the people to the LORD**” (Exodus 19:9).

The Gemara asks: **What did the Holy One, Blessed be He, say to Moses, and what did Moses say to Israel, and what did Israel say to Moses, and what did Moses report to the Almighty?** The verses do not elaborate on the content of God’s command to Moses, which Moses then told the people and which they accepted. It must be that **this** refers to **the mitzva of setting boundaries**, which Moses told the people and which they accepted. He then went back and reported to God that the people accepted the mitzva; this is **the statement of Rabbi Yose bar Yehuda**. **Rabbi Yehuda HaNasi says: At first, he explained the punishment and the hardship involved in receiving the Torah, as it is written: “And Moses reported [vayashev],”** which is interpreted homiletically as: **Matters that shatter [meshabbevin]** (Rav

וּלְבַסּוֹף פִּירֵשׁ מִתֵּן שְׂכָרָה –
 דְּכָתִיב: "וַיַּגֵּד מֹשֶׁה" –
 דְּבָרִים שְׁמוֹ שְׂכִין לְבוֹ שֶׁל אָדָם כְּאַגָּדָה.
 וְאִיכָא דְאָמְרִי: בְּתַחֲלִילָה פִירֵשׁ מִתֵּן שְׂכָרָה
 דְּכָתִיב "וַיֵּשֶׁב מֹשֶׁה" –
 דְּבָרִים שְׁמִשְׁבִּין דַּעְתּוֹ שֶׁל אָדָם
 וּלְבַסּוֹף פִּירֵשׁ עוֹנֶשָׁה –
 דְּכָתִיב "וַיַּגֵּד מֹשֶׁה" –
 דְּבָרִים שְׁקָשִׁין לְאָדָם כְּגִידִין.
 תָּא שְׁמַע 'שִׁשִּׁי' –
 שִׁשִּׁי בַּחוּדֵשׁ, שִׁשִּׁי בַּשַּׁבָּת
 קְשִׁיא לְרַבָּנָן!
 הָא נָמִי רַבִּי יוֹסִי הִיא.
 'שִׁשִּׁי' לְמַאי?
 רָבָא אָמַר: לְחֻנִּיתָן.
 רַב אַחָא בְּרִי יַעֲקֹב אָמַר: לְמַסְעָן.
 וְקָמִיפְלָגִי בַּשַּׁבָּת דְּמָרָה
 דְּכָתִיב: "כֹּפֶאֶשׁר צִוְּךָ ה' אֱלֹהֶיךָ"
 וְאָמַר רַב יְהוּדָה אָמַר רַב: 'כֹּפֶאֶשׁר צִוְּךָ' – בְּמָרָה.
 מָר סָבַר: אֲשַׁבֵּת אִיפְקוּד, אֲתַחוּמִין לָא אִיפְקוּד.
 וְמָר סָבַר: אֲתַחוּמִין נָמִי אִיפְקוּד.

שבת פו:

Wormwood [*gidin*]. According to the translations, apparently *gida* or *gidra* is wormwood. There is no certainty regarding the identity of this plant

Hai Gaon) a person's mind; and, ultimately, he explained its reward, as it is written: "And Moses told [*vayagged*]," which is interpreted homiletically as: Matters that draw a person's heart like *aggada*. And some say that at first, he explained its reward, as it is written: "And Moses reported," which is interpreted homiletically as: Matters that restore [*meshivin*] and calm a person's mind; and ultimately, he explained its punishment, as it is written: "And Moses told," matters that are as difficult for a person as wormwood [*gidin*].

Come and hear a proof from that which was taught in a *baraita*: The sixth was the sixth day of the month and the sixth day of the week. This is also difficult according to the opinion of the Rabbis. The Gemara answers: This *baraita* is also according to the opinion of Rabbi Yose. But if so, according to the opinion of the Rabbis, that day was the sixth day of what reckoning? Rava said: the sixth day from their encampment. Rav Aḥa bar Ya'akov said: The sixth day from the start of their journey. They left Refidim and arrived and camped in the desert on the same Shabbat. And Rava and Rav Aḥa bar Ya'akov disagree with regard to the mitzva of Shabbat commanded to the Jewish people at Mara, as it is written in the fourth commandment: "Observe the Shabbat day to keep it holy as the LORD your God commanded you" (Deuteronomy 5:11). And Rav Yehuda said that Rav said: As He commanded you in Mara, as it is stated: "There He made for him a statute and an ordinance, and there He proved him" (Exodus 15:25). Their dispute was: One Master held: They were commanded about Shabbat, but they were not commanded about Shabbat boundaries. Therefore, it was permitted to travel from Refidim on Shabbat, because the restriction of Shabbat boundaries was not yet in effect. And one Master held: They were also commanded about the boundaries, and therefore, it was prohibited to leave Refidim on Shabbat.

Shabbat
87b

The translation continues on page 183.

in the Bible. However, clearly its taste is extremely bitter and it may even be poisonous. Some identify it as the *Securigera coronilla*.

תָּא שְׁמַע: נִסָּן שָׁבוּ יִצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם
בְּאַרְבַּעַה עָשָׂר שָׁחֲטוּ פִּסְחֵיהֶם
וּבַחֲמִשָּׁה עָשָׂר יִצְאוּ
וְלַעֲרֹב לָקוּ בְּכוֹרוֹת.
'לַעֲרֹב' סָלְקָא דַּעְתָּךְ?
אַלֵּא: 'מִבְּעָרֹב' לָקוּ בְּכוֹרוֹת.
וְאוֹתוֹ הַיּוֹם חֲמִישִׁי בְּשַׁבַּת הָיָה.
מִדְּחִמִּיסָר בְּנִסָּן חֲמִשָּׁה בְּשַׁבַּת –
יֵישׁ יֶרְחָא דְאַיִיר שַׁבָּתָא

Come and hear an additional proof with regard to the day of the revelation at Sinai from what was taught in a *baraita*: In the month of Nisan during which the Jewish people left Egypt, on the fourteenth, they slaughtered their Paschal lambs; on the fifteenth, they left Egypt; and in the evening, the firstborn were stricken. The Gemara asks: **Does it enter your mind** to say that they were stricken in the evening? Was the Plague of the Firstborn after the Jews left Egypt? **Rather, say that the evening before, the firstborn were stricken. And that day was the fifth day of the week. From the fact that the fifteenth of Nisan was a Thursday, the New Moon of Iyyar was Shabbat, as Nisan is typically thirty days long. And the New Moon of Sivan was on the first day of the week, as Iyyar is typically twenty-nine days long.**

The translation continues on the next page.

This table on the right illustrates the opinion of the *baraita* in *Seder Olam*, which is in accordance with the opinion of the Rabbis. If the months are calculated in their typical configuration, the day of the Revelation at Sinai would fall out on the sixth of Sivan. Even assuming that the Exodus was on Thursday, the New Moon of Sivan could still have been on Monday and the Revelation at Sinai on Shabbat, the sixth of Sivan, if one asserts that Iyyar that year was a thirty-day month.

The year of the Exodus: שְׁנַת יְצִיאַת מִצְרַיִם

Nisan	Iyyar	Sivan
<i>Mekhilta Seder Olam</i>	<i>Mekhilta Seder Olam</i>	<i>Mekhilta Seder Olam</i>
1 Thurs Fri	1 Shabbat Sun	1 Sun Mon
2 Fri Shabbat	2 Sun Mon	2 Mon Tues
3 Shabbat Sun	3 Mon Tues	3 Tues Wed
4 Sun Mon	4 Tues Wed	4 Wed Thurs
5 Mon Tues	5 Wed Thurs	5 Thurs Fri
6 Tues Wed	6 Thurs Fri	6 Fri Shabbat
7 Wed Thurs	7 Fri Shabbat	7 Shabbat
8 Thurs Fri	8 Shabbat Sun	
9 Fri Shabbat	9 Sun Mon	
10 Shabbat Sun	10 Mon Tues	
11 Sun Mon	11 Tues Wed	
12 Mon Tues	12 Wed Thurs	
13 Tues Wed	13 Thurs Fri	
14 Wed Thurs	14 Fri Shabbat	
15 Thurs Fri	15 Shabbat Sun	
16 Fri Shabbat	16 Sun Mon	
17 Shabbat Sun	17 Mon Tues	
18 Sun Mon	18 Tues Wed	
19 Mon Tues	19 Wed Thurs	
20 Tues Wed	20 Thurs Fri	
21 Wed Thurs	21 Fri Shabbat	
22 Thurs Fri	22 Shabbat Sun	
23 Fri Shabbat	23 Sun Mon	
24 Shabbat Sun	24 Mon Tues	
25 Sun Mon	25 Tues Wed	
26 Mon Tues	26 Wed Thurs	
27 Tues Wed	27 Thurs Fri	
28 Wed Thurs	28 Fri Shabbat	
29 Thurs Fri	29 Shabbat Sun	
30 Fri Shabbat	30 Sun Mon	

וְיִישׁ יִרְחָא דְסִינָן – חַד בְּשַׁבָּת
קְשִׁיא לְרַבְנָן!

אֲמַרִי לָךְ רַבְנָן: אֵיִיר דְּהָהִיא שְׁתָּא – עֲבוּרֵי עֲבֻרוּה.
תָּא שְׁמַע דְּלָא עֲבֻרוּה:
נִסָּן שְׁבוּ יֵצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם
בְּאַרְבַּעַה עָשָׂר שָׁחַטוּ פְּסַחִיהֶם
בַּחֲמִשָּׁה עָשָׂר יֵצְאוּ
וְלַעֲרֹב לָקוּ בְּכוֹרוֹת.
'לַעֲרֹב' סָלְקָא דַּעְתְּךָ?
אֵלָּא אֵימָא: 'מִבְּעֶרֶב' לָקוּ בְּכוֹרוֹת.
וְאוֹתוֹ הַיּוֹם חֲמִישִׁי בְּשַׁבָּת הָיָה, הַשְּׁלִים נִסָּן
וְאִירַע אֵיִיר לְהֵיוֹת בְּשַׁבָּת.

חֲסֵר אֵיִיר
וְאִירַע סִינָן לְהֵיוֹת בְּאַחַד בְּשַׁבָּת
קְשִׁיא לְרַבְנָן!
הָא מִנֵּי רַבִּי יוֹסִי הִיא.

אֲמַר רַב פַּפָּא, תָּא שְׁמַע:
"וַיִּסְעוּ מֵאֵלִים וַיָּבֹאוּ כָּל עַדַת בְּנֵי יִשְׂרָאֵל וְגו'
בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי"
וְאוֹתוֹ הַיּוֹם שַׁבָּת הָיָה
דְּכֹתִיב: "וּבֹקֶר וּרְאִיתֶם אֶת כְּבוֹד ה'"
וְכֹתִיב: "שִׁשֶּׁת יָמִים תִּלְקְטְהוּ".

This is **difficult** according to the opinion of the **Rabbis**, who hold that the New Moon of Sivan that year was on Monday.

The Gemara answers: **The Rabbis** could have said to you that a day was added to Iyyar that year and it was thirty days long. The New Moon was determined by testimony of witnesses who saw the new moon, together with astronomical calculations that the testimony was feasible. Therefore, Iyyar could be thirty days long. If that was the case, the New Moon of Sivan was on Monday. **Come and hear** an objection from what was taught in a different *baraita* that **they did not add a day** to Iyyar that year, as the Sages taught: In the month of Nisan during which the Jewish people left Egypt, on the fourteenth, they slaughtered their Paschal lambs; on the fifteenth, they left Egypt; and in the evening, the firstborn were stricken. The Gemara asks: Does it enter your mind to say that they were stricken in the evening? Was the Plague of the Firstborn after the Jews left Egypt? Rather, say that the evening before, the firstborn were stricken. And that day was the fifth day of the week. Nisan was complete, i.e., it was thirty days long, and the New Moon of Iyyar occurred on a Shabbat.

Iyyar was lacking, i.e., it was twenty-nine days long, and the New Moon of Sivan occurred on the first day of the week. This is difficult according to the opinion of the **Rabbis**. The Gemara answers: **Whose** is the opinion in this *baraita*? It is the opinion of **Rabbi Yose**. Therefore, this *baraita* poses no difficulty to the opinion of the **Rabbis**.

Rav Pappa said: **Come and hear** a different proof from another verse, as it is stated: "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt" (Exodus 16:1). And that day was Shabbat, as it is written: "And in the morning, then you shall see the glory of the LORD; for He has heard your murmurings against the LORD; and what are we, that you murmur against us?" (Exodus 16:7). The next day the glory of God was revealed, and He told them that in the afternoon the manna and quail would begin to fall, and it is written: "Six days you shall gather it;

וּמִדְחֲמִיסָר בְּאֵיִר שַׁבָּתָא –

יִישׁ יֶרְחָא דְסִין חַד בְּשַׁבָּת

קִשְׁיָא לְרַבְנָא!

אָמְרִי לָךְ רַבְנָא: אֵיִר דֶּהֱיָא שְׁתָּא עֲבוּרֵי עֲבוּרָה.

אָמַר לִיה רַב חֲבִיבִי מַחוּזְנָאָה לְרַב אֲשִׁי:

תָּא שְׁמַע

”וַיְהִי בַחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית בְּאַחַד לַחֹדֶשׁ

הַיּוֹם הַמִּשְׁבָּן”

תִּנָּא: אוֹתוֹ יוֹם נָטַל עֶשֶׂר עֶטְרוֹת;

רִאשׁוֹן לְמַעֲשֵׂה בְרָאשִׁית, רִאשׁוֹן לְנִשְׂיָאִים, רִאשׁוֹן לְכֹהֲנָה,

רִאשׁוֹן לְעִבּוּדָהּ, רִאשׁוֹן לִירִידַת הָאֵשׁ, רִאשׁוֹן לְאֲכִילַת קֹדֶשִׁים,

רִאשׁוֹן לְשִׁבּוֹן שְׂכִינָהּ, רִאשׁוֹן לְבֶרֶךְ אֶת יִשְׂרָאֵל, רִאשׁוֹן לְאִיסּוּר

הַבְּמוֹת, רִאשׁוֹן לְחֻדְשִׁים.

וּמִדְרִישׁ יֶרְחָא דְנִסָּן דֶּהֱאִי שְׁתָּא חַד בְּשַׁבָּת –

דְּאַשְׁתָּקֵד [בְּרַבִּיעִי] בְּשַׁבָּת;

קביעת החודשים *Establishing the months.* On the calendar used by the *amora'im*, the spring and summer months had fixed numbers of days. Nisan had thirty days, Iyyar had twenty-nine. In earlier generations, until the fourth century, the New Moon was established based on the testimony of witnesses who saw the new moon, and the number of days in each month was not fixed. Therefore, it was possible for the month of Iyyar to be a month of thirty days.

ראשון לאכילת קדשים *The first time that consecrated foods were eaten.* The eating of consecrated items is underscored here because the offering of sacrifices predated the dedication of the Sanctuary by thousands of years, beginning

but on the seventh day is Sabbath, there shall be none in it” (Exodus 16:26). Apparently, the first six days after this command were weekdays on which the manna fell, and the fifteenth of Iyyar was Shabbat. **And from the fact that the fifteenth of Iyyar was Shabbat, the New Moon of Sivan was on the first day of the week.** This is difficult according to the opinion of the Rabbis. The Gemara answers: According to the Rabbis, a day was added to Iyyar that year and it was thirty days long. Therefore, the New Moon of Sivan was on Monday.

Rav Havivi from Hozena’a said to Rav Ashi: Come and hear a different proof from the following verse: “**And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was erected**” (Exodus 40:17). It was taught: That day took ten crowns. It was the first day of Creation, meaning Sunday, the first day of the offerings brought by the princes, the first day of the priesthood, the first day of service in the Temple, the first time for the descent of fire onto the altar, the first time that consecrated foods were eaten, the first day of the resting of the Divine Presence upon the Jewish people, the first day that the Jewish people were blessed by the priests, and the first day of the prohibition to bring offerings on improvised altars. Once the Tabernacle was erected, it was prohibited to offer sacrifices elsewhere. And it was the **first of the months.** And from the fact that the New Moon of Nisan of that year was on the first day of the week, in the previous year, it was on the fourth day of the week.

notably with the sacrifices of Cain and Abel and continuing throughout the generations. However, the eating of consecrated items was introduced to the Jewish people with the command of the peace-offerings that coincided with the dedication of the Tabernacle. In addition, although priests were eating their portions from the sacrifices of the most sacred order, the sin-offerings from their inauguration prior to the dedication, the eighth day of the inauguration was the first day when portions of sacrifices of lesser sanctity were eaten.

דְּתַנִּיא, אֲחֵרִים אוֹמְרִים:
 אֵין בֵּין עֲצֻרַת לַעֲצֻרַת, וְאֵין בֵּין רֹאשׁ הַשָּׁנָה לְרֹאשׁ הַשָּׁנָה
 אֶלָּא אַרְבַּעַת יָמִים בְּלִבָּד
 וְאִם הִיתָה שָׁנָה מְעוּבֶרֶת – חֲמִשָּׁה.
 הָיָה לִיהָ רִישׁ יֶרֶחַ דְּאִיִּיר – מַעֲלֵי שַׁבָּתָא
 וְרִישׁ יֶרֶחַ דְּסִינְ – שַׁבָּתָא
 קִשְׁיָא בֵּין לְרִבִּי יוֹסִי בֵּין לְרַבָּנִי!
 לְרִבִּי יוֹסִי – שְׁבַעַת חֲסִרִין עֲבוּד
 לְרַבָּנִי – שְׁמוֹנָה חֲסִרִים עֲבוּד.
 תָּא שְׁמַע, דְּתַנִּיא בְּסִדְרָא עוֹלָם:
 נִסָּן שָׁבוּ יִצְחָא וְיִשְׂרָאֵל מִמִּצְרַיִם

שבת פח.

שיטת אֲחֵרִים *The opinion of Aḥerim.* According to the opinion of Aḥerim, the number of days in each month is fixed, with thirty-day months alternating with twenty-nine-day months. The New Moon following each twenty-nine-day month is one weekday later than the previous New Moon, and the New Moon following each thirty-day month is two weekdays later. Since, in a typical year, there are six twenty-nine-day months and six thirty-day months, the days of the New Moon advance a total of eighteen days, which are two weeks and four days. In a leap year, the additional Adar is twenty-nine days, bringing the total to nineteen days, or two weeks and five days. As a result, in a leap year, Rosh HaShana falls five weekdays later than it did the previous year.

סִדְרָא הַחֲדָשִׁים *The order of the months.* The *halakha* was not ruled in accordance with the opinion of Aḥerim, and the months of the year follow a fixed order, alternating between thirty-day and twenty-nine-day months, beginning only in Tevet. A year may have as many as seven twenty-nine-day months, if Kislev is lacking, or as few as five incomplete months, if Marḥeshvan is full (*Tur, Oraḥ Ḥayyim* 428).

יָמֵי הַשָּׁנָה *The days of the year.* Our calendar is not calculated in accordance

As it was taught in a *baraita*, Aḥerim say: Between the festival of Assembly, i.e., Shavuot, of one year and the festival of Assembly of the following year, and similarly, between Rosh HaShana of one year and Rosh HaShana of the following year, there is only a difference of four days of the week. And if it was a leap year, there is a difference of five days between them. There are three hundred and fifty four days in a year, which are divided into twelve months, six months that are thirty days long and six months that are twenty-nine days long. If the New Moon of Nisan was on Wednesday, the New Moon of Iyyar was on Shabbat eve, and the New Moon of Sivan was on Shabbat. This is difficult both according to Rabbi Yose, who holds that the New Moon of Sivan was on Sunday, and according to the Rabbis, who hold it was on Monday. The Gemara answers: Both Rabbi Yose and the Rabbis disagree with Aḥerim. According to Rabbi Yose, they established seven months that were lacking in the first year, i.e., seven months that were twenty-nine days long, and according to the Rabbis, they established eight months that were lacking.

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The Gemara cites another objection. Come and hear that which was taught in a *baraita* in the anthology called *Seder Olam*: In the month of Nisan during which the Jewish people left Egypt, on the

with the opinion of Aḥerim. Practically speaking, the calculations are made based on the seasons and the vernal and autumnal equinoxes, which determine the dates on the solar calendar and influence when the festivals occur. In addition, there are halakhic and other reasons for adjusting the calendar, and Rosh HaShana is sometimes postponed so that it falls a day or two after the moon becomes visible in the sky. There is no set number of days in each month, and consequently, there is no set number of days of the year. The months during which changes may be introduced are Marḥeshvan and Kislev. Sometimes they are both twenty-nine days long, while other times they are both thirty days long; and sometimes, one is twenty-nine days long and the other is thirty days long. In non-leap years, the Jewish calendar year can be 353, 354, or 355 days. When the months were sanctified based on the testimony of eyewitnesses, even larger fluctuations were possible, as any of the months could be twenty-nine or thirty days long.

בְּאַרְבָּעָה עָשָׂר שָׁחֲטוּ פֶּסַחִיהֶן
בַּחֲמִשָּׁה עָשָׂר יָצְאוּ, וְאוֹתוֹ הַיּוֹם עָרַב שַׁבַּת הָיָה.
וּמִדְּרִישׁ יֶרְחָא דְנִיסָן עָרַב שַׁבַּת
רִישׁ יֶרְחָא דְאַיִיר חַד בְּשַׁבָּא
וְסִינּוֹן בְּתַרְי בְּשַׁבָּא
קִשְׁיָא לְרַבִּי יוֹסִי!
אָמַר לָךְ רַבִּי יוֹסִי: הָא מְנֵי – רַבָּנִן הִיא.

תָּא שְׁמַע, רַבִּי יוֹסִי אוֹמֵר:
בִּשְׁנֵי עָלָה מֹשֶׁה וַיֵּרֶד
בְּשִׁלִּישִׁי עָלָה וַיֵּרֶד
בְּרַבִּיעִי יָרַד וְשׁוּב לֹא עָלָה.
וּמֵאַחַר שָׁלָא עָלָה מֵהִיכָן יָרַד?
אֶלָּא: בְּרַבִּיעִי עָלָה וַיֵּרֶד
בַּחֲמִישִׁי בָּנָה מִזְבֵּחַ וְהִקְרִיב עָלָיו קֶרֶבֶן
בְּשִׁשִּׁי לֹא הָיָה לוֹ פָּנָא.
מֵאִי לָאו – מְשׁוּם תּוֹרָה?

לֹא, מְשׁוּם טוֹרַח שַׁבַּת.
דְּרַשׁ הָהוּא גְּלִילָאָה עֲלִיהָ דְּרַב חֲסִידָא:
בְּרִיךְ וְחֻמְנָא דִּיהֵב אוֹרִיאָן תְּלִיתָא לְעַם תְּלִיתָא
עַל יְדֵי תְּלִיתָא, בְּיוֹם תְּלִיתָא, בִּירְחָא תְּלִיתָא
כְּמָאן – כְּרַבָּנִן.

אוֹרִיאָן תְּלִיתָא *Three-fold Torah*. Different theories have been offered regarding the significance of the number three. One opinion says that it is an allusion

fourteenth they slaughtered their Paschal lambs, on the fifteenth they left Egypt, and that day was Shabbat eve. From the fact that the New Moon of Nisan was on Shabbat eve, we can infer that the New Moon of Iyyar was on the first day of the week, and the New Moon of Sivan was on the second day of the week. This is difficult according to the opinion of Rabbi Yose, who holds that the New Moon of Sivan was on Sunday. The Gemara answers that Rabbi Yose could have said to you: Whose is the opinion in this *baraita*? It is the opinion of the Rabbis. Therefore, this *baraita* poses no difficulty to the opinion of the Rabbi Yose.

The Gemara cites another objection: Come and hear from that which was taught, that Rabbi Yose says: On the second day of Sivan, Moses ascended Mount Sinai and descended. On the third day, he ascended and descended. On the fourth day, he descended and did not ascend Mount Sinai again until he was commanded along with all of the Jewish people. And the Gemara asks: How is it possible that he descended on the fourth day? Since he did not ascend, from where did he descend? Rather, this must be emended: On the fourth day, he ascended and descended. On the fifth day, he built an altar and sacrificed an offering. On the sixth day, he had no time. The Gemara asks: Is that not because he received the Torah on the sixth day of the month? Apparently, this *baraita* supports the opinion of the Rabbis.

The Gemara rejects this: No, he had no time due to the burden of preparing for Shabbat. The Gemara adds: A Galilean taught, while standing above Rav Hisda: Blessed is the all-Merciful One, Who gave the three-fold Torah: Torah, Prophets, and Writings, to the three-fold nation: Priests, Levites, and Israelites, by means of a third-born: Moses, who followed Aaron and Miriam in birth order, on the third day of the separation of men and women, in the third month: Sivan. On whose opinion is this homily based? It is based on the opinion of the Rabbis, who hold that the Torah was given on the third day of separation and not on the fourth day.

"וַיִּתְּצוּ בְּתַחֲתֵית הָהָר"
 אָמַר רַב אֲבִדִּימִי בַר חָמָא בַר חָסָא:
 מִלֵּד שְׁכַפָּה הַקְדוּשׁ בְּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית
 וְאָמַר לָהֶם:
 אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה – מוֹטָב
 וְאִם לֹא – שָׁם תִּהְיֶה קְבוּרַתְכֶם.
 אָמַר רַב אֲחָא בַר יַעֲקֹב:
 מִכָּאן מוֹדְעָא רַבָּה לְאוֹרֵייתָא.
 אָמַר רַבָּא:
 אִף עַל פִּי כֵן, הַדּוּר קִבְּלוּהָ בִימֵי אַחֲשָׁוֵרוּשׁ.
 דְּכָתִיב: "קִיְמוּ וְקִבְּלוּ הַיְּהוּדִים"
 קִיְמוּ מִה שֶׁקִּיְבְּלוּ כְּבָר.
 אָמַר חֲזִקִּיָּה, מֵאִי דְּכָתִיב:
 "מִשְׁמַיִם הִשְׁמַעַת דִּין אֶרֶץ יִרְאָה וְשָׁקֵטָה"
 אִם יִרְאָה לְמָה שָׁקֵטָה, וְאִם שָׁקֵטָה לְמָה יִרְאָה?
 אֵלָּא: בְּתַחֲלִילָה – יִרְאָה, וּלְבִסּוֹף – שָׁקֵטָה.

to the verse: "A three-fold thread is not easily broken" (Ecclesiastes 4:12; *Yefe Toar*). The midrash adds other sets of three to this list: Moses' name has three letters, and Moses' tribe is Levi, which also has three letters. With regard to the three-fold Torah, beyond the simple meaning of the text, some commentaries explained that there are three additional manners in which the Torah may be interpreted: Homiletic interpretation, allusion, and esoterica (*Divrei Shaul*). Additionally, the passage might be an allusion to the Written Torah, the Oral Torah, and the Esoteric Torah (*Ein Ya'akov*).

מוֹדְעָא רַבָּה לְאוֹרֵייתָא *A substantial caveat to the obligation to fulfill the Torah.*

The Gemara cites additional homiletic interpretations on the topic of the revelation at Sinai. The Torah says, "And Moses brought forth the people out of the camp to meet God; **and they stood at the lowermost part of the mount**" (Exodus 19:17). Rabbi Avdimi bar Hama bar Hasa said: the Jewish people actually stood beneath the mountain, and the verse teaches that the Holy One, Blessed be He, overturned the mountain above the Jews like a tub, and said to them: If you accept the Torah, excellent, and if not, there will be your burial. Rav Aha bar Ya'akov said: From here there is a substantial caveat to the obligation to fulfill the Torah. The Jewish people can claim that they were coerced into accepting the Torah, and it is therefore not binding. Rava said: Even so, they again accepted it willingly in the time of Ahasuerus, as it is written: "The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them" (Esther 9:27), and he taught: The Jews ordained what they had already taken upon themselves through coercion at Sinai.

Hizkiya said: What is the meaning of that which is written: "You caused sentence to be heard from heaven; the earth feared, and was silent" (Psalms 76:9)? If it was afraid, why was it silent; and if it was silent, why was it afraid? Rather, the meaning is: At first, it was afraid, and in the end, it was silent. "You caused sentence to be heard from

Rashba challenges this argument. If this is the case, why were the Jewish people punished and exiled from their land for having violated the Torah (see *Tosafot*)? He explains that certainly the Jews' continued existence in Eretz Yisrael is contingent on their fulfillment of the Torah's commandments. In other words, it is explained that holding the uprooted mountain like a tub over their heads alludes to the abundance of love that God bestowed upon the Jewish people during the Exodus, in giving them the manna, etc. In response, the people said: "We will do, and we will hear." Still, in their hearts the people did not accept the Torah on behalf of later generations, for whom life would proceed naturally, without the revelation of constant miracles.

וְלָמָּה יִרְאָה – בְּדִרִישׁ לָקִישׁ
 דָּאָמַר רִישׁ לָקִישׁ, מַאי דְכָתִיב:
 "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי", ה' יְתִירָה לָמָּה לִּי?
 מִלֵּמַד שֶׁהַתְנָה הַקְדוּשׁ בְּרוּךְ הוּא עִם מַעֲשֵׂה בְרָאשִׁית
 וְאָמַר לָהֶם:
 אִם יִשְׂרָאֵל מְקַבְּלִים הַתּוֹרָה – אַתֶּם מְתַקְּיָמִין
 וְאִם לֹא – אֲנִי מַחְזִיר אֶתְכֶם לְתוֹהוּ וּבֹהוּ.
 דִּרְשׁ רַבִּי סִימַאי:
 בְּשָׁעָה שֶׁהַקְּדִימוֹ יִשְׂרָאֵל נִעְשָׂה לְנִשְׁמָע'
 בָּאוּ שְׁשִׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת
 לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כִתְרִים
 אֶחָד בְּנֶגֶד 'נִעְשָׂה' וְאֶחָד בְּנֶגֶד 'נִשְׁמָע'.
 וּכְיוֹן שֶׁחָטְאוּ יִשְׂרָאֵל
 יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חֶבְלָה, וּפִירְקוּם.
 שֶׁנֶּאֱמַר: "וַיִּתְּנֻצְלוּ בְנֵי יִשְׂרָאֵל אֶת עֲדִים מֵהָר חוֹרֵב".
 אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא:
 בַּחוֹרֵב טָעְנוּ, בַּחוֹרֵב פָּרְקוּ.
 בַּחוֹרֵב טָעְנוּ – בְּדָאֲמַרְן, בַּחוֹרֵב פָּרְקוּ –
 דְּכָתִיב: "וַיִּתְּנֻצְלוּ בְנֵי יִשְׂרָאֵל וְגו'".
 אָמַר רַבִּי יוֹחָנָן: וּבִלְוֵן זָכָה מִשָּׂה וְנִטְלָן
 דְּסִמְיָן לִיָּה: "וּמִשָּׂה יִקַּח אֶת הָאֹהֶל".
 אָמַר רִישׁ לָקִישׁ: עֲתִיד הַקְדוּשׁ בְּרוּךְ הוּא לְהַחְזִירָן לָנוּ
 שֶׁנֶּאֱמַר:
 "וּפְדֻיֵּי ה' יֵשְׁבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם" –
 שִׂמְחַת שְׂמֵעוֹלָם עַל רֹאשָׁם.

heaven" refers to the revelation at Sinai. And why was the earth afraid? It is in accordance with the statement of Reish Lakish, as Reish Lakish said: What is the meaning of that which is written: "And there was evening and there was morning, the sixth day" (Genesis 1:31)? Why do I require the superfluous letter *heh*, the definite article, which does not appear on any of the other days? It teaches that the Holy One, Blessed be He, established a condition with the act of Creation, and said to them: If Israel accepts the Torah on the sixth day of Sivan, you will exist; and if they do not accept it, I will return you to the primordial state of chaos and disorder. Therefore, the earth was afraid until the Torah was given to Israel, lest it be returned to a state of chaos. Once the Jewish people accepted the Torah, the earth was calmed.

Rabbi Simai taught: When Israel accorded precedence to the declaration "We will do" over the declaration "We will hear," 600,000 ministering angels came and tied two crowns to each and every member of the Jewish people, one corresponding to "We will do" and one corresponding to "We will hear." And when the people sinned with the Golden Calf, 120,000 angels of destruction descended and removed them from the people, as it is stated in the wake of the sin of the Golden Calf: "And the children of Israel stripped themselves of their ornaments from Mount Horeb onward" (Exodus 33:6). Rabbi Hama, son of Rabbi Hanina, said: At Horeb they put on their ornaments, and at Horeb they removed them. The source for this is: At Horeb they put them on, as we have said; at Horeb they removed them, as it is written: "And the children of Israel stripped themselves of their ornaments from Mount Horeb." Rabbi Yohanan said: And Moses merited all of these crowns and took them. What is the source for this? Because juxtaposed to this verse, it is stated: "And Moses would take the tent [*ohel*]" (Exodus 33:7). The word *ohel* is interpreted homiletically as an allusion to an aura or illumination [*hila*]. Reish Lakish said: In the future, the Holy One, Blessed be He, will return them to us, as it is stated: "And the ransomed of the LORD shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads" (Isaiah 35:10). The joy that they once had will once again be upon their heads.

Rabbi Elazar said: When the Jewish people accorded precedence to the declaration “We will do” over “We will hear,” a Divine Voice emerged and said to them: Who revealed to my children this secret that the ministering angels use? As it is written: “Bless the LORD, you angels of His, you mighty in strength, that fulfill His word, hearkening unto the voice of His word” (Psalms 103:20). At first, the angels fulfill His word, and then afterward they hearken. Rabbi Hama, son of Rabbi Hanina, said: What is the meaning of that which is written: “As an apple tree among the trees of the wood, so is my beloved among the sons. Under its shadow I delighted to sit and its fruit was sweet to my taste” (Song of Songs 2:3)? Why were the Jewish people likened to an apple tree? It is to tell you that just as this apple tree, its fruit grows before its leaves, so too, the Jewish people accorded precedence to “We will do” over “We will hear.”

The Gemara relates that a heretic saw that Rava was immersed in studying *halakha*, and his fingers were beneath his leg and he was squeezing them, and his fingers were spurting blood. Rava did not notice that he was bleeding because he was engrossed in study. The heretic said to Rava: You impulsive nation, who accorded precedence to your mouths over your ears. You still bear your impulsiveness, as you act without thinking. You should listen first. Then, if you are capable of fulfilling the commands, accept them. And if not, do not

among the sons”? The allusion in the verse is to God. Some commentaries explain that the verse praises the Jewish people for choosing God even though the other nations rejected Him.

The apple tree and its fruit. Most native species of apple trees blossom before the leaves sprout, or at least before the entire tree is covered with leaves. The Sages referred to this phenomenon when they said that the beginning of the tree’s fruit, meaning the blossoms, precedes its leaves. Different versions of this Gemara state explicitly that its blossoming precedes its leaves.

אָמַר רַבִּי אֶלְעָזָר:
בְּשָׁעָה שֶׁהַקְּדִימוֹ יִשְׂרָאֵל נִעְשָׂה לְנִשְׁמָע
יֵצְתָה בֵּת קוֹל וְאָמְרָה לָהֶן:
מִי גָלָה לְבָנֵי רוּזָה שְׁמֵלֵאכִי הַשָּׂרִת מִשְׁתַּמְשִׁין בּוֹ?
דְּכֹתִיב:
”בְּרוּכוֹ ה’ מְלֹאכֵיו גְּבֻרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעַ בְּקוֹל דְּבָרוֹ”
בְּרִישָׁא ‘עֲשֵׂי, וְהָדָר לְשִׁמְעַ.
אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא.
מָאִי דְּכֹתִיב: ”כְּתִפוּחַ בַּעְצֵי הַיַּעַר וְגו’”
לְמָה נִמְשְׁלוּ יִשְׂרָאֵל לְתִפּוּחַ –
לוֹמַר לָךְ:
מָה תִפּוּחַ זֶה פְּרִיו קוֹדֵם לְעָלְיוֹ
אַף יִשְׂרָאֵל – הַקְּדִימוֹ נִעְשָׂה לְנִשְׁמָע.
הֵהוּא מִינָא דְּחֻזִּייה לְרַבָּא דְּקָא מְעִיין בְּשִׁמְעָתָא
וְיִתְבָּה אֶצְבָּעָתָא דִּידֵיהּ תּוֹתִי פְּרַעָא
וְקָא מְיִיץ בָּהּ, וְקָא מִבְּעֵן אֶצְבָּעָתֶיהּ דְּמָא
אָמַר לֵיהּ: עָמָא פְּזִיזָא דְּקִדְמִיתוּ פּוּמִיכוּ לְאוּדְנִיכוּ
אֲכַתִּי בְּפִתְחוֹתֵיכוּ קִיּוּמִיתוּ!
בְּרִישָׁא אִיבַעֲיָא לָכוּ לְמִשְׁמַע
אִי מְצִיתוּ – קַבְּלִיתוּ, וְאִי לָא – לָא קַבְּלִיתוּ.

As an apple tree among the trees of the wood. Tosafot asked: What proof with regard to the children of Israel does the Gemara cite from the verse: “As an apple tree among the trees of the wood, so is my beloved

accept them. He said to him: About us, who proceed wholeheartedly and with integrity, it is written: “The integrity of the upright will guide them” (Proverbs 11:3), whereas about those people who walk in deceit, it is written at the end of the same verse: “And the perverseness of the faithless will destroy them.”

Rabbi Shmuel bar Nahamani said that Rabbi Yonatan said: What is the meaning of that which is written: “You have ravished my heart, my sister, my bride; you have ravished my heart with one of your eyes, with one bead of your necklace” (Song of Songs 4:9)? At first when you, the Jewish people, merely accepted the Torah upon yourselves it was with one of your eyes; however, when you actually perform the mitzvot it will be with both of your eyes. Ulla said with regard to the sin of the Golden Calf: Insolent is the bride who is promiscuous under her wedding canopy. Rav Mari, son of the daughter of Shmuel, said: What verse alludes to this? “While the king was still at his table my spikenard gave off its fragrance” (Song of Songs 1:12). Its pleasant odor dissipated, leaving only an offensive odor. Rav said: Nevertheless, it is apparent from the verse that the affection of the Holy One, Blessed be He, is still upon us, as it is written euphemistically as “gave off its fragrance,” and the verse did not write, it reeked. And the Sages taught: About those who are insulted and do not insult, who hear their shame and do not respond, who act out of love and are joyful in suffering, the verse says: “And they that love Him are as the sun going forth in its might” (Judges 5:31).

With regard to the revelation at Sinai, Rabbi Yohanan said: What is the meaning of that which is written: “The LORD gives the word; the women that proclaim the tidings are a great host” (Psalms 68:12)? It means that each and every utterance that emerged from the mouth of the Almighty divided into seventy languages, a great

אמר ליה: אנן דסגינן בשלימותא –
כתוב בן: “תמת ישרים תנחם”
הנך אינשי דסגן בעלילותא –
כתוב בהו: “וסלף בוגדים ישרים”.

אמר רבי שמואל בר נחמני אמר רבי יונתן
מאי דכתיב: “לבבתני אחותי כלה לבבתני באחת מעיניך”
בתחילה – “באחת מעיניך”
לבשתעשי – בשתי עיניך.
אמר עולא: עלובה כלה מזנה בתוך חופתה.
אמר רב מרי ברה דבת שמואל:
מאי קרא – “עד שהמלך במסבו נרדי וגו’”.
אמר רב: ועדיין חביבותא היא גבן
דכתיב: “נתן ולא כתב הסריח”.
תנו רבנן: עלובין ואינן עולבין, שומעין חרפתן ואינן משיבין
עושין מאהבה ושמחין ביסורין –
עליהן הכתוב אומר: “ואהבו כיצאת השמש בגברתו”.
אמר רבי יוחנן, מאי דכתיב:
“ה’ יתן אמר המבשרות צבא רב” –
כל דיבור ודיבור שיצא מפי הגבורה נחלק לשבעים לשונות.

עלובין ואינן עולבין Those who are insulted and do not insult. A Torah scholar, as well as anyone who seeks to follow a righteous path, should be among those who are persecuted and not among those who persecute others; among those who are insulted, and not among those who insult. With regard to one who conducts himself in that manner, the verse says: “And He said to me, you are

My servant Israel, in whom I will be glorified” (Isaiah 49:3; Rambam *Sefer HaMadda, Hilkhos Deot* 5:13).

נחלק לשבעים לשונות Divided into seventy languages. This was done so the

תִּנֵּי דְבֵי רַבִּי יִשְׁמָעֵאל: "וּכְפָטִישׁ יִפְצֹץ סֶלַע"
 מִה פָּטִישׁ זֶה נִחְלַק לְכַמָּה נִיצוּצוֹת –
 אִף כָּל דִּיבּוּר וְדִיבּוּר שֶׁיֵּצֵא מִפִּי הַקָּדוֹשׁ בְּרוּךְ
 הוּא נִחְלַק לְשִׁבְעִים לְשׁוֹנוֹת.
 אָמַר רַב חֲנַנְיָא בַּר פַּפָּא
 מֵאֵי דְכֹתִיב: "שִׁמְעוּ כִּי נִגִּידִים אֲדַבֵּר"
 לְמָה נִמְשְׁלוּ דְבָרֵי תוֹרָה בְּנִגִּיד –
 לֹאמַר לָךְ: מִה נִגִּיד זֶה יֵשׁ בּוֹ לְהַמִּית וּלְהַחְיֹת –
 אִף דְבָרֵי תוֹרָה יֵשׁ בָּם לְהַמִּית וּלְהַחְיֹת.
 הֵינּוּ דְאָמַר רַבָּא:
 לְמֵימִינִן בָּהּ – סַמָּא דְחַיִּי, לְמִשְׁמַאֲלִים בָּהּ – סַמָּא דְמוֹתָא.
 דְּבַר אַחֵר: 'נִגִּידִים' –
 כָּל דִּיבּוּר וְדִיבּוּר שֶׁיֵּצֵא מִפִּי הַקָּדוֹשׁ בְּרוּךְ הוּא
 קוֹשְׁרִים לוֹ שְׁנֵי כְתָרִים.
 אָמַר רַבִּי יְהוֹשֻעַ בֶּן לִוִּי
 מֵאֵי דְכֹתִיב: "צִרּוֹר הַמּוֹר דּוּדֵי לִי בֵּין שְׁדֵי יִלְיִן" –
 אֲמָרָה בְּנִסָּת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא:
 רְבוּנוֹ שֶׁל עוֹלָם, אִף עַל פִּי שֶׁמִּיֵּצֵא וּמִימַר לִי דּוּדֵי –
 "בֵּין שְׁדֵי יִלְיִן".
 "אֲשַׁבֵּל הַכֹּפֶר דּוּדֵי לִי בְּכַרְמִי עֵין גְּדִי" –
 מִי שֶׁהִבֵּל שְׁלוֹ מִכֹּפֶר לִי עַל עֵין גְּדִי שֶׁכָּרַמְתִּי לִי.

nations of the world could not claim that the reason they did not accept the Torah was because it was not written in their language (Maharsha).

host. And, similarly, the school of Rabbi Yishmael taught with regard to the verse: "Behold, is My word not like fire, declares the LORD, and like a hammer that shatters a rock?" (Jeremiah 23:29). Just as this hammer breaks a stone into several fragments, so too, each and every utterance that emerged from the mouth of the Holy One, Blessed be He, divided into seventy languages. The Gemara continues in praise of the Torah. Rav Hananel bar Pappa said: What is the meaning of that which is written: "Listen, for I will speak royal things, and my lips will open with upright statements" (Proverbs 8:6)? Why are matters of Torah likened to a king? To teach you that just as this king has the power to kill and to grant life, so too, matters of Torah have the power to kill and to grant life.

And that is what Rava said: To those who are right-handed in their approach to Torah, and engage in its study with strength, good will, and sanctity, Torah is a drug of life, and to those who are left-handed in their approach to Torah, it is a drug of death. Alternatively, why are matters of Torah referred to as royal? Because to each and every utterance that emerged from the mouth of the Holy One, Blessed be He, two crowns are tied. Rabbi Yehoshua ben Levi said: What is the meaning of that which is written: "My beloved is to me like a bundle of myrrh that lies between my breasts" (Song of Songs 1:13)? The Congregation of Israel said before the Holy One, Blessed be He: Master of the Universe, even though my beloved, God, causes me suffering and bitterness, He still lies between my breasts. And Rabbi Yehoshua ben Levi interpreted the verse: "My beloved is to me like a cluster [*eshkol*] of henna [*hakofer*] in the vineyards of [*karmei*] Ein Gedi" (Song of Songs 1:14). He, Whom everything [*shehakol*] is His, forgives [*mekhapper*] me for the sin of the kid [*gedi*], i.e., the calf, that I collected [*shekaramti*] for myself. The

עַל עֵין גְּדִי For the sin of the kid. According to the commentaries on the Torah, the word *gedi* means any young offspring of a kosher animal, including a calf and a lamb. Therefore, the Torah does not use the term *gedi* on its own.

מֵאִי מִשְׁמַע דְּהָאִי 'כַּרְמֵי' לִישָׁנָא דְּמַכְנִישׁ הוּא?
אָמַר מָר זוּטְרָא בְּרִיה דְּרַב נַחֲמָן
בְּדַתְנָן: "כִּפְסָא שֶׁל כּוּבִים שְׁפוּרָמִים עָלָיו אֶת הַכְּלִים".

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
מֵאִי דְכָתִיב: "לְחָיו בְּעָרוֹגַת הַבָּשָׂם" –
כָּל דִּיבּוֹר וְדִיבּוֹר שֶׁיֵּצֵא מִפִּי הַקָּדוֹשׁ בְּרוּךְ הוּא
נִתְמַלֵּא כָּל הָעוֹלָם כּוֹלֵל בְּשָׂמִים.
וְכִיּוֹן שֶׁמִּדִּיבּוֹר רֵאשׁוֹן נִתְמַלֵּא
דִּיבּוֹר שֵׁנִי לְהִיכֵן הַלֵּךְ?
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא הָרוּחַ מֵאוֹצְרוֹתָיו
וְהִיָּה מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן
שְׁנָאֵמַר:
"שִׁפְתוֹתָיו שׁוֹשְׁנִים נוֹטְפוֹת מִזֶּמֶן עֵינָיו"
אֶל תִּקְרִי 'שׁוֹשְׁנִים' אֶלֶּא 'שִׁשׁוֹנִים'.

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
כָּל דִּיבּוֹר וְדִיבּוֹר שֶׁיֵּצֵא מִפִּי הַקָּדוֹשׁ בְּרוּךְ הוּא
יֵצֵאתָ נִשְׁמָתְךָ שֶׁל יִשְׂרָאֵל
שְׁנָאֵמַר: "נִפְשִׁי יֵצֵאתָ בְּדַבְּרוֹ".
וּמֵאַחֵר שֶׁמִּדִּיבּוֹר רֵאשׁוֹן יֵצֵאתָ נִשְׁמָתְךָ
דִּיבּוֹר שֵׁנִי הֵיכָן קִיבְּלוּ?
הוֹרִיד טֵל שֶׁעָתִיד לְהַחְיֹת בּוֹ מֵתִים, וְהַחְיָה אוֹתָם
שְׁנָאֵמַר:
"גִּשְׂם נְדָבוֹת תִּגְיֵף אֱלֹהִים נַחֲלָתְךָ וְנִלְאַח אֶתָּה כּוֹנֵנָתָה".

Gemara explains: From where is it inferred that the word in this verse, *karmei*, is a term of gathering? Mar Zutra, son of Rav Nahman, said that it is as we learned in a mishna: A launderer's chair upon which one gathers [*koremim*] the garments.

And Rabbi Yehoshua ben Levi said: What is the meaning of that which is written: "His cheeks are as a bed of spices, as banks of sweet herbs, his lips are lilies dripping with flowing myrrh" (Song of Songs 5:13)? It is interpreted homiletically: From each and every utterance that emerged from His cheeks, i.e., the mouth of the Holy One, Blessed be He, the entire world was filled with fragrant spices. And since the world was already filled by the first utterance, where was there room for the spices of the second utterance to go? The Holy One, Blessed be He, brought forth wind from His treasures and made the spices pass one at a time, leaving room for the consequences of the next utterance. As it is stated: "His lips are lilies [*shoshanim*] dripping with flowing myrrh." Each and every utterance resulted in flowing myrrh. Do not read the word in the verse as *shoshanim*; rather, read it as *sheshonim*, meaning repeat. Each repeat utterance produced its own fragrance.

And Rabbi Yehoshua ben Levi said: From each and every utterance that emerged from the mouth of the Holy One, Blessed be He, the souls of the Jewish people left their bodies, as it is stated: "My soul departed when he spoke" (Song of Songs 5:6). And since their souls left their bodies from the first utterance, how did they receive the second utterance? Rather, God rained the dew upon them that, in the future, will revive the dead, and He revived them, as it is stated: "You, God, poured down a bountiful rain; when Your inheritance was weary You sustained it" (Psalms 68:10).

Rather, it uses the seemingly redundant phrase, a *gedi* of goats [*gedi izim*]. Based on this understanding, the verse: "Do not cook a *gedi* in its mother's milk" (Exodus 23:19, 34:26; Deuteronomy 14:21) is interpreted as prohibiting all kosher animals (Maharsha).

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
כָּל דִּיבּוּר וְדִיבּוּר שֶׁיֵּצֵא מִפִּי הַקָּדוֹשׁ בְּרוּךְ הוּא
חֲזָרוּ יִשְׂרָאֵל לֵאחֲזִירָהֶן שְׁנִים עָשָׂר מִיָּל
וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת מְדַדִּין אוֹתָן
שֶׁנֶּאֱמַר: "מַלְאֲכֵי צְבָאוֹת יִדְּדוּן יִדְּדוּן"
אֶל תִּיקְרִי 'יִדְּדוּן' אֶלָּא 'יִדְּדוּן'.

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
בְּשָׂעָה שֶׁעָלָה מֹשֶׁה לְמָרוֹם
אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא:
רְבוּנוֹ שֶׁל עוֹלָם, מֶה לִּילּוֹד אִשָּׁה בֵּינֵינוּ?
אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא.
אָמְרוּ לִפְנֵינוּ:

חֲמוּדָה גְּנוּזָה שֶׁגְּנוּזָה לָךְ
תִּשְׁעַ מֵאוֹת וְשִׁבְעִים וָאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם
אֵתָּה מִבִּקֵּשׁ לִיתְנָה לְבִשָּׁר וָדָם?
"מֶה אֶנּוֹשׁ כִּי תִזְכְּרֵנוּ וּבֶן אָדָם כִּי תִפְקְדֵנוּ
ה' אֲדִינֵנוּ מֶה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ
אֲשֶׁר תִּנֶּה הוֹדְךָ עַל הַשָּׁמַיִם!"
אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה:
הַחֲזִיר לָהֶן תְּשׁוּבָה!

The Jewish people retreated. According to some commentators, after each utterance, the Jewish people felt that they had to again draw near to God (*Beit Ya'akov*).

And Rabbi Yehoshua ben Levi said: With each and every utterance that emerged from the mouth of the Holy One, Blessed be He, the Jewish people retreated in fear twelve *mil*, and the ministering angels walked them back toward the mountain, as it is stated: "The hosts of angels will scatter [*yidodun*]" (Psalms 68:13). Do not read the word as *yidodun*, meaning scattered; rather, read it as *yedadun*, they walked them.

And Rabbi Yehoshua ben Levi said: When Moses ascended on High to receive the Torah, the ministering angels said before the Holy One, Blessed be He: Master of the Universe, what is one born of a woman doing here among us? The Holy One, Blessed be He, said to them: He came to receive the Torah. The angels said before Him: The Torah is a hidden treasure that was concealed by you 974 generations before the creation of the world, and you seek to give it to flesh and blood? As it is stated: "The word which He commanded to a thousand generations" (Psalms 105:8). Since the Torah, the word of God, was given to the twenty-sixth generation after Adam, the first man, the remaining 974 generations must have preceded the creation of the world. "What is man that You are mindful of him and the son of man that You think of him?" (Psalms 8:5). Rather, "God our LORD, how glorious is Your name in all the earth that Your majesty is placed above the heavens" (Psalms 8:2). The rightful place of God's majesty, the Torah, is in the heavens.

The Holy One, Blessed be He, said to Moses: Provide them with an answer as to why the Torah should be given to the people. Moses

תִּשְׁעַ מֵאוֹת וְשִׁבְעִים וָאַרְבָּעָה דּוֹרוֹת Nine hundred and seventy-four generations. This idea has been presented elsewhere as: The Torah preceded creation of the world by 2,000 years. Some claim that the two calculations are equal (*Ba'al Halakhot Gedolot*). The calculation is based on the following: There were ten generations from Adam to Noah, and ten from Noah to Abraham. Abraham, Isaac, Jacob, Levi, Kehat, and Amram are six additional generations. The last twenty-six of 1,000 generations began with the Creation.

אָמַר לְפָנָיו:

רְבוּנוֹ שֶׁל עוֹלָם, מִתִּירָא אֲנִי שְׁמָא יִשְׂרָפוּנִי בְּהַבֵּל שְׁבִפִּיהֶם.

אָמַר לוֹ: אַחֲזוּ בְּכִסֵּא כְבוֹדִי, וַחֲזוֹר לָהֶן תְּשׁוּבָה

שְׁנֵאמַר: "מֵאֲחֹז פָּנֵי כִסֵּא פְּרִשׁוּ עָלָיו עֲנָנוּ".

וְאָמַר רַבִּי נַחוּם: מִלְּמַד שְׁפִירֵשׁ שְׂדֵי מִזֵּי שְׂכִינָתוֹ וְעֲנָנוּ עָלָיו.

אָמַר לְפָנָיו:

רְבוּנוֹ שֶׁל עוֹלָם, תּוֹרָה שְׁאַתָּה נּוֹתֵן לִי מֶה כְּתִיב בָּהּ –

"אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם".

אָמַר לָהֶן: לְמִצְרַיִם יִרְדָּתֶם, לְפָרַעֲהַ הַשְׁתַּעַבְדָּתֶם

תּוֹרָה לָמָּה תִּהְיָ לָכֶם?

שׁוּב מֶה כְּתִיב בָּהּ – "לֹא יִהְיֶה לָּךְ אֱלֹהִים אֲחֵרִים"

בֵּין הַגּוֹיִם אַתֶּם שְׂרוּיִין שְׁעוֹבְדִין עֲבוֹדַת גְּלוּלִים?

שׁוּב מֶה כְּתִיב בָּהּ – "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁ"

כָּלוּם אַתֶּם עוֹשִׂים מְלָאכָה שְׁאַתֶּם צְרִיכִין שְׁבוּת?

שׁוּב מֶה כְּתִיב בָּהּ – "לֹא תִשָּׂא"

מִשָּׂא וּמִתֵּן יֵשׁ בֵּינֵיכֶם?

שׁוּב מֶה כְּתִיב בָּהּ – "כִּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ"

אָב וָאִם יֵשׁ לָכֶם?

שׁוּב מֶה כְּתִיב בָּהּ "לֹא תִרְצַח" "לֹא תִנְאֹף" "לֹא תִגְנֹב"

קִנְאָה יֵשׁ בֵּינֵיכֶם, יֵצֵר הָרַע יֵשׁ בֵּינֵיכֶם?

said before Him: Master of the Universe, I am afraid lest they burn me with the breath of their mouths. God said to him: Grasp My throne of glory for strength and protection, and provide them with an answer. And from where is this derived? As it is stated: "He causes him to grasp the front of the throne, and spreads His cloud over it" (Job 26:9), and Rabbi Nahum said: This verse teaches that God spread the radiance of His presence and His cloud over Moses. Moses said before Him: Master of the Universe, the Torah that You are giving me, what is written in it? God said to him: "I am the LORD your God Who brought you out of Egypt from the house of bondage" (Exodus 20:2). Moses said to the angels: Did you descend to Egypt? Were you enslaved to Pharaoh? Why should the Torah be yours? Again Moses asked: What else is written in it? God said to him: "You shall have no other gods before Me" (Exodus 20:3). Moses said to the angels: Do you dwell among the nations who worship idols that you require this special warning? Again Moses asked: What else is written in it? The Holy One, Blessed be He, said to him: "Remember the Shabbat day to sanctify it" (Exodus 20:8). Moses asked the angels: Do you perform labor that you require rest from it? Again Moses asked: What else is written in it? "Do not take the name of the LORD your God in vain" (Exodus 20:7), meaning that it is prohibited to swear falsely. Moses asked the angels: Do you conduct business with one another that may lead you to swear falsely? Again Moses asked: What else is written in it? The Holy One, Blessed be He, said to him: "Honor your father and your mother" (Exodus 20:12). Moses asked the angels: Do you have a father or a mother that would render the commandment to honor them relevant to you? Again Moses asked: What else is written in it? God said to him: "You shall not murder, you shall not commit adultery, you shall not steal." Moses asked the angels: Is there jealousy among you, or is there an evil inclination within you that would render these

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I am afraid lest they burn me with the breath of their mouths. Moses feared the breath of the angels because angels do not sin and, therefore, their breath is without sin. God told him to grasp the throne of glory, because God's glory comes from man. Although man is flesh and blood and subject to

the influence of the evil inclination, nevertheless, he overcomes his inclination and honors God (*Hoshev Maḥshavot, Bina Le'Itim*).

מִיד הוֹדוּ לוֹ לְהַקְדוֹשׁ בְּרוּךְ הוּא
 שֶׁנֶּאֱמַר: "ה' אֲדֹנֵינוּ מִה אֲדִיר שִׁמְךָ וגו'"
 וְאִילוּ "תִּנֶּה הוֹדְךָ עַל הַשָּׁמַיִם" – לֹא בְּתִיב.
 מִיד כָּל אֶחָד וְאֶחָד נַעֲשֶׂה לוֹ אוֹהֵב, וּמָסַר לוֹ דָּבָר
 שֶׁנֶּאֱמַר: "עָלִיתָ לְמָרוֹם שְׁבִית שְׁבִי לְקַחַת מִתְּנוּת בְּאָדָם"
 בְּשִׁכְרֵי שְׁקָרָאוֹךְ אָדָם לְקַחַת מִתְּנוּת.
 אַף מִלֵּאךְ הַמּוֹת מָסַר לוֹ דָּבָר
 שֶׁנֶּאֱמַר: "וַיִּתֵּן אֶת הַקְּטֹרֶת וַיְכַפֵּר עַל הָעָם"
 וְאוֹמֵר: "וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וגו'"
 אִי לֹא דֹאֵמַר לִיה – מִי הוּא יָדַע?
 וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
 בְּשַׁעַה שֶׁיֵּרֵד מֹשֶׁה מִלִּפְנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא
 בָּא שָׁטָן וְאָמַר לִפְנָיו:
 רְבוּנוּ שֶׁל עוֹלָם, תּוֹרָה הֵיכָן הִיא?
 אָמַר לוֹ: נִתְּתִיהָ לָאָרֶץ.
 הֲלֹךְ אַצֵּל אָרֶץ
 אָמַר לָהּ: תּוֹרָה הֵיכָן הִיא?
 אָמְרָה לוֹ: "אֱלֹהִים הֵבִין דְּרָכָה וגו'".

Satan came and said before Him. Satan is the perpetual prosecutor, constantly seeking to diminish the merit of the inhabitants of the world. The Gemara relates that Satan opposed giving the Torah to this world, because no one in the world deserves it. Therefore, he travels from place to place and is unsuccessful in finding an area large

commandments relevant? **Immediately they agreed with the Holy One, Blessed be He**, that He made the right decision to give the Torah to the people, and as it is stated: **"God our LORD, how glorious is Your name in all the earth"** (Psalms 8:10), while **"that Your majesty is placed above the heavens"** is not written because the angels agreed with God that it is appropriate to give the Torah to the people on earth.

Immediately, each and every one of the angels became an admirer of Moses and passed something to him, as it is stated: **"You ascended on high, you took a captive, you took gifts on account of man**, and even among the rebellious also that the LORD God might dwell there" (Psalms 68:19). The meaning of the verse is: **In reward for the fact that they called you man**, you are not an angel and the Torah is applicable to you, **you took gifts from the angels**. And **even the Angel of Death gave him something**, as Moses told Aaron how to stop the plague, as it is stated: **"And he placed the incense, and he atoned for the people"** (Numbers 17:12). **And the verse says: "And he stood between the dead and the living, and the plague was stopped"** (Numbers 17:13). If it were **not** that the Angel of Death **told him** this remedy, **would he have known it?**

And Rabbi Yehoshua ben Levi said: When Moses descended from standing before the Holy One, Blessed be He, with the Torah, Satan came and said before Him: Master of the Universe, where is the Torah?

He said to him: I have given it to the earth. He went to the earth, and said to it: Where is the Torah? It said to him: I do not know, as only: "God understands its way, and He knows its place" (Job 28:23).

enough to contain the Torah. Moses humbles himself and says that even though he received the Torah, he is nevertheless not worthy of it. Therefore, he was privileged to have the Torah called: The Torah of Moses (*Kur LeZahav*).

הֲלֹךְ אֶצֶל יָם וְאָמַר לוֹ: "אֵין עִמָּדִי."
הֲלֹךְ אֶצֶל תְּהוֹם, אָמַר לוֹ: "אֵין בִּי"
שֶׁנֶּאֱמַר: "תְּהוֹם אָמַר לֹא בִי הִיא וַיָּם אָמַר אֵין עִמָּדִי
אֲבָדוֹן וּמוֹת אָמְרוּ בְּאָזְנוֹנוּ שְׁמַעְנוּ שְׁמַעָה."
חֹזֵר וְאָמַר לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא:
רְבוּנוּ שֶׁל עוֹלָם, חִפְּשֵׁתִי בְּכָל הָאָרֶץ וְלֹא מְצָאתִיהָ.
אָמַר לוֹ: לֹךְ אֶצֶל בֶּן עֲמֶרָם.

הֲלֹךְ אֶצֶל מֹשֶׁה
אָמַר לוֹ: תּוֹרָה שָׁנַתְּ לָךְ הַקָּדוֹשׁ בְּרוּךְ הוּא הֵיכָן הִיא?
אָמַר לוֹ: וְכִי מָה אֲנִי שָׁנַתְּ לִי הַקָּדוֹשׁ בְּרוּךְ הוּא תּוֹרָה?
אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה: מֹשֶׁה, בִּדְאִי אֶתָּה?
אָמַר לִפְנֵינוּ: רְבוּנוּ שֶׁל עוֹלָם
חֲמוּדָה גְּנוּזָה יֵשׁ לָךְ שְׂאֵתָה מְשִׁתְּעֵשֶׂע בָּהּ בְּכָל יוֹם.
אֲנִי אַחֲזִיק טוֹבָה לְעַצְמִי!
אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה:
הוֹאִיל וּמִי־עֲטָתָ עֲצָמְךָ – תִּקְרָא עַל שְׁמֶךָ
שֶׁנֶּאֱמַר: "וְכָרוּ תּוֹרַת מֹשֶׁה עִבְדִּי וְגו'".

וְאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי:
בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לְמָרוֹם
מְצָאוֹ לְהַקְדוֹשׁ בְּרוּךְ הוּא שֶׁהִיא קוֹשֵׁר בְּתָרִים לְאוֹתִיּוֹת.

Tying crowns to letters. Elsewhere, the Gemara reports that Rabbi Akiva interpreted each and every point on the crowns above the Torah's letters. This midrash relates that the Holy One, Blessed be He, was

He went to the sea and asked: Where is the Torah? And the sea said to him: "It is not with me."

He went to the depths and asked: Where is the Torah? And the depths said to him: "It is not within me." And from where is it derived that the sea and the depths answered him this way? As it is stated: "The depth said: It is not within me, and the sea said: It is not with me" (Job 28:14). "Destruction and death said: We heard a rumor of it with our ears" (Job 28:22).

Satan returned and said before the Holy One, Blessed be He: Master of the Universe, I searched for the Torah throughout all the earth and did not find it. He said to him: Go to Moses, son of Amram.

He went to Moses and said to him: The Torah that the Holy One, Blessed be He, gave you, where is it? Moses evaded the question and said to him: And what am I that the Holy One, Blessed be He, would have given me the Torah? I am unworthy. The Holy One, Blessed be He, said to Moses: Moses, are you a fabricator? Moses said before Him: Master of the Universe, You have a hidden treasure in which You delight every day, as it is stated: "And I was His delight every day, playing before Him at every moment" (Proverbs 8:30). Should I take credit for myself and say that You gave it to me? The Holy One, Blessed be He, said to Moses: Since you belittled yourself, the Torah will be called by your name, as it is stated: "Remember the Torah of Moses My servant to whom I commanded at Horeb laws and statutes for all of Israel" (Malachi 3:22).

And Rabbi Yehoshua ben Levi said: When Moses ascended on High, he found the Holy One, Blessed be He, tying crowns to letters. On the tops of certain letters there are ornamental crownlets. Moses said

toiling to complete the writing of the Torah with those crowns. Incidentally, the Gemara mentions an additional lesson: One should conduct himself respectfully in every circumstance (*Adderet Eliyahu*).

אָמַר לוֹ: מֹשֶׁה, אֵין שָׁלוֹם בְּעִירְךָ?
אָמַר לִפְנֵיו: כָּלוּם יֵשׁ עֶבֶד שְׁנוֹתַן שָׁלוֹם לְרַבּוֹ?
אָמַר לוֹ: הֲיֵה לְךָ לְעֹזְרִי.
מִיד אָמַר לוֹ: "וְעַתָּה יִגְדֵּל נָא כֹחַ ה' בְּאִשׁוֹר דְּבִרְתִּי".

אָמַר) רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מֵאִי דְכָתִיב:
"וַיֵּרָא הָעָם כִּי בִשֵׁשׁ מִשָּׁה"
אֶל תִּקְרִי 'בוֹשֵׁשׁ' אֶלֶּא 'בָּאוּ שֵׁשׁ'.
בְּשַׁעֲהַ שְׁעָלָה מֹשֶׁה לְמָרוֹם אָמַר לָהֶן לְיִשְׂרָאֵל:
לְסוֹף אַרְבָּעִים יוֹם, בְּתַחֲלִית שֵׁשׁ, אָנִי בָא.
לְסוֹף אַרְבָּעִים יוֹם בָּא שָׁטָן וְעִירַבֵּב אֶת הָעוֹלָם
אָמַר לָהֶן: מֹשֶׁה רַבְּכֶם הֵיכָן הוּא?
אָמְרוּ לוֹ: עָלָה לְמָרוֹם.
אָמַר לָהֶן: "בָּאוּ שֵׁשׁ" – וְלֹא הִשְׁגִּיחוּ עָלָיו.
"מֵת" – וְלֹא הִשְׁגִּיחוּ עָלָיו.
הָרָאָה לָהֶן דְּמוּת מִטָּתוֹ.
וְהֵינּוּ דְקָאָמְרִי לֵיהּ לְאַהֲרֹן: "כִּי זֶה מֹשֶׁה הָאִישׁ וְגו'".

אָמַר לֵיהּ הֵהוּא מִרְבֵּנָן לְרַב כְּהֵנָּא:
מִי שְׁמִיעַ לְךָ מֵאִי הַר סִינַי?
אָמַר לֵיהּ: הַר שְׁנַעֲשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל.
הַר נִסָּאִי מִיבְעֵי לֵיהּ!
אֶלֶּא: הַר שְׁנַעֲשָׂה סִימָן טוֹב לְיִשְׂרָאֵל.
הַר סִימָנָאִי מִיבְעֵי לֵיהּ!

nothing, and God said to him: Moses, is there no greeting in your city? Do people not greet each other in your city? He said before Him: Does a servant greet his master? That would be disrespectful. He said to him: At least you should have assisted Me and wished Me success in My work. Immediately he said to Him: "And now, may the power of the LORD be great as you have spoken" (Numbers 14:17).

And Rabbi Yehoshua ben Levi said: What is the meaning of that which is written: "And the people saw that Moses delayed [*boshesh*] to come down from the mount" (Exodus 32:1)? Do not read the word in the verse as *boshesh*; rather, read it as *ba'u shesh*, six hours have arrived. When Moses ascended on High, he told the the Jewish people: In forty days, at the beginning of six hours, I will come. After forty days, Satan came and brought confusion to the world by means of a storm, and it was impossible to ascertain the time. Satan said to the Jews: Where is your teacher Moses? They said to him: He ascended on High. He said to them: Six hours have arrived and he has not yet come. Surely he won't. And they paid him no attention. Satan said to them: Moses died. And they paid him no attention. Ultimately, he showed them an image of his death-bed and an image of Moses' corpse in a cloud. And that is what the Jewish people said to Aaron: "For this Moses, the man who brought us up out of the land of Egypt, we know not what has become of him" (Exodus 32:1).

One of the Sages said to Rav Kahana: Did you hear what is the reason that the mountain was called Mount Sinai? Rav Kahana said to him: It is because it is a mountain upon which miracles [*nissim*] were performed for the Jewish people. The Sage said to him: If so, it should have been called Mount Nisai, the mountain of miracles. Rather, Rav Kahana said to him: It is a mountain that was a good omen [*siman*] for the Jewish people. The Sage said to him: If so, it should have been called Har Simanai, the mountain of omens.

אמר ליה:

מאי טעמא לא שכיחת קמיה

דרב פפא ורב הונא בריה דרב יהושע, דמעייני באגדתא.

דרב חסדא ורבה בריה דרב הונא דאמרי תרווייהו:

מאי הר סיני – הר שירדה שנאה לאמות העולם עליו.

והיינו דאמר רבי יוסי ברבי חנינא:

חמשה שמות יש לו:

מדבר צין – שנצטוו ישראל עליו

מדבר קדש – שנתקדשו ישראל עליו

מדבר קדמות – שנתנה קדומה עליו

מדבר פארן – שפרו ורבו עליה ישראל

מדבר סיני – שירדה שנאה לאומות העולם עליו

ומה שמו – חורב שמו.

ופליגא דרבי אבהו

דאמר רבי אבהו: הר סיני שמו

ולמה נקרא הר חורב –

שירדה חורבה לאומות העולם עליו.

שבת פט:

מאי טעמא לא שכיחת קמיה *What is the reason that you do not frequent the school where you can study before them.* Some commentaries interpret this differently, saying that it was the questioner who asked Rav Kahana why he doesn't go study *aggada* with Rav Pappa and Rav Huna, son of Rav Yehoshua. They are very precise in their statements, even when discussing *aggada*, while Rav Kahana is not.

Rav Kahana said to him: What is the reason that you do not frequent the school where you can study before Rav Pappa and Rav Huna, son of Rav Yehoshua, who study *aggada*? As Rav Hisha and Rabba, son of Rav Huna, both said: What is the reason it is called Mount Sinai? It is because it is a mountain upon which hatred [*sina*] for the nations of the world descended because they did not accept the Torah. And that is what Rabbi Yose, son of Rabbi Hanina, said: The desert in which Israel remained for forty years has five names. Each name has a source and a rationale: The Zin Desert, because the Jewish people were commanded [*nitztavu*] in it; the Kadesh Desert, because the Jewish people were sanctified [*nitkadshu*] in it. The Kedemot Desert, because the ancient [*keduma*] Torah, which preceded the world, was given in it. The Paran Desert, because the Jewish people were fruitful [*paru*] and multiplied in it; the Sinai Desert, because hatred descended upon the nations of the world on it, on the mountain on which the Jewish people received the Torah. And what is the mountain's true name? Horeb is its name. And that disputes the opinion of Rabbi Abbahu, as Rabbi Abbahu said: Mount Sinai is its name. And why is it called Mount Horeb? It is because destruction [*hurba*] of the nations of the world descended upon it.

Shabbat
89b

שירדה שנאה לאומות העולם עליו *Upon which hatred for the nations of the world descended.* Some commentaries explain that the nations of the world began hating the Jewish people when the Torah was given at Sinai. A different version of this statement, which appears in some collections of the midrash, supports this explanation. From the moment they received the Torah, the Jewish people became isolated. Still, most sources explain this differently, as indicating that hatred descended among the nations of the world. The revelation at Sinai introduced compulsory faith to the world, as well as the concept of a correct and incorrect way to worship God. This became a bone of contention between the nations of the world.

שמות
יט:א-כ:בג

בַּחֹדֶשׁ הַשְּׁלִישִׁי לַעֲצַת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה
בָּאוּ מִדְבַּר סִינַי: וַיִּסְעוּ מִדְּפִידִם וַיָּבֹאוּ מִדְבַּר סִינַי וַיִּיחַנוּ בְּמִדְבַּר
וַיַּחֲזֶקֶם יִשְׂרָאֵל נֶגֶד הָהָר: וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיְקַרָּא
אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתֹגִיד לְבְנֵי
יִשְׂרָאֵל: אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׁא אֶתְכֶם עַל־
כַּנְפֵי נְשָׁרִים וָאָבֹא אֶתְכֶם אֵלַי: וְעַתָּה אֲסֹמְעֵ תִשְׁמְעוּ בְּקוֹלִי
וְשִׁמְרֶתֶם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סִגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָל־

whom they serve in love and whose living expression is the Torah: God's law of life, His constitution of liberty for the people He rescued from slavery and chose to become His emissaries to the world.

READING OF THE TORAH: FIRST DAY

The reading for the first day describes the revelation at Mount Sinai, the event commemorated by Shavuot and the defining moment of Jewish history. It was then that, uniquely, God revealed Himself to an entire people, making a covenant with them that would charge them with the mission of becoming a holy nation, dedicated to God and an inspiration to the world. It was also the occasion on which God spoke the Ten Commandments or "Utterances" that eventually became the world's most famous moral code.

בַּיּוֹם הַזֶּה *On that first day.* The first day of the month of Sivan.

מִדְבַּר סִינַי *The wilderness of Sinai.* The plain at the foot of the mountain where God had first appeared to Moses at the burning bush, and where He had told Moses that He would eventually bring the people after their liberation (Ex. 3:12).

וַיַּחֲזֶקֶם יִשְׂרָאֵל *Israel laid out its camp.* The unusual use of the singular verb suggested to the sages that the people were united "like one person with one heart" (*Mekhilta*, Rashi). The text throughout emphasizes the unity of the people in accepting the covenant: they did so "as one" (Ex. 19:7), "with one voice" (Ex. 24:3).

בֵּית יַעֲקֹב ... בְּנֵי יִשְׂרָאֵל *The house of Jacob... the children of Israel.* Explaining the apparent redundancy of these two descriptions, the sages said that the first

On the third new moon after the people of Israel had left the land of Egypt, on that first day, they arrived at the wilderness of Sinai. They had traveled from Refidim and they arrived in the wilderness of Sinai, and encamped there in the desert; there, in view of the mountain, Israel laid out its camp. And there Moses ascended to God; and the LORD called out to him from the mountain, telling him, "This you must say to the house of Jacob, must tell the children of Israel: You have seen what I did in Egypt; and how I lifted you high, on the wings of eagles, and brought you to Me. And now – if you will listen to My voice, if you will guard close My covenant, you shall be My treasure among all the peoples – for all the earth

Ex.
19:1–20:23

phrase meant the women, the second, the men (*Mekhilta*). God spoke to the women before the men because (1) they were more religiously dedicated than the men, and (2) because they were the most significant influence on the people's future: they would ensure that their children were educated in the Torah (*Shemot Raba* 28:2).

אַתֶּם רְאִיתֶם *You have seen.* The emphasis is on the immediacy of the experience. The people had witnessed a divine intervention into history. They had been redeemed from slavery under Pharaoh. God was now proposing that they become a nation under His own direct sovereignty in fulfillment of what He had earlier told Moses: "I will take you as My people, and I will be your God" (Ex. 6:7). This would mark the culmination of their seven-week journey from servitude to law-governed liberty.

עַל־כַּנְפֵי נְשָׁרִים *On the wings of eagles.* An expression of parental concern. Just as the eagle protects its young, so God protected the Israelites, surrounding them with clouds of glory (Ex. 14:19–20). The phrase was used in modern Jewish history to describe the airlifting of 49,000 Jews from Yemen to Israel in 1949–50.

סִגְלָה מִכָּל־הָעַמִּים *My treasure among all the peoples.* God is the Creator of the universe and the God of all humanity, but through the covenant, Israel would have a special closeness to Him in virtue of the role and responsibility they would thereby be undertaking, to be His emissaries and exemplars, His ambassadors to humanity.

הָאָדָם: וְאַתֶּם תִּהְיוּ לִי מְמַלְכֵת כְּהֹנִים וְגוֹי קָדוֹשׁ אֱלֹהֵי הַדְּבָרִים
 אֲשֶׁר תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל: *וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם
 וַיֵּשֶׁם לִפְנֵיהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה: וַיַּעֲנוּ
 כָּל־הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע
 אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אֲנֹכִי
 בָּא אֵלֶיךָ בְּעָב הָעֲנָן בְּעַבֹּיִר יִשְׁמַע הָעָם בְּדִבְרֵי עֲמֹךְ וְגַם־בְּךָ
 יֵאמְנוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת־דִּבְרֵי הָעָם אֶל־יְהוָה: וַיֹּאמֶר יְהוָה
 אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדְּשָׁתָם הַיּוֹם וּמָחָר וּכְבָּסוּ שְׂמֹלֵתָם:
 וְהָיוּ נֹכְחִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יָרֵד יְהוָה לַעֲיִנִּי כָל־
 הָעָם עַל־הָרֹם סִינַי: וְהִגַּבְלָתָ אֶת־הָעָם סָבִיב לְאַמֹּד הַשְּׁמָרוֹ לָכֵן

מְמַלְכֵת כְּהֹנִים *A kingdom of priests.* Interpreted to mean servants (Ibn Ezra, Ramban), or princes (Rashi, Rashbam). A nation charged with being a source of instruction and inspiration to the nations of the world (Seforno; see Is. 61:6).

וְגוֹי קָדוֹשׁ *A holy nation.* The word “holy” in biblical Hebrew means “set apart,” designated for a sacred purpose. All nations contain individuals seen by others as holy. In the case of Israel, the whole nation would have this responsibility (see Lev. 19:2 and Rashi ad. loc.). This verse is thus the mission statement of the Jewish people as a nation under the sovereignty of God.

וַיָּבֹא מֹשֶׁה *So Moses came back.* Only when the people had signaled their consent, did God proceed with the covenant and the accompanying revelation. This is the first instance in history of the idea that government derives its authority from the consent of the governed, and it applies even when the Governor is Creator of heaven and earth. God does not act tyrannically toward His creatures (*Avoda Zara* 3a). The free God seeks the worship of free human beings. God rules by right, not merely by might.

וַיַּעֲנוּ כָּל־הָעָם *And all the people responded.* They responded before they had heard the specific terms of the covenant. They subsequently ratified it twice (Ex. 24:3; 7). Note that this is the only one of the three covenants God

is Mine; but you shall be a kingdom of priests to Me, a holy nation. These are the words you must say to the children of Israel.”

So Moses came back, and called together the elders of the people, ^{LEVI} and laid out before them all these words with which the LORD had charged him. And all the people responded as one: “All that the LORD has spoken, we shall perform.” And Moses brought the words of the people back to the LORD.

The LORD said to Moses, “I shall come to you in the thick of the cloud, that the people may hear as I speak to you, that they should believe in you also, forever,” and Moses told the LORD what the people had said. “Go to the people,” said the LORD to Moses, “And have them consecrate themselves today and tomorrow, and wash their clothes. Be sure they are ready for the third day, for on the third day the LORD shall descend to Mount Sinai, in the sight of all the people. Mark a boundary for the people around, and tell them:

made with humans in the Mosaic books that was conditional on their consent. Those with Noah (Gen. 9:1–11) and Abraham (Gen. 17:1–14) were not. Despite the abyss between the infinite power of God and the finitude of humankind, at the heart of the Sinai covenant is the idea of reciprocity and mutuality. It is God’s call to human responsibility. The Israelites were called on to create a society that, by its justice and compassion, would become a home for the Divine Presence and a source of blessing to humanity as a whole.

וְגַם־בְּךָ יֵאמְנוּ לְעוֹלָם *That they should believe in you also, forever.* The fact that the entire nation heard God speaking to Moses is, according to Judah HaLevi (*Kuzari* 1: 88–89) and Maimonides (*Hilkhot Yesodei HaTorah* 8:1), the basis of our faith in Moses as the supreme prophet. God spoke *to* the other prophets; He spoke *through* Moses. Moses was “not a man of words... slow of speech and slow of tongue” (Ex. 4:10). One of the reasons God chose a man who could not speak in public was so that people would know that the words he spoke were not his own but God’s. In Judaism, God is the sole ultimate legislator. All man-made rules are secondary and subsidiary.

וְהָיוּ נֹכְחִים לַיּוֹם הַשְּׁלִישִׁי *Be sure that they are ready for the third day.* That is, the sixth of Sivan. Moses told this to the people on the fourth day (*Mekhilta*).

עֲלוֹת בָּהָר וַנִּגַע בְּקִצְהוּ כָּל־הַנֶּגַע בְּהָר מוֹת יוֹמָת׃ לֹא־תִגַע בּוֹ
יָד בִּי־סָקוֹל יִסְקַל אוֹיֶרֶה יִירֶה אִם־בַּהֲמָה אִם־אִישׁ לֹא יִחִיָּה
בַּמִּשְׁךְ הַיָּבֵל הָמָּה יַעֲלוּ בָהָר׃ *וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעַם
וַיְקַדֵּשׁ אֶת־הָעָם וַיַּכְפֹּסוּ שְׂמֹלֹתָם׃ וַיֹּאמֶר אֶל־הָעָם הָיוּ נִכְנָסִים
לְשִׁלֻשֶׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אַשָּׁה׃ וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִית
הַבֶּקֶר וַיְהִי קִלְת וּבִרְקִים וַעֲנַן כָּבֵד עַל־הָהָר וְקוֹל שֹׁפָר מְאֹד
וַיַּחֲדֹד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃ וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לִקְרֹאת
הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְעַצְבוּ בַּתַּחֲתִית הָהָר׃ וְהָרָם סִינִי עֹשֵׁן
כְּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עֲלָיו יְהוָה בָּאֵשׁ וַיַּעַל עֲשָׂנוּ כַּעֲשֵׁן הַכִּבְשָׁן
וַיַּחֲדֹד כָּל־הָהָר מְאֹד׃ וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה
יִדְבֹּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל׃ *וַיֵּרֶד יְהוָה עַל־הָרָם סִינִי אֶל־דָּאֵשׁ
הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־דָּאֵשׁ הָהָר וַיַּעַל מֹשֶׁה׃ וַיֹּאמֶר
יְהוָה אֶל־מֹשֶׁה רֵד הַעַד בַּעַם פֶּן־יִהְרֹסוּ אֶל־יְהוָה לְרָאוֹת וְנִפְל
מִמֶּנּוּ רָב׃ וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פֶן־יִפְרֹץ בָּהֶם
יְהוָה׃ וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יֻכַּל הָעָם לַעֲלֹת אֶל־הָרָם סִינִי
כִּי־אַתָּה הָעֵדוּתָהּ בָּנוּ לֵאמֹר הִגְבַּל אֶת־הָהָר וְקִדְּשָׁתוּ׃ וַיֹּאמֶר

כָּל־הַנִּגַּע בָּהָר *Anyone who touches the mountain.* The mountain became holy in preparation for the revelation, which temporarily made it sacred space like the Sanctuary (see Num. 3:10). There must be a boundary between the sacred and the secular. Transgression of that boundary is fraught with danger.

קִלְתִּי וּבְרָקִים וְעָנָן כִּבֵּד *Thunder, lightning, heavy cloud.* Auguries of the approach of the Divine Presence; likewise the sound of the shofar, a clarion announcing the imminent arrival of the King. Later accounts of the revelation at Mount Sinai (Judges 5: 4–5; Ps. 29:5–9; Ps. 68:8–9) all emphasize the stormy skies, the violent thunder and the shaking of the earth.

מֹשֶׁה יָדַבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְקוֹל *Moses spoke, and God answered him with a voice.* This refers not to the Ten Commandments but to the conversation about preparations for that event (Ramban). Moses' words were inaudible against

Take care not to climb the mountain, or even to touch its edge, for anyone who touches the mountain shall die. Let no hand touch it, for that person will be stoned or shot down; man or beast, he shall not live. Only when the horn sounds a long blast, may you ascend the mountain again.”

Moses descended the mountain to the people, and he consecrated them, and they washed their clothes. “Be ready,” he told the people, “for three days’ time; let no man come close to a woman.”

On the third day, in the early morning – thunder and lightning; heavy cloud covered the mountain, there was a very loud sound of the shofar, and all of the people in the camp quaked. And Moses went apart from the people, to meet God, leaving the camp behind, and the people came to stand at the foot of the mountain. And Mount Sinai was all enveloped in smoke, for the LORD had descended upon it in fire, and its smoke rose up like the smoke of a furnace, and all the mountain shook. And the sound of the shofar grew ever louder – Moses spoke, and God answered him with a voice.

The LORD descended to Mount Sinai, to the mountain top – and the LORD called Moses forth to the top of the mountain, and Moses ascended. “Now go down,” said the LORD to Moses, “and warn the people, lest they break away to come to see the LORD, and fall in their great numbers. Even the priests who draw near the LORD – let them, too, set themselves apart, lest the LORD bursts in among them.” But Moses told the LORD, “The people cannot ascend to Mount Sinai, for You have already warned us, ‘Mark a boundary

the sound of the shofar but the voice of God could be heard by all (Rashbam). R. Elie Munk, citing the *Zohar* (VaYikra 7a), suggests a larger idea, that God would confirm what Moses said, even when he spoke on his own initiative. Likewise God ratifies the decisions of the sages in each generation when they apply the principles of the Oral Law.

¶ *Now go down.* God wanted Moses to be at the foot of the mountain not at the top, so that he would be among the people, not apart from them, when the revelation took place.

אֱלֹהֵי יְהוָה לְךָ-יָרֵד וְעָלִיתָ אִתָּהּ וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם
אֲלֵי־יְהוָה לְעֹלֹת אֶל-יְהוָה פֶּן-יִפְרֹץ־בָּם: וַיֵּרֶד מֹשֶׁה אֶל-הָעָם

**In some congregations the piyut אֶרְכֵּן (on page 730) is added here.*

וַיֹּאמֶר אֱלֹהִים: * וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים
הָאֵלֶּה לֵאמֹר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא-יְהִיֶּה לְךָ אֱלֹהִים אֲחֵרִים עַל-
פְּנֵי לֹא תַעֲשֶׂה-לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם וּבַמַּעַל
וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם וּמִתַּחַת לָאָרֶץ לֹא תִשְׁתַּחֲוֶה
לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֹן
אָבֹת עַל־בָּנִים עַל־שְׂלִשִׁים וְעַל־דְּבָעִים לְשָׁנָאִי וְעָשָׂה חֶסֶד
לְאַלְפִים לְאַהֲבִי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תִשָּׂא אֶת־שֵׁם־
יְהוָה אֱלֹהֶיךָ לְשׁוֹאֵן כִּי לֹא יִנְקָה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ
לְשׁוֹאֵן:

THE TEN COMMANDMENTS

For an essay on the Ten Commandments, see Introduction, page xlix.

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר *And God spoke all these words, saying.* The emphasis here is on the direct speech of God. There is a difference of opinion in the Talmud and among the commentators as to how many of the commands the people heard directly from God. Some held that they heard all ten, others that they heard only the first two, after which they came to Moses saying they were unable to endure this direct revelation. Thus the last eight they heard from Moses.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ *I am the LORD your God.* According to Maimonides, this is the first command: to believe in God. According to Nahmanides, it is a prelude and prologue to the commands. Judah HaLevi in the *Kuzari* (1:11–25) notes that God does not identify himself as Creator of heaven and earth, but as He who brought the people out of slavery. God as Creator of the universe is the God of all humankind, but He is also, especially in His relationship with Israel, the God of history. Having freed the people from enslavement, He is

to the mountain around and consecrate it.” So the LORD said to him, “Go down and ascend again, together with Aaron, but let the priests and the people not break away to ascend to the LORD, lest disaster burst out upon them.” So Moses descended to the people and told them.

In some congregations the piyut אֶרְכֵּן (on page 730) is added here.

And God spoke all these words, saying:

I am the LORD your God who brought you out of the land of Egypt, from the slave-house. Have no other gods besides Me. Do not make a sculptured image for yourself, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. Do not bow down to them or worship them, for I am the LORD your God, a zealous God, visiting the guilt of the parents on the children to the third and fourth generation, if they also reject Me; but showing kindness to thousands of generations of those who love Me and keep My commandments.

Do not take the name of the LORD your God in vain. The LORD will not leave unpunished one who utters His name in vain.

now giving them their constitution of liberty as a law-governed society under the sovereignty of God.

לֹא-יְהִיֶּה לְךָ אֱלֹהִים אֲחֵרִים *Have no other gods.* Monotheism is more than belief in one God. It is also undivided loyalty to the one God, involving a moral bond, not just an intellectual one. It was this exclusivity of worship that was unique in the ancient world, making faith in Judaism akin to faithfulness in marriage.

עַל־שְׂלִשִׁים וְעַל־דְּבָעִים לְשָׁנָאִי *To the third and fourth generation, if they also reject Me.* Deuteronomy 24:16, Jeremiah 31:28–29 and Ezekiel 18:2–4 all make clear that there is no intergenerational transfer of guilt. Children are only punished for the sins of their parents if they themselves commit those sins. The phrase is therefore a warning to parents not to have a negative influence on their children, not a statement of vicarious guilt or punishment.

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹאֵן *Do not take the name of the LORD your God*

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקֹדֶשׁ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-
 מְלָאכָתְךָ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל-
 מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ וְגֵרְךָ אֲשֶׁר
 בְּשַׁעְרֶיךָ כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
 אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ
 יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: כִּבֵּד אֶת-אָבִיךָ
 וְאֶת-אִמְּךָ לְמַעַן יָאָרְכוּן יָמֶיךָ עַל-הָאֲדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ
 נָתַן לָךְ: לֹא תִדְּעַח: לֹא
 תִּגְנֹב: לֹא תִגְנֹב: לֹא

in vain. A prohibition against false or unnecessary oaths, and more generally against unnecessary use of the divine name in secular contexts. Note that the commands from here on are in the third person, while the first two are in the first person. Some (Rashi, Rambam) take this as evidence that the Israelites heard only the first two commands directly from God. Ramban says that the people did not fully understand the last eight and Moses had to explain them. Ibn Ezra holds that change of person is common in biblical prose and has no special significance.

יוֹם הַשַּׁבָּת *The Sabbath day.* There are differences between the fourth command as reported here and in Deuteronomy (5:12–15). Here the verb is “remember,” there “observe.” Here Shabbat is a memorial of creation, there of the exodus from Egypt. The sages said that both versions were uttered simultaneously (*Rosh HaShana* 27a; *Shevuot* 20b). At the simplest level, this means that the Torah says sequentially what is true simultaneously, namely that the God of creation is also the God of redemption. The freedom represented by the day of rest is, on the one hand, the ability to rise beyond nature (creation), and on the other, a respite from human forms of oppression (redemption). Shabbat is a sustained tutorial in the exercise and experience of both forms of liberty.

אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ ... וּבְהֵמָתְךָ וְגֵרְךָ *You, your son or daughter... slaves... cattle... stranger.* The difference between a holiday and a holy day is that a holiday is

Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the LORD your God; on it you shall not do any work – you, your son or daughter, your male or female slaves, your cattle, or the stranger within your gates. For in six days the LORD made heaven and earth and sea, and all that is in them, and rested on the seventh day; therefore the LORD blessed the Sabbath day and made it holy.

Honor your father and your mother, so that you may live long in the land that the LORD your God is giving you.

Do not murder.

Do not commit adultery.

Do not steal.

private; a holy day is public. We take a vacation as individuals choosing to do so for our own enjoyment. By contrast, a holy day is not something we choose. It is part of public time, the way a park is part of public space. It and the freedom it represents belong to everyone equally. Thus it is essential that on Shabbat no one – not slaves, servants, employees, even farm animals – can be made to work against their will.

כִּבֵּד אֶת-אָבִיךָ וְאֶת-אִמְּךָ *Honor your father and mother.* The first five commands are generally considered to be about our relationship with God, the second five about our relationships with our human fellows. The command to honor parents, the fifth command, belongs to the first group because it is about the duties we owe to those who brought us into being. Collectively, they represent ontological gratitude, an attitude of thankfulness and respect to those to whom we owe the gift of life itself.

לְמַעַן יָאָרְכוּ יָמֶיךָ עַל-הָאֲדָמָה *So that you may live long in the land.* “People will not look forward to posterity who never look backward to their ancestors” (Edmund Burke).

לֹא תִגְנֹב *Do not steal.* The sages interpreted this as primarily applying to kidnapping (*Sanhedrin* 86a), though it includes other forms of wrongful appropriation.

תַּעֲנֶה בְּרֹעַךְ עַד שִׁקְרִי: לֹא
 תַּחְמֹד בֵּית רֵעֶךָ לֹא
 תַּחְמֹד אִשְׁתִּי רֵעֶךָ וְעַבְדּוֹ וַאֲמָתוֹ וְשׂוֹדוֹ וְחִמְדּוֹ וְכָל אֲשֶׁר
 לְרֵעֶךָ:

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשּׁוֹפָר חמישי
 וְאֶת־הָהָר עָשָׁן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמְדוּ מֵרָחֹק: וַיֹּאמְרוּ אֶל־
 מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־
 נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֱלֹהֵיךְ אֵל־תִּירָאוּ כִּי לְבַעֲבוֹר נִסּוֹת
 אֶתְכֶם בָּא הָאֱלֹהִים וּבַעֲבוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם לְבַלְתִּי
 תַּחֲטֹאוּ: וַיַּעֲמֵד הָעָם מֵרָחֹק וּמֹשֶׁה נָגַשׁ אֶל־הָעַרְפֶּל אֲשֶׁר־
 שָׁם הָאֱלֹהִים: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר
 אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם:
 לֹא תַעֲשׂוּן אֱתִי אֱלֹהִי כֶסֶף וְאֱלֹהִי זָהָב לֹא תַעֲשׂוּ לָכֵם: מִזְבֵּחַ
 אֲדָמָה תַעֲשֶׂה־לִּי וּבַחֲתָת עָלָיו אֶת־עֲלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־
 צֹאנְךָ וְאֶת־בָּקָרְךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֶזְכֹּר אֶת־שְׁמִי אָבוֹא
 אֵלַיִךְ וּבִרְכִיתִיךָ: וְאִם־מִזְבֵּחַ אֲבָנִים תַעֲשֶׂה־לִּי לֹא־תִבְנֶה אֹתוֹ
 גִּזִּית כִּי חֲרַבְךָ הִנֵּפֶת עָלֶיהָ וּתְחַלְלֶהָ: וְלֹא־תַעֲלֶה בָּמַעַלֹת
 עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגְלֶה עֲרוֹתְךָ עָלָיו:

לֹא תַחְמֹד *Do not be envious.* Envy, the desire to have what is not ours, is the most destructive of social emotions, and one of the most irrational: it involves letting someone else's happiness diminish your own. It can lead a person to break the prohibitions against stealing and adultery. In extremis, it can lead to false testimony and even murder. The best cure for envy is to acknowledge that everything we have is the gift of God: "Who is rich? One who rejoices in his portion" (*Avot* 4:1).

Do not testify as a false witness against your neighbor.

Do not be envious of your neighbor's house.

Do not be envious of your neighbor's wife, his male or female slave, his ox, his ass, or anything else that is your neighbor's.

And all the people saw the thunder and the flames, and the sound HAMISHI
 of the shofar, and the mountain as smoke; the people saw and they staggered, and stood far back. They called out to Moses, "You speak to us and we shall listen, but let God not speak to us, lest we die." "Do not be afraid," said Moses, "For it is to test you that God comes so, and that His awe may be upon you, that you should not sin." The people stood at a distance, and Moses approached the mist, in which God was.

The LORD said to Moses, "Say this to the people of Israel: You have seen now that I have spoken to you from the heavens. Make yourself no silver gods or golden gods alongside Me. Make Me an earthen altar, and sacrifice your burnt offerings and your peace offerings on that, of your flock and of your herd. In those places where I shall recall My name, there I shall come to you and bless you. And if you should build Me an altar of stone, let it not be of stone that is hewn – for if you pass your sword-blade over it, it will be desecrated. And do not ascend My altar by steps, for over it you may not expose your naked flesh."

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת *And all the people saw the thunder.* Literally, "they saw the sounds." According to some, this means they experienced synesthesia: they saw what is normally only heard. An auditory experience became a visual one (*Mekhilta*, Rashi). Moses emphasized later how it was the sound that was the essential element of revelation: "Then God spoke to you out of the fire. You heard the sound of words, but saw no image; there was only a voice" (*Deut.* 4:12).

לֹא־תִבְנֶה אֹתוֹ גִּזִּית *Let it not be of stone that is hewn.* The sword shortens life;

חצי קדיש

Before Maftir is read, the second Sefer Torah is placed on the bima and the Reader says:

קורא: יתגדל ויתקדש שמה רבא (קהל: אמן)

בעלמא די ברא ברעותה

וימליך מלכותה

בחייכון וביומיכון ובחיי דכל בית ישראל

בעגלא ובזמן קריב

ואמרו אמן. (קהל: אמן)

קהל: יהא שמה רבא מברך לעלם ולעלמי עלמיא. קורא:

קורא: יתברך וישתבח ויתפאר ויתרום ויתנשא

ויתהדר ויתעלה ויתהלל

שמה דקדשא בריך הוא (קהל: בריך הוא)

לעלא מן כל ברכתא ושירתא

תשבחתא ונחמתא

דאמין בעלמא

ואמרו אמן. (קהל: אמן)

הגבהה וגלילה

The first Sefer Torah is lifted and the Reader says:

דברים ד: וזאת התורה אשר שם משה לפני בני ישראל:

במדבר ט: על־פי יהוה ביד משה:

משלי ג: Some add עֲצֻחִים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּיהָ מֵאֶשֶׁר:

דרכיה דרכי־נעים וכל־נתיבותיה שלום:

אֲדָרְךָ יָמִים בִּימִינָהּ, בִּשְׂמֹאלָהּ עֶשֶׂר וְכָבוֹד:

ישעיה מב: יהוה חפץ למען צדקו וגדיל תורה ויאדיר:

The first Sefer Torah is bound and covered and the Reader for Maftir is called to the second Sefer Torah.

HALF KADDISH

Before Maftir is read, the second Sefer Torah is placed on the bima and the Reader says Half Kaddish:

Reader: יתגדל Magnified and sanctified may His great name be, in the world He created by His will.

May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Reader: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world – and say: Amen.

HAGBAHA AND GELILA

The first Torah scroll is lifted and the congregation says:

Deut. 4: וזאת התורה This is the Torah
Num. 9: that Moses placed before the children of Israel,
at the LORD's commandment, by the hand of Moses.

Prov. 3: Some add: It is a tree of life to those who grasp it, and those who uphold it are happy. Its ways are ways of pleasantness, and all its paths are peace. Long life is in its right hand; in its left, riches and honor. Is. 42: It pleased the LORD for the sake of [Israel's] righteousness, to make the Torah great and glorious.

The first Torah scroll is bound and covered and the one for Maftir is called to the second Torah scroll.

the altar prolongs it. The sword symbolizes strife; the altar is a symbol of peace. That is why the sword, and metal instruments generally, were not to be used to hew stones for the altar (Mishna, Midot 3:4).

מפטיר

וביום הפירות בהקריבכם מנחה חדשה ליהוה בשבעתיכם
מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו:
והקרבתם עולה לריח ניחח ליהוה פרים בני-בקר שנים איל
אחד שבעה כבשים בני שנה: ומנחתם סלת בלוילה בשמן
שלישה עשרנים לפר האחד שני עשרנים לאיל האחד: עשרון
עשרון לכבש האחד לשבעת הכבשים: שעיר עזים אחד
לכפר עליכם: מלבד עלת התמיד ומנחתו תעשו תמימים
יהיו לכם ונספיהם:

הגבהה וגלילה

The second ספר תורה is lifted and the קהל says:

וזאת התורה אשר-שם משה לפני בני ישראל:
על-פי יהוה ביד משה:

Some add עין-חיים היא למחזיקים בה ותמכיה מאשר:

דרכיה דרכי-נעים וכל-נתיבותיה שלום:

אורך ימים בימינה, בשמאלה עשר וכבוד:

יהוה תפיץ למען צדקו יגדיל תורה ויאדיר:

*The second ספר תורה is bound and covered and the עולה
for הפטרה reads the*

ברכה קודם ההפטרה

Before reading the הפטרה, the person called up for

ברוך אתה יהוה אלהינו מלך העולם אשר בחר בנביאים טובים,
ורצה בדבריהם הנאמרים באמת. ברוך אתה יהוה, הבורח
בתורה ובמשנה עבדו וב ישראל עמו ובנביאי האמת וצדק.

MAFTIR

On the day of the first fruits, when you bring an offering of new
grain to the LORD, on your Festival of Weeks, there shall be a
sacred assembly: you shall do no laborious work. You shall offer a
burnt-offering of pleasing aroma to the LORD: two young bullocks,
one ram, and seven yearling male lambs. And also their meal-
offerings, fine flour mixed with oil, three-tenths of an ephah for
each of the bulls, two-tenths of an ephah for the ram, and one tenth
of an ephah each for every one of the seven lambs. And one male
goat as a sin-offering, as well as the regular daily sacrifice with its
meal-offering; and they shall all be perfect for you, they and their
libations.

*Num.
28: 26-31*

HAGBAHA AND GELILA

The second Torah scroll is lifted and the congregation says:

וזאת התורה This is the Torah
that Moses placed before the children of Israel,
at the LORD's commandment, by the hand of Moses.

Deut. 4

Num. 9

Some add: It is a tree of life to those who grasp it,
and those who uphold it are happy.
Its ways are ways of pleasantness, and all its paths are peace.
Long life is in its right hand; in its left, riches and honor.
It pleased the LORD for the sake of [Israel's] righteousness,
to make the Torah great and glorious.

Prov. 3

Is. 42

*The second Torah scroll is bound and covered and the oleh
for Maftir reads the Haftara.*

BLESSING BEFORE READING THE HAFTARAH

Before reading the Haftara, the person called up for Maftir says:

Blessed are You, LORD our God, King of the Universe, who chose
good prophets and was pleased with their words, spoken in truth.
Blessed are You, LORD, who chose the Torah, His servant Moses, His
people Israel, and the prophets of truth and righteousness.

הפטרה ליום טוב ראשון של שבועות

וַיְהִי ׀ בַּשְּׁלִישִׁים שָׁנָה בְּרַבִּיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וְאֲנִי בְּתוֹךְ־
 א-א-כח יחזקאל
 הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתָּחוּ הַשָּׁמַיִם וַאֲרָאָה מִרְאֹת אֱלֹהִים:
 בַּחֲמִשָּׁה לַחֹדֶשׁ הִיא הַשָּׁנָה הַחֲמִישִׁית לְגָלוּת הַמֶּלֶךְ יוֹיָכִין:
 הָיָה הָיָה דְבַר־יְהוָה אֶל־יְחִזְקָאל בֶּן־בוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׁדִּים
 עַל־נְהַר־כְּבָר וְתָהִי עָלָיו שֵׁם יְדִי־הוּהָ: וַאֲרָא וְהִנֵּה רוּחַ סַעֲרָה
 בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְּלַקַּחַת וְנִגְהָ לוֹ סָבִיב וּמִתּוֹכָהּ
 בָּעִין הַחֲשֵׁמֶל מִתּוֹךְ הָאֵשׁ: וּמִתּוֹכָהּ דְמוּת אַרְבַּע חַיּוֹת וְזֶה
 מִרְאִיהֶן דְמוּת אָדָם לְהִנָּה: וְאַרְבַּעַה פָּנִים לְאַחַת וְאַרְבַּע
 בְּנָפִים לְאַחַת לָהֶם: וְרַגְלֵיהֶם רַגְלֵי יֶשְׂרָאֵל וְכַף רַגְלֵיהֶם כַּכֹּף
 רַגְלֵי עֵגֶל וְנִצְעִצִים בָּעֵין נְחֹשֶׁת קָלִיל: וַיְדוּ אָדָם מִתַּחַת בְּנִפְיָהֶם וַיֵּדִי
 עַל אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וּבְנִפְיָהֶם לְאַרְבַּעַתָּם: חִבְרַת

HAFTARAH: FIRST DAY

The Haftarah for the first day is taken from the opening of the book of Ezekiel. The connection between it and the Torah reading is Revelation: the direct unmediated encounter with the transcendent God. It was this that, in the days of Moses, transformed the Israelites into “a kingdom of priests and a holy nation,” and it was this that turned Ezekiel, a priest, into the great prophet of exile, bringing hope to his contemporaries who, like him, had been carried captive to Babylon.

There are, though, marked differences between the two revelations. At Sinai, God revealed Himself to an entire nation; by the waters of Babylon He revealed Himself to an individual, a prophet. At Sinai, as Moses said, “You saw no image: there was only a voice” (Deut. 4:12). Ezekiel’s experience, by contrast, was intensely visual. There is only one other vision like it, that of Isaiah who saw God enthroned, surrounded by angels (Is. ch. 6). What Isaiah and Ezekiel heard the angels singing – “Holy, holy, holy is the LORD of Hosts, the whole earth is full of His glory” and “Blessed is the LORD’s glory from His place” – became the basis of *Kedusha*, the supreme point of daily prayer.

HAFTARAH FOR FIRST DAY OF SHAVUOT

And it was in the thirtieth year, in the fourth month on the fifth day of the month: I was out in the exile, by the river Kevar, and the heavens opened up and I saw visions of God; on the fifth day of the month – it was the fifth year of the exile of king Jehoiachin. And so it was: the word of the LORD came to Ezekiel, the son of Buzi, the priest, in the land of Kasdim, by the river Kevar; the hand of the LORD was upon him there. And I saw: behold, a storm-wind came from the north, a great cloud and a flaring fire with a bright glow about it, and inside it, within the fire, a semblance of amber; and within that was the form of four living beings – this was their appearance: they had the form of a man, and each one had four faces, and each of these had four wings; and their legs were straight-standing, and their feet were like a calf’s hoof, and they gleamed with a semblance of burnished copper; they had man’s hands beneath their wings, on their four sides, and the four of them had wings and faces.

Ezek.
1:1–28

Ezekiel lived through one of the great crises of Jewish history. After the death of Solomon, the kingdom had split in two. The northern kingdom, Israel, had been defeated by the Assyrians in 722 BCE. Its population was transported, and mostly assimilated and disappeared, becoming known to history as the Lost Ten Tribes. The southern kingdom, Judah, was conquered by the Babylonians under Nebuchadnezzar in 597 BCE. The king, Jehoiachin, was taken captive to Babylon, together with the elite of the population, Ezekiel among them. Some years later, those who remained rose in rebellion and were defeated a second time. Jerusalem fell in 586 BCE, and the Temple was destroyed. The book of Lamentations conveys a vivid sense of the trauma and tragedy Judeans felt, seeing their world in ruins.

The Haftarah opens by locating itself in time. “In the thirtieth year” is taken by many commentators to refer to the religious reforms of King Josiah (II Kings 22). “The fifth year of the exile” dates the vision to 593 BCE. “The river Kevar” is probably the canal, fed by water from the Euphrates, known in Akkadian as *nar Kabari*. The Temple was still standing in Jerusalem. The revolt that would

אִשָּׁה אֶל-אֲחֻתָּהּ בְּנִפְיָהֶם לֹא-יִסְבּוּ בְּלִכְתָּן אִישׁ אֶל-עֶבֶר פָּנָיו
יִלְכוּ: וּדְמוּת פְּנֵיהֶם פָּנֵי אָדָם וּפָנֶי אַרְיֵה אֶל-הַיָּמִין לְאַדְבַּעְתָּם
וּפָנֶי-שׁוֹר מִהַשְּׂמָאוֹל לְאַדְבַּעְתָּן וּפָנֶי-נֶשֶׁךְ לְאַדְבַּעְתָּן: וּפְנֵיהֶם
וּבְנִפְיָהֶם פָּרְדּוֹת מְלֻמָּעֵלָה לְאִישׁ שְׁתֵּים חֲבֵרוֹת אִישׁ וּשְׁתֵּים
מִכְסּוֹת אֶת גּוֹיֵתִיהֶנָּה: וְאִישׁ אֶל-עֶבֶר פָּנָיו יִלְכוּ אֶל אֲשֶׁר
יִהְיֶה-שָׁמָּה רוּחַ לָלֶכֶת יִלְכוּ לֹא יִסְבּוּ בְּלִכְתָּן: וּדְמוּת הַחַיּוֹת
מֵרְאִיָּהֶם בְּגַחֲלֵי-אֵשׁ בַּעֲרוֹת כְּמֵרְאָה הַלְפָּדִים הִיא מִתְהַלֶּכֶת
בֵּין הַחַיּוֹת וְנִגְהָ לְאֵשׁ וּמִן-הָאֵשׁ יוֹצֵא בָרָק: וְהַחַיּוֹת רָצוּ
וְשׁוּב כְּמֵרְאָה הַבּוֹק: וְאֵרָא הַחַיּוֹת וְהִנֵּה אוֹפֵן אֶחָד בָּאָרֶץ
אֵצֶל הַחַיּוֹת לְאַדְבַּעַת פָּנָיו: מֵרְאָה הָאוֹפָנִים וּמַעֲשֵׂיהֶם
כְּעֵין תְּרִשִׁישׁ וּדְמוּת אֶחָד לְאַדְבַּעְתָּן וּמֵרְאִיָּהֶם וּמַעֲשֵׂיהֶם
כְּאִשֶּׁר יִהְיֶה הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן: עַל-אַדְבַּעַת רְבִיעִיהֶן בְּלִכְתָּם
יִלְכוּ לֹא יִסְבּוּ בְּלִכְתָּן: וְגִבֵּיהֶן וְגִבָּה לָהֶם וְיִרְאָה לָהֶם וְגִבְתָּם
מֵלֹאֵת עֵינֵים סָבִיב לְאַדְבַּעְתָּן: וּבְלִכְתָּ הַחַיּוֹת יִלְכוּ הָאוֹפָנִים
אֵצֶלָם וּבִהְנֵשָׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפָנִים: עַל אֲשֶׁר

lead to its destruction had not yet taken place. But Ezekiel, like his older contemporary Jeremiah, believed that disaster was imminent. Both prophets were charged by God to warn the people of the coming catastrophe, to urge them to repent, and to provide a compelling narrative of hope. If the people returned to God, God would return to them and bring them home.

Ezekiel's prophetic mission began with the dazzling vision set out in the Haftara, the most vivid of its kind anywhere in Tanakh. He sees a storm, a great cloud lit from within by fire and a radiance like *hashmal*, a word that appears only in Ezekiel and was adopted in Modern Hebrew to mean "electricity." He discerns four creatures, each with four wings and four faces, those of a man, a lion, a bull and an eagle (probably symbolizing, respectively, intelligence, sovereignty, strength and swiftness). They blaze with light, they have strange wheels-within-wheels that shine like topaz, and rims "covered with

Their wings were joined to each other; they did not turn when they moved: each one moved in the direction of its face. And their faces were in the form of the face of a man, with the face of a lion on the right of the four, the face of an ox on the left of the four, and the face of an eagle. Their faces, and their wings were separate above: each one had two joining it to the other, and two covering its body; each one moved in the direction of its face – wherever the spirit wished to move, they moved – they did not turn when they moved; and the form of the living beings, their appearance, was like coals burning, like the appearance of torch-flames, it passed among the living beings; the fire had a bright glow, and lightning flashed out from the fire. And the living beings ran forward and back, like the appearance of darting-flames.

And I saw the living beings – and behold, a wheel was on the ground with the living beings with the four faces. And the appearance of the wheels and their action had a semblance of topaz, and there was one form to each of the four; their appearance and their actions were as though one wheel were inside the other. When they moved, they moved on each of their four sides; they did not turn as they moved. Their rims were high, fearful; and the rims of all four of them were covered with eyes, all around. And when the living beings moved, the wheels moved with them; and when the living beings rose up above the ground, the wheels also rose up;

eyes." The beating of their wings makes a noise like rushing water, or the camp of an army, or the voice of God Himself. Above them is a dome as if of ice, and above that a throne of sapphire, and a being of human form surrounded by fire and the radiance of a rainbow. Terrified, the prophet falls on his face and hears a voice speak. The Haftara then moves to the close of the vision, in which Ezekiel, lifted by a wind, hears a great voice saying, "Blessed is the LORD's glory from His place."

Much of this is deeply obscure, and became the basis of an esoteric tradition known as *Merkava*, or "chariot," mysticism (a trace of this can be found in the poem, "God, LORD of all creation," said on Shabbat morning). The

יִהְיֶה־שֵׁם הָרוּחַ לִלְכֹת יִלְכוּ שְׁמָה הָרוּחַ לִלְכֹת וְהָאוֹפָנִים
 יִנְשְׂאוּ לְעִמָּתָם כִּי רוּחַ הַחַיָּה בְּאוֹפָנִים: בְּלִכְתָּם יִלְכוּ וּבְעִמָּדָם
 יַעֲמֻדוּ וּבִהֲנִשְׂאָם מֵעַל הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים לְעִמָּתָם כִּי
 רוּחַ הַחַיָּה בְּאוֹפָנִים: וְדַמּוֹת עַל־רֹאשֵׁי הַחַיָּה רָקִיעַ בְּעֵין
 הַקֶּרֶחַ הַנּוֹרָא נָטוּי עַל־רֹאשֵׁיהֶם מְלַמְעָלָה: וְתַחַת הָרָקִיעַ
 בְּנִפְיָהֶם יִשְׁדּוֹת אִשָּׁה אֶל־אֲחֻתָּהּ לְאִישׁ שְׁתֵּים מְכֹסוֹת לְהִנָּה
 וּלְאִישׁ שְׁתֵּים מְכֹסוֹת לְהִנָּה אֶת גּוֹיְתֵיהֶם: וְאֶשְׁמַע אֶת־קוֹל
 בְּנִפְיָהֶם בְּקוֹל מַיִם רַבִּים בְּקוֹל־שִׁדֵּי בְּלִכְתָּם קוֹל הַמָּלְאָה בְּקוֹל
 מַחֲנֶה בְּעִמָּדָם תִּרְפִּינָה בְּנִפְיָהֶן: וַיְהִי־קוֹל מֵעַל לְרָקִיעַ אֲשֶׁר
 עַל־רֹאשָׁם בְּעִמָּדָם תִּרְפִּינָה בְּנִפְיָהֶן: וּמִמֵּעַל לְרָקִיעַ אֲשֶׁר
 עַל־רֹאשָׁם בְּמִרְאֵה אֶבֶן־סַפִּיר דְּמוֹת כְּסֵא וְעַל דְּמוֹת הַכְּסֵא
 דְּמוֹת כְּמִרְאֵה אָדָם עָלָיו מְלַמְעָלָה: וְאֶרְאֶה ׀ בְּעֵין חֲשֹׁמֶל
 בְּמִרְאֵה־אֵשׁ בֵּית־לֵה סָבִיב מִמִּרְאֵה מִתְּנִי וּלְמַעְלָה וּמִמִּרְאֵה
 מִתְּנִי וּלְמַטָּה רְאִיתִי בְּמִרְאֵה־אֵשׁ וְנִגְה לֹ סָבִיב: בְּמִרְאֵה
 הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעֵנָן בַּיּוֹם הַגָּשָׁם בֵּן מִרְאֵה הַנִּגְה סָבִיב
 הוּא מִרְאֵה דְּמוֹת כְּבוֹד־יְהוָה וְאֶרְאֶה וְאֶפְלַע עַל־פָּנַי וְאֶשְׁמַע
 קוֹל מִדְּבָר:

וְתִשְׁאַנּוּ רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־יְהוָה
 מִמְּקוֹמוֹ:

Mishna (*Haggiga* 2:1), aware of the dangers of unguided mysticism, rules that this passage should not be expounded in public or even studied in private except by a sage with a deep understanding of such matters. What we can say, however, is that this vision, mysteriously transmitted as it were from the Temple in Jerusalem to the prophet in exile, carried with it the assurance that God was still with His people, that their defeat and dispersion were not

wherever the spirit wished to move, they moved, there where the spirit moved, the wheels rose up with them, for the spirit of the living being was also in the wheels: when they moved, they too moved, and when they stood, they too stood, and when they rose up from the ground, the wheels too rose up with them, because the spirit of the living being was in the wheels.

And above the heads of the living beings there was the form of a dome, with a semblance of the terrible ice, suspended over their heads from above; and beneath the dome, their wings were straightened out towards each other, a pair covering them here, and another pair covering them there, over their bodies. And I heard the sound of their wings and it was like the sound of a mass of waters, like the voice of the Almighty, when they moved; the sound of roaring, like the sound of an encampment. Standing still, they lowered their wings; a voice came from upon the dome which was over their heads – standing still, they lowered their wings.

And above the dome which was over their heads, with the appearance of a sapphire, was the form of a throne; and on the form of the throne there was a form with the appearance of a man, upon it, from above. And I saw: a semblance of amber, the appearance of fire encasing it, from what appeared to be his waist and above; and from what appeared to be his waist and below, I saw an appearance like fire with a brightness around it – it was like the appearance of the rainbow in the clouds on a rainy day, the brightness around it had that appearance. This was the appearance of the form of the glory of God – and I saw it, and I fell upon my face, and I heard a voice speak.

Then a wind lifted me up and I heard behind me the sound of a great noise, saying, “Blessed is the LORD’s glory from His place.” *Ezek. 3:12*

permanent, that the covenant was still in place, and that when the spirit lifts us, as the wind lifted Ezekiel, we can still sense the glory of God, however opaque, for though we may seem far from Him, He is never far from us.

הוצאת ספר תורה

תהלים פו איִן־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ:
תהלים קמה מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
יהוה מֶלֶךְ, יהוה מֶלֶךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם:
תהלים נא אֲב הֶרְחַמְתָּ, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם:
כִּי בְךָ לְבַד בִּטְחָנוּ, מֶלֶךְ אֵל רִם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

The ark is opened and the stands. All say:

במדבר י וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה
קוֹמָה יְהוה וַיִּפְּצוּ אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנְאֵיךָ מִפְּנֶיךָ:
ישעיה ב כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוה מִירוּשָׁלַם:
כָּרוּךְ שְׁנַתֶּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁתוֹ.

On the next page, continue with שמות on the next page.

The following (י"ג מידות הרחמים) is said three times:

שמות לד יהוה, יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאֻלָּפִים, נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנִקְהָה:

Each individual says silently, inserting appropriate phrase/s in parentheses:

רְבוּנוּ שֶׁל עוֹלָם, מְלֵא מִשְׁאֲלוֹת לְבִי לְטוֹבָה, וְהִפֵּק רְצוֹנִי וְתֵן שְׂאֵלָתִי, וְזָכֵר
לִי (פְּלוֹנִי(ת) בֶּן/בַּת פְּלוֹנִי) (וְאִשְׁתִּי/בְּעָלִי וּבְנֵי וּבָנוֹתִי) וְכָל בְּנֵי בֵּיתִי, לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם, וּמְלִטְנוּ מִיֵּצֵר הָרָע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְזָכֵנוּ שְׁתִּשְׁרָה
שְׂכִינְתְּךָ עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה. וְיִתְקַים בָּנוּ מִקְרָא שְׂכָתוֹב:
וְנַחֲהָ עָלֵינוּ רוּחַ יְהוה, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲזָה וְגִבּוֹרָה, רוּחַ דַּעַת וִירָאָה
יְהוה: וּבִכְּן יִהְיֶה רְצוֹן מִלִּפְנֵיךָ יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּזְכָּנוּ לַעֲשׂוֹת

ישעיה יא

For commentary on the Reading of the Torah, see page 379.

REMOVING THE TORAH FROM THE ARK

Ps. 86 איִן־כְּמוֹךָ There is none like You among the heavenly powers,
LORD, and there are no works like Yours.
Ps. 145 Your kingdom is an eternal kingdom,
and Your dominion is for all generations.
The LORD is King, the LORD was King,
the LORD shall be King for ever and all time.
Ps. 29 The LORD will give strength to His people;
the LORD will bless His people with peace.
Father of compassion,
Ps. 51 favor Zion with Your goodness; rebuild the walls of Jerusalem.
For we trust in You alone, King, God, high and exalted, Master of worlds.

The Ark is opened and the congregation stands. All say:

Num. 10 וַיְהִי בִּנְסֹעַ Whenever the Ark set out, Moses would say,
“Arise, LORD, and may Your enemies be scattered.
May those who hate You flee before You.”
Is. 2 For the Torah shall come forth from Zion,
and the word of the LORD from Jerusalem.
Blessed is He who in His Holiness gave the Torah to His people Israel.

On Shabbat, continue with “Blessed is the name” on the next page.

The following (The Thirteen Attributes of Mercy) is said three times:

Ex. 34 יהוה The LORD, the LORD, compassionate and gracious God,
slow to anger, abounding in loving-kindness and truth,
extending loving-kindness to a thousand generations,
forgiving iniquity, rebellion and sin,
and absolving [the guilty who repent].

Each individual says silently, inserting appropriate phrase/s in parentheses:

Master of the Universe, fulfill my heart's requests for good. Satisfy my desire,
grant my request, and enable me (name, son/ daughter of father's name), (and my
wife/ husband, and my sons/ daughters) and all the members of my household
to do Your will with a perfect heart. Deliver us from the evil impulse, grant us our
share in Your Torah, and make us worthy that Your Presence may rest upon us.
Confer on us a spirit of wisdom and understanding, and may there be fulfilled
in us the verse: “The spirit of the LORD will rest upon him – a spirit of wisdom
and understanding, a spirit of counsel and strength, a spirit of knowledge and

Is. 11

מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ וּלְלַכֵּת בְּדַרְכֵי יִשְׂרָאֵל לִפְנֶיךָ, וְקִדְּשָׁנוּ בְּקִדְּשֶׁךָ
בְּדֵי שְׁנוּפָה לַחַיִּים טוֹבִים וְאוֹרִכִּים וְלַחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים
רָעִים וּמִשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת לָבוֹא לָעוֹלָם, וְהַבּוֹטָח בְּיְהוָה חֲסֵד
יְסוֹבְבָנוּ: אָמֵן.

תהלים לב

יְהִיו לְרָצוֹן אֲמִרֵי־פִי וְהִגִּיוֹן לִפִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים יט

Say the following verse three times:

וְאֲנִי תַפְלִיתִי־לָךְ יְהוָה, עֵת רָצוֹן, אֱלֹהִים בְּרַב־חֶסֶדְךָ
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

תהלים סט

On all days continue:

בְּרִיךְ שְׁמֶה דְּמֵרָא עֲלֵמָא, בְּרִיךְ כְּתוּרָה וְאַתְרָךְ. יְהִי רְעוּתְךָ עִם עַמְּךָ יִשְׂרָאֵל
לְעַלְמִם, וּפְרוֹקֵן יְמִינְךָ אַחְזִי לְעַמְּךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹא־מִטּוֹי לֵנָא מְשׁוּב נְהוֹרָךְ,
וְלִקְבֵּל צְלוֹתָנָא בְּרַחֲמִין. יְהִי רְעוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבּוּ, וְלִהְיוּ
אַנָּא פְקִידָא בְּגוּ צִדִּיקָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כָּל דִּי לִי וְדִי לְעַמְּךָ
יִשְׂרָאֵל. אֲנָתְּ הוּא זֶן לְכֹלָא וּמַפְרִינָם לְכֹלָא, אֲנָתְּ הוּא שְׁלִיט עַל כָּלָא, אֲנָתְּ
הוּא דְשְׁלִיט עַל מַלְכָא, וּמַלְכוּתָא דִּילָךְ הִיא. אַנָּא עֲבָדָא דְקִדְּשָׁא בְּרִיךְ
הוּא, דְסִגְדָנָא קִמָּה וּמִקְמִי דִיקָר אוֹרִיתָהּ בְּכָל עֵדָן וְעֵדָן. לֹא עַל אִנְשֵׁי רַחֲמֵינָא
וְלֹא עַל בְּרַ אֱלֹהִין סְמִיכָנָא, אֱלֹא בְּאַלְהָא דְשִׁמְיָא. דְּהוּא אֱלֹהָא קְשׁוּט,
וְאוֹרִיתָהּ קְשׁוּט, וּנְבִיאֻהִי קְשׁוּט, וּמִסְגָּא לְמַעְבַּד טַבּוּן וְקְשׁוּט. - בְּה אַנָּא
רַחִיץ, וְלִשְׁמֵהּ קְדִישָׁא יִקְרֵא אַנָּא אִמְרֵי תִשְׁבַּחְתָּ. יְהִי רְעוּא קְדָמְךָ דְּתַפְתַּח
לְבָאֵי בְּאוֹרִיתָא, וְתִשְׁלִים מִשְׁאַלִּין דְּלִבָּאֵי וְלִבָּא דְכָל עַמְּךָ יִשְׂרָאֵל לְטַב
וְלְחַיִּין וְלִשְׁלָם.

זוהר ויקהל

Two Torah scrolls are removed from the ark. The leader takes one in his right arm, and, followed by the congregation, says:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

דברים ו

קהל then leader bows and says:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

The leader turns to face the ark, bows and says:

גָּדְלוּ לַיהוָה אֱתֵי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

תהלים לד

reverence for the LORD.” So too may it be Your will, LORD our God and God of our ancestors, that we be worthy to do deeds that are good in Your sight, and to walk before You in the ways of the upright. Make us holy through Your holiness, so that we may be worthy of a good and long life, and of the World to Come. Guard us from evil deeds and bad times that threaten to bring turmoil to the world. May loving-kindness surround one who trusts in the LORD. Amen.

Ps. 32

יְהִי May the words of my mouth and the meditation of my heart find favor before You, LORD, my Rock and Redeemer.

Ps. 19

Say the following verse three times:

וְאֲנִי As for me, may my prayer come to You, LORD, at a time of favor. O God, in Your great love, answer me with Your faithful salvation.

Ps. 69

On all days continue:

Blessed is the name of the Master of the Universe. Blessed is Your crown and Your place. May Your favor always be with Your people Israel. Show Your people the salvation of Your right hand in Your Temple. Grant us the gift of Your good light, and accept our prayers in mercy. May it be Your will to prolong our life in goodness. May I be counted among the righteous, so that You will have compassion on me and protect me and all that is mine and all that is Your people Israel's. You feed all; You sustain all; You rule over all; You rule over kings, for sovereignty is Yours. I am a servant of the Holy One, blessed be He, before whom and before whose glorious Torah I bow at all times. Not in man do I trust, nor on any angel do I rely, but on the God of heaven who is the God of truth, whose Torah is truth, whose prophets speak truth, and who abounds in acts of love and truth. ♫ In Him I trust, and to His holy and glorious name I offer praises. May it be Your will to open my heart to the Torah, and to fulfill the wishes of my heart and of the hearts of all Your people Israel for good, for life, and for peace.

Zohar, Vayak'hel

Two Torah scrolls are removed from the Ark. The Leader takes one in his right arm and, followed by the congregation, says:

Listen, Israel: the LORD is our God, the LORD is One.

Deut. 6

Leader then congregation:

One is our God; great is our Master; holy is His name.

The Leader turns to face the Ark, bows and says:

Magnify the LORD with me, and let us exalt His name together.

Ps. 34

The Ark is closed. The Leader carries the Torah scroll to the bima and the congregation says:

לְךָ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי־כָל
בְּשָׂמִים וּבְאַרְצֵי, לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמְתְּנִשָּׂא לְכָל לְדָאשׁ:

רוממו יהוה אלהינו והשתחויו להדם רגליו, קדוש הוא: רוממו
יהוה אלהינו והשתחויו להר קדשו, כי־קדוש יהוה אלהינו:

עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ
מְלָכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹת שָׁבָרָא. הָעוֹלָם הַזֶּה וְהָעוֹלָם
הַבָּא, בְּרִצּוֹנוֹ וּבְרִצּוֹן יִרְאָיו וּבְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוֹר הָעוֹלָמִים, אֲדוֹן כָּל
הַבְּרִיּוֹת, אֱלֹהֵי כָל הַנִּפְשׁוֹת, הַיּוֹשֵׁב בְּמִרְחָבֵי מְרוֹם, הַשּׁוֹכֵן בְּשָׁמַי שְׁמֵי קֶדֶם,
קֹדֶשְׁתּוֹ עַל הַחַיּוֹת, וְקֹדֶשְׁתּוֹ עַל כֹּסֵא הַכְּבוֹד. וּבִכֵּן יִתְקַדַּשׁ שְׁמֶךָ בְּנוֹ יְהוָה
אֱלֹהֵינוּ לְעֵינֵי כָל חַי, וְנֹאמֶר לִפְנֵי שִׁיר חֲדָשׁ, בְּכַתּוּב: שִׁירוּ לְאֱלֹהִים זִמְרוֹ
שְׁמוֹ, סִלּוֹ לְרֹכֵב בַּעֲרֵבוֹת, בִּיָּה שְׁמוֹ, וְעִלּוֹ לִפְנֵי: וְנִרְאָהוּ עֵינֵי בָּעֵין בְּשׁוּבוֹ
אֶל נוֹהוֹ, בְּכַתּוּב: כִּי עֵין בָּעֵין יִרְאוּ בְּשׁוּבוֹ יְהוָה צִיּוֹן: וְנֹאמֶר: וְנִגְלָה כְּבוֹד
יְהוָה, וְיִרְאוּ כָל־בָּשָׂר יַחֲדוּ כִּי פִי יְהוָה דִּבֶּר:

אב הרחמים הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויציל נפשותינו
מן השעות הרעות, ויגער ביצר הרע מן הנשואים, ויחן אותנו לפליטת
עולמים, וימלא משאלותינו במדה טובה ישועה ורחמים.

The Torah is placed on the שולחן and the גבאי calls a כהן to the Torah.

וַיַּעֲזֹר וַיִּגַּן וַיִּשְׁיַע לְכָל הַחוֹסִים בוֹ, וְנֹאמֶר אִמֵּן. הַכֹּל הָבִי גָדֹל לְאֱלֹהֵינוּ
וְתֵנוּ כְּבוֹד לַתּוֹרָה. *כֹּהֵן קָרֵב, יַעֲמֵד (פלוני בן פלוני) הַכֹּהֵן.

*If no כהן is present, a לוי or ישראל is called up as follows:

/אִין כָּאן כֹּהֵן, יַעֲמֵד (פלוני בן פלוני) בְּמָקוֹם כֹּהֵן/

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

גבאי followed by the קהל The

וְאַתֶּם הַדְּבֻקִּים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

דברים ד

The Ark is closed. The Leader carries the Torah scroll to the bima and the congregation says:

לְךָ Yours, LORD, are the greatness and the power, the glory and the 1 Chr. 29
majesty and splendor, for everything in heaven and earth is Yours.
Yours, LORD, is the kingdom; You are exalted as Head over all.

Exalt the LORD our God and bow to His footstool; He is holy. Ps. 99
Exalt the LORD our God, and bow at His holy mountain, for holy
is the LORD our God.

Over all may the name of the Supreme King of kings, the Holy One blessed be
He, be magnified and sanctified, praised and glorified, exalted and extolled, in the
worlds that He has created – this world and the World to Come – in accordance
with His will, and the will of those who fear Him, and the will of the whole house
of Israel. He is the Rock of worlds, LORD of all creatures, God of all souls, who
dwells in the spacious heights and inhabits the high heavens of old. His holiness is
over the Hayyot and over the throne of glory. Therefore may Your name, LORD our
God, be sanctified among us in the sight of all that lives. Let us sing before Him a
new song, as it is written: “Sing to God, make music for His name, extol Him who
rides the clouds – the LORD is His name – and exult before Him.” And may we
see Him eye to eye when He returns to His abode as it is written: “For they shall
see eye to eye when the LORD returns to Zion.” And it is said: “Then will the glory
of the LORD be revealed, and all mankind together shall see that the mouth of the
LORD has spoken.”

Father of mercy, have compassion on the people borne by Him. May He remember
the covenant with the mighty (patriarchs), and deliver us from evil times. May He
reproach the evil instinct in the people by Him, and graciously grant that we be
an eternal remnant. May He fulfill in good measure our requests for salvation and
compassion.

The Torah scroll is placed on the bima and the Gabbai calls a Kohen to the Torah.

May He help, shield and save all who seek refuge in Him, and let us say:
Amen. Let us all render greatness to our God and give honor to the Torah.
*Let the Kohen come forward. Arise (name son of father's name), the Kohen.

*If no Kohen is present, a Levi or Yisrael is called up as follows:

/As there is no Kohen, arise (name son of father's name) in place of a Kohen./

Blessed is He who, in His holiness, gave the Torah to His people Israel.

The congregation followed by the Gabbai:

You who cling to the LORD your God are all alive today.

Deut. 4

The oleh shows the section to be read.
 טלית עולה touches the scroll at that place with the tzitzit of his tallit,
 which he then kisses. Holding the handles of the scroll, he says:

עולה: בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ.

קהל: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

עולה: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
 וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
 בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

After the reading, the oleh says:

עולה: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
 וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
 בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

One who has survived a situation of danger, says:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הַגּוֹמֵל לְחַיִּים טוֹבוֹת, שְׂגַמְלָנִי כָּל טוֹב.

The kahal responds:

אָמֵן. מִי שְׂגַמְלָךְ כָּל טוֹב
 הוּא יַגְמִלְךָ כָּל טוֹב, סֵלָה.

After a Bar Mitzva boy has finished the Torah blessing, his father says aloud:

בְּרוּךְ שֶׁפָּטַרְנִי מֵעֲנֻשׁוֹ שְׁלִיזָה.

The Reader shows the oleh the section to be read.
 The oleh touches the scroll at that place with the tzitzit of his tallit,
 which he then kisses. Holding the handles of the scroll, he says:

Oleh: Bless the LORD, the blessed One.

Cong: Bless the LORD, the blessed One,
 for ever and all time.

Oleh: Bless the LORD, the blessed One,
 for ever and all time.
 Blessed are You, LORD our God,
 King of the Universe,
 who has chosen us from all peoples
 and has given us His Torah.
 Blessed are You, LORD,
 Giver of the Torah.

After the reading, the oleh says:

Oleh: Blessed are You, LORD our God,
 King of the Universe,
 who has given us the Torah of truth,
 planting everlasting life in our midst.
 Blessed are You, LORD,
 Giver of the Torah.

One who has survived a situation of danger, says:

Blessed are You, LORD our God, King of the Universe,
 who bestows good on the unworthy,
 who has bestowed on me much good.

The congregation responds:

Amen. May He who bestowed much good on you
 continue to bestow on you much good, Selah.

After a Bar Mitzva boy has finished the Torah blessing, his father says aloud:

Blessed is He who has released me from the responsibility
 for this child.

FOR AN OLEH

May He who blessed our fathers, Abraham, Isaac and Jacob, bless (*name*, son of *father's name*) who has been called up in honor of the All-Present, in honor of the Torah, and in honor of (*On Shabbat*: the Sabbath and in honor of) the festival. As a reward for this, may the Holy One, blessed be He, protect and deliver him from all trouble and distress, all infection and illness, and send blessing and success to all the work of his hands, and may he merit to go up to Jerusalem for the festivals, together with all Israel, his brethren, and let us say: Amen.

FOR A SICK MAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name*, son of *mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the Holy One, blessed be He, be filled with compassion for him, to restore his health, cure him, strengthen and revive him, sending him a swift and full recovery from heaven to all his 248 organs and 365 sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – though on (*On Shabbat*: the Sabbath and) festivals it is forbidden to cry out, may healing be quick to come – now, swiftly and soon, and let us say: Amen.

FOR A SICK WOMAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name*, daughter of *mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the Holy One, blessed be He, be filled with compassion for her, to restore her health, cure her, strengthen and revive her, sending her a swift and full recovery from heaven to all her organs and sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – though on (*On Shabbat*: the Sabbath and) festivals it is forbidden to cry out, may healing be quick to come – now, swiftly and soon, and let us say: Amen.

מי שבירך לעולה לתורה

מי שבירך אבותינו אברהם יצחק ויעקב, הוא יברך את (פלוני בן פלוני), בעבור שעלה לכבוד המקום ולכבוד התורה (בשבת: ולכבוד השבת) ולכבוד הרגל. בשכר זה הקדוש ברוך הוא ישמרהו ויציילהו מכל צרה וצוקה ומכל נגע ומחלה, וישלח ברכה והצלחה בכל מעשה ידיו, ויזכה לעלות לרגל עם כל ישראל אחיו, ונאמר אמן.

מי שבירך לחולה

מי שבירך אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה הוא יברך וירפא את החולה (פלוני בן פלוני) בעבור ש (פלוני בן פלוני) נודר צדקה בעבורו. בשכר זה הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו ולהחזיקו ולהחיותו וישלח לו מהרה רפואה שלמה מן השמים לרמ"ח אבריו ושם"ה גידיו בתוך שאר חולי ישראל, רפואת הנפש ורפואת הגוף. יום טוב הוא / בשבת: שבת ויום טוב הם / מלועק ורפואה קרובה לבוא, השתא בעגלא ובזמן קריב, ונאמר אמן.

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מי שבירך ליולדת בן

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה,
שָׂרָה וּרְבֵקָה רָחֵל וְלֵאָה הוּא יְבָרֶךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (פלונית בת פלוני)
וְאֶת בְּנָהּ שְׂנוּלֶדָה לָהּ לְמֹזֶל טוֹב בְּעֶבֶר שְׁבַעֲלָה וְאֲבִיו נֹדֵר צְדָקָה
בְּעַדָם. בְּשִׁכְרֹה זֶה יִזְכּוּ אָבִיו וְאִמּוֹ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ
וְלַגְדֹּלוֹ לְתוֹרָה וּלְחַפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

מי שבירך ליולדת בת

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה,
שָׂרָה וּרְבֵקָה רָחֵל וְלֵאָה הוּא יְבָרֶךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (פלונית בת פלוני)
וְאֶת בָּתָּהּ שְׂנוּלֶדָה לָהּ לְמֹזֶל טוֹב וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל (פלונית בת פלוני),
בְּעֶבֶר שְׁבַעֲלָה וְאֲבִיהָ נֹדֵר צְדָקָה בְּעֶדָן. בְּשִׁכְרֹה זֶה יִזְכּוּ אָבִיהָ וְאִמָּהּ
לַגְדֹּלָהּ לְתוֹרָה וּלְחַפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

מי שבירך לבר מצווה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא יְבָרֶךְ אֶת (פלוני בן פלוני)
שְׂמֻלָּאוֹ לוֹ שְׁלֹשׁ עָשָׂר שָׁנָה וְהִגִּיעַ לְמִצְוֹת, וְעָלָה לְתוֹרָה, לָתֵת שִׁבְחָה
וְהוֹדָיָה לַהֲשֵׁם יִתְבָּרַךְ עַל כָּל הַטּוֹבָה שֶׁגָּמַל אֵתוֹ. יִשְׁמְרֵהוּ הַקָּדוֹשׁ
בְּרוּךְ הוּא וְיַחְיֶהוּ, וְיִכּוֹנֵן אֶת לְבָבוֹ לְהִיטֵל שְׁלָם עִם יְהוָה וּלְלַכֵּת בְּדַרְכּוֹ
וּלְשַׁמֵּר מִצְוֹתָיו כָּל הַיָּמִים, וְנֹאמַר אָמֵן.

מי שבירך לבת מצווה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה וּרְבֵקָה רָחֵל וְלֵאָה,
הוּא יְבָרֶךְ אֶת (פלונית בת פלוני) שְׂמֻלָּאוֹ לָהּ שְׁתֵּים עָשָׂר שָׁנָה וְהִגִּיעָה
לְמִצְוֹת, וְנוֹתַנָּת שִׁבְחָה וְהוֹדָיָה לַהֲשֵׁם יִתְבָּרַךְ עַל כָּל הַטּוֹבָה שֶׁגָּמַל
אֵתָּהּ. יִשְׁמְרָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא וְיַחְיֶיהָ, וְיִכּוֹנֵן אֶת לְבָבָהּ לְהִיטֵל שְׁלָם
עִם יְהוָה וּלְלַכֵּת בְּדַרְכּוֹ וּלְשַׁמֵּר מִצְוֹתָיו כָּל הַיָּמִים, וְנֹאמַר אָמֵן.

ON THE BIRTH OF A SON

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, Sarah, Rebecca, Rachel and Leah, bless the woman (*name*, daughter of *father's name*) who has given birth, and her son who has been born to her as an auspicious sign. Her husband, the child's father, is making a contribution to charity. As a reward for this, may father and mother merit to bring the child into the covenant of Abraham and to a life of Torah, to the marriage canopy and to good deeds, and let us say: Amen.

ON THE BIRTH OF A DAUGHTER

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, Sarah, Rebecca, Rachel and Leah, bless the woman (*name*, daughter of *father's name*) who has given birth, and her daughter who has been born to her as an auspicious sign; and may her name be called in Israel (*baby's name*, daughter of *father's name*). Her husband, the child's father, is making a contribution to charity. As a reward for this, may father and mother merit to raise her to a life of Torah, to the marriage canopy, and to good deeds, and let us say: Amen.

FOR A BAR MITZVA

May He who blessed our fathers, Abraham, Isaac and Jacob, bless (*name*, son of *father's name*) who has completed thirteen years and attained the age of the commandments, who has been called to the Torah to give praise and thanks to God, may His name be blessed, for all the good He has bestowed on him. May the Holy One, blessed be He, protect and sustain him and direct his heart to be perfect with God, to walk in His ways and keep the commandments all the days of his life, and let us say: Amen.

FOR A BAT MITZVA

May He who blessed our fathers, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless (*name*, daughter of *father's name*) who has completed twelve years and attained the age of the commandments, and gives praise and thanks to God, may His name be blessed, for all the good He has bestowed on her. May the Holy One, blessed be He, protect and sustain her and direct her heart to be perfect with God, to walk in His ways and keep the commandments all the days of her life, and let us say: Amen.

קריאה ליום שני של שבועות

If the second day of שבועות falls on Shabbat, start here.
If it falls on a weekday, start with קל-הבכור on page 477.

דברים
יד, כב-טז, יז

עֲשֹׂךְ תַעֲשֹׂךְ אֶת כָּל-תְּבוּאֹת זֶרַעְךָ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה:
וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר-יִבְחַר לְשֹׁכֵן שְׁמוֹ
שֵׁם מַעֲשֶׂךְ דָּגָנְךָ תִּירְשָׁךְ וַיִּצְהָרְךָ וּבִכּוֹרֶת בָּקָרְךָ וְצֹאנְךָ לַמֶּעַן
תִּלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ כָּל-הַיָּמִים: וְכִי-יִרְבֶּה מִמֶּךָ
הַדָּרָךְ כִּי לֹא תוּכַל שְׂאתוֹ כִּי-יִדְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר
יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם כִּי יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ: וְנָתַתָּה
בַּפֶּסֶף וְצֵרֶת הַפֶּסֶף בְּיָדְךָ וְהִלַּכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ בּוֹ: וְנָתַתָּה הַפֶּסֶף כָּל אֲשֶׁר-תִּאֲוֶה נַפְשְׁךָ בַּבָּקָר
וּבַצֹּאן וּבִיַּיִן וּבַשֵּׁכָר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ וְאָכַלְתָּ שָׁם
לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמְחֶתָ אֹתָהּ וּבֵיתְךָ: וְהָלֹךְ אֲשֶׁר-בִּשְׁעָרֶיךָ

READING OF THE TORAH: SECOND DAY

The core of the reading for the second day is the passage dealing with the festivals in the book of Deuteronomy. The festivals are extensively described in three places in the Torah, in Leviticus (23), in Numbers (28–29), and here (Deut. 16). The sages explained that the first is to establish their order, the second to prescribe their sacrifices, and the third to explain them to the public (Sifrei).

Throughout Deuteronomy, Moses explains the laws to the people as a whole, reminding them of the historical background against which they are set, and the future of which they are the parameters. In the case of the festivals, Moses' presentation here has a strong emphasis on the seasons of the agricultural year: Pesah is the festival of spring, the countdown to Shavuot begins from "when the sickle begins to cut the standing grain," and Sukkot is celebrated at the time when "when you gather into your granary and wine-vat." These are dimensions of the festivals the people have not yet experienced as desert nomads but which they will once they enter and make their home in the land which the LORD has blessed.

TORAH READING FOR THE SECOND DAY OF SHAVUOT

If the second day of Shavuot falls on Shabbat, start here. If it falls on a weekday, start with "Every male firstborn" on page 476.

You must tithe all the produce of your grain, that which grows in the field, each year. You shall then eat it in the presence of the LORD your God, at the place He will choose as a dwelling place for His name; the tithes of your grain, wine and oil as well as the firstborn of your herd and flock, so that you might learn to hold the LORD your God in awe as long as you live. If the distance is very great for you, so that you cannot carry it all; if the place the LORD your God chooses as a dwelling place for His name is far away from you, and the LORD your God blesses you with plenty, then you may sell your produce for money and, holding that money in your hand, go to the place which the LORD your God will choose. You may purchase with that money anything you may wish for of the herd or flock, of wine or intoxicating drinks: anything your heart desires; and you shall eat there, in the presence of the LORD your God, and you and your household shall rejoice. As for the Levite who dwells within

Deut.
14:22–16:17

Moses also emphasizes the important dimension of social inclusion. They are times when people are to invite those at the margins of society: the widow, the orphan, the Levites who have no land of their own, the temporary residents, as well as slaves. No one is to be left out.

The preceding passages are also included when the second day of Shavuot falls on Shabbat, to extend the reading because of the two extra people called to the Torah on that day.

עֲשֹׂךְ תַעֲשֹׂךְ *You must tithe.* This is the law of the second tithe. Unlike the first that was given to the Levites, this was taken by its owners to Jerusalem and eaten there, either in the form of the produce itself or money for which it had been exchanged. This reminded the nation that its wealth came from God who was a constant presence in its midst. Maimonides adds that since people could not eat all the food themselves they would naturally give part of it to others as charity. This strengthened the bond of love and brotherhood among the people as a whole: it reinforced civil society and the sense of national unity (*The Guide for the Perplexed* III: 39).

your gates – you shall not forsake him, for he does not have a portion or an inheritance among you.

At the end of every third year, you must take out all the tithes of your harvest from that year, and set them down within your gates. Then the Levite, who does not have a portion or an inheritance among you, along with the stranger and orphan and widow within your gates, shall come and eat and be satisfied; do this, so that the LORD your God might bless you in all that you do.

At the end of every seven years, you shall institute a release. And ^{LEVI} this is the manner of the release: every creditor shall let go of what he is entitled to from his debtor; he may not demand payment from his fellow or his kinsman, for a release has been proclaimed for [the honor of] the LORD. You may ask payment of a gentile, but any claim you hold against your kinsmen must be released. Nevertheless, you will not have paupers among you, for the LORD shall surely bless you in the land that He is giving you as a portion, to inherit it – but only if you heed the voice of the LORD your God, safeguarding and keeping all of the commandments I am commanding you today. For the LORD your God will bless you as He has promised you: you shall lend to many nations and you shall not borrow; you shall rule over many nations and shall not be ruled by others.

If there should be a poor person among you, one of your kinsmen

than they need share their blessings with those who have less. In particular, we should ensure that no one in the nation God liberated from slavery is permanently enslaved, either by debt or poverty (the usual reason people sold themselves as slaves).

If there should be a poor person among you. This passage became, in the Talmud, the basis of the elaborate laws of *tzedaka*, one of the pillars of Jewish life, especially outside Israel where the agricultural laws that formed the basis of the Torah's welfare legislation were less applicable.

לֹא תַעֲזֹבֵנוּ כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ: מִקְצֵה א
שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת-כָּל-מַעֲשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה הַהִוא
וְהַנְחַת בְּשַׁעְרֶיךָ: וּבֵא הַלֵּוִי כִּי אֵין-לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר
וְהַיְתוֹם וְהָאֱלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לִמְעַן יְבָרְכְךָ
יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה: מִקָּץ ל
שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: וְזֶה דְּבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בֶּעַל
מִשָּׁה יָדוֹ אֲשֶׁר יִשָּׂה בְרַעְיוֹ לֹא-יִגֹּשׁ אֶת-רַעְיוֹ וְאֶת-אֲחִיו
כִּי-קָרָא שְׁמִטָּה לַיהוָה: אֶת-הַנִּכְרִי תִגֹּשׁ וְאֲשֶׁר יִהְיֶה לָּךְ אֶת-
אֲחִיךָ תִשְׁמַט יָדְךָ: אָפֶס כִּי לֹא יִהְיֶה-בְּךָ אֲבִיוֹן כִּי-בְרַךְ יְבָרְכְךָ
יְהוָה בְּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נִתֵּן-לָךְ נַחֲלָה לְרִשְׁתָּהּ: רַק
אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר לַעֲשׂוֹת אֶת-
כָּל-הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִכִּי מִצְוֶה הַיּוֹם: כִּי-יְהוָה אֱלֹהֶיךָ
יְבָרְכְךָ בְּאֲשֶׁר דִּבֶּר-לָךְ וְהִעֲבַטְתָּ גוֹיִם רַבִּים וְאֵתָהּ לֹא תַעֲבֹט
וּמִשְׁלַת בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמָּשְׁלוּ: כִּי-יְהִיָּה
בְּךָ אֲבִיוֹן מֵאֶחָד אֲחִיךָ בְּאֶחָד שְׁעָרֶיךָ בְּאֶרֶץ אֲשֶׁר-יְהוָה

At the end of every third year. On the third and sixth year of each septennial cycle, the second tithe, instead of being consumed by its owners in Jerusalem, is given locally to the poor. This, the *ma'aser oni*, "poor person's tithe," is part of the Torah's elaborate welfare system, designed to ensure that no one is left destitute or without the means of a dignified existence.

So that the LORD your God might bless you. God blesses those who are a source of blessing to others.

At the end of every seven years. The sequence here – second and poor person's tithe, and the release of debts and slaves in the seventh year – are ways in which we serve God *bekhol me'odekha*, "with all your wealth." We use our wealth to serve God when we ensure that those who have more

אלהיך נתן לך לא תאמץ את לבבך ולא תקפץ את ידך
 מאחריך האביון: כי פתח תפתח את ידך לו והעבט תעביטנו
 די מחסרו אשר יחסר לו: השמר לך פן יהיה דבר עס-
 לבבך בליעל לאמר קרבה שנת השבע שנת השמטה ורעה
 עיניך באחריך האביון ולא תתן לו וקרא עליך אליהוה
 והיה בך חטא: נתון תתן לו ולא ירע לבבך בתתך לו כי
 בגלל זה יברכך יהוה אלהיך בכל מעשך ובכל
 משלח ידך: כי לא יחדל אביון מקרב הארץ על-כן אנכי
 מצוך לאמר פתח תפתח את ידך לאחריך לעניך ולאביוןך
 בארצך: כי ימכר לך אחיך העבדי או העבדתי
 ועבדך שש שנים ובשנה השביעית תשלחנו חפשי מעמך:
 וכי תשלחנו חפשי מעמך לא תשלחנו ריקם: העניק תעניק
 לו מצאנו ומגרנו ומיקבך אשר ברכך יהוה אלהיך תתן לו:
 וזכרת כי עבד היית בארץ מצרים ויפדך יהוה אלהיך על-כן
 אנכי מצוך את הדבר הזה היום: והיה כי יאמר אליך לא
 יצא מעמך כי אהבך ואת ביתך כי טוב לו עמך: ולקחת
 את המרצע ונתתה באזנו ובדלת והיה לך עבד עולם ואף
 לאמתך תעשה כן: לא יקשה בעיניך בשלחך אתו חפשי
 מעמך כי משנה שכר שציר עבדך שש שנים וברכך יהוה
 אלהיך בכל אשר תעשה:

העניק תעניק לו *You must give generously to him.* There are three reasons for this law: first, to give the released slave the means to make a fresh start; second, to demonstrate your gratitude for the service he has given you; and third to establish closure with goodwill. There is something profoundly

in one of the cities in your land, which the LORD your God has given to you, you must not harden your heart and you must not close your hand to your impoverished kinsman. Rather, you must open your hand to him, making him a loan to tide him over his lack. Take care, lest evil thoughts enter your heart, saying: “The seventh year, the year of release draws near,” causing you to treat your impoverished kinsman meanly, withholding loans from him; he might then call out to God because of you and it will be held against you as a sin. You must certainly give to him, and let your heart not be grudging when you give, for because of this deed, the LORD your God shall bless you in all that you do and in all of your endeavors. For there will never cease to be poor people in the land; and so I am commanding you: you must open your hand to your kinsman, to the poor and destitute in your land.

If your Hebrew kinsman or kinswoman is sold to you, he shall work for you for six years, and in the seventh year, you must release him from your service, free. When you set him free from your service you must not send him away empty-handed. You must give generously to him of your flock, your granary and your wine-vat with which the LORD your God has blessed you; so you shall give him. And you shall remember that you were once a slave in the land of Egypt and the LORD your God redeemed you; this is why, today, I command you thus. Should [the slave] say: “I would not leave your home;” because he is fond of you and of your household, and is happy living with you, then you shall take an awl and pierce his ear upon the door with it, and he shall then be your slave forever; the same should be done with your female slave. Do not feel it a hardship when you release him from your service, free; for he has served you for six years – twice a hired hand’s work, and now the LORD your God will bless you in all that you do.

dehumanizing about servitude, for servant and master alike. The gift is a humanizing gesture that marks a benign end to a less-than-benign episode.

If the second day of Shavuot falls on a weekday, start here:

בשבת (שלישי)
כֹּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרֶךָ וּבִצְאֹנְךָ הַזָּכָר תִּקְדִּישׁ לַיהוָה
אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבִכּוֹר שׁוֹרְךָ וְלֹא תִגַּז בְּכוֹר צֹאנְךָ: לִפְנֵי
יְהוָה אֱלֹהֶיךָ תֹאכְלֵנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה
אֹתָהּ וּבֵיתָךְ: וְכִי־יִהְיֶה בּוֹ מוֹם פֶּסֶחַ אוֹ עִוֵּר כֹּל מוֹם רָע לֹא
תִזְבָּחֵנּוּ לַיהוָה אֱלֹהֶיךָ: בְּשַׁעֲרֶיךָ תֹאכְלֵנּוּ הַטָּמֵא וְהַטָּהוֹר
יִחְדּוּ בַצֵּבִי וּבֶאֱיִל: רַק אֶת־דָּמּוֹ לֹא תֹאכַל עַל־הָאָדָם תִּשְׁפְּכֵנּוּ
בַּמַּיִם:

לוי (בשבת רביעי)
שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וַעֲשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בַחֹדֶשׁ
הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לֵילָה: וּזְבַחְתָּ פֶּסַח
לַיהוָה אֱלֹהֶיךָ צֹאן וּבִקָּר בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה לְשֹׁכֵן שְׁמוֹ
שֵׁם: לֹא־תֹאכַל עָלָיו חֲמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מִצּוֹת
לֶחֶם עֲנִי כִּי בַחֲפוּזִין יֵצְאָתָּ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם
צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ: *וְלֹא־יֵרָאֶה לָּךְ שְׂאֹר בְּכָל־
גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא־יֵלִין מִן־הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם
הָרִאשׁוֹן לִבְקָר: לֹא תֹכַל לִזְבֹּחַ אֶת־הַפֶּסַח בָּאֶחָד שְׁעָרֶיךָ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר
יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שֵׁם תִּזְבַּח אֶת־הַפֶּסַח בָּעֶרֶב בְּבֹא
הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם: וּבִשְׁלַת וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר

שלישי
(בשבת חמישי)

חֹדֶשׁ הָאָבִיב *The month of Spring.* It is this requirement that Pesah be celebrated in spring that necessitates the complex system by which the lunar calendar of Judaism is coordinated with the solar cycle of the seasons, by means of adding an extra month (a second Adar) from time to time. Originally this was done by decision of the Beit Din. Only a court in Israel has this power. So from the fourth century onward, when the center of Jewish life had moved from Israel to Babylon, a fixed calendar was adopted on the authority of Israel, by which seven leap years are observed in the course of nineteen years.

If the second day of Shavuot falls on a weekday, start here:

Every male firstborn that is delivered among your herd and your flock, you shall consecrate to the LORD your God: you may not perform work with the male firstborn of your oxen, nor shear the male firstborn of your sheep. You shall eat them in the presence of the LORD your God each year, you and your household, in the place which the LORD will choose. If it is blemished: lame or blind, or with any other serious blemish, you may not offer it to the LORD your God. Eat it within your gates; [it may be eaten by] pure and impure alike, as the gazelle and as the hart. But its blood you may not eat; you must spill it on the ground like water.

(Shabbat:
SHELISHI)

Remember the month of Spring: bring a Pesah offering to the LORD your God, for in the month of Spring, the LORD your God took you out of Egypt at night. You shall bring a Pesah offering to the LORD your God, sheep and cattle, at the place the LORD shall choose as a dwelling place for His name. You may not eat leaven with it; you must eat matzot, the bread of oppression, with it for seven days – for you left Egypt in great haste – so that you remember the day of your exodus from Egypt all the days of your life. *And no leaven shall be seen by you within all your borders for seven days, and none of the meat which you offer in the evening of the first day shall be allowed to remain until morning. You may not sacrifice the Pesah offering in any one of your cities, which the LORD your God gives you. Only at the place which the LORD your God shall choose as a dwelling place for His name – that is where you should sacrifice the Pesah offering in the evening, before sunset, in the season of your exodus from Egypt. You shall cook it and eat it in the place the LORD your

LEVI
(Shabbat:
REVI'1)

SHELISHI
(Shabbat:
HAMISHI)

לֶחֶם עֲנִי *Bread of oppression.* It is this phrase that defines matza as the taste of servitude, either because they were given it to eat in Egypt (being harder to digest than ordinary bread, it staved off hunger longer), or because, eating it on their escape from Egypt, it served as a reminder of the slavery they were escaping from.

יבחר יהוה אלהיך בו ופנית בפקדו והלכת לאהליך: ששת
 ימים תאכל מצות וביום השביעי עצרת ליהוה אלהיך לא
 תעשה מלאכה: ^{רביעי (בשבת ששי)} שבעה שבועות תספור לך מהחל
 חרמש בקמה תחל לספור שבעה שבועות: ועשית חג שבועות
 ליהוה אלהיך מסת נדבת ירך אשר תתן כאשר יברכך יהוה
 אלהיך: ושמחת לפניו יהוה אלהיך אתה ובנך ובתך ועבדך
 ואמתך והלוי אשר בשעריך והגר והיתום והאלמנה אשר
 בקרבך במקום אשר יבחר יהוה אלהיך לשכן שמו שם:
 וזכרת כי עבד היית במצרים ושמרת ועשית את החקים
 האלה:

חג הסוכות תעשה לך שבעת ימים באספך מגרנך ומיקבך:
^{חמישי (בשבת שביעי)} ושמחת בחגך אתה ובנך ובתך ועבדך ואמתך והלוי והגר
 והיתום והאלמנה אשר בשעריך: שבעת ימים תחג ליהוה
 אלהיך במקום אשר יבחר יהוה כי יברכך יהוה אלהיך בכל-
 תבואתך ובכל מעשה ידיך והיית אך שמח: שלוש פעמים
 בשנה יראה כל-זכורך את-פניו יהוה אלהיך במקום אשר
 יבחר בחג המצות ובחג השבועות ובחג הסוכות ולא יראה
 את-פניו יהוה ריקם: איש כמתנת ידו כברכת יהוה אלהיך
 אשר נתן-לך:

^{וְשִׂמַחְתָּ} *You shall rejoice.* There is greater emphasis on rejoicing in Deuteronomy than elsewhere in the Torah. The root ש-מ-ח, “to rejoice,” appears only once in each of the books of Genesis, Exodus, Leviticus and Numbers, but twelve times in Deuteronomy as a whole. The previous books have been about the long journey, begun by Abraham, toward the fulfillment of the divine promises of children and a land. Deuteronomy is about the destination: a land where the people of the covenant can be free to pursue their vocation

God will choose, and in the morning you shall turn back and go to your abode. For six days, you shall eat matzot; the seventh day is a day of assembly for the LORD your God: on it, you may not perform work.

Count for yourselves seven weeks; when the sickle begins to cut the standing grain, then shall you begin to count the seven weeks. And you shall celebrate a Festival of Weeks [Shavuot] for the LORD your God, bringing a free-will offering, as much as you can afford, according to the blessing the LORD your God has given you. And you shall rejoice in the presence of the LORD your God: you and your sons and daughters, your male and female slaves, and the Levite who dwells within your gates, along with the stranger and orphan and widow that are among you, at the place that the LORD your God shall choose as a dwelling place for His name. And you shall remember that you were once a slave in Egypt; keep and fulfill all of these statutes.

REVI' I
(Shabbat:
SHISHI)

You shall celebrate a Festival of Booths [Sukkot] for yourselves for seven days, when you gather [your produce] into your granary and wine-vat. And you shall rejoice on your festival: you and your sons and daughters, your male and female slaves, and the Levite, the stranger and orphan and widow that dwell within your gates. You shall celebrate for seven days for the LORD your God in the place which the LORD shall choose, for the LORD your God shall bless you in all of your produce and all that you do; and you will be truly joyful. Three times in the year, all your males shall appear before the LORD your God at the place He will choose: on Pesah, Shavuot and Sukkot. They shall not appear before the LORD empty-handed. Each shall bring such a gift as he can, in proportion to the blessing the LORD your God grants you.

HAMISHI
(Shabbat:
SHEVI' I)

as a holy nation in a holy land, keeping God's law, sensing His presence and celebrating His blessings. Note, however, that the word “rejoice” does not appear in the context of Pesah, for it recalls two periods of suffering, the suffering inflicted on the Israelites by the Egyptians, and the subsequent

חצי קדיש

Before Maftir is read, the second Sefer Torah is placed on the bima and the Reader says:

קורא: יתגדל ויתקדש שמה רבא (קהל: אמן)

בעלמא די ברא ברעותה

וימליך מלכותה

בחייו וביומיו ובחיי דכל בית ישראל

בעגלא ובזמן קריב, ואמרו אמן. (קהל: אמן)

יהא שמה רבא מברך לעלם ולעלמי עלמיא. קהל וקורא:

קורא: יתברך וישתבח ויתפאר ויתרומם ויתנשא

ויתהדר ויתעלה ויתהלל

שמה דקדשא בריך הוא (קהל: בריך הוא)

לעלא מן כל ברכתא ושירתא, תשבחתא ונחמתא

דאמירן בעלמא, ואמרו אמן. (קהל: אמן)

הגבהה וגלילה

The first Sefer Torah is lifted and the Reader says:

וזאת התורה אשר שם משה לפני בני ישראל:

עלפי יהוה ביד משה:

עץ חיים היא למחזיקים בה ותמכיה מאשר: Some add

דרכיה דרכי נעים וכל נתיבותיה שלום:

אורך ימים בימינה, בשמאולה עשר וכבוד:

יהוה חפץ למען צדקו יגדיל תורה ויאדיר:

The first Sefer Torah is bound and covered and the Reader says:
ספר תורה is called to the second Sefer Torah.

דברים ד

במדבר ט

משלי ג

ישעיה מב

HALF KADDISH

Before Maftir is read, the second Sefer Torah is placed on the bima and the Reader says Half Kaddish:

Reader: יתגדל Magnified and sanctified may His great name be,

in the world He created by His will.

May He establish His kingdom

in your lifetime and in your days,

and in the lifetime of all the house of Israel,

swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Reader: Blessed and praised, glorified and exalted,
raised and honored, uplifted and lauded
be the name of the Holy One, blessed be He,
beyond any blessing,
song, praise and consolation
uttered in the world – and say: Amen.

HAGBAHA AND GELILA

The first Torah scroll is lifted and the congregation says:

וזאת התורה This is the Torah
that Moses placed before the children of Israel,
at the LORD's commandment, by the hand of Moses.

Deut. 4

Num. 9

Some add: It is a tree of life to those who grasp it,
and those who uphold it are happy.
Its ways are ways of pleasantness, and all its paths are peace.
Long life is in its right hand; in its left, riches and honor.
It pleased the LORD for the sake of [Israel's] righteousness,
to make the Torah great and glorious.

Prov. 3

Is. 42

*The first Torah scroll is bound and covered and the oleh
for Maftir is called to the second Torah scroll.*

suffering of the Egyptians themselves. Halakhically there is a mitzva of *simha* on Pesah, but it comes on the first day(s) mixed with the taste of oppression

and bitterness (matza and maror) and on the last with the memory of the Egyptians who died at the Reed Sea, and as Proverbs 24:17 states, "Do not rejoice when your enemy falls" (*Yalkut Shimoni, Emor, 654*).

מפטיר

וביום הפירות בהקריבכם מנחה חדשה ליהוה בשבעתיכם
מקרא-קודש יהיה לכם כל-מלאכת עבודה לא תעשו:
והקרבתם עולה לריח ניחח ליהוה פרים בני-בקר שנים איל
אחד שבעה כבשים בני שנה: ומנחתם סלת בלוילה בשמן
שלשה עשרנים לפר האחד שני עשרנים לאיל האחד: עשרון
עשרון לכבש האחד לשבעת הכבשים: שעיר עזים אחד
לכפר עליכם: מלבד עלת התמיד ומנחתו תעשו תמימים
יהיו לכם ונספיהם:

הגבהה וגלילה

The second ספר תורה is lifted and the קהל says:

וזאת התורה אשר-שם משה לפני בני ישראל:
על-פי יהוה ביד משה:

Some add עין-חיים היא למחזיקים בה ותמכיה מאשר:

דרכיה דרכי-נעים וכל-נתיבותיה שלום:

אורך ימים בימינה, בשמאלה עשר וכבוד:

יהוה חפץ למען צדקו יגדיל תורה ויאדיר:

*The second ספר תורה is bound and covered and the עולה
הפטרה מפטיר reads the*

ברכה קודם ההפטרה

Before reading the הפטרה, the person called up for

ברוך אתה יהוה אלהינו מלך העולם אשר בחר בנביאים טובים,
ורצה בדבריהם הנאמרים באמת. ברוך אתה יהוה, הבורח
בתורה ובמשנה עבדו וב ישראל עמו ובנביאי האמת וצדק.

MAFTIR

On the day of the first fruits, when you bring an offering of new
grain to the LORD, on your Festival of Weeks, there shall be a
sacred assembly: you shall do no laborious work. You shall offer a
burnt-offering of pleasing aroma to the LORD: two young bullocks,
one ram, and seven yearling male lambs. And also their meal-
offerings, fine flour mixed with oil, three-tenths of an ephah for
each of the bulls, two-tenths of an ephah for the ram, and one tenth
of an ephah each for every one of the seven lambs. And one male
goat as a sin-offering, as well as the regular daily sacrifice with its
meal-offering; and they shall all be perfect for you, they and their
libations.

*Num.
28: 26-31*

HAGBAHA AND GELILA

The second Torah scroll is lifted and the congregation says:

וזאת התורה This is the Torah
that Moses placed before the children of Israel,
at the LORD's commandment, by the hand of Moses.

Deut. 4

Num. 9

Some add: It is a tree of life to those who grasp it,
and those who uphold it are happy.

Prov. 3

Its ways are ways of pleasantness, and all its paths are peace.

Long life is in its right hand; in its left, riches and honor.

It pleased the LORD for the sake of [Israel's] righteousness,
to make the Torah great and glorious.

Is. 42

*The second Torah scroll is bound and covered and the oleh
for Maftir reads the Haftara.*

BLESSING BEFORE READING THE HAFTARAH

Before reading the Haftara, the person called up for Maftir says:

Blessed are You, LORD our God, King of the Universe, who chose
good prophets and was pleased with their words, spoken in truth.
Blessed are You, LORD, who chose the Torah, His servant Moses, His
people Israel, and the prophets of truth and righteousness.

הפטרה ליום טוב השני של שבועות

HAFTARAH FOR THE SECOND DAY OF SHAVUOT

תְּפִלָּה
בְּכֹסֶם-גִּיט
חֲבִיקוּק

וַיְהִי הוּא בְּהִיכַל קֹדֶשׁ הֵם מִפְּנֵי כָל-הָאָרֶץ:
לְחֲבִיקוּק הַנָּבִיא עַל שִׁינּוֹנוֹת:

The LORD is in His holy Sanctuary: hush before Him, all the earth! *Habakkuk*
A prayer of Habakkuk the prophet, upon Shigyonot: *2:30–3:19*

הפטרה Many say the following in the

Many say the following in the Haftara.

יַצִּיב פִּתְגָם, לְאֵת וּדְגָם, בְּרָבּוֹ רַבְבָּן עִירִין.
עֲנֵה אֲנִי, בְּמִנְיָא, דְּפִסְלִין אַרְבַּעַה טוּרִין.
קְדָמוּהִי, לְגוֹ מוֹהִי, נְגִיד וּנְפִיק נְהַר דִּי נוּרִין.
בְּטוּר תִּלְגָּא, נְהוּר שְׂרָגָא, וְזִיקִין דִּי נוּר וּבַעֲזִרִין.
בְּרָא וּסְכָא, מֵה בְּחִשׁוּכָא, וְעֵמָה שְׂרִיין נְהוּרִין.
רְחִיקִין צָפָא, בְּלֹא שְׂטָפָא, וּגְלִין לֵה דְמִשְׁמֵרִין.
בְּעֵית מִנָּה, יֵת הֶרְמְנָה, וּבִתְרוּהִי עֲדִי גְבִרִין.
יְדַעִי הַלְכָתָא, וּמִתְנִיתָא, וְתוֹסַפְתָּא סְפָרָא וּסְפָרִין.
מֶלֶךְ חַיָּא, לְעֵלְמֵיָא, יִמְגַּר עִם לְהוֹן מְשַׁחֲרִין.
אֲמִיר עֲלִיהוֹן, בְּחֵלָא יְהוֹן, וְלֹא יִתְמַנּוֹן הֵיךְ עֲפָרִין.
יְחִירוֹן בְּעֵן, לְהוֹן בְּקָעֵן, יְטוּפוֹן נִעְוִי חֲמָרִין.
רַעֲיוֹתֵהוֹן הֵב, וְאַפִּיהוֹן צִהֵב, יִנְהָרוֹן בְּנְהוּר צִפְרִין.
לִי הֵב תְּקָף, וְעֵינֶךָ זָקָף, חַזִּי עֶרְךָ דְּבָךְ כְּפָרִין.
יְהוֹן כְּתִבְנָא, בְּגוֹ לְבָנָא, כְּאִבְנָא יִשְׁתַּקּוֹן חֲפָרִין.
בְּקִאֲמָנָא, וְתִרְגְּמָנָא, בְּמִלּוֹי דְּבַחֲרִין סְפָרִין.
יְהוֹנָתָן, גְּבִיר עֲנוּתָן, בִּכְן נִמְטִין אֲפָרִין.

May this praise be desired, for God, Sign and Witness,
alone among myriad myriad angels.
Where is it that He dwells, among that company of angels who
dismissed the four great mountains [and chose Sinai].
Out before Him springs and flows, into His wells, a river of fire.
In a mountain of snow bright light shines out, and sparks and
brands of fire,
and He creates and sees all that lies in darkness, for present with Him
is all light.
He oversees all distances, judging without hastiness, and to Him
are revealed all the world's secrets.
From Him will I ask permission to read; and afterwards also from
the people before me,
who know the Law the Mishna, Tosefta, Sifra and Sifrei.
The King who lives for evermore will destroy the people that sub-
jugates them.
For they have been told that they will be like sand, too many to be
counted, like dust of the earth.
Make their valleys white today, with produce, their vats flowing
over with wine.
Bring what they wish for, make their faces shine – let them shine
out like morning light.
Grant me strength, and lift Your eyes to see Your enemies, those
who deny You,
and make them like straw within the bricks; like stones, silent and
ashamed.
As I stand here, translating the words of the most superior of books,
the LORD has given [Torah] through the humble [Moses], and so to
Him – our gracious thanks.

YATZIV PITGAM: MAY THIS PRAISE BE DESIRED

This poem, like *Akdamut* said on the first day, is a *reshut*, a request for permission to recite the Aramaic translation of the text about to be read, in this case the Haftara from Habakkuk. The reason it is not said on the first day is that the passage read then – the vision of Ezekiel – was considered too mystical and open to misinterpretation to be translated into the vernacular. The custom of verse-by-verse translation of the biblical Hebrew into Aramaic lapsed as the center of Jewish life moved from Babylon to Europe in the

Middle Ages, and Aramaic ceased to be the language of everyday speech, but, as with *Akdamut*, the introductory poem remained. The text spells out

יְהוָה שָׁמַעְתִּי שְׁמֶעְךָ יְהוָה פָּעַלְךָ בְּקֶרֶב שָׁנִים חֲיִיהוּ
 בְּקֶרֶב שָׁנִים תוֹדִיעַ בְּרָגֹז רַחֵם תִּזְכּוֹר: אֱלֹהֵי מִתִּימָן יָבֹא וְקָדוֹשׁ
 מִהַר־פָּאָרָן סֵלָה כֹּסֶה שָׁמַיִם הוֹדוּ וּתְהַלְלוּ מַלְאֲכֵי הָאָרֶץ: וְנִגְהַ
 כְּאוֹר תִּהְיֶה קִרְנֵי מִידוֹ לֹא וְשֵׁם חֲבִיּוֹן עֲזָה: לִפְנֵי יָלֵךְ דְּבַר
 וַיֵּצֵא רֶשֶׁף לְרַגְלָיו: עָמַד וַיִּמָּדֵד אֶרֶץ רָאָה וַיִּתֵּר גּוֹיִם וַיִּתְפָּצְצוּ
 הָרִירִי־עַד שָׁחוּ גְבָעוֹת עוֹלָם הִלִּיכוֹת עוֹלָם לֹא: תַּחַת אֲזֶן רִאִיתִי
 אֶהְיֶה כּוֹשֵׁן יִרְגְּזוּן יְרִיעוֹת אֶרֶץ מִדְיָן: הַבְּנֵה־רִים חֲרָה
 יְהוָה אִם בְּנֵה־רִים אֶפְךָ אִם־בֵּיט עֲבַרְתָּ בִּי תִרְכַּב עַל־סוּסֶיךָ
 מִרְכַּבְתֶּיךָ יְשׁוּעָה: עָרִיָה תַעֲזוֹר קִשְׁתְּךָ שְׁבָעוֹת מִטּוֹת אֲמַר
 סֵלָה נִהְרֹת תִּבְקַע־אֶרֶץ: רָאוּךָ יַחֲלִילוּ הָרִים וְסֵם מִים עָבַר נָתַן

in acrostic the name of the author, Yaakov beRebbi Meir Levi. It begins with a dazzling description of the light that streams from the Divine. The poet asks permission to recite the translation, first from God, then from the learned members of the congregation, masters of the early rabbinic literature (*Mishna*, *Tosefta*, *Sifra* and *Sifrei*, the four main documents from the Mishnaic age). He expresses his faith that justice will prevail in history and Israel will be free of persecution. The last line, beginning “The LORD has given through the humble,” can also be translated as “Jonathan the humble,” a reference to the Aramaic translation of the prophetic books attributed to Jonathan ben Uziel, said to have been Hillel’s most brilliant disciple (*Sukka* 28a).

HAFTARAH: SECOND DAY

The Haftara, taken from the conclusion of the short prophetic book of Habakkuk, was chosen because it describes a future revelation similar, at least in externals, to the one that took place on Mount Sinai on the first Shavuot. As then, so in the future, God will make an appearance in history, shaking the earth to its foundations. Ancient mountains will shatter, age-old hills will collapse – language reminiscent of the theophany at Sinai as described in Deuteronomy 33:2–5, Judges 5:4, and Psalms 68:8–9.

LORD, I heard tell of You, and I feared; LORD, in these years, revive Your work, in these years, make it known; in wrath, remember mercy. God is coming, from Teiman, the Holy One, from Mount Paran, Selah. His glory covers the heavens, His praise fills the earth, its brilliance like light, beams, from His hand, from the hidden place of His might. Plague will go before Him, fire following His feet; He stands, and measures up the land, He looks, and the nations tremble; ancient mountains shatter, age-old hills collapse – the world’s ways are His. I saw the tents of Kushan distressed, the curtains of the land of Midian quivering. Is the LORD angry at the rivers – is Your fury against the rivers, Your wrath, against the sea, that You ride upon Your horses, upon Your chariot of deliverance? Your bow is bared, uncovered, according to the promise said to the tribes, Selah. You slice the land into rivers; seeing You, the mountains quake, rushing waters flow past, the deep raises its voice, lifts its

The text opens and closes with musical instructions, “Upon Shigyonot,” – thought by some to mean a passionate song with rapid changes of rhythm – and “To the conductor, to be sung with my instruments,” together with other expressions like the threefold Selah, that appear elsewhere only in the book of Psalms, suggesting that it was written to be sung as a psalm-like prayer for the overthrow of the nation’s enemy, the Chaldeans, that is, Babylonia. A phrase near the opening, “In wrath, remember mercy,” became a key-text in later penitential prayer.

The passage culminates in one of the most beautiful sentiments in the entire prophetic literature. Habakkuk declares that though the fig tree does not blossom and there are no grapes on the vines, though there is no grain in the fields and the flocks and herds have gone, still “I will rejoice in the LORD, will exult in the God who delivers me.” This is faith at its most sublime. Though everything else were to be taken from me, I would still have God, and it would be more than enough. To live in the presence of God, knowing that He is with us whatever fate brings, is to experience ultimate existential joy: joy in the simple fact that He is and we are, that we are *because* He is. Nothing can separate us from the Source of our being. We live in the light of His presence, and thus in hope and joy.

תְּהוּם קוֹלוֹ רוֹם יְדִיהוּ נָשָׂא: שֶׁמֶשׁ יָדָח עֶמֶד זָבֻלָּה לְאוֹר חֲצִיךְ
 יִהְיֶה לְנֹגַהּ בְּרֶק חֲמִיתֶךָ: בְּזַעַם תִּצְעַד אֶרֶץ בְּאֵף תִּדְּרוֹשׁ גּוֹיִם:
 יֵצְאֲתָ לִישָׁע עֶמֶךָ לִישָׁע אֶת־מְשִׁיחֶךָ מִחֲצֶת־רֹאשׁ מִבֵּית דָּשָׁע
 עֲרוֹת יָסוֹד עַד־צֹואר סֵלָה: נִקְבַּת בַּמָּטָיו רֹאשׁ
 פָּרוֹז יִסְעֶרוּ לְהַפִּיצֵנִי עַל־יָצְתָם כְּמוֹ־לֹאכֵל עֲנִי בַּמִּסְתָּר: דְּרָכָת
 בֵּיַם סוֹסֶיךָ חֲמֹר מֵיַם רַבִּים: שָׁמַעְתִּי וַתִּרְגַּז בְּטִנִּי לְקוֹל צִלְלוֹ
 שִׁפְתֵי יוֹבֵא רֶקֶב בַּעֲצָמֵי וַתַּחֲתִי אֲרָגוּ אֲשֶׁר אֲנוּחַ לְיוֹם צָרָה
 לַעֲלוֹת לָעַם יְגוֹדְנוּ: כִּי־תֵאֱנֶה לֹא־תִפְרָח וְאֵין יָבוֹל בַּגִּפְנִים
 כַּחַשׁ מַעֲשֵׂה־זֵית וּשְׂדֵמּוֹת לֹא־עֲשֶׂה אֲכָל גֹּזֵר מִמְּכָלָה צֶאֱן
 וְאֵין בָּקָר בְּרִפְתִּים: וְאֵנִי בִיהוּה אֶעֱלוֹזָה אֲגִילָה בְּאַלְהֵי יִשְׁעֵי:
 יִהְיֶה אֲדֹנִי חִילִי וְיִשֶׁם רַגְלִי כְּאַיִלוֹת וְעַל־בָּמוֹתַי יִדְרֹכֵנִי לְמִנְצָח
 בְּנִגִּינוֹתַי:

ברכות לאחר ההפטרָה

After the haftara, the person called up for Maftir says the following blessings:

בְּרוּךְ אַתָּה יְיָהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל הָעוֹלָמִים,
 צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר
 וּמַקְיֵם, שְׂכָל דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמַן אַתָּה הוּא יְיָהוּה אֱלֹהֵינוּ
 וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יִשׁוּב רִיקָם, כִּי
 אֵל מֶלֶךְ נֶאֱמָן (וְרוֹחָמָן) אַתָּה. בְּרוּךְ אַתָּה יְיָהוּה, הָאֵל הַנָּאֻמָּן
 בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה
 בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָהוּה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

hands skyward. The sun, the moon, stand still, in their place – by the light of Your arrows the world goes on, in the brilliance from Your shining spear. In rage, You walk over the land, in fury, You trample nations: You come forth, to deliver Your people, to deliver Your anointed. You crush the head of the house of the wicked, baring the foundation up to its neck, Selah. You pierce with his own sticks the head of his leaders – who come like a storm to scatter me, exultant as though secretly devouring the poor. You drive Your horses through the sea, the mass of raging waters. I hear and my stomach churns, at the sound my lips stutter, a rot enters my bones, I quiver where I stand yet I calmly wait for the day of trouble, when he comes up against the people to attack them. The fig tree does not blossom, and there is no yield from the vines; the olive grows gaunt, and the grain fields grow no food; the sheep are gone from the pens, and there are no cattle in the sheds. But I – I will rejoice in the LORD, will exult in the God who delivers me: God, my LORD, my Strength, who makes my feet like the deer's, who leads me to my highest places.

To the conductor: to be sung with my instruments.

BLESSINGS AFTER THE HAFTARAH

After the Haftara, the person called up for Maftir says the following blessings:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, Rock of all worlds, righteous for all generations, the faithful God who says and does, speaks and fulfills, all of whose words are truth and righteousness. You are faithful, LORD our God, and faithful are Your words, not one of which returns unfulfilled, for You, God, are a faithful (and compassionate) King. Blessed are You, LORD, faithful in all His words.

רַחֵם Have compassion on Zion for it is the source of our life, and save the one grieved in spirit swiftly in our days. Blessed are You, LORD, who makes Zion rejoice in her children.

שִׁמְחָנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבֹדְךָ, וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבוֹא וַיְגַל לַבָּנוּ. עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,
וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ
לֹא שֶׁלֹּא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מֶגֶן דָּוִד.

On Shabbat, add the words in parentheses:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה),
וְעַל יוֹם חַג הַשְּׁבוּעוֹת הַזֶּה שְׁנַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקִדְשָׁה
וְלִמְנוּחָה) לְשִׁשּׁוֹן וְלִשְׂמֻחָה, לְכָבוֹד וּלְתִפְאַרֶת. עַל הַכֹּל יְהוָה
אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֲךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשַּׁבָּת
וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

On a weekday, the service continues with the various prayers for government on page 495.

On the second day of Shavuot, if also Shabbat, continue:

יְקוּם פְּרָקָן מִן שְׁמַיָא, חֲנָא וְחִסְדָא וְרַחֲמֵי וְחַיֵּי אַרְיֵי וּמְזוּנֵי
רוּיְחֵי, וְסִיעֻתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוֹפָא וְנַהוּרָא מְעֵלִיא, זְרַעָא
חַיָא וְקִימָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּגְמֵי אוּרִיתָא,
לְמַרְנָן וּרְבָנָן חֲבוּרָתָא קְדִישָׁתָא דִּי בְּאַרְעָא דִּישְׂרָאֵל וְדִי בְּבָבֶל,
לְרִישֵׁי כְּלָה, וְלְרִישֵׁי גִלּוּתָא, וְלְרִישֵׁי מְתִיבָתָא, וְלְדִינֵי דְבָבָא,
לְכָל תַּלְמִידֵיהוֹן, וְלְכָל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְלְכָל מֵאן דְּעִסְקִין
בְּאוּרִיתָא. מְלָכָא דְעֻלְמָא יְבָרַךְ יִתְהוֹן, יַפְשֵׁ חַיֵּיהוֹן וְיִסְגָּא
יּוֹמֵיהוֹן, וְיִתֵּן אֲרָכָא לְשָׁנֵיהוֹן, וְיִתְפָּרְקוֹן וְיִשְׁתַּיְיבּוֹן מִן כָּל עָקָא

יְקוּם פְּרָקָן *May deliverance arise.* Two Aramaic prayers originating in Babylon in the age of the Geonim (late sixth to early eleventh century)

שִׁמְחָנוּ Grant us joy, LORD our God, through Elijah the prophet
Your servant, and through the kingdom of the house of David Your
anointed – may he soon come and make our hearts glad. May no
stranger sit on his throne, and may others not continue to inherit his
glory, for You promised him by Your holy name that his light would
never be extinguished. Blessed are You, LORD, Shield of David.

On Shabbat, add the words in parentheses:

עַל הַתּוֹרָה For the Torah, for Divine worship, for the prophets (and
for this Sabbath day), and for this day of the festival of Shavuot
which You, LORD our God, have given us (for holiness and rest) for
gladness and joy, for honor and glory – for all these we thank and
bless You, LORD our God, and may Your name be blessed by the
mouth of all that lives, continually, for ever and all time. Blessed
are You, LORD, who sanctifies (the Sabbath and) Israel and the fes-
tive seasons.

On a weekday, the service continues with the various prayers for government on page 494.

On the second day of Shavuot, if also Shabbat, continue:

יְקוּם פְּרָקָן *May deliverance arise from heaven, bringing grace, love
and compassion, long life, ample sustenance and heavenly help,
physical health and enlightenment of mind, living and thriving
children who will neither interrupt nor cease from the words of
the Torah – to our masters and teachers of the holy communities in
the land of Israel and Babylon; to the leaders of assemblies and the
leaders of communities in exile; to the heads of academies and to
the judges in the gates; to all their disciples and their disciples’ dis-
ciples, and to all who occupy themselves in study of the Torah. May
the King of the Universe bless them, prolonging their lives, increas-
ing their days, and adding to their years. May they be redeemed and*

for the welfare of the leaders of the Jewish community. The “leaders of
assemblies” were scholars who taught the public on Sabbaths and festivals.

ומן כל מַרְעִין בִּישׁוּן. מִרְן דִּי בִשְׁמִיא יִהֵא בְּסַעֲדָהוֹן כָּל זְמַן
וְעַדָּן, וְנֹאמַר אָמֵן.

יְקוּם פִּרְקוֹן מִן שְׁמִיא, חֲנָא וְחֶסֶדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי וּמִזִּנֵּי
רוּיְחִי, וְסִיעֲתָא דְשְׁמִיא, וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיא, זְרַעָא
חַיָּא וְקִימָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְּתַגְמֵי אוּרִיתָא,
לְכָל קְהֵלָא קְדִישָׁא הָדִין, רַבְרַבֵּיא עִם זַעֲרִיא, טַפְלָא וְנִשְׂיָא.
מַלְכָּא דְעֵלְמָא יִבְרַךְ יִתְבוֹן, יַפֵּשׁ חַיִּיכוֹן וְיַסְגֵּא יוֹמִיכוֹן, וְיִתֵּן
אַרְכָּא לְשִׁנְיָכוֹן, וְתַתְּפִרְקוֹן וְתִשְׁתַּיְבוֹן מִן כָּל עָקָא וּמִן כָּל מַרְעִין
בִּישׁוּן. מִרְן דִּי בִשְׁמִיא יִהֵא בְּסַעֲדָהוֹן כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

מִי שְׁבִירַךְ אֲבוּתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, הוּא יִבְרַךְ אֶת
כָּל הַקְּהֵל הַקָּדוֹשׁ הַזֶּה עִם כָּל קְהֵלוֹת הַקָּדָשׁ, הֵם וְנִשְׁיָהֶם
וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִיחֵדִים בְּתֵי כְּנִסְיֹת
לְתַפְלָה, וּמִי שְׁבָאִים בְּתוֹכָם לְהַתְּפִיל, וּמִי שְׁנוֹתְנִים נֵר לְמָאוֹר
וְיִין לְקָדוֹשׁ וְלִהְבֵּדֵלָה וּפֶת לְאוֹרְחִים וְצִדְקָה לְעֲנִיִּים, וְכָל מִי
שְׁעוֹסְקִים בְּצָרְכֵי צְבוֹר בְּאַמוּנָה. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם
שְׂכָרָם, וְיַסִּיר מֵהֶם כָּל מַחֲלָה, וְיִרְפָּא לְכָל גּוּפָם, וְיַסְלַח לְכָל
עוֹנָם, וְיַשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יְדֵיהֶם עִם כָּל יִשְׂרָאֵל
אַחֵיהֶם, וְנֹאמַר אָמֵן.

“Leaders of communities in exile” were the lay-leaders, headed in Babylon by the Exilarch. The second prayer is for the welfare of the members of the congregation.

מִי שְׁבִירַךְ *May He who blessed.* This third prayer, a Hebrew equivalent and expansion of the previous one, is for the members of the congregation,

delivered from all distress and illness. May our Master in heaven be their help at all times and seasons; and let us say: Amen.

יְקוּם פִּרְקוֹן *May deliverance arise from heaven, bringing grace, love and compassion, long life, ample sustenance and heavenly help, physical health and enlightenment of mind, living and thriving children who will neither interrupt nor cease from the words of the Torah – to all this holy congregation, great and small, women and children. May the King of the Universe bless you, prolonging your lives, increasing your days, and adding to your years. May you be redeemed and delivered from all distress and illness. May our Master in heaven be your help at all times and seasons; and let us say: Amen.*

מִי שְׁבִירַךְ *May He who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that is theirs. May He bless those who unite to form synagogues for prayer and those who come there to pray; those who provide lamps for light and wine for Kiddush and Havdala, food for visitors and charity for the poor, and all who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be He, give them their reward; may He remove from them all illness, grant them complete healing, and forgive all their sins. May He send blessing and success to all the work of their hands, together with all Israel their brethren; and let us say: Amen.*

especially those who contribute by time or money to its upkeep. Just as the Tabernacle – the first collective house of worship of the Jewish people – was made from voluntary contributions, so Jewish communities and their religious, educational and welfare institutions have been sustained ever since by offerings “from everyone whose heart prompts them to give” (Ex. 25:2). These three prayers were instituted to be said on the Sabbath and are usually not said at other times.

The Prayer for the Welfare of the Canadian Government is on the next page.

תפילה לשלום המלכות

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַשְׁלָה לַנְּסִיכִים, מַלְכוּתוֹ מַלְכוּת
כָּל עוֹלָמִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה, הַנוֹתֵן בֵּין
דֶּרֶךְ וּבִמִּים עֲזִים נְתִיבָה, הוּא יְבָרֵךְ וְיִשְׁמֹר וְיִנָּצֵר וְיַעֲזֹר וְיִרְוּמֵם
וְיַגְדִּיל וְיִנְשֵׂא לְמַעַלָּה אֶת הַנְּשִׂיא וְאֶת מִשְׁנֵהוּ וְאֶת כָּל שְׂרֵי
הָאָרֶץ הַזֹּאת. מֶלֶךְ מַלְכֵי הַמְּלָכִים, בְּרַחֲמָיו יִתֵּן בְּלִבָּם וּבְלִבְ כָּל
יוֹעֲצֵיהֶם וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל. בִּימֵיהֶם
וּבְיָמֵינוּ תִּשְׁעַי יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכֵּן לְבֵטָח, וּבֹא לְעִיּוֹן גּוֹאֵל.
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

תפילה לשלום חיילי צבא ארצות הברית

The Leader says the following:

אֲדִיר בַּמָּרוֹם שׁוֹכֵן בְּגִבּוֹרָה, מֶלֶךְ שֶׁהַשְּׁלוֹם שְׁלוֹ, הַשְּׁקִיפָה
מִמַּעַן קִדְשֶׁךָ, וּבָרֵךְ אֶת חֵילֵי צֶבָא אֲרָצוֹת הַבְּרִית, הַמַּחְרָפִים
נַפְשָׁם בְּלִבָּתָם לְשֵׁם שְׁלוֹם בְּאָרֶץ. הִיָּה נָא לָהֶם מַחֲסֵה וּמַעֲזוֹ,
וְאַל תִּתֵּן לְמוֹט רִגְלָם, חֲזֹק יְדֵיהֶם וְאַמְצָם וְרוּחָם לְהַפֵּר עֲצַת
אֹיֵב וְלַהֲעֲבִיר מִמִּשְׁלַת זָדוֹן, יַפּוּצוּ אוֹיְבֵיהֶם וְיִנּוּסוּ מִשְׁנֵאֵיהֶם
מִפְּנֵיהֶם, וְיִשְׁמְחוּ בִּישׁוּעָתֶךָ. הַשִּׁיבָם בְּשְׁלוֹם אֶל בֵּיתָם, כְּכַתּוּב
בְּדִבְרֵי קִדְשֶׁךָ: יִהְיֶה יִשְׁמְרֶךָ מִכָּל רָעָה, וְיִשְׁמֹר אֶת־נַפְשֶׁךָ: יִהְיֶה
יִשְׁמְרֶךָ־אֶתְּךָ וּבֹאֶךָ, מֵעַתָּה וְעַד־עוֹלָם: וְקִים בָּנוּ מִקְרָא שְׁפָתוֹב:
לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב, וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה: וְיִדְעוּ כָּל
יֹשְׁבֵי תֵּבֶל כִּי לָךְ מְלוּכָה יֵאָתֶה, וְשִׁמְךָ נִזְרָא עַל כָּל מֵה שֶׁבְּרָאָתָ.
וְנֹאמַר אָמֵן.

תהלים קכא

ישעיה ב

The Prayer for the Welfare of the Canadian Government is on the next page.

PRAYER FOR THE WELFARE OF THE AMERICAN GOVERNMENT

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה May He who gives salvation to kings and dominion to
princes, whose kingdom is an everlasting kingdom, who delivers
His servant David from the evil sword, who makes a way in the
sea and a path through the mighty waters, bless and protect, guard
and help, exalt, magnify and uplift the President, Vice President
and all officials of this land. May the Supreme King of kings in
His mercy put into their hearts and the hearts of all their counsel-
ors and officials, to deal kindly with us and all Israel. In their days
and in ours, may Judah be saved and Israel dwell in safety, and
may the Redeemer come to Zion. May this be His will, and let us
say: Amen.

PRAYER FOR THE SAFETY OF THE AMERICAN MILITARY FORCES

The Leader says the following:

אֲדִיר בַּמָּרוֹם God on high who dwells in might, the King to whom
peace belongs, look down from Your holy habitation and bless the
soldiers of the American military forces who risk their lives for
the sake of peace on earth. Be their shelter and stronghold, and let
them not falter. Give them the strength and courage to thwart the
plans of the enemy and end the rule of evil. May their enemies be
scattered and their foes flee before them, and may they rejoice in
Your salvation. Bring them back safely to their homes, as is written:
“The LORD will guard you from all harm, He will guard your life. Ps. 121
The LORD will guard your going and coming, now and for ever-
more.” And may there be fulfilled for us the verse: “Nation shall Is. 2
not lift up sword against nation, nor shall they learn war any more.”
Let all the inhabitants on earth know that sovereignty is Yours
and Your name inspires awe over all You have created – and let us
say: Amen.

תפילה לשלום המלכות

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשִׁלָה לַנְּסִיכִים, מַלְכוּתוֹ מַלְכוּת כָּל
 עוֹלָמִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה, הַנוֹתֵן בַּיָּם דֶּרֶךְ
 וּבַמַּיִם עֲזִים נְתִיבָה, הוּא יְבַרֵךְ וְיִשְׁמֹר וְיִנְצֹר וְיַעֲזֹר וְיִרְוֹם וְיַגְדֵּל
 וְיַנְשֵׂא לְמַעַלָּה אֶת רֹאשׁ הַמֶּמְשָׁלָה וְאֶת כָּל שְׂרֵי הָאָרֶץ הַזֹּאת.
 מֶלֶךְ מַלְכֵי הַמְּלָכִים, בְּרַחֲמָיו יִתֵּן בְּלִבָּם וּבְלִבָּם כָּל יוֹעֲצֵיהֶם
 וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל. בִּימֵיהֶם וּבִימֵינוּ
 תִּשְׁעַי יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכֵּן לְבֵטָח, וּבֹא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי
 רְצוֹן, וְנֹאמַר אָמֵן.

תפילה לשלום חיילי צבא קנדה

The Leader says the following:

אֲדִיר בְּמָרוֹם שׁוֹכֵן בְּגִבּוֹרָה, מֶלֶךְ שֶׁהַשְּׁלוֹם שְׁלוֹ, הַשְּׁקִיפָה
 מִמַּעַן קְדֻשָּׁךְ, וּבָרֵךְ אֶת חֵילֵי צֶבָא קְנָדָה, הַמְּחַרְפִּים נַפְשָׁם
 בְּלַכְתָּם לְשֵׁים שְׁלוֹם בְּאָרֶץ. הִיָּה נָא לָהֶם מַחֲסֶה וּמַעֲזוֹ, וְאֵל
 תִּתֵּן לָמוֹט רִגְלָם, חֵזֶק יָדֵיהֶם וְאַמֶּץ רוּחָם לְהַפֵּר עֲצַת אוֹיֵב
 וּלְהַעֲבִיר מִמִּשְׁלַת זֶדוֹן, יִפּוּצוּ אוֹיְבֵיהֶם וְיִנוּסוּ מִשְׁנֵאֵיהֶם
 מִפְּנֵיהֶם, וְיִשְׁמְחוּ בִּישׁוּעָתְךָ. הַשִּׁיבֵם בְּשְׁלוֹם אֶל בֵּיתָם, כְּפִתּוֹב
 בְּדַבְּרֵי קְדֻשָּׁךְ: יְהוָה יִשְׁמְרֶךָ מִכָּל־דָּע, יִשְׁמֹר אֶת־נַפְשְׁךָ: יְהוָה
 יִשְׁמֹר־צֵאתְךָ וּבּוֹאֶךָ, מֵעַתָּה וְעַד־עוֹלָם: וְקִים בָּנוּ מִקְרָא
 שְׁפָתוֹב: לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב, וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:
 וְיָדְעוּ כָּל יוֹשְׁבֵי תֵּיֶל בִּי לֶךְ מְלוֹכָה יָאֲתָה, וְשִׁמְךָ נִזְרָא עַל כָּל
 מֶה שֶׁבָּרָאתָ. וְנֹאמַר אָמֵן.

תהלים קכא

ישעיה ב

PRAYER FOR THE WELFARE OF THE CANADIAN GOVERNMENT

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה May He who gives salvation to kings and dominion to
 princes, whose kingdom is an everlasting kingdom, who delivers
 His servant David from the evil sword, who makes a way in the
 sea and a path through the mighty waters, bless and protect, guard
 and help, exalt, magnify and uplift the Prime Minister and all the
 elected and appointed officials of Canada. May the Supreme King
 of kings in His mercy put into their hearts and the hearts of all
 their counselors and officials, to deal kindly with us and all Israel.
 In their days and in ours, may Judah be saved and Israel dwell in
 safety, and may the Redeemer come to Zion. May this be His will,
 and let us say: Amen.

PRAYER FOR THE SAFETY OF THE CANADIAN FORCES

The Leader says the following:

אֲדִיר בְּמָרוֹם God on high who dwells in might, the King to whom
 peace belongs, look down from Your holy habitation and bless
 the soldiers of the Canadian Forces who risk their lives for the
 sake of peace on earth. Be their shelter and stronghold, and let
 them not falter. Give them the strength and courage to thwart the
 plans of the enemy and end the rule of evil. May their enemies
 be scattered and their foes flee before them, and may they rejoice
 in Your salvation. Bring them back safely to their homes, as is
 written: "The LORD will guard you from all harm, He will guard
 your life. The LORD will guard your going and coming, now and
 for evermore." And may there be fulfilled for us the verse: "Nation
 shall not lift up sword against nation, nor shall they learn war any
 more." Let all the inhabitants on earth know that sovereignty is
 Yours and Your name inspires awe over all You have created – and
 let us say: Amen.

Ps. 121

Is. 2

תפילה לשלום מדינת ישראל

The Leader says the following prayer:

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל וְגֹאֲלֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
 רִאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ בְּאֶבְרַת חֶסֶדְךָ וּפְרֹשׁ עָלֶיהָ
 סֶכֶת שְׁלוֹמְךָ, וְשַׁלַּח אוֹרְךָ וְאִמְתְּךָ לְרֹאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ,
 וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.

חִזַּק אֶת יְדֵי מְגִנֵּי אֶרֶץ קֹדְשֵׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֻצָּת
 נִצָּחוֹן תְּעִטֵּם, וְנַתַּת שָׁלוֹם בְּאֶרֶץ וּשְׂמִיחַת עוֹלָם לְיוֹשְׁבֶיהָ.

וְאֶת אֶחָיו כָּל בֵּית יִשְׂרָאֵל, פֶּקֶד נָא בְּכָל אֲרָצוֹת פְּזוּרֵינוּ,
 וְתוֹלִכֵנוּ / בְּאֶרֶץ יִשְׂרָאֵל פְּזוּרֵיהֶם, וְתוֹלִיכֵם / מְהֵרָה קוֹמְמִיּוֹת לְצִיּוֹן
 עִירְךָ וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ, כִּפְתּוֹב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ:
 אִם־יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ
 וּמִשָּׁם יִקְחֶךָ; וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יִרְשׁוּ
 אֲבֹתֶיךָ וִירְשָׁתָהּ, וְהִיטְבָּךְ וְהִרְבָּךְ מֵאֲבֹתֶיךָ; וּמִלִּי יְהוָה אֱלֹהֶיךָ
 אֶת־לִבְּךָ וְאֶת־לִבֵּב זָרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־
 לִבְּךָ וּבְכָל־נַפְשְׁךָ, לְמַעַן חַיֶּיךָ:

וְיַחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וּלְשֹׁמֵר אֶת כָּל דְּבָרֶי
 תּוֹרָתְךָ, וּשְׁלַח לָנוּ מְהֵרָה בֶּן דָּוִד מְשִׁיחַ צִדְקָךָ, לְפָדוֹת מַחְיֵי
 קִץ יְשׁוּעָתְךָ.

וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תֵּבֵל אֲרָצְךָ וַיֹּאמֶר כָּל
 אֲשֶׁר נִשְׁמָה בָּאֵפוֹ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל
 מְשָׁלָה, אָמֵן סְלָה.

PRAYER FOR THE STATE OF ISRAEL

The Leader says the following prayer:

אֲבִינוּ שֶׁבְּשָׁמַיִם Heavenly Father, Israel's Rock and Redeemer, bless
 the State of Israel, the first flowering of our redemption. Shield it
 under the wings of Your loving-kindness and spread over it the
 Tabernacle of Your peace. Send Your light and truth to its lead-
 ers, ministers and counselors, and direct them with good counsel
 before You.

Strengthen the hands of the defenders of our Holy Land; grant
 them deliverance, our God, and crown them with the crown of vic-
 tory. Grant peace in the land and everlasting joy to its inhabitants.

As for our brothers, the whole house of Israel, remember them in
 all the lands of our (In Israel say: their) dispersion, and swiftly lead us
 (In Israel say: them) upright to Zion Your city, and Jerusalem Your
 dwelling place, as is written in the Torah of Moses Your servant:
 “Even if you are scattered to the furthestmost lands under the heav-
 ens, from there the LORD your God will gather you and take you
 back. The LORD your God will bring you to the land your ancestors
 possessed and you will possess it; and He will make you more
 prosperous and numerous than your ancestors. Then the LORD
 your God will open up your heart and the heart of your descen-
 dants, to love the LORD your God with all your heart and with all
 your soul, that you may live.”

Unite our hearts to love and revere Your name and observe all the
 words of Your Torah, and swiftly send us Your righteous anointed
 one of the house of David, to redeem those who long for Your
 salvation.

Appear in Your glorious majesty over all the dwellers on earth, and
 let all who breathe declare: The LORD God of Israel is King and
 His kingship has dominion over all. Amen, Selah.

PRAYER FOR ISRAEL'S DEFENSE FORCES

The Leader says the following prayer:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, הוּא יְבָרֵךְ אֶת חֵילֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְאֲנָשֵׁי כְּחוֹת הַבִּטְחוֹן, הָעוֹמְדִים עַל מִשְׁמֹר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ, מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם, וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה וּבְכָל מְקוֹם שֶׁהֵם, בְּיַבְשָׁה, בְּאֵוִיר וּבַיָּם. יִתֵּן יְיָ אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לִפְנֵיהֶם. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר וְיַצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדֵיהֶם. יַדְבֵּר שׁוֹנְאֵינוּ תַּחְתֵּיהֶם וְיַעֲטֹרֵם בְּכֹתֶר יְשׁוּעָה וּבַעֲטֹרַת נִצְחָוֹן. וְיִקָּים בָּהֶם הַכְּתוּב: כִּי יְיָ אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהַלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן.

Deut. 20

PRAYER FOR THOSE BEING HELD IN CAPTIVITY

If Israeli soldiers or civilians are being held in captivity, the Leader says the following:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, יוֹסֵף, מֹשֶׁה וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יְבָרֵךְ וְיִשְׁמֹר וְיַנְצֹר אֶת נַעֲדָרֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְשָׁבוּיוֹ, וְאֶת כָּל אֲחֵינוּ הַנִּתְּנוּנִים בְּצָרָה וּבִשְׁבִיָּה, בְּעִבּוּר שָׁפֵל הַקָּהֵל הַקָּדוֹשׁ הַזֶּה מִתְּפִלָּל בְּעִבּוּרָם. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֹא רַחֲמִים עֲלֵיהֶם, וְיוֹצִיאֵם מִחֹשֶׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּק, וּמִמְצוּקוֹתֵיהֶם יוֹשִׁיעֵם, וְיָשִׁיבֵם מִהֲרָה לְחִיק מִשְׁפָּחוֹתֵיהֶם. יוֹדוּ לֵיהוָה חֲסִדּוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם: וְיִקָּים בָּהֶם מִקְרָא שְׁכֵתוֹב: וּפְדוּיֵי יְהוָה יִשְׁבוּן, וּבָאוּ צִיּוֹן בְּרִנָּה, וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם, שֶׁשׁוֹן וְשִׂמְחָה יִשְׁיִגּוּ, וְנִסּוֹ יִגּוֹן וְאַנְחָה: וְנֹאמַר אָמֵן.

Ps. 107

Is. 35

מִי שֶׁבֵּרַךְ לַחֲיִילֵי צֹה"ל _____ שַׁחֲרִית לְיוֹם הַשְּׁנִי שֶׁל שְׁבוּעוֹת • 501

מִי שֶׁבֵּרַךְ לַחֲיִילֵי צֹה"ל

The Leader says the following prayer:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, הוּא יְבָרֵךְ אֶת חֵילֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְאֲנָשֵׁי כְּחוֹת הַבִּטְחוֹן, הָעוֹמְדִים עַל מִשְׁמֹר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ, מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם, וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה וּבְכָל מְקוֹם שֶׁהֵם, בְּיַבְשָׁה, בְּאֵוִיר וּבַיָּם. יִתֵּן יְיָ אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לִפְנֵיהֶם. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמֹר וְיַצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדֵיהֶם. יַדְבֵּר שׁוֹנְאֵינוּ תַּחְתֵּיהֶם וְיַעֲטֹרֵם בְּכֹתֶר יְשׁוּעָה וּבַעֲטֹרַת נִצְחָוֹן. וְיִקָּים בָּהֶם הַכְּתוּב: כִּי יְיָ אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהַלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן.

מִי שֶׁבֵּרַךְ לַשְׁבוּיִם

If Israeli soldiers or civilians are being held in captivity, the Leader says the following:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, יוֹסֵף מֹשֶׁה וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יְבָרֵךְ וְיִשְׁמֹר וְיַנְצֹר אֶת נַעֲדָרֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְשָׁבוּיוֹ, וְאֶת כָּל אֲחֵינוּ הַנִּתְּנוּנִים בְּצָרָה וּבִשְׁבִיָּה, בְּעִבּוּר שָׁפֵל הַקָּהֵל הַקָּדוֹשׁ הַזֶּה מִתְּפִלָּל בְּעִבּוּרָם. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֹא רַחֲמִים עֲלֵיהֶם, וְיוֹצִיאֵם מִחֹשֶׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּק, וּמִמְצוּקוֹתֵיהֶם יוֹשִׁיעֵם, וְיָשִׁיבֵם מִהֲרָה לְחִיק מִשְׁפָּחוֹתֵיהֶם. יוֹדוּ לֵיהוָה חֲסִדּוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם: וְיִקָּים בָּהֶם מִקְרָא שְׁכֵתוֹב: וּפְדוּיֵי יְהוָה יִשְׁבוּן, וּבָאוּ צִיּוֹן בְּרִנָּה, וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם, שֶׁשׁוֹן וְשִׂמְחָה יִשְׁיִגּוּ, וְנִסּוֹ יִגּוֹן וְאַנְחָה: וְנֹאמַר אָמֵן.

סדר הזכרת נשמות

On the second day of Shavuot (in Israel on the first), the Yizkor (memorial) service is said.
In some communities, those who have not been bereaved of a parent or close relative do not participate in the service, but leave the synagogue and return for "Father of compassion" on page 509.

יהוה מֶה־אָדָם וַתִּדְעֵהוּ, בֶּן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ:
אָדָם לֶהֱבֵל דְּמָה, יָמָיו כְּצֵל עוֹבֵר:
בִּבְקֹר יֵצֵיץ וְחָלָף, לְעָרֵב יְמוּלֵל וַיִּבֹשׁ:
לְמִנּוֹת יָמָיו בֶּן הַדּוֹדָה, וְנָבֵא לִבָּב חֲכָמָה:
שְׁמִדְתָּם וּרְאֵה יֵשָׁר, כִּי־אֲחִירִית לְאִישׁ שָׁלוֹם:
אֲךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שָׂאוֹל, כִּי יִקְחֵנִי סֵלָה:
כָּל־הַ שְׂאֵרֵי וּלְבָבִי, צוּר־לִבִּבִּי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:
וַיֵּשֶׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נִתְּנָה:
תהלים קמד
תהלים צ
תהלים לו
תהלים מט
תהלים עג
קהלת יב

YIZKOR

From the eleventh century onward it has become customary to pray, at key moments in the year, for the souls of the departed. At first, this prayer was said only on Yom Kippur, but it was soon extended to the last days of the other festivals.

The formal name for this prayer is *Hazkarat Neshamot*, "the Remembrance of Souls," but it became popularly known as *Yizkor* because of the first word of the memorial prayer. Remembrance holds a special place in the Jewish soul. Jews were the first people to regard remembering as a religious duty. The verb "to remember" in one or other of its forms occurs 169 times in Tanakh.

At *Yizkor*, our memory reaches out to that of God. We ask Him to remember those of our family who are no longer here. We ask Him to look on the good we do, for it is because of their influence on us that we are in the synagogue; that we pray, and that we try to do good in this life. Hence it is a custom to donate a sum to charity at this time and dedicate it to the memory and merit of the departed ones. Nowadays, we also add prayers for the Jewish martyrs of the past and for the victims of the Holocaust, as well as those who went to their deaths defending the State of Israel, for we collectively are the guardians of their memory. A connection is thus made between the dead and the living. We remember them, and with God's help, their virtues live on in us. That is as much of immortality as we can know in the land of the living.

In Judaism we remember not just for the past but also, and especially,

YIZKOR

On the second day of Shavuot (in Israel on the first), the Yizkor (memorial) service is said.

In some communities, those who have not been bereaved of a parent or close relative do not participate in the service, but leave the synagogue and return for "Father of compassion" on page 508.

LORD, what is man that You care for him, a mortal that You notice him? Ps. 144
Man is like a fleeting breath, his days like a passing shadow.
In the morning he flourishes and grows; Ps. 90
in the evening he withers and dries up.
Teach us to number our days, that we may get a heart of wisdom.
Mark the blameless, note the upright, for the end of such a person is peace. Ps. 37
God will redeem my soul from the grave, for He will receive me, Selah. Ps. 49
My flesh and my heart may fail, Ps. 73
but God is the strength of my heart and my portion for ever.
The dust returns to the earth as it was, Eccl. 12
but the spirit returns to God who gave it.

for the sake of the future. This can be seen in the three cases in which the word *Yizkor* appears in connection with God in Genesis. God "remembered Noah" (8:1) and brought him out onto dry land. God "remembered Abraham" (19:29) and rescued his nephew Lot from the destruction of Sodom. God "remembered Rachel" (30:22) and gave her a child. In each case the act of remembering was for the sake of the future and of life.

Judaism gave two majestic ideas their greatest religious expression: *memory* and *hope*. Memory is our living connection to those who came before us. Hope is what we hand on to the generations yet to come. Those we remember live on in us: in words, gestures, a smile here, an act of kindness there, that we would not have done had that person not left their mark on our lives. That is what *Yizkor* is: memory as a religious act of thanksgiving for a life that was, and that still sends its echoes and reverberations into the life that is. For when Jews remember, they do so for the future, the place where, if we are faithful to it, the past never dies.

PRAYER FOR LIVING RELATIVES

Our Father in heaven: On this holy day, I give You thanks for my [father / mother / husband / wife / brother(s) / sister(s) / son(s) / daughter(s) / grandchild(ren)] who are with me in life, and for whose continued health and blessing I pray. Be with them, I pray You, in the days and months to come. Protect them from harm and distress, sickness and affliction, trouble

יֵשֵׁב He who lives in the shelter of the Most High dwells in the shadow of the Almighty. I say of the LORD, my Refuge and Stronghold, my God in whom I trust, that He will save you from the fowler's snare and the deadly pestilence. With His pinions He will cover you, and beneath His wings you will find shelter; His faithfulness is an encircling shield. You need not fear terror by night, nor the arrow that flies by day; not the pestilence that stalks in darkness, nor the plague that ravages at noon. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only look with your eyes and see the punishment of the wicked. Because you said, "the LORD is my Refuge," taking the Most High as your shelter, no harm will befall you, no plague will come near your tent, for He will command His angels about you, to guard you in all your ways. They will lift you in their hands, lest your foot stumble on a stone. You will tread on lions and vipers; you will trample on young lions and snakes. [God says:] "Because he loves Me, I will rescue him; I will protect him, because he acknowledges My name. When he calls on Me, I will answer him; I will be with him in distress, I will deliver him and bring him honor. With long life I will satisfy him and show him My salvation. With long life I will satisfy him and show him My salvation."

For one's father:

יִזְכֹּר May God remember the soul of my father, my teacher (*name* son of *father's name*) who has gone to his eternal home, and to this I pledge (without formal vow) to give charity on his behalf, that his soul may be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say: Amen.

For one's mother:

יִזְכֹּר May God remember the soul of my mother, my teacher (*name* daughter of *father's name*) who has gone to her eternal home, and to this I pledge (without formal vow) to give charity on her behalf, that her soul may be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say: Amen.

the words of my mouth and the meditation of my heart find favor before You, my Rock and Redeemer.

יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנֵן: אִמֹּר לַיהוָה מְחֹסִי וּמִצֹּדֶתִי, תְּהִלָּים צֹא אֱלֹהֵי אֲבֹתֵינוּ: כִּי הוּא יִצְלֵךְ מִפֶּחַ יָקוֹשׁ, מִדְּבַר הוֹוֹת: בְּאַבְרָתוֹ יִסָּךְ לָךְ, וְתַחַת־כְּנָפָיו תִּחְסֶה, צִנָּה וְסִחְרָה אֲמַתּוֹ: לֹא־תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעֲוֹף יוֹמָם: מִדְּבַר בְּאֶפֶל יֵהֱלֶךְ, מִקָּטָב יִשׁוּד צָהָרִים: יִפֹּל מִצִּדְךָ אֵלֶיךָ, וּדְבָבָה מִיְמִינֶךָ, אֵלֶיךָ לֹא יָגֵשׁ: רַק בְּעֵינֶיךָ תִּבְטֵא, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה: כִּי־אֵתָהּ יְהוָה מְחֹסִי, עֲלִיּוֹן שְׁמֹתָ מְעוֹנֶךָ: לֹא־תֵאָנֶה אֵלֶיךָ רָעָה, וְנָגַע לֹא־יִקְרַב בְּאַהֲלֶיךָ: כִּי מִלְּאֲכָיו יִצְוֶה־לָּךְ, לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ: עַל־פָּנִים יִשְׁאוּנֶךָ, פֶּן־תִּגְזֹף בְּאֶבֶן רִגְלֶךָ: עַל־שַׁחַל וּפֶתֶן תִּדְרֹךְ, תִּדְרֹם בְּפִיר וְתִנֵּן: כִּי בִי חֶשֶׁק וְאַפְלָטָהּ, אֲשַׁבְּהוּ בִּי־יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֶהּ, עֲמוּ־אֲנֹכִי בְּצָרָה, אַחֲלִיצֶהּ וְאֶכְבְּדֶהּ: אֲדֹךְ יָמִים אֲשַׁבְּעֶהּ, וְאֶרְאֶהּ בִּישׁוּעָתִי: אֲדֹךְ יָמִים אֲשַׁבְּעֶהּ, וְאֶרְאֶהּ בִּישׁוּעָתִי:

For one's father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי (פלוני בן פלוני) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלִי נָדָר אֶתֶּן צְדָקָה בְּעֵדוֹ. בְּשִׁכְרֹה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן, וְנֹאמַר אָמֵן.

For one's mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרֵתִי (פלונית בת פלוני) שֶׁהָלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלִי נָדָר אֶתֶּן צְדָקָה בְּעֵדָהּ. בְּשִׁכְרֹה זֶה תִּהְיֶה נִפְשָׁה צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן, וְנֹאמַר אָמֵן.

and misfortune. Spread over them Your canopy of peace and may Your spirit live in the work of their hands. Prolong their days in goodness and happiness and may they and we have the privilege of seeing children and grandchildren occupying themselves with Torah and the life of the commandments. May

For martyrs:

יִזְכֹּר May God remember the soul of (*name*, son/daughter of *father's name*), and the souls of all my relatives, on my father's or mother's side, who were killed, murdered, slaughtered, burned, drowned or strangled for the sanctification of God's name, and to this I pledge (without formal vow) to give charity in their memory. May their souls be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say: Amen.

For a male close relative:

אֵל מְלֵא רַחֲמִים God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of (*name* son of *father's name*) who has gone to his eternal home, and to this I pledge (without formal vow) to give charity in his memory, may his resting place be in the Garden of Eden. Therefore, Master of compassion, shelter him in the shadow of Your wings forever and bind his soul in the bond of everlasting life. The LORD is his heritage; may he rest in peace, and let us say: Amen.

For a female close relative:

אֵל מְלֵא רַחֲמִים God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of (*name* daughter of *father's name*) who has gone to her eternal home, and to this I pledge (without formal vow) to give charity in her memory, may her resting place be in the Garden of Eden. Therefore, Master of compassion, shelter her in the shadow of Your wings forever and bind her soul in the bond of everlasting life. The LORD is her heritage; may she rest in peace, and let us say: Amen.

For the Israeli soldiers:

אֵל מְלֵא רַחֲמִים God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy, the pure and the brave, who shine like the radiance of heaven, to the souls of the holy ones who fought in any of Israel's battles, in clandestine operations and in Israel's Defense Forces, who fell in battle and sacrificed their lives for the consecration of God's name, for the people and the land, and for this we pray for the ascent of their souls. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond

For martyrs:

יִזְכֹּר אֱלֹהִים נִשְׁמַת (male פלוני בן פלוני / female פלונית בת פלוני) וְנִשְׁמֹת כָּל קְרֹבֵי וקרובותי, הן מצד אבי הן מצד אמי, שהומתו ושנהרגו ושנשחטו ושנסרפו ושנטבעו ושנחנקו על קדוש השם, בעבור שבלי נדר אתן צדקה בעד הזכרת נשמותיהם. בשכר זה תהיינה נפשותיהם צדורות בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן, ונאמר אמן.

For a male close relative:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים, כְּזֹהֵר הַרְקִיעַ מְזוּהָרִים, לְנִשְׁמַת (פלוני בן פלוני) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלֵי נָדָר אֶתֶן צִדְקָה בְּעַד הַזְכָּרָת נִשְׁמָתוֹ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. לָכֵן, בְּעַל הַרְחָמִים יִסְתַּיְרֵהוּ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתוֹ, יְהוֹה הוּא נִחְלָתוֹ, וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבוֹ, וְנֹאמַר אָמֵן.

For a female close relative:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים, כְּזֹהֵר הַרְקִיעַ מְזוּהָרִים, לְנִשְׁמַת (פלונית בת פלוני) שֶׁהָלָכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלֵי נָדָר אֶתֶן צִדְקָה בְּעַד הַזְכָּרָת נִשְׁמָתָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָהּ. לָכֵן, בְּעַל הַרְחָמִים יִסְתַּיְרֶיהָ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ, יְהוֹה הוּא נִחְלָתָהּ, וְתָנוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבָהּ, וְנֹאמַר אָמֵן.

For the Israeli soldiers:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים וְגִבּוֹרִים, כְּזֹהֵר הַרְקִיעַ מְזוּהָרִים, לְנִשְׁמֹת הַקְּדוֹשִׁים שֶׁנִּלְחַמוּ בְּכָל מַעֲרֻכּוֹת יִשְׂרָאֵל, בְּמַחְתָּרִת וּבִצָּבָא הַהֲגָנָה לְיִשְׂרָאֵל, וְשֶׁנִּפְּלוּ בְּמִלְחָמָתָם וּמָסְרוּ נַפְשָׁם עַל קְדֻשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, בְּעִבּוֹר שְׁאֵנוֹ מִתְּפִלִּים לְעֻלּוֹי נִשְׁמֹתֵיהֶם. לָכֵן, בְּעַל

of everlasting life. The LORD is their heritage; may the Garden of Eden be their resting place, may they rest in peace, may their merit stand for all Israel, and may they receive their reward at the End of Days, and let us say: Amen.

For the Holocaust victims:

אל מלא רחמים, God, full of mercy, Justice of widows and Father of orphans, please do not be silent and hold Your peace for the blood of Israel that was shed like water. Grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine and radiate light like the radiance of heaven, to the souls of the millions of Jews, men, women and children, who were murdered, slaughtered, burned, strangled, and buried alive, in the lands touched by the German enemy and its followers. They were all holy and pure; among them were great scholars and righteous individuals, cedars of Lebanon and noble masters of Torah, may the Garden of Eden be their resting place. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond of everlasting life. The LORD is their heritage; may they rest in peace, and let us say: Amen.

Congregation and Leader:

אב הרחמים Father of compassion, who dwells on high: may He remember in His compassion the pious, the upright and the blameless – holy communities who sacrificed their lives for the sanctification of God's name. Lovely and pleasant in their lives, in death they were not parted. They were swifter than eagles and stronger than lions to do the will of their Maker and the desire of their Creator. O our God, remember them for good with the other righteous of the world, and may He exact retribution for the shed blood of His servants, as it is written in the Torah of Moses, the man of God: "O nations, acclaim His people, for He will avenge the blood of His servants, wreak vengeance on His foes, and make clean His people's land." And by Your servants, the prophets, it is written: "I shall cleanse their blood which I have not yet cleansed, says the LORD who dwells in Zion." And in the holy Writings it says: "Why should the nations say: Where is their God? Before our eyes, may those nations know that You avenge the shed blood of Your servants." And it also says: "For the Avenger of blood remembers them and does not forget the cry of the afflicted." And it further says: "He will execute judgment among the nations, filled with the dead, crushing rulers far and wide. From the brook by the wayside he will drink, then he will hold his head high."

Deut. 32

Joel 4

Ps. 79

Ps. 9

Ps. 110

הרחמים יסתירם בסתר כנפיו לעולמים, ויצור בצור החיים את נשמותיהם, יהוה הוא נחלתם, בגן עדן תהא מנוחתם, וינוחו בשלום על משכבותיהם ותעמד לכל ישראל זכותם, ויעמדו לגורלם לקץ הימין, ונאמר אמן.

For the Holocaust victims:

אל מלא רחמים, דין אלמנות ואבי יתומים, אל נא תחשה ותתאפק לדם ישראל שנשפך כמים. המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים, בזהר הרקיע מאירים ומזהירים, לנשמותיהם של רבבות אלפי ישראל, אנשים ונשים, ילדים וילדות, שנהרגו ונשחטו ונשרפו ונחנקו ונקברו חיים, בארצות אשר נגעה בהן יד הצורר הגרמני וגוריו. כלם קדושים וטהורים, ובהם גאונים וצדיקים, ארזי הלבנון אדירי התורה. בגן עדן תהא מנוחתם. לכן, בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצור בצור החיים את נשמתם, יהוה הוא נחלתם, וינוחו בשלום על משכבם, ונאמר אמן.

The שלוח ציבור and קהל:

אב הרחמים שוכן מרומים, ברחמי העצומים הוא יפקד ברחמים החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשת השם, הנאהבים והנעימים בחייהם, ובמותם לא נפרדו, מנשרים קלו ומאירות גברו לעשות רצון קונם ותפץ צורם. יזכרם אלהינו לטובה עם שאר צדיקי עולם, וינקם לעינינו נקמת דם עבדיו השפוך, ככתוב בתורת משה איש האלהים, הרנינו גוים עמו, כי דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו: ועל ידי עבדיך הנביאים כתוב לאמר, ונקיתי, דמם לא-נקיתי, ויהוה שכן בציון: ובכתבי הקדש נאמר, למָה יאמרו הגוים איה אלהיהם, יודע בגוים לעינינו נקמת דם-עבדיך השפוך: ואומר, כי-דֹשׁ דמים אותם זכר, לא-שכח צעקת ענוים: ואומר, ידין בגוים מלא גויות, מחץ ראש על-אֶרֶץ רבה: מנחל בדרך ישתה, על-כֵּן ירים ראש:

דברים לב

יואל ד

תהלים עט

תהלים ט

תהלים קי

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שֶׁכָּנָה לּוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו:

תִּהְיֶה לָדוֹר

אֲרֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ:

הִדְר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹ נִרְאִיתִיךָ יֹאמְרוּ, וּגְדוּלַתְךָ אֲסַפְּרֶנָּה:

זָכַר רַב־טוֹבְךָ יִבְעִיעוּ, וְצִדְקַתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה, אֶרְךְ אַפִּים וּגְדֹל־חֶסֶד:

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

יִדְוֹךְ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יְדַבְּרוּ:

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הִדְר מַלְכוּתְךָ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר:

סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינֵי־כָל אֱלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

צִדִּיק יְהוָה בְּכָל־דִּרְכָּיו, וְחֹסֵד בְּכָל־מַעֲשָׂיו:

קְרוֹב יְהוָה לְכָל־קוֹרְאֵיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

רִצּוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֱהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:

• תִּהְיֶה לַת יְהוָה יְדִבֵּר פִּי, וַיְבָרֶךְ כָּל־בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

וַיִּנְחֲנוּ נִבְרַךְ יְהוָה מְעַתָּה וְעַד־עוֹלָם, הִלְלוּיָהּ:

תהלים קטו

אֲשֶׁרִי Happy are those who dwell in Your House;

Ps. 84

they shall continue to praise You, Selah!

Happy are the people for whom this is so;

Ps. 144

happy are the people whose God is the LORD.

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all, and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy.
► My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

הכנסת ספר תורה

*The Ark is opened. All stand.
The Leader takes one of the Torah scrolls and says:*

תהלים קמח

יְהַלְלוּ אֶת־שֵׁם יְהוָה, בִּי־נִשְׁגָּב שְׁמוֹ, לְבָדוֹ

The Kaddish responds:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
וַיִּרָם קַרְן לַעֲמוֹ
תְהִלָּה לְכָל־חֲסִידָיו
לִבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ
הַלְלוּיָהּ:

While the Torah scrolls are being returned to the Ark, on a weekday the following is said. On Shabbat, Psalm 29, on the next page, is said.

תהלים כד

לְדָוִד מִזְמוֹר, לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֹּל וַיִּשְׁבִּי בָהּ: כִּי־הוּא
עַל־יְמִיִּם יֹסְדָהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה: מִי־עֲלָה בְהַר־יְהוָה,
וּמִי־יָקוּם בְּמִקְוֹם קָדְשׁוֹ: נָקִי כַפַּיִם וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־נִשְׂא
לִשְׂוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַדְמָה: יֵשֶׁא בָרֶכֶה מֵאֵת יְהוָה, וַיַּצְדֵּקָהּ
מֵאֱלֹהֵי יִשְׂרָאֵל: זֶה דֹּדַר דָּרְשׁוּ, מִבְּקִשֵׁי פִנְיֶךָ, יַעֲקֹב, סִלָּה: שְׂאוּ
שְׁעָרִים רָאשֵׁיכֶם, וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזֹז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ
שְׁעָרִים רָאשֵׁיכֶם, וְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: מִי
הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה יִצְבָּאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה:

Psalm 24. Associated with the occasion on which Solomon brought the Ark into the Temple. The reference to the opening of the gates –

RETURNING THE TORAH TO THE ARK

*The Ark is opened. All stand.
The Leader takes one of the Torah scrolls and says:*

Ps. 148

יְהַלְלוּ Let them praise the name of the LORD,
for His name alone is sublime.

The congregation responds:

הוֹדוּ His majesty is above earth and heaven.
He has raised the horn of His people,
for the glory of all His devoted ones,
the children of Israel, the people close to Him.
Halleluya!

While the Torah scrolls are being returned to the Ark, on a weekday the following is said. On Shabbat, Psalm 29, on the next page, is said.

לְדָוִד מִזְמוֹר A psalm of David. The earth is the LORD's and all it Ps. 24
contains, the world and all who live in it. For He founded it on the
seas and established it on the streams. Who may climb the moun-
tain of the LORD? Who may stand in His holy place? He who has
clean hands and a pure heart, who has not taken My name in vain,
or sworn deceitfully. He shall receive blessing from the LORD, and
just reward from God, his salvation. This is a generation of those
who seek Him, the descendants of Jacob who seek Your presence,
Selah! Lift up your heads, O gates; be uplifted, eternal doors, so
that the King of glory may enter. Who is the King of glory? It is the
LORD, strong and mighty, the LORD mighty in battle. Lift up your
heads, O gates; be uplifted, eternal doors, so that the King of glory
may enter. ▶ Who is He, the King of glory? The LORD of hosts, He
is the King of glory, Selah!

“Lift up your heads, O gates” – makes this an appropriate psalm to say as we open the doors of the Ark to receive the Torah scrolls.

On Shabbat the following is said:

מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז: Ps. 29
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ: קוֹל
 יְהוָה עַל־הַמָּיִם, אֵל־הַכְּבוֹד הַרְעִים, יְהוָה עַל־מַיִם רַבִּים:
 קוֹל־יְהוָה בַּכָּחַ, קוֹל יְהוָה בְּהִדְרָה: קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן: וַיִּרְקִידֵם כְּמו־עֵינָג, לְבָנוֹן
 וַיִּשְׁרִיז כְּמוֹ בֶן־דָּאמִים: קוֹל־יְהוָה חָצֵב לַהֲבוֹת אֵשׁ: קוֹל
 יְהוָה יַחֲלִי מִדְּבַר, יַחֲלִי יְהוָה מִדְּבַר קֹדֶשׁ: קוֹל יְהוָה יַחֲלִיל
 אֵילֹת וַיַּחֲשֹׁף יַעְרוֹת, וַיְהַיֵּב־כָּל, כָּל אֲמִר כְּבוֹד: יְהוָה לִמְבוֹל
 יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

As the Torah scrolls are placed into the Ark, all say:

וּבִנְחָה יֹאמֶר, שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל: When the Ark came to rest, Moses would say:
 “Return, O LORD, to the myriad thousands of Israel.” Num. 10
 קוּמָה יְהוָה לְמִנוּחֶתְךָ, אִתָּהּ וְאֶרֶץ עֲזָרְךָ: Advance, LORD, to Your resting place,
 Ps. 132
 בְּהִנֵּיךְ יִלְבְּשוּ־צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ: You and Your mighty Ark.
 בַּעֲבוּר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ: Your priests are clothed in righteousness,
 and Your devoted ones sing in joy.
 כִּי לְקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ: For the sake of Your servant David,
 do not reject Your anointed one.
 עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מֵאֲשֶׁר: For I give you good instruction;
 Prov. 4
 do not forsake My Torah.
 Prov. 3
 It is a tree of life to those who grasp it,
 and those who uphold it are happy.

were forbidden to eat from the Tree of Life “lest they live forever” (Gen. 3:22). In this fine instance of intertextuality the book of Proverbs tells us that

On the following is said:

תהלים כט מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז:
 תהלים כט הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ: קוֹל
 יְהוָה עַל־הַמָּיִם, אֵל־הַכְּבוֹד הַרְעִים, יְהוָה עַל־מַיִם רַבִּים:
 קוֹל־יְהוָה בַּכָּחַ, קוֹל יְהוָה בְּהִדְרָה: קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן: וַיִּרְקִידֵם כְּמו־עֵינָג, לְבָנוֹן
 וַיִּשְׁרִיז כְּמוֹ בֶן־דָּאמִים: קוֹל־יְהוָה חָצֵב לַהֲבוֹת אֵשׁ: קוֹל
 יְהוָה יַחֲלִי מִדְּבַר, יַחֲלִי יְהוָה מִדְּבַר קֹדֶשׁ: קוֹל יְהוָה יַחֲלִיל
 אֵילֹת וַיַּחֲשֹׁף יַעְרוֹת, וַיְהַיֵּב־כָּל, כָּל אֲמִר כְּבוֹד: יְהוָה לִמְבוֹל
 יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

As the Torah scrolls are placed into the Ark, all say:

במדבר י וּבִנְחָה יֹאמֶר, שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:
 תהלים קלב קוּמָה יְהוָה לְמִנוּחֶתְךָ, אִתָּהּ וְאֶרֶץ עֲזָרְךָ:
 בְּהִנֵּיךְ יִלְבְּשוּ־צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ:
 בַּעֲבוּר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ:
 כִּי לְקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:
 עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מֵאֲשֶׁר:
 משלי ד
 משלי ג

Psalm 29. A psalm whose sevenfold reference to the “voice” of God shaking the earth and making the wilderness tremble is taken as an allusion to the giving of the Torah at Mount Sinai accompanied by thunder and lightning, when the mountain “trembled violently” (Exodus 19:18).

It is a tree of life to those who grasp it. The first humans

דְּרָכֶיהָ דְּרָכֵי־נֶעַם וְכָל־נְתִיבֹתֶיהָ שְׁלוֹם:
 אֲשֶׁר־הָשִׁיבָנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

The Ark is closed.

חצי קדיש

ש"ץ: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֶלְמָא דִּי בְּרָא כְרְעוּתָהּ
 וּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל
 בְּעֶגְלָא וּבְזֶמַּן קָרִיב
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

קהל: וְש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלָמֵי עֲלָמָיָא.
 ש"ץ: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֹלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
 תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְּאִמְרֵינוּ בְּעֶלְמָא
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

immortality is to be found in how we live, not how long. In the union of divine word and human mind we become part of something beyond time, chance and change. The first humans may have lost paradise, but by giving us the Torah, God has given us access to it again.

Its ways are ways of pleasantness, and all its paths are peace.
 Turn us back, O LORD, to You, and we will return.
 Renew our days as of old.

Lam. 5

The Ark is closed.

HALF KADDISH

Leader: יִתְגַּדַּל Magnified and sanctified
 may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon –
 and say: Amen.

All: May His great name be blessed
 for ever and all time.

Leader: Blessed and praised,
 glorified and exalted,
 raised and honored,
 uplifted and lauded
 be the name of the Holy One,
 blessed be He,
 beyond any blessing,
 song, praise and consolation
 uttered in the world –
 and say: Amen.

חֲדָשׁ יָמֵינוּ כְּקֶדֶם Renew our days as of old. A poignant verse taken from the book of Lamentations. In Judaism – the world's oldest monotheistic faith – the new is old, and the old remains new. The symbol of this constant renewal is the Torah, the word of the One beyond time.

הוצאת ספר תורה

תהלים פו איִן־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ:
תהלים קמה מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
יהוה מֶלֶךְ, יהוה מֶלֶךְ, יהוה יִמְלֹךְ לְעֹלָם וָעֶד.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:
תהלים נא אֲב הֶרְחַמְתָּ, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם:
כִּי בְךָ לָבַד בָּטַחְנוּ, מֶלֶךְ אֵל רִם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

The ark is opened and the stands. All say:

במדבר י וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה
קוֹמָה יְהוה וַיִּפְּצוּ אֹיְבָיִךְ וַיִּנָּסוּ מִשְׁנְאֵיֶךְ מִפְּנֶיךָ:
ישעיה ב כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוה מִירוּשָׁלַם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

On Shabbat, continue with שמעיה on the next page.

The following (י"ג מידות הרחמים) is said three times:

שמות לד יהוה, יהוה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנִקְיָה:

Each individual says silently, inserting appropriate phrase/s in parentheses:

רבונו של עולם, מִלֵּא מִשְׁאֲלוֹת לְבִי לְטוֹבָה, וְהִפֵּק רְצוֹנִי וְתֵן שְׂאֲלָתִי, וְזָכָה
לִי (פְּלוֹנִי(ת) בֶּן/בַּת פְּלוֹנִי) (וְאִשְׁתִּי/בְּעָלִי וּבְנֵי וּבָנוֹתִי) וְכָל בְּנֵי בֵיתִי, לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם, וּמִלְּטָנוּ מִיָּצָר הָרָע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְזָכָנוּ שְׂתִשְׁרָה
שְׂכִינְתְּךָ עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה. וְיִתְקַיֵּם בָּנוּ מִקְרָא שְׂכֵתוֹב:
וְנַחֲהָ עָלֵינוּ רוּחַ יְהוה, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲצָה וּגְבוּרָה, רוּחַ דַּעַת וִירָאָה
יְהוה: וּבִכְן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂתִפְּנוּ לַעֲשׂוֹת

ישעיה יא

For commentary on the Reading of the Torah, see page 379.

REMOVING THE TORAH FROM THE ARK

Ps. 86 איִן־כְּמוֹךָ There is none like You among the heavenly powers,
LORD, and there are no works like Yours.
Ps. 145 Your kingdom is an eternal kingdom,
and Your dominion is for all generations.
The LORD is King, the LORD was King,
the LORD shall be King for ever and all time.
Ps. 29 The LORD will give strength to His people;
the LORD will bless His people with peace.
Father of compassion,
favor Zion with Your goodness; rebuild the walls of Jerusalem.
Ps. 51 For we trust in You alone, King, God, high and exalted, Master of worlds.

The Ark is opened and the congregation stands. All say:

Num. 10 וַיְהִי בִּנְסֹעַ Whenever the Ark set out, Moses would say,
“Arise, LORD, and may Your enemies be scattered.
May those who hate You flee before You.”
Is. 2 For the Torah shall come forth from Zion,
and the word of the LORD from Jerusalem.
Blessed is He who in His Holiness gave the Torah to His people Israel.

On Shabbat, continue with “Blessed is the name” on the next page.

The following (The Thirteen Attributes of Mercy) is said three times:

Ex. 34 יהוה The LORD, the LORD, compassionate and gracious God,
slow to anger, abounding in loving-kindness and truth,
extending loving-kindness to a thousand generations,
forgiving iniquity, rebellion and sin,
and absolving [the guilty who repent].

Each individual says silently, inserting appropriate phrase/s in parentheses:

Master of the Universe, fulfill my heart's requests for good. Satisfy my desire,
grant my request, and enable me (name, son/ daughter of father's name), (and my
wife/ husband, and my sons/ daughters) and all the members of my household
to do Your will with a perfect heart. Deliver us from the evil impulse, grant us our
share in Your Torah, and make us worthy that Your Presence may rest upon us.
Confer on us a spirit of wisdom and understanding, and may there be fulfilled
in us the verse: “The spirit of the LORD will rest upon him – a spirit of wisdom
and understanding, a spirit of counsel and strength, a spirit of knowledge and

Is. 11

מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ וּלְלַכֵּת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ, וּקְדָשְׁנוּ בְּקִדְשְׁתֶּךָ
בְּדֵי שְׁנוּפָה לְחַיִּים טוֹבִים וְאוֹרִכִּים וְלַחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים
רָעִים וּמִשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת לָבוֹא לָעוֹלָם, וְהַבּוֹטָח בְּיְהוָה חֲסֵד
יְסוֹבְבֵנוּ: אָמֵן.

תהלים לב

יְהִיו לְרָצוֹן אֲמִרֵי־פִי וְהִגִּיוֹן לִפִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים יט

Say the following verse three times:

וְאֲנִי תַפְלִיתִי־לָךְ יְהוָה, עֵת רָצוֹן, אֱלֹהִים בְּרַב־חֶסֶדְךָ
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

תהלים סט

On all days continue:

בְּרִיךְ שְׁמֶה דְּמֵרָא עֲלֵמָא, בְּרִיךְ כְּתוּרָה וְאַתְרָךְ. יְהִי רְעוּתְךָ עִם עַמְּךָ יִשְׂרָאֵל
לְעַלְמִם, וּפְרוֹקֵן יְמִינְךָ אַחְזִי לְעַמְּךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹא־מִטּוֹי לֵנָא מְשׁוּב נְהוֹרְךָ,
וְלִקְבֵּל צְלוֹתָנָא בְּרַחֲמִין. יְהִי רְעוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חֵיין בְּטִיבוּ, וְלִהְיוּ
אַנָּא פְקִידָא בְּגוּ צְדִיקָא, לְמַרְחֵם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כָּל דִּי לִי וְדִי לְעַמְּךָ
יִשְׂרָאֵל. אֲנָתְּ הוּא זֶן לְכֹלָא וּמִפְּרִינֵס לְכֹלָא, אֲנָתְּ הוּא שְׁלִיט עַל כָּלָא, אֲנָתְּ
הוּא דְשְׁלִיט עַל מַלְכָּא, וּמַלְכוּתָא דִּילָךְ הִיא. אֲנָא עֲבָדָא דְקִדְשָׁא בְּרִיךְ
הוּא, דְּסִגְדָנָא קִמָּה וּמִקְמִי דִּיקֵר אוֹרִיתָהּ בְּכָל עֵדָן וְעֵדָן. לֹא עַל אִנְשֵׁי רַחֲמֵינָא
וְלֹא עַל בְּרַ אֱלֹהִין סְמִיכְנָא, אֱלֹא בְּאַלְהָא דְשִׁמְיָא. דְּהוּא אֱלֹהָא קְשׁוּט,
וְאוֹרִיתָהּ קְשׁוּט, וּנְבִיאֹתָהּ קְשׁוּט, וּמִסְגָּא לְמַעְבַּד טְבוּן וְקְשׁוּט. - בְּה אֲנָא
רַחִיץ, וְלִשְׁמֵהּ קְדִישָׁא יִקְרָא אֲנָא אִמְרֵי תִשְׁבַּחְתָּ. יְהִי רְעוּא קְדָמְךָ דְּתַפְתַּח
לְבָאֵי בְּאוֹרִיתָא, וְתִשְׁלִים מִשְׁאַלִּין דְּלְבָאֵי וְלְבָא דְכָל עַמְּךָ יִשְׂרָאֵל לְטַב
וְלְחֵיין וְלִשְׁלָם.

זוהר ויקהל

Two Torah scrolls are removed from the ark. The leader takes one in his right arm, and, followed by the congregation, says:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

דברים

קהל then leader bows:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

The leader turns to face the ark, bows and says:

גָּדְלוּ לַיהוָה אֱתֵי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

תהלים לד

reverence for the LORD.” So too may it be Your will, LORD our God and God of our ancestors, that we be worthy to do deeds that are good in Your sight, and to walk before You in the ways of the upright. Make us holy through Your holiness, so that we may be worthy of a good and long life, and of the World to Come. Guard us from evil deeds and bad times that threaten to bring turmoil to the world. May loving-kindness surround one who trusts in the LORD. Amen.

Ps. 32

יְהִי May the words of my mouth and the meditation of my heart find favor before You, LORD, my Rock and Redeemer.

Ps. 19

Say the following verse three times:

וְאֲנִי As for me, may my prayer come to You, LORD, at a time of favor. O God, in Your great love, answer me with Your faithful salvation.

Ps. 69

On all days continue:

Blessed is the name of the Master of the Universe. Blessed is Your crown and Your place. May Your favor always be with Your people Israel. Show Your people the salvation of Your right hand in Your Temple. Grant us the gift of Your good light, and accept our prayers in mercy. May it be Your will to prolong our life in goodness. May I be counted among the righteous, so that You will have compassion on me and protect me and all that is mine and all that is Your people Israel's. You feed all; You sustain all; You rule over all; You rule over kings, for sovereignty is Yours. I am a servant of the Holy One, blessed be He, before whom and before whose glorious Torah I bow at all times. Not in man do I trust, nor on any angel do I rely, but on the God of heaven who is the God of truth, whose Torah is truth, whose prophets speak truth, and who abounds in acts of love and truth. ♫ In Him I trust, and to His holy and glorious name I offer praises. May it be Your will to open my heart to the Torah, and to fulfill the wishes of my heart and of the hearts of all Your people Israel for good, for life, and for peace.

Zohar, Vayak'hel

Two Torah scrolls are removed from the Ark. The Leader takes one in his right arm and, followed by the congregation, says:

Listen, Israel: the LORD is our God, the LORD is One.

Deut. 6

Leader then congregation:

One is our God; great is our Master; holy is His name.

The Leader turns to face the Ark, bows and says:

Magnify the LORD with me, and let us exalt His name together.

Ps. 34

The Ark is closed. The Leader carries the Torah scroll to the bima and the congregation says:

לְךָ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד, כִּי־כָל
בְּשָׂמִים וּבְאַרְצֵי, לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל לְדָאשׁ:
דברי הימים א' כט

רוממו יהוה אלהינו והשתחויו להדם רגליו, קדוש הוא: רוממו
יהוה אלהינו והשתחויו להר קדשו, כי־קדוש יהוה אלהינו:
תהלים צט

עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ
מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹת שָׁבָרָא. הָעוֹלָם הַזֶּה וְהָעוֹלָם
הַבָּא, בְּרִצּוֹנוֹ וּבְרִצּוֹן יִרְאָיו וּבְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוֹר הָעוֹלָמִים, אֲדוֹן כָּל
הַבְּרִיּוֹת, אֱלֹהֵי כָל הַנִּפְשׁוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵּי מְרוֹם, הַשּׁוֹכֵן בְּשָׁמַיִם שְׁמֵי קֶדֶם,
קֹדֶשְׁתּוֹ עַל הַחַיּוֹת, וְקֹדֶשְׁתּוֹ עַל כֹּסֵא הַכְּבוֹד. וּבִכֵּן יִתְקַדַּשׁ שְׁמֶךָ בְּנוֹ יְהוָה
אֱלֹהֵינוּ לְעֵינֵי כָל חַי, וְנֹאמֶר לִפְנֵי שִׁיר חֲדָשׁ, בְּכַתּוּב: שִׁירוּ לְאֱלֹהִים זִמְרוֹ
שְׁמוֹ, סִלּוֹ לְרֹכֵב בַּעֲרֻבוֹת, בִּיָּה שְׁמוֹ, וְעִלּוֹ לִפְנֵי: וְנִרְאָהוּ עֵינֵי בָּעֵין בְּשׁוּבוֹ
אֶל נוֹהוֹ, בְּכַתּוּב: כִּי עֵין בָּעֵין יִרְאוּ בְּשׁוּבוֹ יְהוָה צִיּוֹן: וְנֹאמֶר: וְנִגְלָה כְּבוֹד
יְהוָה, וְרֹאוּ כָּל־בָּשָׂר יַחֲדוּ כִּי פִי יְהוָה דִּבֶּר:
תהלים סח

ישעיה נב
ישעיה מ

אב הרחמים הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויציל נפשותינו
מן השעות הרעות, ויגער ביצר הרע מן הנשואים, ויחן אותנו לפליטת
עולמים, וימלא משאלותינו במדה טובה ישועה ורחמים.

The Torah is placed on the שולחן and the גבאי calls a כהן to the Torah.

וַיַּעֲזֹר וַיִּגַּן וַיִּשְׁיַע לְכָל הַחוֹסִים בוֹ, וְנֹאמֶר אֲמֵן. הַכֹּל הָבִי גֹדֶל לְאֱלֹהֵינוּ
וְתֵנוּ כְּבוֹד לַתּוֹרָה. *כֹּהֵן קָרֵב, יַעֲמֵד (פלוני בן פלוני) הַכֹּהֵן.

*If no כהן is present, a לוי or ישראל is called up as follows:

/אֵין כָּאֵין כֹּהֵן, יַעֲמֵד (פלוני בן פלוני) בְּמָקוֹם כֹּהֵן/

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

גבאי followed by the קהל The

וְאַתֶּם הַדְּבֻקִּים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

דברים ד

The Ark is closed. The Leader carries the Torah scroll to the bima and the congregation says:

לְךָ Yours, LORD, are the greatness and the power, the glory and the
majesty and splendor, for everything in heaven and earth is Yours. 1 Chr. 29
Yours, LORD, is the kingdom; You are exalted as Head over all.

Exalt the LORD our God and bow to His footstool; He is holy. Ps. 99
Exalt the LORD our God, and bow at His holy mountain, for holy
is the LORD our God.

Over all may the name of the Supreme King of kings, the Holy One blessed be
He, be magnified and sanctified, praised and glorified, exalted and extolled, in the
worlds that He has created – this world and the World to Come – in accordance
with His will, and the will of those who fear Him, and the will of the whole house
of Israel. He is the Rock of worlds, LORD of all creatures, God of all souls, who
dwells in the spacious heights and inhabits the high heavens of old. His holiness is
over the Hayyot and over the throne of glory. Therefore may Your name, LORD our
God, be sanctified among us in the sight of all that lives. Let us sing before Him a
new song, as it is written: “Sing to God, make music for His name, extol Him who
rides the clouds – the LORD is His name – and exult before Him.” And may we
see Him eye to eye when He returns to His abode as it is written: “For they shall
see eye to eye when the LORD returns to Zion.” And it is said: “Then will the glory
of the LORD be revealed, and all mankind together shall see that the mouth of the
LORD has spoken.”

Father of mercy, have compassion on the people borne by Him. May He remember
the covenant with the mighty (patriarchs), and deliver us from evil times. May He
reproach the evil instinct in the people by Him, and graciously grant that we be
an eternal remnant. May He fulfill in good measure our requests for salvation and
compassion.

The Torah scroll is placed on the bima and the Gabbai calls a Kohen to the Torah.

May He help, shield and save all who seek refuge in Him, and let us say:
Amen. Let us all render greatness to our God and give honor to the Torah.
*Let the Kohen come forward. Arise (name son of father's name), the Kohen.

*If no Kohen is present, a Levi or Yisrael is called up as follows:

/As there is no Kohen, arise (name son of father's name) in place of a Kohen./

Blessed is He who, in His holiness, gave the Torah to His people Israel.

The congregation followed by the Gabbai:

You who cling to the LORD your God are all alive today.

Deut. 4

The oleh shows the section to be read.
 טלית עולה touches the scroll at that place with the tzitzit of his tallit,
 which he then kisses. Holding the handles of the scroll, he says:

עולה: בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ.

קהל: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

עולה: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
 וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
 בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

After the reading, the oleh says:

עולה: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
 וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
 בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

One who has survived a situation of danger, says:

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

The kahal responds:

אָמֵן. מִי שְׂגַמְלָךְ כָּל טוֹב
 הוּא יִגְמַלְךָ כָּל טוֹב, סֵלָה.

After a Bar Mitzva boy has finished the Torah blessing, his father says aloud:

בְּרוּךְ שֶׁפָּטַרְנִי מֵעֲנֻשׁוֹ שְׁלִיזָה.

The Reader shows the oleh the section to be read.
 The oleh touches the scroll at that place with the tzitzit of his tallit,
 which he then kisses. Holding the handles of the scroll, he says:

Oleh: Bless the LORD, the blessed One.

Cong: Bless the LORD, the blessed One,
 for ever and all time.

Oleh: Bless the LORD, the blessed One,
 for ever and all time.
 Blessed are You, LORD our God,
 King of the Universe,
 who has chosen us from all peoples
 and has given us His Torah.
 Blessed are You, LORD,
 Giver of the Torah.

After the reading, the oleh says:

Oleh: Blessed are You, LORD our God,
 King of the Universe,
 who has given us the Torah of truth,
 planting everlasting life in our midst.
 Blessed are You, LORD,
 Giver of the Torah.

One who has survived a situation of danger, says:

Blessed are You, LORD our God, King of the Universe,
 who bestows good on the unworthy,
 who has bestowed on me much good.

The congregation responds:

Amen. May He who bestowed much good on you
 continue to bestow on you much good, Selah.

After a Bar Mitzva boy has finished the Torah blessing, his father says aloud:

Blessed is He who has released me from the responsibility
 for this child.

FOR AN OLEH

May He who blessed our fathers, Abraham, Isaac and Jacob, bless (*name*, son of *father's name*) who has been called up in honor of the All-Present, in honor of the Torah, and in honor of (*On Shabbat*: the Sabbath and in honor of) the festival. As a reward for this, may the Holy One, blessed be He, protect and deliver him from all trouble and distress, all infection and illness, and send blessing and success to all the work of his hands, and may he merit to go up to Jerusalem for the festivals, together with all Israel, his brethren, and let us say: Amen.

FOR A SICK MAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name*, son of *mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the Holy One, blessed be He, be filled with compassion for him, to restore his health, cure him, strengthen and revive him, sending him a swift and full recovery from heaven to all his 248 organs and 365 sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – though on (*On Shabbat*: the Sabbath and) festivals it is forbidden to cry out, may healing be quick to come – now, swiftly and soon, and let us say: Amen.

FOR A SICK WOMAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name*, daughter of *mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the Holy One, blessed be He, be filled with compassion for her, to restore her health, cure her, strengthen and revive her, sending her a swift and full recovery from heaven to all her organs and sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – though on (*On Shabbat*: the Sabbath and) festivals it is forbidden to cry out, may healing be quick to come – now, swiftly and soon, and let us say: Amen.

מי שבירך לעולה לתורה

מי שבירך אבותינו אברהם יצחק ויעקב, הוא יברך את (פלוני בן פלוני), בעבור שעלה לכבוד המקום ולכבוד התורה (בשבת: ולכבוד השבת) ולכבוד הרגל. בשכר זה הקדוש ברוך הוא ישמרהו ויציילהו מכל צרה וצוקה ומכל נגע ומחלה, וישלח ברכה והצלחה בכל מעשה ידיו, ויזכה לעלות לרגל עם כל ישראל אחיו, ונאמר אמן.

מי שבירך לחולה

מי שבירך אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה הוא יברך וירפא את החולה (פלוני בן פלוני) בעבור ש (פלוני בן פלוני) נודר צדקה בעבורו. בשכר זה הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו ולהחזיקו ולהחיותו וישלח לו מהרה רפואה שלמה מן השמים לרמ"ח אבריו ושם"ה גידיו בתוך שאר חולי ישראל, רפואת הנפש ורפואת הגוף. יום טוב הוא / בשבת: שבת ויום טוב הם / מלועק ורפואה קרובה לבוא, השתא בעגלא ובזמן קריב, ונאמר אמן.

מי שבירך לחולה

מי שבירך אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה הוא יברך וירפא את החולה (פלונית בת פלונית) בעבור ש (פלוני בן פלוני) נודר צדקה בעבורה. בשכר זה הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאתה ולהחזיקה ולהחיותה וישלח לה מהרה רפואה שלמה מן השמים לכל אבריה ולכל גידיה בתוך שאר חולי ישראל, רפואת הנפש ורפואת הגוף. יום טוב הוא / בשבת: שבת ויום טוב הם / מלועק ורפואה קרובה לבוא, השתא בעגלא ובזמן קריב, ונאמר אמן.

מי שבירך ליולדת בן

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה,
שָׂרָה וּרְבֵקָה רָחֵל וְלֵאָה הוּא יְבָרֶךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (פלונית בת פלוני)
וְאֶת בְּנָהּ שְׁנוּלֶדָה לָהּ לְמֹזֶל טוֹב בְּעֶבֶר שְׁבַעֲלָה וְאָבִיו נוֹדֵר צְדָקָה
בְּעַדָם. בְּשֹׁכֵר זֶה יִזְכּוּ אָבִיו וְאִמּוֹ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ
וּלְגַדְלוֹ לְתוֹרָה וּלְחַפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

מי שבירך ליולדת בת

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה,
שָׂרָה וּרְבֵקָה רָחֵל וְלֵאָה הוּא יְבָרֶךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (פלונית בת פלוני)
וְאֶת בָּתָּהּ שְׁנוּלֶדָה לָהּ לְמֹזֶל טוֹב וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל (פלונית בת פלוני),
בְּעֶבֶר שְׁבַעֲלָה וְאָבִיהָ נוֹדֵר צְדָקָה בְּעֶדָן. בְּשֹׁכֵר זֶה יִזְכּוּ אָבִיהָ וְאִמָּהּ
לְגַדְלָהּ לְתוֹרָה וּלְחַפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן.

מי שבירך לבר מצווה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא יְבָרֶךְ אֶת (פלוני בן פלוני)
שְׁמֻלָּאוֹ לוֹ שְׁלֹשׁ עָשָׂר שָׁנָה וְהִגִּיעַ לְמִצְוֹת, וְעָלָה לְתוֹרָה, לָתֵת שִׁבְחָה
וְהוֹדָיָה לַהֲשִׂים יְתִבְרָךְ עַל כָּל הַטּוֹבָה שֶׁגָּמַל אֵתוֹ. יִשְׁמְרֵהוּ הַקָּדוֹשׁ
בְּרוּךְ הוּא וְיַחְיֶהוּ, וְיִכּוֹנֵן אֶת לְבָבוֹ לְהִיטֵל שָׁלוֹם עִם יְהוָה וּלְלַכֵּת בְּדַרְכּוֹ
וּלְשַׁמֵּר מִצְוֹתָיו כָּל הַיָּמִים, וְנֹאמַר אָמֵן.

מי שבירך לבת מצווה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה וּרְבֵקָה רָחֵל וְלֵאָה,
הוּא יְבָרֶךְ אֶת (פלונית בת פלוני) שְׁמֻלָּאוֹ לָהּ שְׁתֵּים עָשָׂר שָׁנָה וְהִגִּיעָה
לְמִצְוֹת, וְנוֹתַנָּת שִׁבְחָה וְהוֹדָיָה לַהֲשִׂים יְתִבְרָךְ עַל כָּל הַטּוֹבָה שֶׁגָּמַל
אֵתָּהּ. יִשְׁמְרָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא וְיַחְיֶיהָ, וְיִכּוֹנֵן אֶת לְבָבָהּ לְהִיטֵל שָׁלוֹם
עִם יְהוָה וּלְלַכֵּת בְּדַרְכּוֹ וּלְשַׁמֵּר מִצְוֹתָיו כָּל הַיָּמִים, וְנֹאמַר אָמֵן.

ON THE BIRTH OF A SON

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, Sarah, Rebecca, Rachel and Leah, bless the woman (*name*, daughter of *father's name*) who has given birth, and her son who has been born to her as an auspicious sign. Her husband, the child's father, is making a contribution to charity. As a reward for this, may father and mother merit to bring the child into the covenant of Abraham and to a life of Torah, to the marriage canopy and to good deeds, and let us say: Amen.

ON THE BIRTH OF A DAUGHTER

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, Sarah, Rebecca, Rachel and Leah, bless the woman (*name*, daughter of *father's name*) who has given birth, and her daughter who has been born to her as an auspicious sign; and may her name be called in Israel (*baby's name*, daughter of *father's name*). Her husband, the child's father, is making a contribution to charity. As a reward for this, may father and mother merit to raise her to a life of Torah, to the marriage canopy, and to good deeds, and let us say: Amen.

FOR A BAR MITZVA

May He who blessed our fathers, Abraham, Isaac and Jacob, bless (*name*, son of *father's name*) who has completed thirteen years and attained the age of the commandments, who has been called to the Torah to give praise and thanks to God, may His name be blessed, for all the good He has bestowed on him. May the Holy One, blessed be He, protect and sustain him and direct his heart to be perfect with God, to walk in His ways and keep the commandments all the days of his life, and let us say: Amen.

FOR A BAT MITZVA

May He who blessed our fathers, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless (*name*, daughter of *father's name*) who has completed twelve years and attained the age of the commandments, and gives praise and thanks to God, may His name be blessed, for all the good He has bestowed on her. May the Holy One, blessed be He, protect and sustain her and direct her heart to be perfect with God, to walk in His ways and keep the commandments all the days of her life, and let us say: Amen.

קריאה ליום שני של שבועות

If the second day of שבועות falls on Shabbat, start here.
If it falls on a weekday, start with קל-הבכור on page 477.

דברים
יד, כב-טז, יז

עֲשֹׂךְ תַעֲשֹׂךְ אֶת כָּל-תְּבוּאֹת זֶרַעְךָ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה:
וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר-יִבְחַר לְשָׁכֵן שְׁמוֹ
שֵׁם מַעֲשֶׂךְ דָּגָנְךָ תִּירְשָׁךְ וַיִּצְהָרְךָ וּבִכּוֹרֶת בָּקָרְךָ וְצֹאנְךָ לַמֶּעַן
תִּלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ כָּל-הַיָּמִים: וְכִי-יִרְבֶּה מִמֶּךָ
הַדָּרֶךְ כִּי לֹא תוּכַל שְׂאתוֹ כִּי-יִדְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר
יְהוָה אֱלֹהֶיךָ לָשׁוּם שְׁמוֹ שָׁם כִּי יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ: וְנָתַתָּה
בַּפֶּסֶף וְצִרְתָּ הַפֶּסֶף בְּיָדְךָ וְהִלַּכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ בּוֹ: וְנָתַתָּה הַפֶּסֶף כָּל אֲשֶׁר-תִּאֲוֶה נַפְשְׁךָ בַּבָּקָר
וּבַצֹּאן וּבִיַּיִן וּבַשֵּׁכָר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ וְאָכַלְתָּ שָׁם
לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמְחַת אַתָּה וּבֵיתְךָ: וְהָלֹךְ אֲשֶׁר-בִּשְׁעָרֶיךָ

READING OF THE TORAH: SECOND DAY

The core of the reading for the second day is the passage dealing with the festivals in the book of Deuteronomy. The festivals are extensively described in three places in the Torah, in Leviticus (23), in Numbers (28–29), and here (Deut. 16). The sages explained that the first is to establish their order, the second to prescribe their sacrifices, and the third to explain them to the public (Sifrei).

Throughout Deuteronomy, Moses explains the laws to the people as a whole, reminding them of the historical background against which they are set, and the future of which they are the parameters. In the case of the festivals, Moses' presentation here has a strong emphasis on the seasons of the agricultural year: Pesah is the festival of spring, the countdown to Shavuot begins from "when the sickle begins to cut the standing grain," and Sukkot is celebrated at the time when "when you gather into your granary and wine-vat." These are dimensions of the festivals the people have not yet experienced as desert nomads but which they will once they enter and make their home in the land which the LORD has blessed.

TORAH READING FOR THE SECOND DAY OF SHAVUOT

If the second day of Shavuot falls on Shabbat, start here. If it falls on a weekday, start with "Every male firstborn" on page 476.

You must tithe all the produce of your grain, that which grows in the field, each year. You shall then eat it in the presence of the LORD your God, at the place He will choose as a dwelling place for His name; the tithes of your grain, wine and oil as well as the firstborn of your herd and flock, so that you might learn to hold the LORD your God in awe as long as you live. If the distance is very great for you, so that you cannot carry it all; if the place the LORD your God chooses as a dwelling place for His name is far away from you, and the LORD your God blesses you with plenty, then you may sell your produce for money and, holding that money in your hand, go to the place which the LORD your God will choose. You may purchase with that money anything you may wish for of the herd or flock, of wine or intoxicating drinks: anything your heart desires; and you shall eat there, in the presence of the LORD your God, and you and your household shall rejoice. As for the Levite who dwells within

Deut.
14:22–16:17

Moses also emphasizes the important dimension of social inclusion. They are times when people are to invite those at the margins of society: the widow, the orphan, the Levites who have no land of their own, the temporary residents, as well as slaves. No one is to be left out.

The preceding passages are also included when the second day of Shavuot falls on Shabbat, to extend the reading because of the two extra people called to the Torah on that day.

עֲשֹׂךְ תַעֲשֹׂךְ *You must tithe.* This is the law of the second tithe. Unlike the first that was given to the Levites, this was taken by its owners to Jerusalem and eaten there, either in the form of the produce itself or money for which it had been exchanged. This reminded the nation that its wealth came from God who was a constant presence in its midst. Maimonides adds that since people could not eat all the food themselves they would naturally give part of it to others as charity. This strengthened the bond of love and brotherhood among the people as a whole: it reinforced civil society and the sense of national unity (*The Guide for the Perplexed* III: 39).

לֹא תַעֲזֹבֵנוּ כִּי אֵין לוֹ חֶלֶק וְנִחְלָה עִמָּךְ: מִקְצֵה א
שָׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מַעֲשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה הַהִוא
וְהַנְחַת בְּשַׁעְרֶיךָ: וּבֵא הֵלֹאִי כִּי אֵין־לוֹ חֶלֶק וְנִחְלָה עִמָּךְ וְהִגֵּד
וְהִיתוּם וְהֶאֱלַמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לְמַעַן יְבָרְכְךָ
יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה: מִקָּץ ל
שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: וְזֶה דְּבַר הַשְּׁמִטָּה שְׁמוֹט כָּל־בְּעַל
מִשָּׁה יָדוֹ אֲשֶׁר יִשָּׂה בְרַעְיוֹ לֹא־יִגֹּשׁ אֶת־רַעְיוֹ וְאֶת־אֲחִיו
כִּי־קָרָא שְׁמִטָּה לַיהוָה: אֶת־הַנִּכְרִי תִגֹּשׁ וְאֲשֶׁר יִהְיֶה לָךְ אֶת־
אֲחִיךָ תִשְׁמֹט יָדְךָ: אָפֶס כִּי לֹא יִהְיֶה־בְּךָ אֲבִיוֹן כִּי־בָרַךְ יְבָרְכְךָ
יְהוָה בְּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נִתֵּן־לָךְ נַחֲלָה לְרִשְׁתָּהּ: רַק
אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹד לַעֲשׂוֹת אֶת־
כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִכִּי מִצְוֶה הַיּוֹם: כִּי־יְהוָה אֱלֹהֶיךָ
יְבָרְכְךָ בְּאֲשֶׁר דִּבֶּר־לָךְ וְהֶעֱבַטְתָּ גוֹיִם רַבִּים וְאֵתָהּ לֹא תַעֲבֹט
וּמִשְׁלַת בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמָּשְׁלוּ: כִּי־יִהְיֶה
בְּךָ אֲבִיוֹן מֵאֶחָד אֲחִיךָ בְּאֶחָד שְׁעָרֶיךָ בְּאֶרֶץ אֲשֶׁר־יְהוָה

מִקְצֵה שָׁלֹשׁ שָׁנִים *At the end of every third year.* On the third and sixth year of each septennial cycle, the second tithe, instead of being consumed by its owners in Jerusalem, is given locally to the poor. This, the *ma'aser oni*, "poor person's tithe," is part of the Torah's elaborate welfare system, designed to ensure that no one is left destitute or without the means of a dignified existence.

לְמַעַן יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ *So that the LORD your God might bless you.* God blesses those who are a source of blessing to others.

מִקָּץ שִׁבְע־שָׁנִים *At the end of every seven years.* The sequence here – second and poor person's tithe, and the release of debts and slaves in the seventh year – are ways in which we serve God *be'chol me'odekha*, "with all your wealth." We use our wealth to serve God when we ensure that those who have more

your gates – you shall not forsake him, for he does not have a portion or an inheritance among you.

At the end of every third year, you must take out all the tithes of your harvest from that year, and set them down within your gates. Then the Levite, who does not have a portion or an inheritance among you, along with the stranger and orphan and widow within your gates, shall come and eat and be satisfied; do this, so that the LORD your God might bless you in all that you do.

At the end of every seven years, you shall institute a release. And ^{LEVI} this is the manner of the release: every creditor shall let go of what he is entitled to from his debtor; he may not demand payment from his fellow or his kinsman, for a release has been proclaimed for [the honor of] the LORD. You may ask payment of a gentile, but any claim you hold against your kinsmen must be released. Nevertheless, you will not have paupers among you, for the LORD shall surely bless you in the land that He is giving you as a portion, to inherit it – but only if you heed the voice of the LORD your God, safeguarding and keeping all of the commandments I am commanding you today. For the LORD your God will bless you as He has promised you: you shall lend to many nations and you shall not borrow; you shall rule over many nations and shall not be ruled by others.

If there should be a poor person among you, one of your kinsmen

than they need share their blessings with those who have less. In particular, we should ensure that no one in the nation God liberated from slavery is permanently enslaved, either by debt or poverty (the usual reason people sold themselves as slaves).

If there should be a poor person among you. This passage became, in the Talmud, the basis of the elaborate laws of *tzedaka*, one of the pillars of Jewish life, especially outside Israel where the agricultural laws that formed the basis of the Torah's welfare legislation were less applicable.

אלהיך נתן לך לא תאמץ את לבבך ולא תקפץ את ידך
מאחריך האביון: כי פתח תפתח את ידך לו והעבט תעביטנו
די מחסרו אשר יחסר לו: השמר לך פן יהיה דבר עס-
לבבך בליעל לאמר קרבה שנת השבע שנת השמטה ורעה
עיןך באחריך האביון ולא תתן לו וקרא עליך אליהוה
והיה בך חטא: נתון תתן לו ולא ירע לבבך בתתך לו כי
בגלל זה יברכך יהוה אלהיך בכל מעשך ובכל
משלח ידך: כי לא יחדל אביון מקרב הארץ על-כן אנכי
מצוך לאמר פתח תפתח את ידך לאחריך לעניך ולאביוןך
בארצך: כי ימכר לך אחיך העבדי או העבריה
ועבדך שש שנים ובשנה השביעית תשלחנו חפשי מעמך:
וכי תשלחנו חפשי מעמך לא תשלחנו ריקם: העניק תעניק
לו מצאנו ומגרנו ומיקבך אשר ברכך יהוה אלהיך תתן לו:
וזכרת כי עבד היית בארץ מצרים ויפדך יהוה אלהיך על-כן
אנכי מצוך את הדבר הזה היום: והיה כי יאמר אליך לא
אצא מעמך כי אהבך ואת ביתך כי טוב לו עמך: ולקחת
את המרצע ונתתה באזנו ובדלת והיה לך עבד עולם ואף
לאמתך תעשה-כן: לא יקשה בעיניך בשלחך אתו חפשי
מעמך כי משנה שכר שציר עבדך שש שנים וברכך יהוה
אלהיך בכל אשר תעשה:

You must give generously to him. There are three reasons for this law: first, to give the released slave the means to make a fresh start; second, to demonstrate your gratitude for the service he has given you; and third to establish closure with goodwill. There is something profoundly

in one of the cities in your land, which the LORD your God has given to you, you must not harden your heart and you must not close your hand to your impoverished kinsman. Rather, you must open your hand to him, making him a loan to tide him over his lack. Take care, lest evil thoughts enter your heart, saying: “The seventh year, the year of release draws near,” causing you to treat your impoverished kinsman meanly, withholding loans from him; he might then call out to God because of you and it will be held against you as a sin. You must certainly give to him, and let your heart not be grudging when you give, for because of this deed, the LORD your God shall bless you in all that you do and in all of your endeavors. For there will never cease to be poor people in the land; and so I am commanding you: you must open your hand to your kinsman, to the poor and destitute in your land.

If your Hebrew kinsman or kinswoman is sold to you, he shall work for you for six years, and in the seventh year, you must release him from your service, free. When you set him free from your service you must not send him away empty-handed. You must give generously to him of your flock, your granary and your wine-vat with which the LORD your God has blessed you; so you shall give him. And you shall remember that you were once a slave in the land of Egypt and the LORD your God redeemed you; this is why, today, I command you thus. Should [the slave] say: “I would not leave your home;” because he is fond of you and of your household, and is happy living with you, then you shall take an awl and pierce his ear upon the door with it, and he shall then be your slave forever; the same should be done with your female slave. Do not feel it a hardship when you release him from your service, free; for he has served you for six years – twice a hired hand’s work, and now the LORD your God will bless you in all that you do.

dehumanizing about servitude, for servant and master alike. The gift is a humanizing gesture that marks a benign end to a less-than-benign episode.

If the second day of Shavuot falls on a weekday, start here:

כָּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרֶךָ וּבִצְאֲנֶךָ הַזָּכָר תִּקְדִּישׁ לַיהוָה
(בשבת) אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבִכֹר שׁוֹרְךָ וְלֹא תִגַּז בְּכוֹר צֹאנֶךָ: לִפְנֵי
(שרישי) יְהוָה אֱלֹהֶיךָ תֹאכְלֵנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה
אֹתָהּ וּבֵיתָךְ: וְכִי־יִהְיֶה בּוֹ מוֹם פֶּסֶחַ אוֹ עִוֵּר כֹּל מוֹם רָע לֹא
תִזְבָּחֵנּוּ לַיהוָה אֱלֹהֶיךָ: בְּשַׁעֲרֶיךָ תֹאכְלֵנּוּ הַטָּמֵא וְהַטְּהוֹר
יִחְדּוּ כֶּצֶבִי וְכֹאִיל: רַק אֶת־דָּמּוֹ לֹא תֹאכַל עַל־הָאָרֶץ תִּשְׁפְּכֵנּוּ
בַּמַּיִם:

שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וַעֲשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בַּחֹדֶשׁ
(בשבת) הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה: וּזְבַחְתָּ פֶּסַח
(רביעי) לַיהוָה אֱלֹהֶיךָ צֹאן וּבִקֵּר בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה לְשֹׁכֵן שְׁמוֹ
שֵׁם: לֹא־תֹאכַל עָלָיו חֲמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מִצּוֹת
לֶחֶם עֲנִי כִּי בַּחֲפוּזִין יֵצְאָתָּ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם
שִׁלְשִׁי (בשבת) צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ: *וְלֹא־יֵרָאֶה לָּךְ שְׂאֹר בְּכָל־
(חמישי) גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא־יֵלִין מִן־הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם
הָרִאשׁוֹן לַבֶּקֶר: לֹא תֹכַל לִזְבֹּחַ אֶת־הַפֶּסַח בָּאֶחָד שְׁעָרֶיךָ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר
יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שֵׁם תִּזְבַּח אֶת־הַפֶּסַח בָּעֶרֶב כִּבּוֹא
הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם: וּבִשְׁלַת וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר

חֹדֶשׁ הָאָבִיב *The month of Spring.* It is this requirement that Pesah be celebrated in spring that necessitates the complex system by which the lunar calendar of Judaism is coordinated with the solar cycle of the seasons, by means of adding an extra month (a second Adar) from time to time. Originally this was done by decision of the Beit Din. Only a court in Israel has this power. So from the fourth century onward, when the center of Jewish life had moved from Israel to Babylon, a fixed calendar was adopted on the authority of Israel, by which seven leap years are observed in the course of nineteen years.

If the second day of Shavuot falls on a weekday, start here:

Every male firstborn that is delivered among your herd and your flock, you shall consecrate to the LORD your God: you may not perform work with the male firstborn of your oxen, nor shear the male firstborn of your sheep. You shall eat them in the presence of the LORD your God each year, you and your household, in the place which the LORD will choose. If it is blemished: lame or blind, or with any other serious blemish, you may not offer it to the LORD your God. Eat it within your gates; [it may be eaten by] pure and impure alike, as the gazelle and as the hart. But its blood you may not eat; you must spill it on the ground like water.

(Shabbat:
SHELISHI)

Remember the month of Spring: bring a Pesah offering to the LORD your God, for in the month of Spring, the LORD your God took you out of Egypt at night. You shall bring a Pesah offering to the LORD your God, sheep and cattle, at the place the LORD shall choose as a dwelling place for His name. You may not eat leaven with it; you must eat matzot, the bread of oppression, with it for seven days – for you left Egypt in great haste – so that you remember the day of your exodus from Egypt all the days of your life. *And no leaven shall be seen by you within all your borders for seven days, and none of the meat which you offer in the evening of the first day shall be allowed to remain until morning. You may not sacrifice the Pesah offering in any one of your cities, which the LORD your God gives you. Only at the place which the LORD your God shall choose as a dwelling place for His name – that is where you should sacrifice the Pesah offering in the evening, before sunset, in the season of your exodus from Egypt. You shall cook it and eat it in the place the LORD your

LEVI
(Shabbat:
REVI'1)

SHELISHI
(Shabbat:
HAMISHI)

לֶחֶם עֲנִי *Bread of oppression.* It is this phrase that defines matza as the taste of servitude, either because they were given it to eat in Egypt (being harder to digest than ordinary bread, it staved off hunger longer), or because, eating it on their escape from Egypt, it served as a reminder of the slavery they were escaping from.

יבחר יהוה אלהיך בו ופנית בפקדו והלכת לאהליך: ששת
 ימים תאכל מצות וביום השביעי עצרת ליהוה אלהיך לא
 תעשה מלאכה: ^{רביעי (בשבת ששי)} שבעה שבועות תספור לך מהחל
 חרמש בקמה תחל לספור שבעה שבועות: ועשית חג שבועות
 ליהוה אלהיך מסת נדבת ירך אשר תתן כאשר יברכך יהוה
 אלהיך: ושמחת לפניו יהוה אלהיך אתה ובנך ובתך ועבדך
 ואמתך והלוי אשר בשעריך והגר והיתום והאלמנה אשר
 בקרבך במקום אשר יבחר יהוה אלהיך לשכן שמו שם:
 וזכרת כי עבד היית במצרים ושמרת ועשית את החקים
 האלה:

חג הסוכות תעשה לך שבעת ימים באספך מגרנך ומיקבך:
^{חמישי (בשבת שביעי)} ושמחת בחגך אתה ובנך ובתך ועבדך ואמתך והלוי והגר
 והיתום והאלמנה אשר בשעריך: שבעת ימים תחג ליהוה
 אלהיך במקום אשר יבחר יהוה כי יברכך יהוה אלהיך בכל-
 תבואתך ובכל מעשה ידך והיית אך שמח: שלוש פעמים
 בשנה יראה כל-זכורך את-פניו יהוה אלהיך במקום אשר
 יבחר בחג המצות ובחג השבועות ובחג הסוכות ולא יראה
 את-פניו יהוה ריקם: איש כמתנת ידו כברכת יהוה אלהיך
 אשר נתן-לך:

^{וְשִׂמַּחְתָּ} *You shall rejoice.* There is greater emphasis on rejoicing in Deuteronomy than elsewhere in the Torah. The root ש-מ-ח, “to rejoice,” appears only once in each of the books of Genesis, Exodus, Leviticus and Numbers, but twelve times in Deuteronomy as a whole. The previous books have been about the long journey, begun by Abraham, toward the fulfillment of the divine promises of children and a land. Deuteronomy is about the destination: a land where the people of the covenant can be free to pursue their vocation

God will choose, and in the morning you shall turn back and go to your abode. For six days, you shall eat matzot; the seventh day is a day of assembly for the LORD your God: on it, you may not perform work.

Count for yourselves seven weeks; when the sickle begins to cut the standing grain, then shall you begin to count the seven weeks. And you shall celebrate a Festival of Weeks [Shavuot] for the LORD your God, bringing a free-will offering, as much as you can afford, according to the blessing the LORD your God has given you. And you shall rejoice in the presence of the LORD your God: you and your sons and daughters, your male and female slaves, and the Levite who dwells within your gates, along with the stranger and orphan and widow that are among you, at the place that the LORD your God shall choose as a dwelling place for His name. And you shall remember that you were once a slave in Egypt; keep and fulfill all of these statutes.

REVI' I
(Shabbat:
SHISHI)

You shall celebrate a Festival of Booths [Sukkot] for yourselves for seven days, when you gather [your produce] into your granary and wine-vat. And you shall rejoice on your festival: you and your sons and daughters, your male and female slaves, and the Levite, the stranger and orphan and widow that dwell within your gates. You shall celebrate for seven days for the LORD your God in the place which the LORD shall choose, for the LORD your God shall bless you in all of your produce and all that you do; and you will be truly joyful. Three times in the year, all your males shall appear before the LORD your God at the place He will choose: on Pesah, Shavuot and Sukkot. They shall not appear before the LORD empty-handed. Each shall bring such a gift as he can, in proportion to the blessing the LORD your God grants you.

HAMISHI
(Shabbat:
SHEVI' I)

as a holy nation in a holy land, keeping God's law, sensing His presence and celebrating His blessings. Note, however, that the word “rejoice” does not appear in the context of Pesah, for it recalls two periods of suffering, the suffering inflicted on the Israelites by the Egyptians, and the subsequent

חצי קדיש

Before Maftir is read, the second Sefer Torah is placed on the bima and the Reader says:

קורא: יתגדל ויתקדש שמה רבא (קהל: אמן)

בעלמא די ברא ברעותה

וימליך מלכותה

בחייו וביומיו ובחיי דכל בית ישראל

בעגלא ובזמן קריב, ואמרו אמן. (קהל: אמן)

יהא שמה רבא מברך לעלם ולעלמי עלמיא. קהל וקורא:

קורא: יתברך וישתבח ויתפאר ויתרומם ויתנשא

ויתהדר ויתעלה ויתהלל

שמה דקדשא בריך הוא (קהל: בריך הוא)

לעלא מן כל ברכתא ושירתא, תשבחתא ונחמתא

דאמירן בעלמא, ואמרו אמן. (קהל: אמן)

הגבהה וגלילה

The first Sefer Torah is lifted and the Reader says:

וזאת התורה אשר שם משה לפני בני ישראל:

עלפי יהוה ביד משה:

עץ חיים היא למחזיקים בה ותמכיה מאשר: Some add

דרכיה דרכי נעים וכל נתיבותיה שלום:

אורך ימים בימינה, בשמאולה עשר וכבוד:

יהוה חפץ למען צדקו יגדיל תורה ויאדיר:

The first Sefer Torah is bound and covered and the Reader says:
ספר תורה is called to the second Sefer Torah.

HALF KADDISH

Before Maftir is read, the second Sefer Torah is placed on the bima and the Reader says Half Kaddish:

Reader: יתגדל Magnified and sanctified may His great name be, in the world He created by His will.

May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Reader: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world – and say: Amen.

HAGBAHA AND GELILA

The first Torah scroll is lifted and the congregation says:

וזאת התורה This is the Torah that Moses placed before the children of Israel, at the LORD's commandment, by the hand of Moses.

Deut. 4

Num. 9

Some add: It is a tree of life to those who grasp it, and those who uphold it are happy. Its ways are ways of pleasantness, and all its paths are peace. Long life is in its right hand; in its left, riches and honor. It pleased the LORD for the sake of [Israel's] righteousness, to make the Torah great and glorious.

Prov. 3

Is. 42

The first Torah scroll is bound and covered and the oleh for Maftir is called to the second Torah scroll.

suffering of the Egyptians themselves. Halakhically there is a mitzva of *simha* on Pesah, but it comes on the first day(s) mixed with the taste of oppression

and bitterness (matza and maror) and on the last with the memory of the Egyptians who died at the Reed Sea, and as Proverbs 24:17 states, "Do not rejoice when your enemy falls" (*Yalkut Shimoni, Emor, 654*).

מפטיר

וביום הפירות בהקריבכם מנחה חדשה ליהוה בשבעתיכם
מקרא-קודש יהיה לכם כל-מלאכת עבודה לא תעשו:
והקרבתם עולה לריח ניחח ליהוה פרים בני-בקר שנים איל
אחד שבעה כבשים בני שנה: ומנחתם סלת בלוילה בשמן
שלשה עשרנים לפר האחד שני עשרנים לאיל האחד: עשרון
עשרון לכבש האחד לשבעת הכבשים: שעיר עזים אחד
לכפר עליכם: מלבד עלת התמיד ומנחתו תעשו תמימים
יהיו לכם ונספיהם:

הגבהה וגלילה

The second ספר תורה is lifted and the קהל says:

וזאת התורה אשר-שם משה לפני בני ישראל:
על-פי יהוה ביד משה:

Some add עין-חיים היא למחזיקים בה ותמכיה מאשר:

דרכיה דרכי-נעים וכל-נתיבותיה שלום:

אורך ימים בימינה, בשמאלה עשר וכבוד:

יהוה תפיץ למען צדקו יגדיל תורה ויאדיר:

*The second ספר תורה is bound and covered and the עולה
הפטרה מפטיר reads the*

ברכה קודם ההפטרה

Before reading the הפטרה, the person called up for

ברוך אתה יהוה אלהינו מלך העולם אשר בחר בנביאים טובים,
ורצה בדבריהם הנאמרים באמת. ברוך אתה יהוה, הבורח
בתורה ובמשנה עבדו וב ישראל עמו ובנביאי האמת וצדק.

MAFTIR

On the day of the first fruits, when you bring an offering of new
grain to the LORD, on your Festival of Weeks, there shall be a
sacred assembly: you shall do no laborious work. You shall offer a
burnt-offering of pleasing aroma to the LORD: two young bullocks,
one ram, and seven yearling male lambs. And also their meal-
offerings, fine flour mixed with oil, three-tenths of an ephah for
each of the bulls, two-tenths of an ephah for the ram, and one tenth
of an ephah each for every one of the seven lambs. And one male
goat as a sin-offering, as well as the regular daily sacrifice with its
meal-offering; and they shall all be perfect for you, they and their
libations.

*Num.
28: 26-31*

HAGBAHA AND GELILA

The second Torah scroll is lifted and the congregation says:

וזאת התורה This is the Torah
that Moses placed before the children of Israel,
at the LORD's commandment, by the hand of Moses.

Deut. 4

Num. 9

Some add: It is a tree of life to those who grasp it,
and those who uphold it are happy.

Prov. 3

Its ways are ways of pleasantness, and all its paths are peace.

Long life is in its right hand; in its left, riches and honor.

It pleased the LORD for the sake of [Israel's] righteousness,
to make the Torah great and glorious.

Is. 42

*The second Torah scroll is bound and covered and the oleh
for Maftir reads the Haftara.*

BLESSING BEFORE READING THE HAFTARAH

Before reading the Haftara, the person called up for Maftir says:

Blessed are You, LORD our God, King of the Universe, who chose
good prophets and was pleased with their words, spoken in truth.
Blessed are You, LORD, who chose the Torah, His servant Moses, His
people Israel, and the prophets of truth and righteousness.

הפטרה ליום טוב השני של שבועות

HAFTARAH FOR THE SECOND DAY OF SHAVUOT

תְּפִלָּה
בְּכֹסֶם-גִּיט
חֲבִיקוּק

וַיְהִי הוּא בְּהִיכַל קֹדֶשׁ הֵם מִפְּנֵי כָל-הָאָרֶץ:
לְחֲבִיקוּק הַנָּבִיא עַל שִׁינּוֹנוֹת:

The LORD is in His holy Sanctuary: hush before Him, all the earth! *Habakkuk*
A prayer of Habakkuk the prophet, upon Shigyonot: *2:30–3:19*

הפטרה Many say the following in the

Many say the following in the Haftara.

יַצִּיב פִּתְגָם, לְאֵת וּדְגָם, בְּרָבּוֹ רַבְבָּן עִירִין.
עֲנֵה אֲנִי, בְּמִנְיָא, דְּפִסְלִין אַרְבַּעַה טוּרִין.
קְדָמוּהִי, לְגוֹ מוֹהִי, נָגִיד וּנְפִיק נְהַר דִּי נוּרִין.
בְּטוּר תִּלְגָּא, נְהוּר שְׂרָגָא, וְזִיקִין דִּי נוּר וּבַעֲזִרִין.
בְּרָא וּסְכָא, מֵה בְּחִשׁוּכָא, וְעֵמָה שְׂרִיין נְהוּרִין.
רְחִיקִין צָפָא, בְּלֹא שְׂטָפָא, וּגְלִין לֵה דְמִשְׁמֵרִין.
בְּעֵית מִנָּה, יֵת הֶרְמְנָה, וּבְתוֹרָהּ עֲדִי גְבִרִין.
יְדַעֵי הַלְכָתָא, וּמִתְנִיתָא, וְתוֹסְפָתָא סְפָרָא וְסָפְרִין.
מֶלֶךְ חַיָּא, לְעֵלְמַיָּא, יִמְגַּר עִם לְהוֹן מְשַׁחֲרִין.
אֲמִיר עֲלִיהוֹן, בְּחֵלָא יְהוֹן, וְלֹא יִתְמַנּוֹן הֵיךְ עֲפִרִין.
יְחִירוֹן כְּעֵן, לְהוֹן בְּקָעֵן, יְטוּפוֹן נִעְוִי חֲמִרִין.
רְעוּתָהוֹן הֵב, וְאַפִּיהוֹן צִהֵב, יְנַהֲרוֹן כְּנִהוּר צִפְרִין.
לִי הֵב תְּקָף, וְעִינֵךְ זָקָף, חֲזִי עֶרֶךְ דְּבֶךְ כְּפִרִין.
יְהוֹן כְּתִבְנָא, בְּגוֹ לְבָנָא, כְּאַבְנָא יִשְׁתַּקּוֹן חֲפִרִין.
בְּקֵאֲמָנָא, וְתִרְגְּמָנָא, בְּמִלּוֹי דְּבַחֲרִין סְפָרִין.
יְהוֹנָתָן, גְּבִיר עֲנוּתָן, בִּכְּן נִמְטִין אֲפִרִין.

May this praise be desired, for God, Sign and Witness,
alone among myriad myriad angels.
Where is it that He dwells, among that company of angels who
dismissed the four great mountains [and chose Sinai].
Out before Him springs and flows, into His wells, a river of fire.
In a mountain of snow bright light shines out, and sparks and
brands of fire,
and He creates and sees all that lies in darkness, for present with Him
is all light.
He oversees all distances, judging without hastiness, and to Him
are revealed all the world's secrets.
From Him will I ask permission to read; and afterwards also from
the people before me,
who know the Law the Mishna, Tosefta, Sifra and Sifrei.
The King who lives for evermore will destroy the people that sub-
jugates them.
For they have been told that they will be like sand, too many to be
counted, like dust of the earth.
Make their valleys white today, with produce, their vats flowing
over with wine.
Bring what they wish for, make their faces shine – let them shine
out like morning light.
Grant me strength, and lift Your eyes to see Your enemies, those
who deny You,
and make them like straw within the bricks; like stones, silent and
ashamed.
As I stand here, translating the words of the most superior of books,
the LORD has given [Torah] through the humble [Moses], and so to
Him – our gracious thanks.

YATZIV PITGAM: MAY THIS PRAISE BE DESIRED

This poem, like *Akdamut* said on the first day, is a *reshut*, a request for permission to recite the Aramaic translation of the text about to be read, in this case the Haftara from Habakkuk. The reason it is not said on the first day is that the passage read then – the vision of Ezekiel – was considered too mystical and open to misinterpretation to be translated into the vernacular. The custom of verse-by-verse translation of the biblical Hebrew into Aramaic lapsed as the center of Jewish life moved from Babylon to Europe in the

Middle Ages, and Aramaic ceased to be the language of everyday speech, but, as with *Akdamut*, the introductory poem remained. The text spells out

יְהוָה שָׁמַעְתִּי שְׁמֶעְךָ יְהוָה פָּעַלְךָ בְּקֶרֶב שָׁנִים חֲיִיהוּ
 בְּקֶרֶב שָׁנִים תוֹדִיעַ בְּרָגְזוֹ רַחֵם תִּזְכּוֹר: אֱלֹהִים מִתִּימָן יָבוֹא וְקָדוֹשׁ
 מִהַר־פָּאָרָן סֵלָה כֹּסֶה שָׁמַיִם הוֹדוֹ וְתַהֲלֵתוֹ מִלְּאֵה הָאָרֶץ: וְנִגְיָה
 כְּאוֹר תִּהְיֶה קִרְנִים מִיָּדוֹ לוֹ וְשֵׁם חֲבִיּוֹן עֲזָה: לִפְנֵי יָלֵךְ דְּבַר
 וַיֵּצֵא רֶשֶׁף לְרַגְלָיו: עָמַד וַיִּמָּדֵד אֶרֶץ רָאָה וַיִּתֵּר גּוֹיִם וַיִּתְּפָצְצוּ
 הָרִירִי־עַד שָׁחוּ גִבְעוֹת עוֹלָם הִלִּיכוֹת עוֹלָם לוֹ: תַּחַת אֲזֹן רְאִיתִי
 אֶהְיֶה כּוֹשֵׁן יִרְגְּזוֹן יִרְעוֹת אֶרֶץ מִדְיָן: הַבְּנֵה־רִים חֲרָה
 יְהוָה אִם בְּנֵה־רִים אֶפְךָ אִם־בֵּיס עֲבַרְתָּךְ בִּי תִרְכַּב עַל־סוּסֶיךָ
 מִרְכַּבְּתֶיךָ יִשׁוּעָה: עָרִיָה תַעֲזוֹר קִשְׁתְּךָ שְׁבָעוֹת מִטּוֹת אֲמַר
 סֵלָה נִהְרֹת תִּבְקַע־אֶרֶץ: רָאוּךְ יַחֲלִילוּ הָרִים וְסֵם מִים עָבַר נָתַן

in acrostic the name of the author, Yaakov beRebbi Meir Levi. It begins with a dazzling description of the light that streams from the Divine. The poet asks permission to recite the translation, first from God, then from the learned members of the congregation, masters of the early rabbinic literature (*Mishna*, *Tosefta*, *Sifra* and *Sifrei*, the four main documents from the Mishnaic age). He expresses his faith that justice will prevail in history and Israel will be free of persecution. The last line, beginning “The LORD has given through the humble,” can also be translated as “Jonathan the humble,” a reference to the Aramaic translation of the prophetic books attributed to Jonathan ben Uziel, said to have been Hillel’s most brilliant disciple (*Sukka* 28a).

HAFTARAH: SECOND DAY

The Haftara, taken from the conclusion of the short prophetic book of Habakkuk, was chosen because it describes a future revelation similar, at least in externals, to the one that took place on Mount Sinai on the first Shavuot. As then, so in the future, God will make an appearance in history, shaking the earth to its foundations. Ancient mountains will shatter, age-old hills will collapse – language reminiscent of the theophany at Sinai as described in Deuteronomy 33:2–5, Judges 5:4, and Psalms 68:8–9.

LORD, I heard tell of You, and I feared; LORD, in these years, revive Your work, in these years, make it known; in wrath, remember mercy. God is coming, from Teiman, the Holy One, from Mount Paran, Selah. His glory covers the heavens, His praise fills the earth, its brilliance like light, beams, from His hand, from the hidden place of His might. Plague will go before Him, fire following His feet; He stands, and measures up the land, He looks, and the nations tremble; ancient mountains shatter, age-old hills collapse – the world’s ways are His. I saw the tents of Kushan distressed, the curtains of the land of Midian quivering. Is the LORD angry at the rivers – is Your fury against the rivers, Your wrath, against the sea, that You ride upon Your horses, upon Your chariot of deliverance? Your bow is bared, uncovered, according to the promise said to the tribes, Selah. You slice the land into rivers; seeing You, the mountains quake, rushing waters flow past, the deep raises its voice, lifts its

The text opens and closes with musical instructions, “Upon Shigyonot,” – thought by some to mean a passionate song with rapid changes of rhythm – and “To the conductor, to be sung with my instruments,” together with other expressions like the threefold Selah, that appear elsewhere only in the book of Psalms, suggesting that it was written to be sung as a psalm-like prayer for the overthrow of the nation’s enemy, the Chaldeans, that is, Babylonia. A phrase near the opening, “In wrath, remember mercy,” became a key-text in later penitential prayer.

The passage culminates in one of the most beautiful sentiments in the entire prophetic literature. Habakkuk declares that though the fig tree does not blossom and there are no grapes on the vines, though there is no grain in the fields and the flocks and herds have gone, still “I will rejoice in the LORD, will exult in the God who delivers me.” This is faith at its most sublime. Though everything else were to be taken from me, I would still have God, and it would be more than enough. To live in the presence of God, knowing that He is with us whatever fate brings, is to experience ultimate existential joy: joy in the simple fact that He is and we are, that we are *because* He is. Nothing can separate us from the Source of our being. We live in the light of His presence, and thus in hope and joy.

תְּהוֹם קוֹלוֹ רוֹם יְדִיהוּ נִשָּׂא: שֶׁמֶשׁ יָדָח עֶמֶד זָבֻלָּה לְאוֹר חֲצִיךְ
 יִהְיֶה לְנֹגַהּ בְּרֶק חֲמִיתֶךָ: בְּזַעַם תִּצְעַד אֶרֶץ בְּאֵף תִּדְּרוֹשׁ גּוֹיִם:
 יֵצֵאתָ לַיִּשֶׁע עֶמֶךָ לַיִּשֶׁע אֶת־מְשִׁיחֶךָ מִחֲצֶת־רֹאשׁ מִבֵּית דָּשֶׁע
 עֲרוֹת יָסוֹד עַד־צֹואַר סֵלָה: נִקְבַּת בַּמָּטִיּוֹ רֹאשׁ
 פָּרוֹז יִסְעֶרוּ לְהַפִּיצֵנִי עַל־יָצְתָם כְּמוֹ־לֹאכֵל עֲנִי בַּמִּסְתָּר: דְּרָכָת
 בֵּים סוֹסֶיךָ חֲמֹר מֵיִם רַבִּים: שָׁמַעְתִּי וַתִּרְגַּז בְּטִנִּי לְקוֹל צִלְלוֹ
 שִׁפְתֵי יִבּוֹא רֶקֶב בַּעֲצָמֵי וַתַּחֲתִי אֲרָגוּ אֲשֶׁר אֲנוּחַ לְיוֹם צָרָה
 לַעֲלוֹת לָעַם יְגוֹדְנוּ: כִּי־תֵאֱנֶה לֹא־תִפְרוֹחַ וְאֵין יָבוֹל בַּגִּפְנִים
 כַּחַשׁ מַעֲשֵׂה־זֵית וּשְׂדֵמּוֹת לֹא־עֲשֶׂה אֲכָל גֹּזֵר מִמְּכָלָה צֶאֱן
 וְאֵין בִּקְרֹר בְּרִפְתִּים: וְאֵין בִּיהוּה אֶעֱלוֹזָה אֲגִילָה בְּאַלְהֵי יִשְׁעֵי:
 יִהְיֶה אֲדֹנִי חִילִי וְיִשֶׁם רַגְלִי כְּאֵילּוֹת וְעַל־בָּמוֹתַי יִדְרֹכֵנִי לְמִנְצָח
 בְּנִגִּינוֹתַי:

ברכות לאחר ההפטרָה

After the haftara, the person called up for Maftir says the following blessings:

בְּרוּךְ אַתָּה יְיָהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל הָעוֹלָמִים,
 צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר
 וּמַקְיֵם, שְׂכָל דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמַן אַתָּה הוּא יְיָהוּה אֱלֹהֵינוּ
 וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יִשׁוּב רִיקָם, כִּי
 אֵל מֶלֶךְ נֶאֱמָן (וְרוֹחֵמָן) אַתָּה. בְּרוּךְ אַתָּה יְיָהוּה, הָאֵל הַנָּאֻמָּן
 בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה
 בִּימֵינוּ. בְּרוּךְ אַתָּה יְיָהוּה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

hands skyward. The sun, the moon, stand still, in their place – by the light of Your arrows the world goes on, in the brilliance from Your shining spear. In rage, You walk over the land, in fury, You trample nations: You come forth, to deliver Your people, to deliver Your anointed. You crush the head of the house of the wicked, baring the foundation up to its neck, Selah. You pierce with his own sticks the head of his leaders – who come like a storm to scatter me, exultant as though secretly devouring the poor. You drive Your horses through the sea, the mass of raging waters. I hear and my stomach churns, at the sound my lips stutter, a rot enters my bones, I quiver where I stand yet I calmly wait for the day of trouble, when he comes up against the people to attack them. The fig tree does not blossom, and there is no yield from the vines; the olive grows gaunt, and the grain fields grow no food; the sheep are gone from the pens, and there are no cattle in the sheds. But I – I will rejoice in the LORD, will exult in the God who delivers me: God, my LORD, my Strength, who makes my feet like the deer's, who leads me to my highest places.

To the conductor: to be sung with my instruments.

BLESSINGS AFTER THE HAFTARAH

After the Haftara, the person called up for Maftir says the following blessings:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, Rock of all worlds, righteous for all generations, the faithful God who says and does, speaks and fulfills, all of whose words are truth and righteousness. You are faithful, LORD our God, and faithful are Your words, not one of which returns unfulfilled, for You, God, are a faithful (and compassionate) King. Blessed are You, LORD, faithful in all His words.

רַחֵם Have compassion on Zion for it is the source of our life, and save the one grieved in spirit swiftly in our days. Blessed are You, LORD, who makes Zion rejoice in her children.

שִׁמְחָנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבֹדְךָ, וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבוֹא וַיְגַל לַבָּנוּ. עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,
וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ
לֹא שֶׁלֹּא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מֶגֶן דָּוִד.

On Shabbat, add the words in parentheses:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה),
וְעַל יוֹם חַג הַשְּׁבוּעוֹת הַזֶּה שְׁנַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקִדְשָׁה
וְלִמְנוּחָה) לְשִׂשׁוֹן וְלִשְׂמֻחָה, לְכָבוֹד וּלְתִפְאַרֶת. עַל הַכֹּל יְהוָה
אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֲךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשַּׁבָּת
וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

On a weekday, the service continues with the various prayers for government on page 495.

On the second day of Shavuot, if also Shabbat, continue:

יְקוּם פְּרָקָן מִן שְׁמַיָא, חֲנָא וְחִסְדָא וְרַחֲמֵי וְחַיֵּי אַרְיֵי וּמוֹזֵי
רוּיְחֵי, וְסִיעֻתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוֹפָא וְנַהוּרָא מְעֵלִיא, זְרַעָא
חַיָא וְקִימָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְתָּגְמֵי אוּרִיתָא,
לְמַרְנָן וּרְבָנָן חֲבוּרָתָא קְדִישָׁתָא דִּי בְּאַרְעָא דִּישְׂרָאֵל וְדִי בְּבָבֶל,
לְרִישֵׁי כְּלָה, וְלְרִישֵׁי גִלּוּתָא, וְלְרִישֵׁי מְתִיבָתָא, וְלְדִינֵי דְבָבָא,
לְכָל תַּלְמִידֵיהוֹן, וְלְכָל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְלְכָל מֵאן דְּעִסְקִין
בְּאוּרִיתָא. מְלָכָא דְעֻלְמָא יְבָרַךְ יִתְהוֹן, יַפְשֵׁ חַיֵּיהוֹן וְיִסְגָּא
יוֹמֵיהוֹן, וְיִתֵּן אֲרָכָא לְשָׁנֵיהוֹן, וְיִתְפָּרְקוֹן וְיִשְׁתַּיָּבוֹן מִן כָּל עָקָא

יְקוּם פְּרָקָן *May deliverance arise.* Two Aramaic prayers originating in Babylon in the age of the Geonim (late sixth to early eleventh century)

שִׁמְחָנוּ Grant us joy, LORD our God, through Elijah the prophet
Your servant, and through the kingdom of the house of David Your
anointed – may he soon come and make our hearts glad. May no
stranger sit on his throne, and may others not continue to inherit his
glory, for You promised him by Your holy name that his light would
never be extinguished. Blessed are You, LORD, Shield of David.

On Shabbat, add the words in parentheses:

עַל הַתּוֹרָה For the Torah, for Divine worship, for the prophets (and
for this Sabbath day), and for this day of the festival of Shavuot
which You, LORD our God, have given us (for holiness and rest) for
gladness and joy, for honor and glory – for all these we thank and
bless You, LORD our God, and may Your name be blessed by the
mouth of all that lives, continually, for ever and all time. Blessed
are You, LORD, who sanctifies (the Sabbath and) Israel and the fes-
tive seasons.

On a weekday, the service continues with the various prayers for government on page 494.

On the second day of Shavuot, if also Shabbat, continue:

יְקוּם פְּרָקָן *May deliverance arise from heaven, bringing grace, love
and compassion, long life, ample sustenance and heavenly help,
physical health and enlightenment of mind, living and thriving
children who will neither interrupt nor cease from the words of
the Torah – to our masters and teachers of the holy communities in
the land of Israel and Babylon; to the leaders of assemblies and the
leaders of communities in exile; to the heads of academies and to
the judges in the gates; to all their disciples and their disciples’ dis-
ciples, and to all who occupy themselves in study of the Torah. May
the King of the Universe bless them, prolonging their lives, increas-
ing their days, and adding to their years. May they be redeemed and*

for the welfare of the leaders of the Jewish community. The “leaders of
assemblies” were scholars who taught the public on Sabbaths and festivals.

ומן כל מַרְעִין בִּישׁוּן. מִרְן דִּי בִשְׁמִיא יִהֵא בְּסַעֲדָהוֹן כָּל זְמַן
וְעַדָּן, וְנֹאמַר אָמֵן.

יְקוּם פִּרְקוֹן מִן שְׁמִיא, חֲנָא וְחֶסֶדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי וּמִזִּנֵּי
רוּיְחִי, וְסִיעֲתָא דְשְׁמִיא, וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלִיא, זְרַעָא
חַיָּא וְקִימָא, זְרַעָא דִּי לֹא יִפְסֹק וְדִי לֹא יִבְטֹל מִפְּתַגְמֵי אוּרִיתָא,
לְכָל קְהֵלָא קְדִישָׁא הָדִין, רַבְרַבֵּיא עִם זַעֲרִיא, טַפְלָא וְנִשְׂיָא.
מַלְכָּא דְעֵלְמָא יִבְרַךְ יִתְבוֹן, יַפֵּשׁ חַיִּיכוֹן וְיַסְגֵּא יוֹמִיכוֹן, וְיִתֵּן
אַרְכָּא לְשִׁנְיָכוֹן, וְתַתְּפִרְקוֹן וְתִשְׁתַּיְבוֹן מִן כָּל עֲקָא וּמִן כָּל מַרְעִין
בִּישׁוּן. מִרְן דִּי בִשְׁמִיא יִהֵא בְּסַעֲדָהוֹן כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

מִי שְׁבִירַךְ אֲבוּתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, הוּא יִבְרַךְ אֶת
כָּל הַקְּהֵל הַקָּדוֹשׁ הַזֶּה עִם כָּל קְהֵלוֹת הַקָּדָשׁ, הֵם וְנִשְׁיָהֶם
וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִיחֵדִים בְּתֵי כְּנֻסִּיּוֹת
לְתַפְלָה, וּמִי שְׁבָאִים בְּתוֹכָם לְהַתְּפִיל, וּמִי שְׁנוֹתְנִים נֵר לְמָאוֹר
וְיִין לְקָדוֹשׁ וְלִהְבֵּדְלָהּ וּפֶת לְאוֹרְחִים וְצִדְקָה לְעֲנִיִּים, וְכָל מִי
שְׁעוֹסְקִים בְּצָרְכֵי צְבוֹר בְּאַמוּנָה. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם
שְׂכָרָם, וְיַסִּיר מֵהֶם כָּל מַחֲלָה, וְיִרְפָּא לְכָל גּוֹפֶם, וְיַסְלַח לְכָל
עוֹנֶם, וְיַשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יְדֵיהֶם עִם כָּל יִשְׂרָאֵל
אַחֵיהֶם, וְנֹאמַר אָמֵן.

“Leaders of communities in exile” were the lay-leaders, headed in Babylon by the Exilarch. The second prayer is for the welfare of the members of the congregation.

מִי שְׁבִירַךְ *May He who blessed.* This third prayer, a Hebrew equivalent and expansion of the previous one, is for the members of the congregation,

delivered from all distress and illness. May our Master in heaven be their help at all times and seasons; and let us say: Amen.

יְקוּם פִּרְקוֹן *May deliverance arise from heaven, bringing grace, love and compassion, long life, ample sustenance and heavenly help, physical health and enlightenment of mind, living and thriving children who will neither interrupt nor cease from the words of the Torah – to all this holy congregation, great and small, women and children. May the King of the Universe bless you, prolonging your lives, increasing your days, and adding to your years. May you be redeemed and delivered from all distress and illness. May our Master in heaven be your help at all times and seasons; and let us say: Amen.*

מִי שְׁבִירַךְ *May He who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that is theirs. May He bless those who unite to form synagogues for prayer and those who come there to pray; those who provide lamps for light and wine for Kiddush and Havdala, food for visitors and charity for the poor, and all who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be He, give them their reward; may He remove from them all illness, grant them complete healing, and forgive all their sins. May He send blessing and success to all the work of their hands, together with all Israel their brethren; and let us say: Amen.*

especially those who contribute by time or money to its upkeep. Just as the Tabernacle – the first collective house of worship of the Jewish people – was made from voluntary contributions, so Jewish communities and their religious, educational and welfare institutions have been sustained ever since by offerings “from everyone whose heart prompts them to give” (Ex. 25:2). These three prayers were instituted to be said on the Sabbath and are usually not said at other times.

The Prayer for the Welfare of the Canadian Government is on the next page.

תפילה לשלום המלכות

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַשְׁלָה לַנְּסִיכִים, מַלְכוּתוֹ מַלְכוּת
כָּל עוֹלָמִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה, הַנוֹתֵן בֵּין
דֶּרֶךְ וּבִמִּים עֲזִים נְתִיבָה, הוּא יְבָרֵךְ וַיִּשְׁמֹר וַיִּנָּצֵר וַיַּעֲזֹר וַיְרַחֵם
וַיַּגְדֵּל וַיִּנְשָׂא לְמַעַלָּה אֶת הַנְּשִׂיא וְאֶת מִשְׁנֵהוּ וְאֶת כָּל שְׂרֵי
הָאָרֶץ הַזֹּאת. מֶלֶךְ מַלְכֵי הַמְּלָכִים, בְּרַחֲמָיו יִתֵּן בְּלִבָּם וּבְלִבָּם כָּל
יּוֹעֲצֵיהֶם וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל. בִּימֵיהֶם
וּבְיָמֵינוּ תּוֹשַׁע יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכֵּן לְבֵטָח, וּבֹא לְעִזּוֹן גּוֹאֵל.
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

תפילה לשלום חיילי צבא ארצות הברית

The Leader says the following:

אֲדִיר בַּמָּרוֹם שׁוֹכֵן בְּגִבּוֹרָה, מֶלֶךְ שֶׁהַשְּׁלוֹם שְׁלוֹ, הַשְּׁקִיפָה
מִמַּעַן קִדְשֶׁךָ, וּבָרֵךְ אֶת חֵילֵי צֶבָא אֲרָצוֹת הַבְּרִית, הַמַּחְרִפִּים
נַפְשָׁם בְּלִבָּתָם לְשֵׁים שְׁלוֹם בְּאָרֶץ. הִיָּה נָא לָהֶם מַחֲסֵה וּמַעֲזוֹ,
וְאַל תִּתֵּן לְמוֹט רַגְלָם, חֲזֹק יְדֵיהֶם וְאַמְצָם וְרוּחָם לְהַפֵּר עֲצַת
אֹיֵב וְלַהֲעֲבִיר מִמִּשְׁלַת זָדוֹן, יַפּוּצוּ אוֹיְבֵיהֶם וַיִּנּוֹסוּ מִשְׁנֵאֵיהֶם
מִפְּנֵיהֶם, וַיִּשְׁמְחוּ בִישׁוּעָתְךָ. הַשִּׁיבָם בְּשְׁלוֹם אֶל בֵּיתָם, כְּכַתוּב
בְּדִבְרֵי קִדְשֶׁךָ: יִהְיֶה יִשְׁמְרְךָ מִכָּל רָעָה, וַיִּשְׁמֹר אֶת־נַפְשְׁךָ: יִהְיֶה
יִשְׁמְרְךָ־אֶתְךָ וּבֹאֲךָ, מֵעַתָּה וְעַד־עוֹלָם: וְקִים בָּנוּ מִקְרָא שְׁפָתוֹב:
לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב, וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה: וַיִּדְעוּ כָּל
יֹשְׁבֵי תֵבֶל כִּי לָךְ מְלוּכָה יֵאָתֶה, וְשִׁמְךָ נֹרָא עַל כָּל מֶה שֶׁבְּרָאתָ.
וְנֹאמַר אָמֵן.

תהלים קכא

ישעיה ב

The Prayer for the Welfare of the Canadian Government is on the next page.

PRAYER FOR THE WELFARE OF THE AMERICAN GOVERNMENT

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה May He who gives salvation to kings and dominion to
princes, whose kingdom is an everlasting kingdom, who delivers
His servant David from the evil sword, who makes a way in the
sea and a path through the mighty waters, bless and protect, guard
and help, exalt, magnify and uplift the President, Vice President
and all officials of this land. May the Supreme King of kings in
His mercy put into their hearts and the hearts of all their counsel-
ors and officials, to deal kindly with us and all Israel. In their days
and in ours, may Judah be saved and Israel dwell in safety, and
may the Redeemer come to Zion. May this be His will, and let us
say: Amen.

PRAYER FOR THE SAFETY OF THE AMERICAN MILITARY FORCES

The Leader says the following:

אֲדִיר בַּמָּרוֹם God on high who dwells in might, the King to whom
peace belongs, look down from Your holy habitation and bless the
soldiers of the American military forces who risk their lives for
the sake of peace on earth. Be their shelter and stronghold, and let
them not falter. Give them the strength and courage to thwart the
plans of the enemy and end the rule of evil. May their enemies be
scattered and their foes flee before them, and may they rejoice in
Your salvation. Bring them back safely to their homes, as is written:
“The LORD will guard you from all harm, He will guard your life. Ps. 121
The LORD will guard your going and coming, now and for ever-
more.” And may there be fulfilled for us the verse: “Nation shall Is. 2
not lift up sword against nation, nor shall they learn war any more.”
Let all the inhabitants on earth know that sovereignty is Yours
and Your name inspires awe over all You have created – and let us
say: Amen.

תפילה לשלום המלכות

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשִׁלָה לַנְּסִיכִים, מַלְכוּתוֹ מַלְכוּת כָּל
 עוֹלָמִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה, הַנוֹתֵן בַּיָּם דֶּרֶךְ
 וּבַמַּיִם עֲזִים נְתִיבָה, הוּא יְבַרֵךְ וְיִשְׁמֹר וְיִנְצֹר וְיַעֲזֹר וְיִרְוֹם וְיַגְדֵּל
 וְיַנְשֵׂא לְמַעַלָּה אֶת רֹאשׁ הַמִּמְשָׁלָה וְאֶת כָּל שְׂרֵי הָאָרֶץ הַזֹּאת.
 מֶלֶךְ מַלְכֵי הַמְּלָכִים, בְּרַחֲמָיו יִתֵּן בְּלִבָּם וּבְלִבָּךְ כָּל יוֹעֲצֵיהֶם
 וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל. בִּימֵיהֶם וּבִימֵינוּ
 תִּשָּׁע יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכֵּן לְבֵטָח, וּבֹא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי
 רְצוֹן, וְנֹאמַר אָמֵן.

תפילה לשלום חיילי צבא קנדה

The Leader says the following:

אֲדִיר בְּמָרוֹם שׁוֹכֵן בְּגִבּוֹרָה, מֶלֶךְ שֶׁהַשְּׁלוֹם שְׁלוֹ, הַשְּׁקִיפָה
 מִמַּעַן קְדֻשָּׁךְ, וּבָרֵךְ אֶת חֵילֵי צֶבָא קְנָדָה, הַמְּחַרְפִּים נַפְשָׁם
 בְּלַכְתָּם לְשֵׁם שְׁלוֹם בְּאָרֶץ. הִיָּה נָא לָהֶם מַחֲסֶה וּמַעֲזוֹ, וְאֵל
 תִּתֵּן לָמוֹט רִגְלָם, חֵזֶק יָדֵיהֶם וְאַמֶּץ רוּחָם לְהַפֵּר עֲצַת אוֹיֵב
 וּלְהַעֲבִיר מִמִּשְׁלַת זֶדוֹן, יִפּוּצוּ אוֹיְבֵיהֶם וְיִנוּסוּ מִשְׁנֵאֵיהֶם
 מִפְּנֵיהֶם, וְיִשְׁמְחוּ בִּישׁוּעָתְךָ. הַשִּׁיבֵם בְּשְׁלוֹם אֶל בֵּיתָם, כְּפִתּוֹב
 בְּדַבְרֵי קְדֻשָּׁךְ: יְהוָה יִשְׁמְרֶךָ מִכָּל־דָּע, יִשְׁמֹר אֶת־נַפְשְׁךָ: יְהוָה
 יִשְׁמֹר־צִאֲתְךָ וּבּוֹאֶךָ, מֵעַתָּה וְעַד־עוֹלָם: וְקִים בָּנוּ מִקְרָא
 שְׁפָתוֹב: לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב, וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:
 וְיָדְעוּ כָּל יוֹשְׁבֵי תֵיבֵל כִּי לָךְ מְלוּכָה יָאֲתָה, וְשִׁמְךָ נִזְרָא עַל כָּל
 מֶה שֶׁבָּרָאתָ. וְנֹאמַר אָמֵן.

תהלים קכא

ישעיה ב

PRAYER FOR THE WELFARE OF THE CANADIAN GOVERNMENT

The Leader says the following:

הַנוֹתֵן תְּשׁוּעָה May He who gives salvation to kings and dominion to
 princes, whose kingdom is an everlasting kingdom, who delivers
 His servant David from the evil sword, who makes a way in the
 sea and a path through the mighty waters, bless and protect, guard
 and help, exalt, magnify and uplift the Prime Minister and all the
 elected and appointed officials of Canada. May the Supreme King
 of kings in His mercy put into their hearts and the hearts of all
 their counselors and officials, to deal kindly with us and all Israel.
 In their days and in ours, may Judah be saved and Israel dwell in
 safety, and may the Redeemer come to Zion. May this be His will,
 and let us say: Amen.

PRAYER FOR THE SAFETY OF THE CANADIAN FORCES

The Leader says the following:

אֲדִיר בְּמָרוֹם God on high who dwells in might, the King to whom
 peace belongs, look down from Your holy habitation and bless
 the soldiers of the Canadian Forces who risk their lives for the
 sake of peace on earth. Be their shelter and stronghold, and let
 them not falter. Give them the strength and courage to thwart the
 plans of the enemy and end the rule of evil. May their enemies
 be scattered and their foes flee before them, and may they rejoice
 in Your salvation. Bring them back safely to their homes, as is
 written: "The LORD will guard you from all harm, He will guard
 your life. The LORD will guard your going and coming, now and
 for evermore." And may there be fulfilled for us the verse: "Nation
 shall not lift up sword against nation, nor shall they learn war any
 more." Let all the inhabitants on earth know that sovereignty is
 Yours and Your name inspires awe over all You have created – and
 let us say: Amen.

Ps. 121

Is. 2

תפילה לשלום מדינת ישראל

The Leader says the following prayer:

אֲבִינוּ שֶׁבְשָׁמַיִם, צוּר יִשְׂרָאֵל וְגֹאֲלֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
 רִאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיךָ בְּאֶבְרַת חֶסֶדְךָ וּפְרֹשׁ עָלֶיךָ
 סֶכֶת שְׁלוֹמְךָ, וְשִׁלַּח אוֹרְךָ וְאִמְתְּךָ לְרֹאשֵׁיךָ, שָׂרֵיךָ וְיוֹעֲצֶיךָ,
 וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.

חִזַּק אֶת יְדֵי מְגִנֵי אֶרֶץ קֹדְשֵׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֻצָּת
 נִצָּחוֹן תְּעִטֵּם, וְנַתַּת שָׁלוֹם בְּאֶרֶץ וּשְׂמִיחַת עוֹלָם לְיוֹשְׁבֶיהָ.

וְאֶת אֶחָיו כָּל בֵּית יִשְׂרָאֵל, פֶּקֶד נָא בְּכָל אֲרָצוֹת פְּזוּרֵינוּ,
 וְתוֹלִכֵנוּ / בְּאֶרֶץ יִשְׂרָאֵל פְּזוּרֵיהֶם, וְתוֹלִיכֵם / מְהֵרָה קוֹמְמִיּוֹת לְצִיּוֹן
 עִירְךָ וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ, כִּפְתּוֹב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ:
 אִם־יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבֹּצְךָ יְהוָה אֱלֹהֶיךָ
 וּמִשָּׁם יִקְחֶךָ; וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יִרְשׁוּ
 אֲבֹתֶיךָ וִירְשָׁתָהּ, וְהֵיטִבְךָ וְהִרְבְּךָ מֵאֲבֹתֶיךָ; וּמִלִּי יְהוָה אֱלֹהֶיךָ
 אֶת־לִבְּךָ וְאֶת־לִבָּב זָרְעֶךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־
 לִבְּךָ וּבְכָל־נַפְשְׁךָ, לְמַעַן חַיֶּיךָ:

וְיַחַד לִבְבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וּלְשֹׁמֵר אֶת כָּל דְּבָרֶי
 תּוֹרָתְךָ, וּשְׁלַח לָנוּ מְהֵרָה בֶּן דָּוִד מְשִׁיחַ צִדְקָךָ, לְפָדוֹת מַחְיֵי
 קִץ יְשׁוּעָתְךָ.

וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵּבֵל אֲרָצְךָ וַיֹּאמֶר כָּל
 אֲשֶׁר נִשְׁמָה בָּאֵפוֹ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל
 מְשָׁלָה, אָמֵן סְלָה.

PRAYER FOR THE STATE OF ISRAEL

The Leader says the following prayer:

אֲבִינוּ שֶׁבְשָׁמַיִם Heavenly Father, Israel's Rock and Redeemer, bless
 the State of Israel, the first flowering of our redemption. Shield it
 under the wings of Your loving-kindness and spread over it the
 Tabernacle of Your peace. Send Your light and truth to its lead-
 ers, ministers and counselors, and direct them with good counsel
 before You.

Strengthen the hands of the defenders of our Holy Land; grant
 them deliverance, our God, and crown them with the crown of vic-
 tory. Grant peace in the land and everlasting joy to its inhabitants.

As for our brothers, the whole house of Israel, remember them in
 all the lands of our (In Israel say: their) dispersion, and swiftly lead us
 (In Israel say: them) upright to Zion Your city, and Jerusalem Your
 dwelling place, as is written in the Torah of Moses Your servant:
 “Even if you are scattered to the furthestmost lands under the heav-
 ens, from there the LORD your God will gather you and take you
 back. The LORD your God will bring you to the land your ancestors
 possessed and you will possess it; and He will make you more
 prosperous and numerous than your ancestors. Then the LORD
 your God will open up your heart and the heart of your descen-
 dants, to love the LORD your God with all your heart and with all
 your soul, that you may live.”

Deut. 30

Unite our hearts to love and revere Your name and observe all the
 words of Your Torah, and swiftly send us Your righteous anointed
 one of the house of David, to redeem those who long for Your
 salvation.

Appear in Your glorious majesty over all the dwellers on earth, and
 let all who breathe declare: The LORD God of Israel is King and
 His kingship has dominion over all. Amen, Selah.

PRAYER FOR ISRAEL'S DEFENSE FORCES

The Leader says the following prayer:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, הוּא יְבָרֶכֶת אֶת חֵילֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְאֲנָשֵׁי כְּחוֹת הַבִּטְחוֹן, הָעוֹמְדִים עַל מִשְׁמַר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ, מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם, וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֲרָבָה וּבְכָל מְקוֹם שֶׁהֵם, בְּיַבְשָׁה, בְּאֵוִיר וּבַיָּם. יִתֵּן יְיָ אֱלֹהֵינוּ הַקָּדוֹם עָלֵינוּ נִגְפִים לְפָנֵיהֶם. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמֹר וְיַצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה, וּמִכָּל נֹגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדֵיהֶם. יַדְבֵּר שׁוֹנְאֵינוּ תַּחְתֵּיהֶם וְיַעֲטֹרֵם בְּכֹתֶר יְשׁוּעָה וּבַעֲטֹרַת נִצָּחוֹן. וְיִקְיֵם בָּהֶם הַכְּתוּב: כִּי יְיָ אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהַלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן.

Deut. 20

PRAYER FOR THOSE BEING HELD IN CAPTIVITY

If Israeli soldiers or civilians are being held in captivity, the Leader says the following:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, יוֹסֵף, מֹשֶׁה וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יְבָרֶכֶת וְיִשְׁמֹר וְיַנְצֵר אֶת נַעֲדָרֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְשָׁבוּיוֹ, וְאֶת כָּל אֲחֵינוּ הַנִּתְּנוּנִים בְּצָרָה וּבִשְׁבִיָּה, בְּעֵבּוֹר שָׂפָל הַקֹּהֵל הַקָּדוֹשׁ הַזֶּה מִתְּפִלָּל בְּעֵבּוֹרֵם. הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עֲלֵיהֶם, וְיוֹצִיאֵם מִחֲשָׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּן, וּמִמְצוּקוֹתֵיהֶם יוֹשִׁיעֵם, וְיַשִּׁיבֵם מִהֲרָה לְחֵיק מִשְׁפָּחוֹתֵיהֶם. יוֹדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם: וְיִקְיֵם בָּהֶם מִקְרָא שְׁכֵתוֹב: וּפְדוּיֵי יְהוָה יִשְׁבוּן, וּבָאוּ צִיּוֹן בְּרִנָּה, וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם, שֶׁשׁוֹן וְשִׂמְחָה יִשְׁיִגוּ, וְנִסּוֹ יִגֹּן וְאַנְחָה: וְנֹאמַר אָמֵן.

Ps. 107

Is. 35

מִי שֶׁבֵּרַךְ לַחֲיִילֵי צֹה"ל _____ שַׁחֲרִית לְיוֹם הַשְּׁנִי שֶׁל שְׁבוּעוֹת • 501

מִי שֶׁבֵּרַךְ לַחֲיִילֵי צֹה"ל

The Leader says the following prayer:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, הוּא יְבָרֶכֶת אֶת חֵילֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְאֲנָשֵׁי כְּחוֹת הַבִּטְחוֹן, הָעוֹמְדִים עַל מִשְׁמַר אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ, מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם, וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֲרָבָה וּבְכָל מְקוֹם שֶׁהֵם, בְּיַבְשָׁה, בְּאֵוִיר וּבַיָּם. יִתֵּן יְיָ אֱלֹהֵינוּ הַקָּדוֹם עָלֵינוּ נִגְפִים לְפָנֵיהֶם. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמֹר וְיַצִּיל אֶת חֵילֵינוּ מִכָּל צָרָה וְצוּקָה, וּמִכָּל נֹגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדֵיהֶם. יַדְבֵּר שׁוֹנְאֵינוּ תַּחְתֵּיהֶם וְיַעֲטֹרֵם בְּכֹתֶר יְשׁוּעָה וּבַעֲטֹרַת נִצָּחוֹן. וְיִקְיֵם בָּהֶם הַכְּתוּב: כִּי יְיָ אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהַלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: וְנֹאמַר אָמֵן.

מִי שֶׁבֵּרַךְ לַשְׁבוּיִם

If Israeli soldiers or civilians are being held in captivity, the Leader says the following:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, יוֹסֵף מֹשֶׁה וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יְבָרֶכֶת וְיִשְׁמֹר וְיַנְצֵר אֶת נַעֲדָרֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל וְשָׁבוּיוֹ, וְאֶת כָּל אֲחֵינוּ הַנִּתְּנוּנִים בְּצָרָה וּבִשְׁבִיָּה, בְּעֵבּוֹר שָׂפָל הַקֹּהֵל הַקָּדוֹשׁ הַזֶּה מִתְּפִלָּל בְּעֵבּוֹרֵם. הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עֲלֵיהֶם, וְיוֹצִיאֵם מִחֲשָׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּן, וּמִמְצוּקוֹתֵיהֶם יוֹשִׁיעֵם, וְיַשִּׁיבֵם מִהֲרָה לְחֵיק מִשְׁפָּחוֹתֵיהֶם. יוֹדוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם: וְיִקְיֵם בָּהֶם מִקְרָא שְׁכֵתוֹב: וּפְדוּיֵי יְהוָה יִשְׁבוּן, וּבָאוּ צִיּוֹן בְּרִנָּה, וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם, שֶׁשׁוֹן וְשִׂמְחָה יִשְׁיִגוּ, וְנִסּוֹ יִגֹּן וְאַנְחָה: וְנֹאמַר אָמֵן.

סדר הזכרת נשמות

On the second day of Shavuot (in Israel on the first), the *Yizkor* (memorial) service is said. In some communities, those who have not been bereaved of a parent or close relative do not participate in the service, but leave the *Beit Knesset* and return for "Father of compassion" on page 509.

יהוה מֶה־אָדָם וַתִּדְעֵהוּ, בֶּן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ:
אָדָם לֶהֱבֵל דְּמָה, יָמָיו כְּצֵל עוֹבֵר:
בִּבְקָר יִצְיֵן וְחֶלֶף, לְעָרֵב יְמוּלֵל וַיִּבֶשׁ:
לְמִנּוֹת יָמָיו בֶּן הַדֹּדֶעַ, וְנָבָא לְבָב חֲכָמָה:
שְׁמַדְתָּם וּרְאֵה יֵשָׁר, כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם:
אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שָׂאוֹל, כִּי יִקַּחנִי סֵלָה:
כָּל־הַ שְׂאֵרֵי וּלְבָבִי, צוּר־לִבִּי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:
וַיָּשֹׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נִתְּנָה:
קהל יב תהלים קמד תהלים עז תהלים לו תהלים מט תהלים עג

YIZKOR

From the eleventh century onward it has become customary to pray, at key moments in the year, for the souls of the departed. At first, this prayer was said only on Yom Kippur, but it was soon extended to the last days of the other festivals.

The formal name for this prayer is *Hazkarat Neshamot*, "the Remembrance of Souls," but it became popularly known as *Yizkor* because of the first word of the memorial prayer. Remembrance holds a special place in the Jewish soul. Jews were the first people to regard remembering as a religious duty. The verb "to remember" in one or other of its forms occurs 169 times in Tanakh.

At *Yizkor*, our memory reaches out to that of God. We ask Him to remember those of our family who are no longer here. We ask Him to look on the good we do, for it is because of their influence on us that we are in the synagogue; that we pray, and that we try to do good in this life. Hence it is a custom to donate a sum to charity at this time and dedicate it to the memory and merit of the departed ones. Nowadays, we also add prayers for the Jewish martyrs of the past and for the victims of the Holocaust, as well as those who went to their deaths defending the State of Israel, for we collectively are the guardians of their memory. A connection is thus made between the dead and the living. We remember them, and with God's help, their virtues live on in us. That is as much of immortality as we can know in the land of the living.

In Judaism we remember not just for the past but also, and especially,

YIZKOR

On the second day of Shavuot (in Israel on the first), the *Yizkor* (memorial) service is said.

In some communities, those who have not been bereaved of a parent or close relative do not participate in the service, but leave the synagogue and return for "Father of compassion" on page 508.

LORD, what is man that You care for him, a mortal that You notice him? Ps. 144
Man is like a fleeting breath, his days like a passing shadow.
In the morning he flourishes and grows; Ps. 90
in the evening he withers and dries up.
Teach us to number our days, that we may get a heart of wisdom.
Mark the blameless, note the upright, for the end of such a person is peace. Ps. 37
God will redeem my soul from the grave, for He will receive me, Selah. Ps. 49
My flesh and my heart may fail, Ps. 73
but God is the strength of my heart and my portion for ever.
The dust returns to the earth as it was, Eccl. 12
but the spirit returns to God who gave it.

for the sake of the future. This can be seen in the three cases in which the word *Yizkor* appears in connection with God in Genesis. God "remembered Noah" (8:1) and brought him out onto dry land. God "remembered Abraham" (19:29) and rescued his nephew Lot from the destruction of Sodom. God "remembered Rachel" (30:22) and gave her a child. In each case the act of remembering was for the sake of the future and of life.

Judaism gave two majestic ideas their greatest religious expression: *memory* and *hope*. Memory is our living connection to those who came before us. Hope is what we hand on to the generations yet to come. Those we remember live on in us: in words, gestures, a smile here, an act of kindness there, that we would not have done had that person not left their mark on our lives. That is what *Yizkor* is: memory as a religious act of thanksgiving for a life that was, and that still sends its echoes and reverberations into the life that is. For when Jews remember, they do so for the future, the place where, if we are faithful to it, the past never dies.

PRAYER FOR LIVING RELATIVES

Our Father in heaven: On this holy day, I give You thanks for my [father / mother / husband / wife / brother(s) / sister(s) / son(s) / daughter(s) / grandchild(ren)] who are with me in life, and for whose continued health and blessing I pray. Be with them, I pray You, in the days and months to come. Protect them from harm and distress, sickness and affliction, trouble

יֵשֵׁב He who lives in the shelter of the Most High dwells in the shadow of the Almighty. I say of the LORD, my Refuge and Stronghold, my God in whom I trust, that He will save you from the fowler's snare and the deadly pestilence. With His pinions He will cover you, and beneath His wings you will find shelter; His faithfulness is an encircling shield. You need not fear terror by night, nor the arrow that flies by day; not the pestilence that stalks in darkness, nor the plague that ravages at noon. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only look with your eyes and see the punishment of the wicked. Because you said, "the LORD is my Refuge," taking the Most High as your shelter, no harm will befall you, no plague will come near your tent, for He will command His angels about you, to guard you in all your ways. They will lift you in their hands, lest your foot stumble on a stone. You will tread on lions and vipers; you will trample on young lions and snakes. [God says:] "Because he loves Me, I will rescue him; I will protect him, because he acknowledges My name. When he calls on Me, I will answer him; I will be with him in distress, I will deliver him and bring him honor. With long life I will satisfy him and show him My salvation. With long life I will satisfy him and show him My salvation."

For one's father:

יִזְכֹּר May God remember the soul of my father, my teacher (*name* son of *father's name*) who has gone to his eternal home, and to this I pledge (without formal vow) to give charity on his behalf, that his soul may be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say: Amen.

For one's mother:

יִזְכֹּר May God remember the soul of my mother, my teacher (*name* daughter of *father's name*) who has gone to her eternal home, and to this I pledge (without formal vow) to give charity on her behalf, that her soul may be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say: Amen.

the words of my mouth and the meditation of my heart find favor before You, my Rock and Redeemer.

יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנֵן: אִמְרָ לַיהוָה מַחְסֵי וּמִצּוּדָתִי, אֱלֹהֵי אֲבֹתֵינוּ: כִּי הוּא יִצִּילֵךְ מִפֶּחַ יָקוֹשׁ, מִדְּבַר הָוֹת: בְּאֲבָרְתוֹ יִסְכֶּךְ לָךְ, וְתַחַת־כַּנְפָּיו תִּחְסֶה, צָנָה וְסִחְרָה אֲמַתּוֹ: לֹא־תִירָא מִפֶּחַד לַיִלָּה, מִחֵץ יַעֲוֹף יוֹמָם: מִדְּבַר בְּאֶפֶל יֵהֱלֶךְ, מִקָּטָב יִשׁוּד צָהָרִים: יִפֹּל מִצַּדְךָ אֵלֶיךָ, וּדְבָבָה מִיְמִינֶךָ, אֵלֶיךָ לֹא יָגֵשׁ: רַק בְּעֵינֶיךָ תִּבְטֵא, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה: כִּי־אֵתָּה יְהוָה מַחְסֵי, עֲלִיּוֹן שְׁמַת מְעוֹנֶיךָ: לֹא־תֵאָנֶה אֵלֶיךָ רָעָה, וְנָגַע לֹא־יִקְרַב בְּאֵהֶלְךָ: כִּי מִלְּאֲכֹו יִצְוֶה־לָּךְ, לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ: עַל־פָּפִים יִשְׁאוּנֶךָ, פֶּן־תִּגְזֹף בְּאֶבֶן רִגְלֶךָ: עַל־שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמָם בְּפִיד וְתַנִּין: כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ, אֲשַׁבְּהוּ בִּי־יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוּ־אֲנֹכִי בְּצָרָה, אַחֲלִצֶהוּ וְאֲכַבְּדֶהוּ: אֲדֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאֶרְאֶהוּ בִּישׁוּעָתִי: אֲדֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאֶרְאֶהוּ בִּישׁוּעָתִי:

For one's father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי (פלוני בן פלוני) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלִי נָדָר אֶתֶּן צְדָקָה בְּעֵדוֹ. בְּשִׁכְרֹ זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן, וְנֹאמַר אָמֵן.

For one's mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרֵתִי (פלונית בת פלוני) שֶׁהָלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלִי נָדָר אֶתֶּן צְדָקָה בְּעֵדָהּ. בְּשִׁכְרֹ זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֹרָהִם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן, וְנֹאמַר אָמֵן.

and misfortune. Spread over them Your canopy of peace and may Your spirit live in the work of their hands. Prolong their days in goodness and happiness and may they and we have the privilege of seeing children and grandchildren occupying themselves with Torah and the life of the commandments. May

For martyrs:

יִזְכֹּר May God remember the soul of (*name*, son/daughter of *father's name*), and the souls of all my relatives, on my father's or mother's side, who were killed, murdered, slaughtered, burned, drowned or strangled for the sanctification of God's name, and to this I pledge (without formal vow) to give charity in their memory. May their souls be bound in the bond of everlasting life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and all the other righteous men and women in the Garden of Eden, and let us say: Amen.

For a male close relative:

אֵל מְלֵא רַחֲמִים God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of (*name* son of *father's name*) who has gone to his eternal home, and to this I pledge (without formal vow) to give charity in his memory, may his resting place be in the Garden of Eden. Therefore, Master of compassion, shelter him in the shadow of Your wings forever and bind his soul in the bond of everlasting life. The LORD is his heritage; may he rest in peace, and let us say: Amen.

For a female close relative:

אֵל מְלֵא רַחֲמִים God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine like the radiance of heaven, to the soul of (*name* daughter of *father's name*) who has gone to her eternal home, and to this I pledge (without formal vow) to give charity in her memory, may her resting place be in the Garden of Eden. Therefore, Master of compassion, shelter her in the shadow of Your wings forever and bind her soul in the bond of everlasting life. The LORD is her heritage; may she rest in peace, and let us say: Amen.

For the Israeli soldiers:

אֵל מְלֵא רַחֲמִים God, full of mercy, who dwells on high, grant fitting rest on the wings of the Divine Presence, in the heights of the holy, the pure and the brave, who shine like the radiance of heaven, to the souls of the holy ones who fought in any of Israel's battles, in clandestine operations and in Israel's Defense Forces, who fell in battle and sacrificed their lives for the consecration of God's name, for the people and the land, and for this we pray for the ascent of their souls. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond

For martyrs:

יִזְכֹּר אֱלֹהִים נִשְׁמַת (male פלוני בן פלוני / female פלונית בת פלוני) וְנִשְׁמֹת כָּל קְרֹבֵי וקרובותי, הן מצד אבי הן מצד אמי, שהומתו ושנהרגו ושנשחטו ושנשרפו ושנטבעו ושנחנקו על קדוש השם, בעבור שבלי נדר אתן צדקה בעד הזכרת נשמותיהם. בשכר זה תהיינה נפשותיהם צרויות בצרור החיים עם נשמות אברהם יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות שבגן עדן, ונאמר אמן.

For a male close relative:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים, כְּזֹהֵר הַרְקִיעַ מְזוֹהֲרִים, לְנִשְׁמַת (פלוני בן פלוני) שֶׁהֵלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלֵי נָדָר אֶתֶן צִדְקָה בְּעַד הַזְכָּרָת נִשְׁמָתוֹ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. לָכֵן, בְּעַל הַרְחָמִים יִסְתַּיְרֵהוּ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתוֹ, יְהוֹה הוּא נִחְלָתוֹ, וְיִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבוֹ, וְנֹאמַר אָמֵן.

For a female close relative:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים, כְּזֹהֵר הַרְקִיעַ מְזוֹהֲרִים, לְנִשְׁמַת (פלונית בת פלוני) שֶׁהֵלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלֵי נָדָר אֶתֶן צִדְקָה בְּעַד הַזְכָּרָת נִשְׁמָתָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָהּ. לָכֵן, בְּעַל הַרְחָמִים יִסְתַּיְרֶיהָ בְּסֶתֶר כַּנְפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ, יְהוֹה הוּא נִחְלָתָהּ, וְתִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכְּבָהּ, וְנֹאמַר אָמֵן.

For the Israeli soldiers:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים וְגִבּוֹרִים, כְּזֹהֵר הַרְקִיעַ מְזוֹהֲרִים, לְנִשְׁמֹת הַקְּדוֹשִׁים שֶׁנִּלְחַמוּ בְּכָל מַעֲרֻכּוֹת יִשְׂרָאֵל, בְּמַחְתָּרִת וּבִצָּבָא הַהֲגָנָה לְיִשְׂרָאֵל, וְשֶׁנִּפְּלוּ בְּמִלְחָמָתָם וּמָסְרוּ נַפְשָׁם עַל קִדְשֵׁי הַשֵּׁם, הָעַם וְהָאָרֶץ, בְּעִבּוֹר שְׁאֵנוֹ מִתְּפִלִּים לְעֻלּוֹי נִשְׁמֹתֵיהֶם. לָכֵן, בְּעַל

of everlasting life. The LORD is their heritage; may the Garden of Eden be their resting place, may they rest in peace, may their merit stand for all Israel, and may they receive their reward at the End of Days, and let us say: Amen.

For the Holocaust victims:

אל מלא רחמים, God, full of mercy, Justice of widows and Father of orphans, please do not be silent and hold Your peace for the blood of Israel that was shed like water. Grant fitting rest on the wings of the Divine Presence, in the heights of the holy and the pure who shine and radiate light like the radiance of heaven, to the souls of the millions of Jews, men, women and children, who were murdered, slaughtered, burned, strangled, and buried alive, in the lands touched by the German enemy and its followers. They were all holy and pure; among them were great scholars and righteous individuals, cedars of Lebanon and noble masters of Torah, may the Garden of Eden be their resting place. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond of everlasting life. The LORD is their heritage; may they rest in peace, and let us say: Amen.

Congregation and Leader:

אב הרחמים Father of compassion, who dwells on high: may He remember in His compassion the pious, the upright and the blameless – holy communities who sacrificed their lives for the sanctification of God's name. Lovely and pleasant in their lives, in death they were not parted. They were swifter than eagles and stronger than lions to do the will of their Maker and the desire of their Creator. O our God, remember them for good with the other righteous of the world, and may He exact retribution for the shed blood of His servants, as it is written in the Torah of Moses, the man of God: "O nations, acclaim His people, for He will avenge the blood of His servants, wreak vengeance on His foes, and make clean His people's land." And by Your servants, the prophets, it is written: "I shall cleanse their blood which I have not yet cleansed, says the LORD who dwells in Zion." And in the holy Writings it says: "Why should the nations say: Where is their God? Before our eyes, may those nations know that You avenge the shed blood of Your servants." And it also says: "For the Avenger of blood remembers them and does not forget the cry of the afflicted." And it further says: "He will execute judgment among the nations, filled with the dead, crushing rulers far and wide. From the brook by the wayside he will drink, then he will hold his head high."

Deut. 32

Joel 4

Ps. 79

Ps. 9

Ps. 110

הרחמים יסתירם בסתר כנפיו לעולמים, ויצור בצור החיים את נשמותיהם, יהוה הוא נחלתם, בגן עדן תהא מנוחתם, וינוחו בשלום על משכבותיהם ותעמד לכל ישראל זכותם, ויעמדו לגורלם לקץ הימין, ונאמר אמן.

For the Holocaust victims:

אל מלא רחמים, דין אלמנות ואבי יתומים, אל נא תחשה ותתאפק לדם ישראל שנשפך כמים. המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים, בזהר הרקיע מאירים ומזהירים, לנשמותיהם של רבבות אלפי ישראל, אנשים ונשים, ילדים וילדות, שנהרגו ונשחטו ונשרפו ונחנקו ונקברו חיים, בארצות אשר נגעה בהן יד הצורר הגרמני וגוריו. כלם קדושים וטהורים, ובהם גאונים וצדיקים, ארזי הלבנון אדירי התורה. בגן עדן תהא מנוחתם. לכן, בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצור בצור החיים את נשמתם, יהוה הוא נחלתם, וינוחו בשלום על משכבם, ונאמר אמן.

The שלוח ציבור and קהל:

אב הרחמים שוכן מרומים, ברחמי העצומים הוא יפקד ברחמים החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשת השם, הנאהבים והנעימים בחייהם, ובמותם לא נפרדו, מנשרים קלו ומאירות גברו לעשות רצון קונם ותפץ צורם. יזכרם אלהינו לטובה עם שאר צדיקי עולם, וינקם לעינינו נקמת דם עבדיו השפוך, ככתוב בתורת משה איש האלהים, הרנינו גוים עמו, כי דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו: ועל ידי עבדיך הנביאים כתוב לאמר, ונקיתי, דמם לא-נקיתי, ויהוה שכן בציון: ובכתבי הקדש נאמר, למָה יאמרו הגוים איה אלהיהם, יודע בגוים לעינינו נקמת דם-עבדיך השפוך: ואומר, כי-דֹשׁ דמים אותם זכר, לא-שכח צעקת ענוים: ואומר, ידין בגוים מלא גויות, מחץ ראש על-אָרֶץ רבה: מנחל בדרך ישתה, על-כֵּן ירים ראש:

דברים לב

יואל ד

תהלים עט

תהלים ט

תהלים קי

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁכָּנָה לוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו:
תְּהַלֵּלָה לַדָּוָד

אֲרֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמִהַלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דֹּוֹר לְדֹוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ:
הִדְר כְּבוֹד הַדָּוָד, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נִזְרוֹתֶיךָ יֹאמְרוּ, וּגְדוּלַתְךָ אִסְפְּרֶנָּה:
זָכַר רַב־טוֹבְךָ יַבִּיעוּ, וְצִדִּיקְתְּךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד:
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְוֹךְ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחַסִּידֶיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וָדָר:
סוֹמֵךְ יְהוָה לְכָל־הַנְּפִלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כָל אֱלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נֹוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חֵי רִצּוֹן:
צִדִּיק יְהוָה בְּכָל־דִּרְכָּיו, וְחָסִיד בְּכָל־מַעֲשָׂיו:
קְרוֹב יְהוָה לְכָל־קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
רִצּוֹן־יִרְאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת־כָּל־אֱהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:
• תְּהַלֵּלַת יְהוָה יִדְבֹר פִּי, וַיְבָרֶךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
וַיִּנְחַנּוּ נִבְרָךְ יְהוָה מְעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

אֲשֶׁרִי Happy are those who dwell in Your House;
they shall continue to praise You, Selah!

Ps. 84

Happy are the people for whom this is so;
happy are the people whose God is the LORD.

Ps. 144

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all, and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy.
► My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

הכנסת ספר תורה

*The Ark is opened. All stand.
The Leader takes one of the Torah scrolls and says:*

תהלים קמח

יְהַלְלוּ אֶת־שֵׁם יְהוָה, בִּי־נִשְׁגָּב שְׁמוֹ, לְבָדוֹ

The Kaddish responds:

הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם:
וַיִּרָם קַרְן לַעֲמוֹ
תְהִלָּה לְכָל־חֲסִידָיו
לִבְנֵי יִשְׂרָאֵל עִם קִרְבּוֹ
הַלְלוּיָהּ:

*While the Torah is being returned to the Ark, on a weekday
the following is said. On Shabbat, Psalm 29, on the next page, is said.*

תהלים כד

לְדָוִד מִזְמוֹר, לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֹּל וַיִּשְׁבִּי בָהּ: כִּי־הוּא
עַל־יְמִיִּם יֹסְדָהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה: מִי־עֲלָה בְהַר־יְהוָה,
וּמִי־יָקוּם בְּמִקְוֹם קָדְשׁוֹ: נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־נִשְׂא
לִשְׂוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַדְמָה: יֵשָׁא בִרְכָה מֵאֵת יְהוָה, וַיַּצְדֵּקָהּ
מֵאֱלֹהֵי יִשְׂרָאֵל: זֶה דֹּדַר דָּרְשׁוּ, מִבְּקִשֵׁי פִנְיֶךָ, יַעֲקֹב, סִלָּה: שְׂאוּ
שְׁעָרִים רָאשֵׁיכֶם, וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזֹז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ
שְׁעָרִים רָאשֵׁיכֶם, וְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: מִי
הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה יִצְבָּאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סִלָּה:

Psalm 24. Associated with the occasion on which Solomon brought the Ark into the Temple. The reference to the opening of the gates –

RETURNING THE TORAH TO THE ARK

*The Ark is opened. All stand.
The Leader takes one of the Torah scrolls and says:*

Ps. 148

יְהַלְלוּ Let them praise the name of the LORD,
for His name alone is sublime.

The congregation responds:

הוֹדוּ His majesty is above earth and heaven.
He has raised the horn of His people,
for the glory of all His devoted ones,
the children of Israel, the people close to Him.
Halleluya!

*While the Torah scrolls are being returned to the Ark, on a weekday the
following is said. On Shabbat, Psalm 29, on the next page, is said.*

לְדָוִד מִזְמוֹר A psalm of David. The earth is the LORD's and all it Ps. 24
contains, the world and all who live in it. For He founded it on the
seas and established it on the streams. Who may climb the moun-
tain of the LORD? Who may stand in His holy place? He who has
clean hands and a pure heart, who has not taken My name in vain,
or sworn deceitfully. He shall receive blessing from the LORD, and
just reward from God, his salvation. This is a generation of those
who seek Him, the descendants of Jacob who seek Your presence,
Selah! Lift up your heads, O gates; be uplifted, eternal doors, so
that the King of glory may enter. Who is the King of glory? It is the
LORD, strong and mighty, the LORD mighty in battle. Lift up your
heads, O gates; be uplifted, eternal doors, so that the King of glory
may enter. ▶ Who is He, the King of glory? The LORD of hosts, He
is the King of glory, Selah!

“Lift up your heads, O gates” – makes this an appropriate psalm to say as we open the doors of the Ark to receive the Torah scrolls.

On Shabbat the following is said:

מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז: Ps. 29
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ: קוֹל
 יְהוָה עַל־הַמָּיִם, אֵל־הַכְּבוֹד הַרְעִים, יְהוָה עַל־מַיִם רַבִּים:
 קוֹל־יְהוָה בַּכָּחַ, קוֹל יְהוָה בְּהִדְרָה: קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן: וַיִּרְקִידֵם כְּמו־עֵינָג, לִבְנוֹן
 וַיִּשְׁרִיזֵם כְּמוֹ בֶן־דָּאמִים: קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ: קוֹל
 יְהוָה יַחֲלִי מִדְבָּר, יַחֲלִי יְהוָה מִדְבַּר קֹדֶשׁ: קוֹל יְהוָה יַחֲלִיל
 אֵילֹת וַיַּחֲשֹׁף יַעֲרוֹת, וַיְהַיֵּבֵם כָּל־אֲמֵר כְּבוֹד: יְהוָה לִמְבוֹל
 יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

As the Torah scrolls are placed into the Ark, all say:

וּבִנְחָה יֹאמֶר, שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל: When the Ark came to rest, Moses would say:
 “Return, O LORD, to the myriad thousands of Israel.”
 קוֹמָה יְהוָה לְמִנוּחָתְךָ, אָתָּה וְאַרְוֶן עֶזְךָ: Advance, LORD, to Your resting place,
 בְּהִנֵּיךָ יִלְבְּשוּ־צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ: You and Your mighty Ark.
 בַּעֲבוּר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ: Your priests are clothed in righteousness,
 כִּי לִקַּח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ: and Your devoted ones sing in joy.
 עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר: For the sake of Your servant David,
 do not reject Your anointed one.
 עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר: For I give you good instruction;
 do not forsake My Torah.
 עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר: It is a tree of life to those who grasp it,
 and those who uphold it are happy.

Num. 10

Ps. 132

Prov. 4

Prov. 3

were forbidden to eat from the Tree of Life “lest they live forever” (Gen. 3:22). In this fine instance of intertextuality the book of Proverbs tells us that

On the following Shabbat:

תהלים כט מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז:
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ: קוֹל
 יְהוָה עַל־הַמָּיִם, אֵל־הַכְּבוֹד הַרְעִים, יְהוָה עַל־מַיִם רַבִּים:
 קוֹל־יְהוָה בַּכָּחַ, קוֹל יְהוָה בְּהִדְרָה: קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן: וַיִּרְקִידֵם כְּמו־עֵינָג, לִבְנוֹן
 וַיִּשְׁרִיזֵם כְּמוֹ בֶן־דָּאמִים: קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ: קוֹל
 יְהוָה יַחֲלִי מִדְבָּר, יַחֲלִי יְהוָה מִדְבַּר קֹדֶשׁ: קוֹל יְהוָה יַחֲלִיל
 אֵילֹת וַיַּחֲשֹׁף יַעֲרוֹת, וַיְהַיֵּבֵם כָּל־אֲמֵר כְּבוֹד: יְהוָה לִמְבוֹל
 יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

As the Torah scrolls are placed into the Ark, all say:

וּבִנְחָה יֹאמֶר, שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:
 קוֹמָה יְהוָה לְמִנוּחָתְךָ, אָתָּה וְאַרְוֶן עֶזְךָ:
 בְּהִנֵּיךָ יִלְבְּשוּ־צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ:
 בַּעֲבוּר דָּוִד עֲבַדְךָ אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ:
 כִּי לִקַּח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:
 עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר:

מִזְמוֹר לְדָוִד Psalm 29. A psalm whose sevenfold reference to the “voice” of God shaking the earth and making the wilderness tremble is taken as an allusion to the giving of the Torah at Mount Sinai accompanied by thunder and lightning, when the mountain “trembled violently” (Exodus 19:18).

עֲצֵר־חַיִּים הִיא לְמַחֲזִיקִים בָּהּ It is a tree of life to those who grasp it. The first humans

במדבר י

תהלים קלב

משלי ד

משלי ג

דְּרָכֶיהָ דְּרָכֵי־נֶעַם וְכָל־נְתִיבֹתֶיהָ שְׁלוֹם:
 אֲשֶׁר־יָשִׁיבֵנו יְיָ אֱלֹהֵינוּ וְנִשְׁכַּח חֵדֶשׁ יָמֵינוּ כְּקֶדֶם:

The Ark is closed.

חצי קדיש

ש"ץ: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֻלְמָא דִּי בְּרָא כְרַעֲוִיתָהּ
 וּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל
 בְּעֻלְמָא וּבְזְמַן קָרִיב
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

קהל: וְש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֲלָמָא.
 ש"ץ: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
 תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְּאִמְרֵינוּ בְּעֻלְמָא
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

immortality is to be found in how we live, not how long. In the union of divine word and human mind we become part of something beyond time, chance and change. The first humans may have lost paradise, but by giving us the Torah, God has given us access to it again.

Its ways are ways of pleasantness, and all its paths are peace.
 Turn us back, O LORD, to You, and we will return.
 Renew our days as of old.

Lam. 5

The Ark is closed.

HALF KADDISH

Leader: יִתְגַּדַּל Magnified and sanctified
 may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon –
 and say: Amen.

All: May His great name be blessed
 for ever and all time.

Leader: Blessed and praised,
 glorified and exalted,
 raised and honored,
 uplifted and lauded
 be the name of the Holy One,
 blessed be He,
 beyond any blessing,
 song, praise and consolation
 uttered in the world –
 and say: Amen.

חֵדֶשׁ יָמֵינוּ כְּקֶדֶם Renew our days as of old. A poignant verse taken from the book of Lamentations. In Judaism – the world's oldest monotheistic faith – the new is old, and the old remains new. The symbol of this constant renewal is the Torah, the word of the One beyond time.