Abraham & Millie Arbesfeld Kollel & Midreshet Yom Rishon Sunday Morning Learning Programs for Men and Women

Tanach Yom Iyun

Is the Siddur a Commentary on Tanach?



Rabbi David Fohrman Sunday, May 5, 2019 | ל׳ ניסן תשע״ט

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MON breek breek breek	A THILY — THUY HILY YING YANG YANG YANG YANG YANG YANG YANG YA
Bend the knees at Beleace? how would wighten up at Thatwar. Blessed are You, HASHEM, our God and the God of our forefathers, God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and avesome God, the supreme God, Who recalls the beneficial kindnesses and creates everything. Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children.	אנות אנות קרון אַתה יהוה אַלקינו ואלהי אַבותינו, אַלהי אַבןדָנם, אַלהי יבָרָק, ואלהי יעַקב, האַל הנָרול הובר קרורא, אַל עָליון, גומל חָקרים טובים וקונה הכל, וובר קרורי אַבות, ומביא גואַל לְבָיַי בְּנֵיהָם, לְמַען שְׁמוּ הָאַהָבה.
From Rash Hasharah to Yom Kippur add the followleg. Remember us for life. O King Who desires life. and investige us in the Block of Life – for Your sake. O Libing God. It longeners, do not repear Shemonth Ered. See Law 561.1 Bend the there a Blester. Dow at You: attaghten up at Haster. O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield	למקר אוור ומושעיע ומון ברור אונור ידוור, מנן אבררה. מקר גוער ימושע מושעיני בספר נוסיים, למצור אלויים מיים. היו אין איז
of Abraham. CODS MIGHT TAPK You are eternally mighty, my Lord, the Resuscitator of the dead are You, abundantly able to save. Between Sternial Atteres and Freach add the following. He makes the wind blow and He makes the rain descend. He sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the abundant mercy, supports the fallen, heals the sick, releases the confined, and minitains the fallen, heals the sick, releases the confined, and minitains the fallen, heals the sick of You, of the sustains the fullent and is commarable to You.	בנויות אקרה גבור לעולם אַרנִי, מְחַיָּה מַחִים אַתָּה, רב לְהוּשְׁיעַ. מישטם או שה הביז שר מישטה השמוש משינ הוינו מורד "הַגָּשָׁטוּ מושטה - "הַגָּשָׁט]. משינ הוינו בעולים, ומודי מַתִים ברְחַמִים רְבִים, סומָר ווגיש העושר, מַתִים ברְחַמִים עַמינָטו לישעי עפָר. מי נכמוף בעל גבורות, ומי דומה לר, מָלָר מַמִית ומְחַיָּה עפָר. מי נכמוף בעל גבורות, ומי דומה אַטורים, ומקנים אַמוּנָתו לישעי מידים בעושר מוחיר אַטורים, ומקנים אַמוּנָטו אַמוּנָתו מָרַים גביית
King Who current of main restores life and makes salvation sproutl King Who curses death and restores life and makes salvation sproutl reach hadron to You Who recalls His creatures merchally for life It faquonen, do not repeat Shemonch ford. See Lum 561. And You are faithful to restoriate the dead. Blessed are You,	ובּוּ בְּבָי יַדָּ יַשְׁישָׁי אַר או או או איש איש איש או או איש
HASHEM, WIG TEARSTINES THE NEW ALL HOLINESS OF DOTS NAME HOLINESS OF YOUR NAME is holy, and holy ones praise You every day, forever Blessed are You, HASHEM, "the holy God. "from Roch Habanah to Youn Kkopur ubisiture: the holy King. It longotten, repeat Shemorch Earl See Laws §25-03.]	קוושת השם ברוף אַתְּד ידוה, יקוושים בְּכָל יום יְהַלְלְוּך פֵּלְה. בְרוּף אַתְּד ידוה, יהאַגל הַקִדוש. מאווועני ועקטא האיל אותהלאלא האים יהיהילים היהיה "הקלך הקדוש.
(1) Badins 51:17. Istading Fayer, Nevertheleas, both names are The Shemonek Earl of the Sabbath and Yam Commonly used instructionably, and we follow Tov thould have been identical to the weekday the popular practice in this Südaur, as well, one, with the inclusion of an appropriate	Astanomata taut or suvances Anatona programmy contained eighteen bleasangs. It us Technically, the name Shemoner Earth [III, missioner for the even bleasing Subbath proper which which should correctly be called the Amideh eighteen] refers to the weekday proper which which should correctly be called the Amideh eighteen] refers to the weekday proper which avoid correctly be called the Amideh eighteen] refers to the weekday proper which avoid correctly be called the Amideh eighteen] refers to the weekday proper which avoid correctly be called the Amideh eighteen]

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HOUNES OF THE DAY None errorously began the weeking Amidah or rectited an happropriate Sabauh Amidah see Jawa 5120-1133. ATTAK You sanctified the seventh day for Your Name's sake, " the con- clusion * of the creation of hearen and earth. Of all days, You blessed it; and of all seasons, You sanctified it – and so it is written * in Your Torah:	Hounes OF THE DAY If one enroneoush began the weekday Anidah or recited an In appropriate Sabauh Amidah see Laws 132-13. You sanctified the seventh day for Your Name's sake," the con- clusion * of the creation of hearben and earth. Of all days, You d it; and of all seasons, You sanctified it – and so it is written * in Torah:		קרושת תוום מוווווווווווווווווווווווווווווווווו	קודשת חיום שבוים: מולובי בתורקור: אַרָּדָד קוּדְשְׁתָ אַת יום השָׁבִיעִי לְשְמֵרָי. תַּרְלִיתי מַעַשׁה גנו-גנו אור יום השָׁבִיעִי לְשְמֵרָי. תַּרְלִיתי מַעַשׁה שַמָּיָם וְצָוָרָעִי אַת יום השָׁבִיעִי לְשְמֵרָי. תַּרְלִיתי מַעַשׁה מּרָלִים, ובן בְּתוּבי בתורקור:
Thus the heaven and the earth were pushed, and au new legion.* On the seventh day God completed His work which He had done, and He abstaned* on the seventh day from all His work which He had done. God blessed the seventh day and sanctified it, because on it He had abstained from all His work which God created to make.*	Thus the heaven and the earth were pinsheat, and au ruen legion.*On the seventh day God completed His work which He me, and He abstained* on the seventh day from all His work He had done. God blessed the seventh day and sanctified it, e on it He had abstained from all His work which God created to an		השמים והארץי וכל אבאם.י ויכל אלהים ביום השביני מלאקהו אשר עשה. וישבתי ביום השביני ארוו, כי בו שבת מכל מלאקהו, אשר ברא אלהים ארוו, כי בו שבת מכל מלאקהו, אשר ברא אלהים	ווְכָּלוּ השְׁמִים וְהָאֶרץי וְכָּל אְבָאָם. ווְכַל אֶלהִים בּיוֹם השְׁבִיעִי מְלַאבְתּו אֲשֶׁר עֲשֶׁה. וִישְׁרָהי. נִישְׁבֹתי פָּיום השְׁבִיעִי מְכָל מְלַאבְתו אֲשֶׁר עָשֶׁה. ויְבֵרֶר אֱלהִים אֶת יוֹם הַשְּׁבִיעִי
	Our God and the God of our forefathers, may You be pleased with our rest.* Sanctify us with Your commandments* and r share in Your Torah; satisfy us from Your goodness and us with Your satustion, and purify our heart* to serve You (O HASHEM, our God, with love and favor grant us Your holy as a heritage and may israel, the sanctifiers of Your Name, rest lessed are You, HASHEM, Who sanctifies the Sabbath.		בֿעשות.יו בּמִדְשׁי שמה. ברוּה אַתוֹתִינו רְצָה בְמְנוּחְתַנוּ. קוֹשְׁעַנ מִקּרְשָׁי שָּכָרָי וְתו חְלְקָנוּ הְתוֹרְתֶה שְּבָּעַנ מטוּבֶר, יחוה אָלחְינו בָאוַהָרָה וּבְרצו שַבָּת קדשָר, וְתָרָה בָאַבָּרָנ מקדשי שמה. ברוּה אַתַה יחוה, מקדש השבת.	בּאָשוּת.יי בּאָל <mark>וְזְינוּ</mark> ואלהי אַבותִינו רְצָה בְמְנוּחְתַנוּ. קוֹדְשְׁנו הַמִּדְוֹשֵׁ הַשוּעָחֵר. וְתו חָלְקַנוּ הָתוֹרְחָר. שְּבְּעַנ מטוּבֶר ושִקֿחַנו בִישוּעָחָר. וְתו חָלְקַנוּ הָתוֹרֶשָּ, וְמָהַת הָדַילַנוּ יחוה אַלחַינו בָאוַהָר וְתוּ חְלֵנוּ רְצָה יחוה, שַבּר.
extrowledged (In their legion. The world Signer and Sig	The second secon		paragraph indicating the holinese of the day as is bages. however, without on make the Subdimention than they would be if the which to make the Subdimention than they would be if the subdimention than they would be if the subdimention than they would be if the subdimention that they would be if the middle the subdimention of the subdimention that they would be if the subdimention (Bernchon 2 12a). Morever, as the Midrah than an explored them with a single bosting (Bernchon 2 12a). Morever, as the Midrah that replects they of the 2 by (Bernchon 2 12a). Morever, as the Midrah (Bernchon 2 12a). Morever, as the Midrah (Bernchon 2 12a). Morever, as the Midrah that replecting of Stenarch Levi which dad and the besting of Stenarch Levi which dad appropriate for the Subdith. the started day on and excupy ourselves with splittual values and and properties of the fact that the series day on the holy days as well, in the started day on the holy days are well and the series the subdi- bet days and heat no retice the veedady the holy days are full the trait the trait of the holy days are for the Subdith of Tac, he should be appropriate for the Subdith of Tac, he should the holy days are followed here been appropriate for the holy days are followed to the setting of myrry the holy days are the followed to the setting of the program the strait of the Subdith of the Subdith of the stray program of the cold stratified for Yown Wenn's take. Cold startified for Yow Wenn's take. Cold startified for Yow	certual reninder that He treated on that day charakatemis, and He matted is clear that we are not to regard it as a humarky braining day of lake it to His service, for Hills Namé safer (K) Prégg – The conclusion. Cod's air day not lake the service of the substah. The word Prégo has the conclusion methods on the Sabbath. The word Prégo has the conclusion method of could allow people of the service of the substah. The word Prégo has the conclusion method of could allow people of the service of the substah. The word Prégo has the conclusion method of could allow people of the service of the serve of the formation of the service of the serve of the formation of the service of the serve of the formation of the service of the serve of the poly day of the service of the splate that the server of the splittual false of the future is given its assess about the service of the splate of the splate of the splittual false of the future is given its assess about the service of the splate of the splate of the splittual false of the future is given its assess about the splate of the splate of the splate of the splittual false of the future is given its and the splittual false of the transformed of the creation of the creation of the creation (flux). The substahe factor of the second false factors which the scation (flux). The substahe factor of the scation (flux) future factors in this passing fram this partner in Creation who acknowledges Has creation false of the scation who acknowledges the creation false.
displeased by our human fraity (Etz Yowf).	latent ideals symbolized by the Sotbeth.	-	Nemf's lake, Lood bandiling the Dapbain as an	fallen snort or us

<u>ر</u>	ג אמויה לשבה עבודה יהוה אַלקינו הַעַקּר ישְׁראַל ובתַבְלְתָם, וְהַשֵׁב אָת העבודה לדביר בּיתַה. ואַשִי ישְׁראַל וֹתִפְלְתָם הָאַהַרָה
	וקבל ברצון, וועדי לרצון תמיד עבורת ושראל עבור. אלקונו ואלהי אבותיני, נעלה, ונלא, וניא ווראו אבותיני, אלקונו ואלהי אבותיני, נעלה, וניא, וניא ווראו אבותיני,
	ווברתן משים בן רור עבודי, ווברתן יהשביט איי או שוי, וובריו אי שקר בית ישראל לקניר, לפליטה לטונה. לתן הלתסר ולדטמים. לחיים האשמים האשמים האשמים האו או שוי יוברינות
	זות אלקרונו בו לטובה. וקקרונו בו לברקרי. ו ר ישועה ורחמים, הווס וחנוני ורחם עלינו ו גי אל עלו ענון ורחום אותה. מחושל ששמי מה מה להשמה המאמא והס ה מימנים ו
-	רור. המחויר שנינה לציון ברחמים. ברור אמה יהוה. המחויר שנינהו לציון.
	מודים אַנחנו לך שאַתה הוא חוה אַלחינו ואלה אַבותינו לעולם נער. צור חיינו, מגן ישענו אַתה הוא לרור דיור. נודה לה ונספר חַהלַוָרִי על חַיינו הַפְּסוּרים בְּיֵרָר, ועל נשמוחינו הַפְּקוּדות לָר, ועל נְקוּרְ שְׁבָּל יום עְמֵנוּ, ועל
	נפלאותיה וטובותיה שהָכל עת, ערב ולקר וצהורים. השוב כי לא כלו רחַמֵיה, והקרחם כי לא תמו חַסְרֵיה, מעולם קוינו לך.
· ·	ארשאישטעט אד איז רעדע איז איז ואשאעט אד איז וארעער ואל נקשעער. ואל נקשעערי, וואל נקשעערי, וואלי נקעערי, וואלי, נערי, נערי, נערי, נערי, וואלי, נערי, גערי, נערי, נערי, נערי, נערי, גערי, נערי, נערי, נערי, נערי, גערי, גערי, נערי, גערי, נערי, גערי, גערי, גערי, געערי, ג
	Alter This on Libre 165 and a second second

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SHEMONEH ESREP

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TYT Be favorable, HASHEM, our God, toward Your people Israel and their prayer and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people israel always be sion. Blessed are You, HASHEM, Who restores His Presence TITTI May our eyes behold Your return to Zion in compasour lives, Shield of our salvation are You from generation to D'TID We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of generation. We shall thank You and relate Your praise² - for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for 3377736 Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be teared, be considered, and be remembered - the remembrance and consideration of purseives: the remembrance of our forefathers: the Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never remembrance of Messiah, son of David. Your servant, the remembrance of Jerusalem. the City of Your Holiness, the remembrance of Your entire people the Family of Israel - before You, for deliverance, for goodness, for grace, for kindness, and for and help us on th for life. In the matter of aebation and compassion, pity, he gracious and compassionate with us and help us, for our eyes are turned to You, because You Topical in the days of Matthayahu, the son of Yochanan, the High Priset, the Hasno-rean, and this some-subtra the sucked Greek threadon nose to against Your perfections in male time forget Your Torsh and compel them to stray from the statutes of Your Will-You in Your greet intray good up for their in the fines of helic statutes of Your Will-You in Your greet intray good up for them in the fine of helic statutes of Your Will-You in Your greet intray statutes of the first of the Cemember us on it, HABHEM, our God, for goodness; consider us on it for blessing. TR(1) (And) for the miracles, and for the sabatton, and for the mighty deeds, and for the victories, and for the battles which You performed for our forefathers in distress. You took up their grievance, judged their claim, and avenged their wrong. the Succos Festival on Succes [if forgation at Maarly of Rosh Chodely, do not repeat Shemoneh Eard; at Maarly of Chol HaMoed, repeat Shemoneh Eard.] Bow at TWe gratefully thank You', straighten up at 'HAUHIM'. On Rash Chodesh and Chol HaMoed add the following. ended³ - always have we put our hope in You. THANKSGIVING [MODIM] On Chanukah add the following. the Festival of Matzos. compassion, for life, and for peace on this day of TEMPLE SERVICE are God, the gracious, and compassionate King,1 On Passover those days, at this time. favorable to You. on Rish Chodesh Rosh Chodesh. to Zion.

(1) Cl. Nechemiah 9.31. (2) Cl. Paims 79:13. (3) Cf. Lamentations 3.22. (4) Cf. Jeremiah 51.36.

Minutuch represents the Sabbath of the future. Anve the screenity and holinees of the Sabbath (R) when every day = all the days (plural) = will Munk).

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You delibered the strong into the hands of the used, the meny into the hands of the few, the impure lato the hands of the pure, the undered into the hands of the right- cous, and the unstant into the hands of the digrest students of Your Tonk. For Your self You made a great and holy Name in Your word, and for Your propile level You worked a great uderoy's and abardion as this acry day. Thereefter, Your class to the Holy of Holdss of Your House, cleanesd Your Terrefter, four children came to the Holy of Holdss of Your House, cleanesd Your Terrefter, not children came is the Holiness and kindled lights in the Convergent charles and probe to Your Holiness and kindled lights in the Convergent charles and probe to Your great Name. Holiness and kindled lights in the Convergent theorem and probes to Your great Name.	אַבְּי לְּשִׁתְּי עִרְעָלָ לְשְׁמָּך מַדְרְיָי מּזָר אָר הַיָּרָ בָּיר מָרָאָר אַר מָרָר מָרָר מּרָר מּרָר מּבּר הַיָּרָר מּמּרָע מּזָר אָר בּר בּר בּר בּר בּר בּר בּר בּר בּר בּ
For all these, may Your Name be blessed and exalted, our King, continually forever and ever.	נשים יהתברה ויתרומם שמה את לעולננו תמיד לעולם נער. ועל בלם יתברה ויתרומם שמה מלבנו תמיד לעולם נער.
From Rach Hasharah ta Yom Kippur add the following. And inscribe all the children of Your covenant for a good life. It forecome, do non repeat Shomorch fand, See Luw 561)	from Rayh Hashanak to Yon Kippur add the following. April 25 to 2010 Daylor Day
Bend the knews at "Bessed" bow at You's straighten up at 'Assum' Everything altive will gratefully acknowledge You, Selahl and praise Your Name eincretely, O God of our saturation and help, Selahl Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.	נאפ אאנ אל אל איז איז האסאות אפקדו או או איז
PEACE PLACE PLACE PLACE PLACE Jor You are King, Master of all peace. May it be good in Your eyes to bless Your people Israel at every time and every hour with Your peace. Blessed are You, HASHEM, Who blesses His people Israel	שלום רב על ישראל עפֿר תשים לעולם. בי אחה הוא מלך אָרזן לכל תשלום. וטוב בעיניך לבור אָת עפֿר ישראל בכל עת וכבל שעה בשלומָר. •בריך אַת
•From Rash Hasharah to Yom Kippeur substitutes the following lace Laws \$65: in the book of life, bisaing, and peace, and good ifroeikhood, may use be remembered and inscribed before You - use and Your entits people the family of lareal for a good life and for peace. Bleased are You, HashBA, Whe makes peace. If bogoenc, do not repeat Bernowi Earl See Laws \$61.]	בקער סיים ברבה ושלוט ופרעסיו מורה. נובר ווברב לפעה אותיו בקער סיים ברבה ושלוט ופרעסיו מורה. נובר ווברב לפעה אנוטו ובל בעער סיים ברבה ושלוט ופרעסיו מורה.
May the expressions of my mouth and the thoughts of my heart find favor before You, HANHON, my Rock and my Redeemen ¹ 1773 , My God, guard my tongue from soil and my lips from speak-	עקר בית יקרוציג, קטייב טובים ויקשיות. ביון אניי אוווי אישוי עשיי נישיים. וופ זייש אישו זייש זייש אישוע אישוע אישוע אישוע אווי יקיו לךצון אקרי פי והגיון לבי לקרה. יהות צורי ונאללי.
ing decetifulty. ³ To Hose who curse me, tet my sour be surri, and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all hose who design evel against me, speedily multify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake; act for Your right hand's week act for Your sanctity's sake; act for Your right would be act	מהרה הפר עצתם וקלקל מחשבתם. מרבר מרקרה, ולמקללי גפשי תדום. ונפשי בעפר לכל ההיה. פתח לכי גיר הבמצותיה הודיון נפשי. וכל החושכים עלי רעה. אַכּלדַני, ובמצותיה מודע, מעשבתם עשה למען שמה. אשה
ones may segreen rest; tet totar rignt mana such and respond to me- some ecle even persions of the inhomod segrega. May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer ^a He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen.	למשן ומיעה, ששה למשן קרשתה, ששה למשו תורתה. למשו זחלטון ריעיה, הושיעה ומיקה ועגניי אשם שמשומים ממשו אי משש יחיוי לרצון אמרי פי והגיון לבי לפער, יחוה צורי וגאלי. עשה שלום במרומיו, הוא מעשה שלום עלינו, ועל כל
(1) C.I. I Samue ¹ 19-5. (2) Pusims 19:15. (3) C.I. 34:14. (4) 60:7; 100:7.	ישְׁרָאַל. ואַקרוּ: אָמָן.

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THE SEVEN-FACETED BLESSING	ברכה מעון שבע
m our God and the God of our ple be rebuilt, speedily in our days, the offering of Judah and Jerusalem f old and in former years. To repeat Shemoth two it Masiv the iteren. Jabal In union. The iteren. Jabal In union. The repeat finished,* and all their adors scrala of Thon - unit after the iteren. Jabal In union. The second His work which He seconth day from all His work il His work which God created to il His work which God created to	ווקורש ארוז, כי בו שבה מכי מלאירוו, ארוזיע ארוזי שינה היה המקרש במניה האשר שריש ווייני ארוזיע ואלהי אבותיע. שינה היה המקרש במי עולם וקשרם קרמונית. וון תולעו היות מנות ההוה וויושלים. מכי עולם וקשרם קרמונית. ווכל לי השימה אשר שמי היה השל היות מנות היוה היה השל המסמה אורא היש לשימים אשר אשר עשה. ויבל אלהים היום השל היים אורא היש משל אחו שמסבי ווכל ארצו. ווכל אירה השל מרוש שמסבי היום אשר של היות היוה היה היה ארגה היה להיים לרמונית. היותי מיד היו שבה מה אשר של היות מנות היום השל היים היום מיד מיני מרוש שמי היה מיני של היום מים מרוש היום מיד מינים מרוש היה היום מיד מינים מרושים מרושים מינים מיום מיותי היום היה מינים מרושים מרושים מינים מינים מיום מים היום מינים מינים מינים מינים מינים מינים מינים מינים מינים מינים היום מינים מינים מינים מינים מינים מינים מינים מינים מינים מינים מינים מינים מיניים מינים מינים מינים מינים מינים מיניים מינים מינים מינים מינים מיניים
ED BLESSING ddaal praying alone or by an occasional minyan ddaal praying alone or by an occasional minyan arangaph are also contined on the first night of p 622, on the first night of Peach.1 incues. Jure God and the God of Jacob; God of Jasac, and God of Jacob; the supreme God, Creator of	ברכה מעון שבע דף לעשות. די דרה השטבבס היש או איז שווייד שבאלא האיז איז שווייד שבאלא איז איז איז איז איז איז איז איז איז אי
on churan. forefathers with His word, Who tterance, the Holy God (nom Ruh King) Who is unequalled, Who Sabbath day, for He was pleased Him we will serve with awe and me every day continually with me every day continually with ul praise, Master of peace, Who seventh day, and gives rest with elight – in memory of the work	בקרשה לעם קרשני ענג. נכר למעשה בואמית. מווראות ארוו השלום, ממים במאמרו, סואל הקרוש מווראות אבות קרשו מישה המאפשהם לעמו ביום שבת קרשו ביעה מתים במאמרו, סואל הקרוש לעמו ביום שבת קרשו ביעה מתים במאמרו, סואל הקרוש מחוראות, צרח השלום, מקר מקרש השבח מחוראות, צרח השלום, מנוים במאמרו, סואל מחוראות, צרח השלום, מנוים במאמרו, סואל מחוראות, ארו השלום, מנוים במאמרו, סואל מחוראות, ארו השלום, מנוים במאמרו, סואל מחוראות, ארו השלום, מנוים במאמרו, סואל מווראות, ארו השלום, מנוים במאמרו, סואל מווראות, ארו השלום, מנוים במאמרו, סואל מרוראות, ארו השלום מווים במאמרו, סואל מרוראות השלום המאמרו המארוח מרוראות השלום המווראות המארו המארום במאמרו.
which appeals for acceptance of our service. We be breating of array, which there are a performent to breating of array, which there are a performent of the properties of the performance of the performance of the properties of the performance of the performance effort without any mention of the performance of the performance of the performance of the effort without any mention of the performance of the performance of the performance of the effort without any mention of the performance of the effort without any denservation of the performance of the performance of the performance of the performance of the p	The second protocol of the second structure is a second structure and structure is a second structure is a se

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MYT Way it be Your will, HASHEI forefathers, that the Holy Tem Grant us our share in Your Torah, and may as in days of old and in former years. Then

Shemoneh Esrei ends herre. Chazzan does no will be pleasing to HASHEM, as in days of

All present stand and recite 1929. Thus Conversation is forbidden during the congre the 'Armen' response to the charzan's blessing

legion. On the seventh day Gou Thus the heaven and the ear

which He had done. God blessed th because on it He had abstained from a had done, and He abstained on the make.²

THE SEVEN-FACETI

The following three paragraphs are omitted by an indiv (such as that in the home of a mountee). However, ever the paragraph TDB, WD, 'He Who was. The three pat Peach, ISone congregations stetle Hallel, I

Chazzan con

Manager are You, HASHEM, o forefathers, God of Abraham, the great, might, and awesome God

Congregation, the

heaven and earth.

resuscitates the dead with His ut grants rest to His people on His holy with them to grant them rest. Before dread and give thanks to His Nat appropriate blessings. God of gratefi sanctifies the Sabbath and blesses the holiness to a people saturated with du Hashanah to Yom Kippur substitute: "the Holy The Who was the shield of our of Creation.

(1) Malachi 3:4, (2) Genesis 2:1-3.

ertra prayer was formulated as a synopsis of the w even theorings of the Schemoth facet. It begins the area of a synopsy area which is very standar to the uf beginning of Schemotric Law. Then it continues of with rhag (12 which has seven parts, as follows: (1 (1) rhag (12 with a seven parts, as follows: (2) (3) wryzy buy, The holy God = the blessing of His holines. (4) wryzy typu, Who yarns rest to His people = ury nerry, the intermediate blessing, which discusses the Subarh: (2) write myn. Who resustitates the dead = the blessing of resuscitation. blessing of mag. forefathers,

(5) TIDE TIP. Before Him we serve a TIT.

Although anti- anti- Skenwark Earl appears on pp. 98-102; ho the	(1) Italiah 47.4. (2) Padms 51.17.
נואל אירן אב לוגולוגם' וולד לגולווג לנווום ולגולולים. מו לבווף אב לוגולוגם' וולד לאלווו לנוום מי משומושיו זו	From Roah Heatman to Tom Legan and us a compared with the creatures mercifully for Byfel Who is like You, Merciful Father, Wito recalls His creatures mercifully for Byfel (it leaponen, do not repeat Stemonek Earl. See Law SFL)
ימאמית ישועה.	like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout!
נופֿלים, ורופַא חולים, ומַתִּיר אֲסוּרים, ומְקוַם אֲמוּנְתוּ לישׁנֵי עַפַּר. מִי בָמוֹה בַּעַל גָבוּרוֹת, וּמִי דוּמֶת לָּךּ, מֵלָּר מִמִית וּמְתוֶה	He sustains the living with kindness, resuscitates the year with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is
מכלבל חויים בחסרי, מתורה מתיים ברחמים רבים, סומר וגייס זאנ מתיים ברחמים רבים, סומר	Between Shemini Attores and Peasth add the holowing. He makes the wind blow and He makes the rain descend. It forgotren, see Law 509-75.1
Between Success for the scale and: עלאוור הרוח וכווריד "תוצעם (אים - some sup וויד).	TDR You are elemanty mugnry, my Lora, the Resuberation of the news are You; abundantity able to save.
עוות אותר גבור לעולם אַרני, מתיה מהים אתה, רב להושיע.	of Abraham. GOD'S MIGHT
מלך עוזר ומושיע איז ביוך אמה החוז אים שים אין אברוקט.	Bend the Inner at Bleused; bow at You': straighten up at Huwen. O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield
ונאל אייז איז איז אייז אייז אייז איז איז איז	From Rich Hasharah to Yom Kippur add the following. Remaraher us for 10%, O King Wry degines filt and inscribe us in the Book of Life – for Your selax, O Librag God. Itt screense. do not reposed Shemonah Erank See Lows §61.]
והַנוְרָא, אֵל עֲלִיוּן, גוּמַל חָסָדים טוֹבִים וְלוּגַוּה הַכּל, וְווּבֵר חַסְדִי אָבוֹת, וּמֵבִיא גואַל לְבָנֵי בְנֵיתָם, לְמָעַן שְׁמוּ בְאַהֲבָה.	cenencial kinanceses and creates constructs, the children's kindnesses of the Patriarchs and brings a Redeemer to their children's children's children's children's the children's the children's children's the children's
<mark>ברון</mark> אַמָּה יהוה אַלקינו ואלהי אַבותינו, אַלהי אַבןהס. אַלהַי יַאָקה, ואלהי יַאַלב, האַל הוָרול הוּבור	if 1. presses are tou, trantan, our of and of acobine forefathers, God of Abraham, God of Jacobine the great, mighty, and arcesome God, the supreme God, Who bestows
MCIN May work up to the search of the search	PATRIAKCHS Bend the kneet at "Bleased"; bow at You?; ataighten up at "Huwaw!
ארך: קרבי האום אורטייט או אראיים או אורייבי קרבי. אורי קרבי אורטייט אורטייבי איז אורטייבי אורטייבי אורטייבי אורטייבי אורטייבי אורטייבי אורטייבי אורטייבי אורטייבי	phrases that are acreed at partouts unread on the year. My Lord, open my lips, that mouth may declare Your praise. ¹
Take three steps backward, then three steps forward. Remain standing with the feet together while recting Svermones far it should be rected with under developm and without strinctuption, vertual or otherwise. Although it is should not be audiale to otheru, one must pray joudly enough to these himself. See Law 561-961 for a bird summy oil to jaw, and anding how to rectly the ministance	Take three steps backward, then three steps forward. Remain standing with the feet together while recting Shemoneh free! It should be therefield with trait development and without any interruption, verbal or otherwise. Although it should not be available to other, one mark pay loadly enough to hear himsell. See Laws \$5130(or a before unnear of the law, including how to rectify the ominism of hear himsell. See Laws \$5130(or a before unnear of the structure throw to rectify the ominism of hear himsell. See Laws \$5130(or a beforemant).
On regular substantiand on the substant of Chol Haulvoed, continue with Stemaneth Eard below. On Federad, even those that tell so the Substantian the Federad Shemoneth Eard (p. 660) is rectied. 454 memory and an environment of the substantiant of the substantiant of the substantiant of the substantiant of	On regular subbaths and on the Subsuh of Choil Halvacet, continue with a serimonent series of the On Feuristic, even those that fail on the Subbath the Feuristic Shermonth Early (D, Gol) is recirculation of the Subbath She
א צור ישׂראַל , קומה בעורת ישׂראַל, ופרה כראַפּוּ זהודה וישׂראַל גאַלנו יווה אָרָאות שמו, ארוש ישְראַל אַמָד יווה, גאַל ישְראַל.	JRJT Churan-Rock of Israel, arise to the aid of Israel and liberate, as You pledged, Judah and Israel. Our Redeemer – HASHEM, Master of Legions, is His Name – is the Holy One of Israel ¹³ "Blessed are You HASHEM, Who redeemed Israel.
מבא/שחרית לשבת ויום סוב	421 / SMACHARUS FOR SABBATH AND FESTIVALS SHEMONEH ESREI

423 / SHACHARUS FOR SABBATH AND FESTIVALS	שמונח עשרה (22 ש <mark>מונח עשרה וום טוב</mark>
And You are faithful to resuscitate the dead. Blessed are You,	וְגָאֵמָן אַמָּה לְנַוַחִיוּת מִתִים. בָּרוּך אַמָה יהוה, מְנַיַה הַמְתִים.
11.5HEM, PV10 FEMBCRIZIES VIE ZERA. During the ylert Stemosth State Castione with You are holy. During the Autorativa's recention. Kedkubah is recified at this contr.	During the silent Shemoneh Earei continue with Phrz new. During the charzan's repetition, kedushah is rectied at this point.
HOLINESS OF GOD'S NAME	קדושת השם
तानुर्ह्र You are holy and Your Name is holy, and holy ones praise You every day, forever. Blessed are You, HASHEM, othe holy God. "From hasheven to Your Koour substance the holy Kinz."	ברוש ושמר קרוש, וקרושים בכל יום יתללור פלה. ברור צומה יהוה, °הצל תקרוש.
(1) forgoters, repeat Shemoneh Earl See Laws (62-63.) KEDUSHAH	.វេហិៗគ្រូញ ក្នុងជួរប្រទ ំព័លកាលល់អងមានគោត់ ២ Yom Kippur រubsiture [1] forgotien, repeat Shemmesh Earel. See Laws ទូជ2.43.]
When recting Keckultuh, one must stand with his feet together and avoid any interruptions. One should the to his toes when saying the words Holy, holy, Bolssed; Husuta shall regn.	TVTTP When reciting Keckushah, one must stand with his feet together, and avoid any interruptions. One
Cong. WTR, We shall sanctify Your Name in this world, just as they then	should rise to his toes when saying the words wirg, wirg, wirg, wirg, and the same test.
prophe	רומי בעונים אוו שקון בעונים, בשם שנועוי שים אווע בשעני שייה
All— 'Holy, holy, holy is HASHEM, Master of Legions, the whole world is filled with His glory.''1	– קרוש קר
1	שים- או בלולי רעש גרול אריר וחוק משמינים קול, מתנשאים
	הנצגוים קעמת שרובים, קעמתם קרוון יאמרו: איש ברוב הרוד המה ממכומו א
Cone - From Your mlace a our Kine. You will appear and refer oper us. for	
	- ממקומרי מקבעו תופיע, ותקירו עבינו, כי קוניים אַגווני דן. ממו ממלה ביות הכבור בומוני לטולח מיר משרת מתוכל
forever and ever – may You dwell there. May JOH ve exalted and sanctified within Jerusalem. Your city, from generation to generation	אנגנהט שיני ייקיטן קרון קאויים קיציטי זייטים ואי ייציטן יטיטט י ותתמרשע בתוב ירושלים עידב. לדור ורור ולנצה נצחים.
and for all eternity. May our eyes see Your kingdom, as it is	ועינינו תראינה מלכותה, כדבר האמור בשירי עוה על ידי
expressed in the songs of Your might, written by Wavid, Your visitient by Wavid, Your	
All- 'HASHEM shall reign forever - your God, O Zion - from generation	ווא– ימלך יהוה לעולם, אַלסור ציון, לור וור, הללוחי
to generation, Haileluyahi's	ששיישש שבידתם- לרור נדור גניד גרלה ולנצח נצחים קרשתר נקריש
and for infinite elevaties we shall proclaim Your holiness. Your praise, our	ושבחב אלחינו מפינו לא ימוש לעולם וער. כי אל מלך גרול וקרוש
God, shall not leave our mouth forever and ever, for You O God, are a great and holv Kine. Blessed are You Hishem, "the holy God.	אֶמֶה. בְּרוּך אַמָּה יהוה. °הָאַל הָקָרוש.
*from Resh Hashanah to Yom Kippur substitute: the hofy King.	o Cigty Cightwee مرامه المسلمانية المتعامية المتعامية المراجع المراجع المنافعة المنافع
Charzan continues rigb ngty, Moses rejoiced	Chazzan continues http: http: http:
(1) Italah 6:3, (2) Ezeklel 3:12. (3) Paalms 146:10.	est reprint / Kedushah ourselves to the level where we are worthy for the coming of Messiah and the return of the
Neurchim 1.8) Interprets place figuratively as whatever the true level of God's perfection may analyzial level or degree, in the same that we be, it it is the implicit in the familed words with any that anoner takes it is a latter. Place: which we passe Han (<i>Nijeth Hickann</i>).	
However, even the angrés do not know what Courts Discover really is — He is boycond all Topping — From Your place. As moted above, auto-invalues Theorefore sume we are rout a Cod's Discription the Infinitive of His preferition. We	
purports partial and a second and a saying that feruvation with the final and eternal Redemption.	comprehend the song of the angels and elevate "tappa" - From His place. Rambam (Moreh

425 / SMACHARIS FOR SABBATH AND FISTIVALS	שמונה נשרה
HOLINES OF THE DAY TTJTT Moses rejoiced* in the gift of his portion; that You called him a faithful servant. A crown of splendor* You placed on his head when he stood before You on Mount Sinai. He brought down two stone tablets in his hand? on which is inscribed the observance of the Sabbath. So it is also written in Your Torah.	קוושת היום ז חלקו, בי עבר נאַנזן אראת אשו נַתַהַ (לו), בַעַקרו לְפַנֵין
1-DAP And the Children of Israel shall keep the Sabbath, to make the Sabbath an eternal covenant for their generations. Between Me and the Children of Israel it is a sign forever that in six days HASHEM made heaven and earth, and on the seventh day He rested and was refreshed. ³ InDJ N ^T Y You did not give it, "HASHEM, our God, to the nations of MaDJ Net work of the inheritore of the our kine.	שבָּת. וְכַן בָּתוּב בְּתוֹרְחֵה: בְּי שֲשֶׁת יָמִים עֲשֶׁה יהוה אֶת הַשְּמָים וְאָת הַשְּבֶת לְוֹרוְטֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּוֵי יִשְׁרָאֵל אוֹת הִיא לְעלָם, בִי שֲשֶׁת יָמִים עֲשֶׁה יהוה אֶת הַשְּמֵים וְאֶת הָאֲרָץ. וּבַיּוֹם
of the worshipers of graven dots. And in its contentment for the uncircumcised shall not abide – jot to larel, Your people, have You given it in love, to the seed of Jacob, "whom You have chosen. The people that sanctifies the Seventh – they will all be satisfied and delighted from Your goodness. And the Seventh – You found favor in it and sanctified it! 'Most coveted of days,'* You called it, a remembrance of the act of creation.	ולא גָתַתוּי יחוה אַלקינוּ לגויַי האַרצות. ולא הגַתלתו מלבנו לעובָרי פָסילים. וגם במנוקתו לא אָשֶׁר בָּם בָּחֶרהַ. עם מַק <i>רַשׁי שָביעי</i> , כָּלָם ישְבָעוּ ויחַעגֿנוּ אשר בָּם בָחֶרהַ. ראם היהבשמי חמבת ישבי לעוע ביאם
1277, The Cord and the God of our fathers, may You be pleased with our rest. Sanctify us with Your commandments and grant our share in Your Torah, satisfy us from Your goodness and gladden us with Your salvation, and purify our heart to serve You sincerely. O HASHEM, our God, with hove and favor grant us Your holy Sabbath as a heritage, and may Israel, the sanctifiers of Your Name, rest on it. Blessed are You, HASHEM, Who sanctifies the Sabbath.	ארישיים און איני און איני שיע ניקרייניביים אווי און איני וכר למצשה בראשית. ומן הלקנו התורגה, רצה במנוחתנו, קדשנו במצותיון, אל לחנו ושלקנו התורתה, שלצנו מטובר, ושלתונו בישועתה, ושבה קרעה רצה במנוחתנו, מלצים אווי און און.
(1) Cf. faodus 32:15. (2) 31:16-17.	בָּרוּך אַמָה יהוה, מְקַרֵש הַשַּבָּת.
unweithy nations a rurdigy var nations of the first deternadants would retrie, but tand, who working the 'land' and the general in lock's promise. It previres and in lock's previred to a limit, therefore, the Jaw baranter nations of the sort of the working the work of the sort of the work of the sort of the sort of the sort of the sort of the sort of the sort of the sort of the sort of the sort of the sort of the sort of the sort of a higher pal (N' 's sort and the libre of Crastion. It argues the sort of the sort of a higher pal (N' 's sort and the libre of the libre of the libre of the sort of the sort of a promised field the libre of Crastion. It argues the sort of the sort of promised field (Garetie 2.23, Targues the sort of promised field (Garetie 2.23, Targues the sort of promised field the sort of the sort of the sort of the sort of promised field (Garetie 2.23, Targues the sort of promised field (Garetie 2.23, Targues the sort of promised field (Garetie 2.23, Targues the sort of promised field (Garetie 2.24, Targues the sort of the sort of promised field (Garetie 2.24, Targues the sort of the sort of promised field (Garetie 2.24, Targues the sort of the	 strong may - More rejuted that God cod told More in March before transformers subility in the retrone langhter of the The Gard theon that, in treath the distribution. Subbath. Teach the Jewn about it. Subbath. Teach the Jewn about it. Why is More singled out for mention in the Subbath. Why is More singled out for mention in the Subbath. Why is More singled out for mention in the Subbath. Why is Subbath. Why is More singled out for mention in the Subbath. Why is Subbath. Why is More singled out for mention in the source singlefying that he was workly the subbath. When More singled out for mention in the source singlefying that he was workly the subbath. When More singled out for mention in the northing Among the reasons are subbath. When More side the king in the quality in the subbath subbath. When More side the king in the quality in the subbath subbath subbath subbath subbath and subbath subbath subbath advection the king in a substart in the subbath subath subbath subbath subbath subbath subbath subath subbath s

(1) Cl. Evodus 32:15. (2) 31:16-17.

426 / שחרית לשבת ווום טוב	עקבל קרצון וחוזי לרצון ממיר צבורת ושרצל עקו. קעבורה לרביר בימה ואשי שרצל ותפלתם האוביה רצה יהוא אלתינו קרצון ממיר צבורת ושרצל עקור.	On Ruch Chocker and Choi Hawkood add the following garagraph: เกิดสะสูง for churan's repeation, the compression repoonds top at indicated. มีประที่ เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการได้ หารายา เกาะ สุราวิทาน เกาะการไป เกาะการไป เกาะการไป หารายา เกาะ สุราวิทาน เกาะการไป เกาะการไป เกาะการไป หารายา เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะการไป เกาะก	ן האווינה עינינו קשולף לעיון קרחמים. בָרוּך אַתָּה יהוה. הַמַּחַוּיר שְׁכִינְתוּ לְצִיוֹן. חחאה	bow at 0-110; straighten up at 71, in his repetition the chazan should redue the entire 0-110 aloud, while the congregation recire; 1,277 0-114, softy,	יהוה אלקינו ואלהי אבוקינו לעולם וער. צור תיינו, מגן ישענו אתה הוא לדור נדור.	ומינו הקטורים בנרה ועל שמותינו הפסורים בנרה ועל ומינו שברל יוח שמוג ועל	ממו חַסְרֵיוּה וטובותֵיה שְבָּכּל עַת קלו רובמיה, והַהְרֵים הַי לא גרב ולקר ואָהָרֵים. הטוב בי לא	. (3) Cf. Lamentations 3:22
שמונה עשרת	אכן ובתופלתם, והשב את זי ישראל ותפלתם באהנה אל ובתופלתם, והשב את	בשימה להסלה אמל לה בשימה להסלה אמל לה בשימה היצואי ארצויים איצור היצואי היצואי היצואי איצויים איצוי היצואי היצואי היצוא איצויים איצו היצואי היצואי היצוא איצויים איצו היצואי היגיאי היצואי הי	רָרְשָׁמִים. בָּרוּך אַמָּוז יהוה, ז.	bow at 0.710, straighten up a recite the entire 0.710 aboud, whi	באר, יוקבע, יוצר בואשית. הוא הוה אלוי בל בוודים אבווי אלוי בל	קרטה והודאות לשקו: סגרול ומקועני. בן הנועני הוקועני ותאסוה בליוונעי להצרות	ראך לשמור תקור ולצשות ראל הילערול הלקב שלם אל מהוךאות.	 Cl. Nechemlah 9-31. (2) Cl. Palms 79:13. (3) Cl. Lamentations 3:22.
SHEMONEH ESREI	rd Your people Israel and he Holy of Holies of Your r prayer accept with love people Israel always be	Advanced add the following penegraph. compregation responds Amere as indicated.) privitins: made arranmbers and the manufactures are rememberance of our forefaulters, the Yeau rememberance of our forefaulters, the remove of Yeau entities people the Formily of Formal concerts, for genes, for kindness, and for moder press on this day of and for peace on this day of remover. Ameri, formation for geness and formation on Summary for geness and for the summary for geness and for the remover the process and for the process and for the process and for the process and for the process and the process a	urn to Zion in compas- Vho restores His Presence V	t his repetition the chazzan should tes Modim of the Rabbis softly.	MODOW OF THE RABBS BTTTD We gratefully thank You, for it is You Who are Hasteau, our God and the God of all feat, our Modder, the Modder of	the unterne. Bleastings and thenks are due Your great and holy Nerne for You have given us life and sustained as So may Var continue to the us the and austeriu us and	gether our estles to the Courtyards of Your Sanctuary, to observe Your dicress, to do Your will and to serve You wholeheartedly. [We thomk You! Beased is the God of thank You. Bleased is the God of themkeytorings.	
SHACHARLS FOR SABBATH AND FESTIVALS	TEMPLESERVICE TYPY Be favorable, HASHEM, our God, toward Your people Israel and their prayer and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.	On Rosh Chodish and Chol HaMood add the following program: During the charactiv repetition, the compression responds Armon a indicated, 1307/35 Onr God and God for fortherin, and with the special measures and the remembrance of an environment of our strengtherin, and har meanmhrance and the remembrance and consideration of ourselvers; the remembrance of our forefahrers, the remembrance of Naesida, and O'Dardd, Your estimating the remembrance of formation. the Cuy Your Holineas, the remembrance of Your estimation, the Cuy Your Holineas, the remembrance of Your estimation. The Part You, for deliverance, for goodnese, for prace, for Findness, and for compassion. For the Ferning of Parenti Remembra use of HAREMA, our God, for goodnese, for grace. Amen J. constant Remembra use of HAREMA, our God, for goodnese, Core, Amen J. In the mether to probablish and halp as on it for places on this day of Remembra use of HAREMA, our God, for goodnese, Core, Amen J. In the mether Remembra use of the probability and halp as on it for places and the graces and halp and probability and halp as on it for places of the graces and halp and the probability and halp as on it for places of the graces and halp and halp are on it for places and core, Amen J. In the mether the probability and halp as on it for places of the graces and halp and probability and cores. The Harematic and halp and the probability and core of the graces and and and probability and core and halp as on it for places and corpusion and core. Amen J. In the mether compassionate King . It is a set in the place and the graces and the graces and halp and probability and core of the graces and the graces and halp and probability and core of the graces and halp and the probability and core of the graces and halp and the places and corposition and core of the graces and halp and the probability and the places and corposition and core dots and core dots and core and and an experiment of the places and the graces and halp and the places and core	สมุทที่ที่ที่ May our eyes behold Your return to Zion in compas- sion. Blessed are You, HASHEM, Who restores His Presence to Zion. THANKSGIVING [MODIM]	Bow at 'We gratefully thank You'; straighten up at 'Hastnuk' in his repetition the chazzan should recite the entire Modim aboud, while the congregation recites Modim of the Rabbis softh.	for it is You Who are HASHEM, our God and the God of our BT forefathers for all eternity; Rock of our lives, Shield of our selbation are You from generation to generation.		our wonders and season – evening, ronom. The Benefs- r compassions were and the Compas- Your kindnesses tways have we put	our hope in You.

4/3 / SHACHARES FOR SABBATH AND FEATVALS	24 / שחררת לשבת הום טוב
On Chander and the minimized of the substrated and the mighty deeds, and for the victories, and for the battles which You performed for our forefathers in those days, at this time.	נומללתנות, שעשייה ואל האבותינו בנקים קנום בלמן מאה. איש האשיש הס
1970. In the days of Mattibushes, the soon of Yochanan, the High Priest, the Hanno- nean, and his some – when the welched Greek kingdom reas up against Your people lenal to make them forget Your Tornsh and compel them to stray form the statistics of Your Will-You in Your great merry about up for them in the time of their distress. You took up their greevance, judged their claim, and avoraged their urrang. You delorered the strong into the nade, the work, the merry into the hand of the You delorered the the hands of the near, the weak into the hand of the right- tion. The inner for the hands of the near.	איז ובדי לדעי איז בודי דלאמ איז ללמסיו מעום ידינעם בדי מופו ובדי לאמ איז בודי דלאמ איז ללמסיו מעום ידובי זו מואזי גרולה מוד מושה מוגיי למאבנסי שנומי אנומי לבמ זו מואזי גרולה מוד מואזי מוגיי למאבנסי ובדיי לאומי אנומי בי בנכנו מייוטוי לו וטון כנו דבק מאבוסי ובדיי לאומי אנומי בארים
exu, and the contient into the hands of the diligent students of Your Torah. For Your- exu, and the contient into the hands of the diligent students of Your Torah. For Your- out Your made a great value your your your your and the Your children came to the Holy of Holise of Your House, channed Your Toraple, purified the site of Your Holiness and kindled lights in the Courtyands of Your Senciarary, and they estab- lished these eight days of Channels Shamooth Senciarary, and they estab- lished these eight days of Channel Shamooth Senciarary, and they estab- lished these eight days of Channel Shamooth Senciarary and they a stab-	יקריק, קייירי דיריק ונובקר היו דיריק האמרי ולפקר המודי ומ. מדבי און היו לווער אנובקר וונים בו הופר ומה אים מובר ומה אים מובר באופר וונים בו הופר ומה אים מובר ומר אים מובר הופר וונים בו הופר וונים אים מובר ובי וונים אנובר וונים בי הופר וונים אים מובר ובי וונים אנובר וונים בי הופר וונים אים מובר וונים אים מובר בי וונים הופר וונים בי הופר וונים אים מובר וונים אים מובר בי וונים אים מובר בי הופר וונים אים מובר ביום אים אים אים אים מובר ביום אים מובר מובר וונים אים מובר ביום הופר ביום אים מובר ביום אים אים מובר ביום אים מובר ביום אים מובר ביום אים אים אים אים אים אים אים אים אים אי
For all these, may Your Name be blessed and exalted, our King, continually forever and ever.	יז, נוזי ז איקר נושר ייי. 100 איז
From Reach Hasharnah to Yean Kippur add the following. And inscribe all the children of Your concent for a good Uff. M forgomen, do nos regaas Xionomeh East. See Laws gill. Bend the Enseed: Dow as You, straighten up at YAsten.	ריין בין שיין אין אין אין אין אין אין אין אין אין
Everything alive will gratefully acknowledge You, Selahl and praise Your Narme sincerely, O God of our sabation and help, Selahl Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.	ראה להורות. וכל החיים יודור קלה. ברוך אתה יהוה, הטוב שקר לא שרעתנו ועוןתנו קלה. ברוך אתה יהוה, הטוב שקר ולר
THE PRESSING The churzan reches the Phesicy Bleaking during this repetition. 2007/FIG Cur God and God of our joreguthers, bleau are using the phere-zerose bleas- ing in the Torek that uses uniform by the hand of Mases. Your servent, that use acid by Asreen and his cases uniform by the hand of Mases. Your servent, that use acid by Asreen and his cose, the Kohamin. Your holy prople, are it is acid: May Hastean bleas you and scipguard you. May Hastean illuminate His countenance for you and be gractions to you. May Hastean thin His countenance to you and stabilish paces for you? May Hastean thin His countenance to you and stabilish paces for you.	כאר עונון ללגן אלצה עולה. (יארס- בן עונו לעון) לארויז ול ללג עונוי ושקעלה. (יארס- בן עונו לעון) ארייז ארייז אריז אר
PEACE CPUT Establish peace, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless (1) CL remain 51.54, (2) CL 1 Samed 75.4 (1) Number 5.24-56.	לרשלום. רון קדר ורדוג וינג, הורת ח וינג, וערת ח

430 / שחרית לשבת ויום טוב אמש מקום במרומיו, הוא מעשה שלום עלינו, ועל בל chazzan begirs his repetition — then he takes three steps forward. The chazzan himself, or one praying alone, should remain in place for a few moments before taking three steps forward. אָת עַמָּך ישְׁרָאַל, בְּבָל עֵת וּבְּבָל שֶׁעָה בשְׁלוּמֶך. °בָרוּך אַתָּה יהוה, הקברך את עמו ישראל בשלום. אכוני, וצור לשוני מרע, ושפתי מדבר מרמה. ולמקללי ימןראל. ואמרו: אמן. the individual remains standing in place until the chazzan reaches Kedushah - or at least until the נעדניבן וועצובה המוי נבאי (מיים- אמוי) להלמא די ברא ברעותה באלא וכומו צריב. ואמרו: אמן. כימי עולם וכשנים קרמוניות. וגרנה ליהוה מנחת הוודה וירושלים. בְּתּוֹרְתֶוּה, וּבְּמִאַוֹתֵּיוּה תּוְדיוּף נִפְשִׁי. וְכֹל הַחוּשְׁבִים עַלַי רַעָה, מבורה הפר צצנים וקלקל מחשבתם. צשה למצו שמה, צשה אולצרן יךייךיך, הולשיננה ימינה וענני כ ber a bei a brief וווסל או א הסוונים אוווס או א הסוונים אוווס או א הסווני יהיו לרצון אקרי פי והגיון לבי לקניך. יהוה צורי וגאַלי. **נבונ בצור** מלפגיך יהוה אלתינו ואלםי אבותינו. שיבנה בית המקרש כימי עולם וכשנים קרמוניות. מאן ומינה. אשה למען קרשנה. אשה למצו הורתה. למצו On Rosh Chodesh, Chanukah and Chol Hamoed, 270, Hallel (p. 622) Is rected at this point. למפר מיים קרבה ושלום, וערנטה מובה. נובוע לענור אנונו ובל צבה בית ישראל. לנויים טובים ולשלום. ברוך אנוה יחוה, עשה טשלום. Many hold that the following verse should be recited here by individuals and the Chazzan: See p. 119 for permissible responses while recting the final paragraph of Shemomeh Early The chazzants repetition of Shemoneh Ears' ends here. See below for further instructions. יתברך וישמבה ויתפאר ויתרומם ויתנשא ויתתדר ויתצלה (אייס) אמן. עוא אמוי רבא מדרך לעלם ולעלמי עלמוא.) "From Rush Hashanah to Yom Kippur substitute the following (see Laws 265): ונמליך מלכותה, בחייכון וביומיכון ובחיי דבל בית ישראל זהיו לרצון אמרי פי והגיון לבי לפניה. יהוה צורי ונאלי.י נמאי תדום, ונפשי בעפר לכל תקיה. פתח לבי בממרהו בנמינה, ומו מלקנו בתורמה. ושם נצבוה ביראה. [If forgation, do not repeat Shemoneh Eare! See Laws g61.] THE INDIVIDUAL'S RECTATION OF MY WITH WITH WERE נוא שמוי רבא מברך לעלם ולעלמי עלמיא. The chazzan redies upp with: קדיש שלם שמונה עשרה SHEMONEH ESERI May His great Name be blessed forever and ever. [if forgotten, do not repeat Shemoneh Earch See Laws \$61.] The chazzan recites the Full Kaddish: FULL-KADDISH

431 / SHACHARIS FOR SABBATH AND FESTIVALS

Your people Israel, in every season and in every hour with Your Peace.

"Blessed are You. HASHEM, Who blesses His people Israel with peace. "from Rodh Hashanah to Yom Kippur substitute the following [see Laws \$65]:

In the book of life, blessing, and peace, good livelihood, may we be remembered and inscribed before You — toe and Your entire people the Family of Israel for a good life and for peace. Bleased are You, HASHEM, Who makes peace.

The chazzan's repetition of Shemoneh Evel ends here, see below for further instructions,

Many hold that the following verse should be recited here by Individuals and the chazzan: May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.

See p. 119 for permissible responses while reciting this final paragraph of Shemoneh Early

then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake; act for Your Torah's sake. That Your beloved TIN My God, guard my tongue from cuil and my lips from speaking deceitfully.² To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, ones may be given rest; let Your right hand save, and respond to me.³ Some recite venues pertaining to their names at this point. See page 924.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.¹

Bow and take three steps back. Bow left and say, 'He Who makes posce ...'; bow right and say, 'may He make peace ...'; bow forward and say, 'and upon ... Amen.'

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen.

as in days of old and in former years. Then the offering of Judah and Jerusalem AND THE May it be Your will, HASHEM our God and the God of our forefathers, that the Holv Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, will be pleasing to MASHEM, as in days of old and in former years.⁴

THE INDIVIDUAL'S RECITATION OF SHEMONEH LEREI ENDS HERE.

The individual remains standing in place until the chazzan reaches Kedisthah - or at least until the ing alone, should remain in place for a few moments before taking three steps forward. chazzan begins his repetition - then he takes three steps forward. The chazzan himself, or one pray-On Rosh Chodesh, Chanukah and Chol HaMoed, Hallef (p. 632) in recited at this point.

373371 May His great Name grow excited and sanctified (Cong.- Amen.) in the

world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of

(Cong. - Amen. May His great Name be blessed forever and ever.) Israel, swiftly and soon. Now respond: Amen.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and

(1) Psalms 19:15. (2) CL. 34:14. (3) 60:7; 100:7. (4) Malachi 3:4.

שמונח עשרת 13/ מנחח לשבת	ווווווווווווווווווווווווווווווווווווו	ראר הראש האושה האר אושה האר אושה האר הארשה הארשה הארשה הראש הארשה הראש הארשה הראש הארשה הראש הארשה ה הרשה הארשה	we in your / Ammendation of the first three bleasings of last three bleasings, on pp. 110-119
515 / MINCHAH FOR SABBATH	In the presence of a minjun, the charactrectes Hall-Kaddida (See commentum p. 483) 2733. May His great Name grow exalted and sanctified (CongAmen.) in the world that He created as the willed. May He give reign to His kingchip in your lifetimes and in your days, and in the lifetimes of the entire Family of lifetime and the variable of the entire family of the set is wighly and soon. Now respond. Amen. (CongAmen. May His great Name be blessed forever and ever.) May His great Name be blessed forever and ever. Blessed, praised, Borlief, catted, excluded, mighty, upraised, and lauded be the Name of the Holy One, Blessed is the (CongBlessed is the) - (trom teach Hashnach to Yom Kupur add. exceedingly) beyond any blessing and song, praise and controlation that are uttered in the world. Now respond: Amen. (CongAmen.) On an ordinary stabath and subath Chol Habbeed, conduce Shermoneh teri before.		(1) Deuteronomy 32:3. (2) Palms 51:17.

אנות שערת אנות עשרת קבלבל תוים בְחָשָר, מְחַוּה מֵתִים בְרְחֲמִים רבִים, סומר מְבָלבָל תוים אחלים, ובַהִיד אַסוּרים, ומְקַרַם אֲמוּנֶתוֹ לשׁנֵי גַרָּר מִי בָּמָוּך בַעַל בַבּוּרוֹת, וּמִי רְזמָה לָר. מֵלָר מֵמִית וּמְחַזִי גַרָּר מִי בָּמָוּך בַעַל בַבּוּרוֹת, וּמִי רְזמָה לָר. מֵלָר מֵמִית וּמְחַזִי גַר בְּקוּך בַעַל בַבוּרוֹת, וּמִי רְזמָה לָרָה מֵלָר מַמִית וּמְחַזִי גַר בְּקוּך אַנ הָרְשָׁמָת, זוּבר יצורי לָחָה בַּרָשָׁים געקר אָתָה לְהַחַית מֵתִים. בָרוּך אָתָה יהוה, מְחַזֵי הַבַּתְים געקר אָתָה לְהַחַית מֵתִים. ברוּך אָתָה יהוה, מְחַזֵי הַבַּתִים גווע אוד אישה או אישאר היחרה, מַתְזָי היהוה אורי מוישת חשם או הסו או ושמו א ושוא אורי טַיעים בָר ווישים בָּכָל יום יְהַלְלְוּך מֵלָה.	באַרָרוֹן אַרָרוֹן אַרָרוּ אַרָרוּאַריאיז אויאיזאראיז אויאיז איזען אַרָרוּ אַרָרוּ אַרָרוּ אַרָרוּ אַרָרוּ אַר קרשע געים אוואיזע אַרָר געיר בעַלַקר ישְראַלי געי אָרָרו אוואיזע אַרָרוּ אַרָרוּ אַרָרוּ אַרָרוּ אַרָרוּ	Amount of the instant with the feet logether, and anod any interruptions. One woold the tee when string start are to the instant area and with the feet logether, and and area transfer with the instant area and when single more area and with the instant area and and instant area are area and with the instant area are area area area area area area
 517 / MINCHMH FOR SABATH 517 / MINCHMH FOR SABATH 517 / MINCHMH FOR SABATH Fe sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the duat. Who is like You, O Master of mightly dead, and who is comparable to You, O King Who causes deaft and restores life and makes saluation sprout! Foom stash Hishawah to You Kapar add the fallowing. Them stash Hishawah to You Kapar add the fallowing. Mina is life You, O master and restores life and makes saluation sprout! Maia life You, O master addition for comparable to You, O King Who causes deaft. Who recalls this cranemes meripuly for life it are faithful. To resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. Duning the charan's repetiton. Kedahah taelowi to rester a this point. 	HOLINES OF THE DAY TIT THE TIME You are One* and Your Name is One; and who is like Your people Israel,* one nation on earth. ¹ The splendor of greatness* and the crown of salvation, the day of KEDUSHAH	The matrix of the shall same of the physical physical physical states and the physical physi

	International Action of the Ac
519 / MUNCHANH FOR SAMATH contentment and holiness have You given to Your people. Abraham would retione least would evolt. Jacob and his children would ret on	לונינוע ולו אָר לְעַפֶּר נְתָתִי אַרְנָהָם זֶגְי יָאָחָן וְרָנּן. יַאַלָב איז ישרע
would report, some would read, and an argued and a truth and faith, a rest of peace and magnanimity, a rest of truth and faith, a rest of peace and servity and transpulity and security, a perfect rest in which You find favor. May Your children recognize and know that from You comes their rest, and through their rest, they will sanctify Your Name.	ולגיו נוחור כו.י מנוחת צהבה ווובה., מנוחת צמת וצמונה. מנוחת שלום ושלוה והשבט ובטה. מנוחה שלמה שאתה רוצה בה. נפירו בנוף ודעו כי מאתר היא מנוחתם. ועל
uth our God and the God of our forefathers, may You be pleased with our rest. Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and badden with Your solverton and muth our to serve You	ארל <mark>קוננו</mark> ואלמי אבותינו רצה במנוחתנו. קרשנו במצותיר. א גלקוננו ואלמי אבותינו רצה במנוחתנו. קרשנו במצותיר.
guarden us with the saturation and with party out the second to the since of the saturation of them.* Blessed are You, HASHEM, Who sanctifies the Sabbath.	בישועעה, וטהר לבנו לעבדה באמת. והנחולנו יחה אלתינו באהבה וברנו שבת קרשה, וונוחו בםי ישראל מקדשי שמה. ברור אתה יהוה, מקרש השבת.
TEMPLE SERVICE APP Be favorable, HASHEM, our God, toward Your people Israel and their prayer and restore the service to the Holy of Holles of Your	עבונים גבונים אבעירו קעקר ישראל ובתפלתם, והשב את
Temple. The fire-offerings of Israel and their prayer accept with love and fivor, and may the service of Your people Israel always be favorable to You.	ָהַעַבוּדָה לְדִבִיר בֵּיתֲרָ וּאַשִּי ישְׁרָאַל וּתְפְלָטָם הָאַהֲבָה תְקַבַּל בְּרַצוּן, וּתְהִי לְרַצוּן הָמִיר עֲבוּדַת ישְׂרָאַל עַמֶּרָ.
On Rich Chodeh and Chol HaMoed add the following paragraph: (During the chazara's repetition, the congregation responds //men as indicated.)	On Roah Chodesh and Chod Halvlood add the following paragraph: During the charzan's repetition, the congregation responds 109, as indicated.
13717518. Our God and God of our forefathers, may there the, come, reach, be noted, be favored, be keard, be considered, and be remembered – the remembrance and consideration of ourselves: the remembrance of our forefathers, the	ונגבו. ווכר וכיות ומכויר ווכיו ארומיוי ווכוו ארומיוי ווכוו מאנה אכובות ואכוי ארומיוי ומכוי ונכיו ווכיו ארומיוי ווכאוי ונאמי
remembrance of Messian, son of Deroid. Your servent: the remembrance of yeraadern, the City of Your Holineau, the remembrance of Your emitre people the Family of israel — before You, for deliverance, for goodneau, for greex, for eindress, and for commession. For ith, and for peace on this day of	לו דור שבורה ווברון ירושלים עיר קושה. ווברון כל שפה בית שרואל למציה. לפלישה לטובה. להו הלנשר הלרטמים. לטוים הלשלום ביום יייינים
on Rash Chodrah an Passover on Passover on Success Rosh Chodrah the Fertival of Matton. the Success Fertival. Remember us on it, HASHEM, our Gad, for goodness (Cong. – Amen), consulate us on	ז - אמוז, ומקרנו כו לברכה - אמוז, ומקרנו כו לברכה
it for bleasing (CongAmen); and help us on it for life (CongAmeni. In the matter of subration and compassion; pily, be gracious and compassionau with us and help us. for our gues are trained to You, because You are Cod, the gracious, and compassionate King. ¹ Ill forgomen, repeat Shemoneh Erel See Lives, 989.	אמוזי ווויאאמת בו לטיים (אייסי אמוזי ובורבר מוגעו ונדמים: וווים אמוניי אמוזי ווויאאמת בו אלויד עראיל אלוי בראל קלוי טרון ובחום אמוניי אמוזי ווויאשמת בי אלויד עראיל אייסטאפי אווויאט אוווייזיין אייזיין אייזיין אייזיין אייזיין אייזיין אייזיין אייזי
ПТППП May our eyes behold Your return to Zion in compas- sion. Blessed are You, HistHan, Who restores His Presence	וֹעֲשֵׁוֹּנְה עַנַינוּ בְּשוּבָּר לְאַיוּן בְּרַחֲמִים. בָּרוּך אַמָּה יהוה,
to Zion.	C
10.1. Accordingly 5.2.1. The quality of our Subbails rest, as we have on p. 341, the plutal form Exp. Herro, appears only just described. A. is Goalyren; and this is in the Mincheh Shranesh Earth Bacater in the because Cod Hinnell rested on the Sabbaih. Ideal life in the World to Forme all day will have the sensule and house a new new sense on the sense of the member and house the sense is and house a new a new sense on the sense of the sense is a new sense on the sense of the sense the sense is a new new sense of the sense of the sense is a new sense of the sense is a new sense of the sense o	interpret this phrase and the others in this series 6.5 substit, series forces the Totah was given. Only as references to various aspects of Mentanic of Jacob however, could it be sud that all this times. The series of the state of the state of the series of the series of the series of the series in the series derive from Sectional fighters.
and units - And (they) will read on them. As noted the Sabbath.	verses that all three Patriarchs observed the conjugaring an That from You comes their

Bow at We gratefully thank You, staphten up at Haunek You, DTTTD We gratefully thank You, MASHEM, our God and the God of our fore it is you Whon are threshem, our God and the God of our forefathers for all eternity; Rock of threshem, our God and the God of our forefathers for all eternity; Rock of threshem, our God and the God of our trives, Shield of our satisfier are threshem, our God and the God of our trives, Shield of our satisfier are threshem, our God and the God of our trives, Shield of our satisfier are threshem, our God and the God of our threshem, our God and the God of our threshem, our God and the God of our trives, Shield of our satisfier are threshem, our God and the God of our threshem, our God and the God of the interest Blasings and hanks are the four threshem, the God of of the interest Blasings and hanks are the four threshem, the God of of the interest Blasings and hanks are the four threshem, the God of all then interest Blasings and hanks are the four threshem threshem, the God of all the threshem, the God of all the threshem, the God of all then interest and averation of Your Sensation are threshem, and after or threshem, the God of all then kyoul for your will and the four threshem threshem, the God of all then kyoul for your will and threshem, the God of all then kyoul for your will and threshem the fourty are threshem	A residual of the Rabbi softy. MOOM OF THE RABBS MOOM OF THE RABBS DTTD WE gratefully thank You, for it is You Who are HARRHA, our God and the God of HARRHA, our God and the God of the mineres. Bleasings and hanks are due Your great and holy Name gether our scales to the Courtyards of Your Senetury. Io observe Your decrees, to do Your will and ustained us. So may You continue of Your Senetury. Io observe Your decrees, to do Your will and ustained a platain us and observe You scheleineartely. [We thank You!] for inspiring us to thank You!] for inspiring us to thank You? Bleased is the God of thank You?	שקל הידאר ארוויד ארוויד אילויני וארווי אילוי איז א וויד אילויני ואילוי איז איז איז איז איז איז איז איז איז אי	הוואה הוואה הוואה שדים וכנע האושופישווים הווה בנודינם אבחנו לר שאתה הוא גרבותינו לעולם קר. צור חיינו געור הקסורים ביול ענג נישמותינו הקסורים ביול ענג גער נלקר וצקורות לר, וצל מגן ישענו אתה הוא לרור גרור גער הקסורים ביול ענג גער נלקר וצקורות לר, וצל גער נלקר וצקורות לר, וצל גער נקר ועקרים ביול צי גרב נלקר ונקרים ביול א
20(f) (And) for the minutes, and for the subschool: the victories, and for the subschool, and for the mighty deeds, and for these days, at this time.	, and for the mighty deeds, and for a performed for our forefathers in	או אישיינים אים אישיינים איס היידער געל הולשוינות. ועל (ו)על הנקדם, ועל הקרקו, ועל הולבורות, ועל הולשוינות, ועל המלחמות, שעשינו לאבונותו ביסים ההם בוסו הדיו.	(וֹ)עַל הַוּשִים. ו המלחמו
tisyal tisyal to the the to the to the to the to the to the the to the the the the the the the the the the	u. the sen of Yuchanan, the High Pricat, the Hasmo- hen the uncleed Greek kingdom rose up against Your er Your Tornih and compet them in any from the n Your great nercy stood up for them in the time of eir griesones, judged their claim, and arcorged their sir grinot the hands of the purc, the uncup into the hands of the purc, the unclead into the Annds of the the hands of the purc, the uncup into the hands body Name in Your world, and for Your Toroth. For holy Name in Your world, and for Your Forthliern doub the hands of the purc, the uncup into the hands of the hands of the purc, the uncup into the hands of the hands of the purc, the uncup into the hands of holy Name in Your world. and for Your Forthliern dour House, claimed Your Tornpic, purified the site of these in the Cauryards of Your Sanctuary, and they Glanukish to express themsond forel. See tawn S01 ur Name be blessed and zratled, our King, ur.	ועם איז של איז	וואי גרבור מווועמון איז גרבור מוועמון מ גרבור מרבים גרבור מרבים מרבים גרבור מרור מרבים מר

BEREISHIS	א:א־כג בראשית תורה	2 / בראשית
SHAS BEREISHIS ting* the heavens and the earth — ² when the y, with darkness upon the surface of the deep, d upon the surface of the waters — ³ God said, is light. ⁴ God saw that the light was good, * and ht and the darkness. ⁵ God called to the light: alted: "Night." And there was evening and there	פרשת כראשית איב בְּרַאשית בְרָא אֵלהוים אַת השַמַים ואַת האֵרָץ: וְהָאָרָץ הֵיתֵה תחוּ וָבֹחוּ - אֲלהִים יְחִי־אָור מָהִי־אָור: מֵּלהִים מְרַחֲפָת עַל־פְּנַי הַמָּים: וַיאמָר - אֱלהִים יְחִי־אָור מָהִי־אָור: מֵּרָא אֵלתִים אָת־חָאור פִי־טָוב מַּבְדָל בּיַלִים הַיוּהי־עָרֶב מַרִי־לָקֶר יִים אָחָר:	READING READING SIMCHAS TORAH (CHASAN REREISHIS)
rmament in the midst of the waters, and let it ater." ⁷ So God made the firmament, and sepa- h were beneath the firmament and the waters it. And it was so. ⁸ God called to the firmament: ing and there was morning, a second day. neath the heaven be gathered into one area, and was so. ¹⁰ God called to the dry land: "Earth," e called: "Seas." And God saw that it was good.	ו ויתִי מִבְּוֹיל בֵּין מָים לְמָים: ניִעַש ז אַשֶׁר מתַחַת לֵרְקִיעַ יבֵין הַמִּים תִּשְמִים אָל־מָקום אָחָד וַמָרָאָה שַה אֵרץ וּלַמקנה המִים קרא ימים	
ut vegetation: herbage yielding seed, fruit trees , containing its own seed on the earth." And it t forth vegetation: herbage yielding seed after its ach containing its seed after its kind. And God ere was evening and there was morning, a third	- القم ميكسي	
the night; and they shall serve as signs, and for the night; and they shall serve as luminaries in the res, ¹⁵ and they shall serve as luminaries in the ne upon the earth." And it was so. ¹⁶ And God the greater tuminary to dominate the day and the night; and the stars. ¹⁷ And God set them in give light upon the earth, ¹⁸ to dominate by day tween the light and the darkness. And God saw as evening and there was moming, a fourth day.	محجابية فأريب	
eem with teeming living creatures, and foul that he expanse of the heavens. " ²¹ And God created living being that creeps, with which the waters II winged foul of every kind. And God saw that ern, saying, "Be fruitful and multiply, and fill the stand shall increase on the earth." ²³ And there was g, a fifth day.	ומלאו אַת־דַּמַּיִי אַרַיוּיי אָר יוּוּי יאָר וָשׁוּ רָיאָרָץ ווּחוּ יעופָף על־דָאָרָץ למינוּדוּ נירָא אַלקוים כִּי־טִוּב: ניָקָרָה אַתִּים אַת־דַהַנּינָם ואָרעלים ואָת כָל- על־פָּנֵי רָקִיע זַשְלָקים וַיִּכְרָא אַללהים אָת־דַהַנּינָם ואָרעלים ואָת כָל- גיאטָר אַליהים ישרעשים ווּקרא אַללהים אָת־דַהַנּינָם ואָרעלים ואָת כָל- יישר אַלקיים ישרעשים ווּקרש אַרָליים אָת־דַהַנָּיים ואַרעלים ואָת כָל- גיישר אַליים ישרעשים ווּקרש אַרָליים אָת־דַהַנָּיָים ווּדעלים ואָרע כָל- גיישר אַליים ישרעשים ווּקרשים שָרָל גָשָּ	
 that encircles the world. that encircles the world. 1:9-13. Third day. Up to now, the entire earth was submerged under water. On the third day, God decreed boundaries for the water, making way for the development of land, vegetation, animal life, and, ultimately. Man. 1:14-19. Fourth day. The luminaries, which had been created on the first day, were set in place on the fourth was set in the earth were created on the first day ut each was set in place on the day when it was so commanded (Rash). 		cidence or in general state that command by rendered dicate that – that God

3 / GENESIS 1:1-23

PARASHA:

beginning: and the Divine Presence hovered upor "Let there be light," and there was light earth was astonishingly empty, with God separated between the light and "Day," and to the darkness He called: I n the beginning of God's creating* The First day

6 God said, "Let there be a firmam day separate between water and water." rated between the waters which wer was morning, one day. Second

"Heaven." And there was evening an which were above the firmament. And 9 God said, "Let the waters beneath Third

kind, and trees yielding fruit, each co saw that it was good. 13 And there wa day let the dry land appear." And it was s and to the gathering of waters He calle 11 God said, "Let the earth sprout veg yielding fruit each after its kind, conti was so. 12 And the earth brought forth day.

A God said. "Let there be lumina made the two great luminaries, the g the lesser luminary to dominate the ni and by night, and to separate betweer that it was good. 19 And there was evel 20 God said, "Let the waters teem w festivals, and for days and years; ¹⁵ firmament of the heaven to shine upo the firmament of the heaven to give li day separate between the day and the nig Fourth Figh

fly about over the earth across the ext the great sea-giants and every living teemed after their kinds; and all wing it was good. 22 God blessed them, sa waters in the seas; but the fowl shall evening and there was moming, a fil day

that 6

created the heaven, the earth, darkness, water, light, and so on. However, Rashi and Ibn Ezra maintain that this verse cannot be chronological; our translation follows their view.

The name britty denotes God in His Attribute of Justice 1:4. Throughout the narrative, the term another means إبتي بيتها, as Ruler, Lawgiver, and Judge of the world.

that the creation of the item under discussion was completed.

that the term "firmament" refers to the atmosphere 1:6-8. Second day. The commentators generally agree

5 / GENESIS 1:24-2:13

BEREISHIS

TORAH

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4 / בראשית איטריטיינ

> ²⁴ God said, "Let the earth bring forth living creatures, each according to its kind: day animal, and creeping thing, and beast of the land each according to its kind." And it was so. 25 God made the beast of the earth according to its kind, and the animal according to its kind, and every creeping being of the ground according to its kind. And God saw that it was good. Surth

²⁶ And God said, "Let us make Man* in Our image, after Our likeness. They shall rule over the fish of the sea, the birds of the sky, and over the animal, the whole earth, and every creeping thing that creeps upon the earth."27 So God created Man in His image, in the image of God* He created him; male and female He created

28 God blessed them and God said to them, "Be fruitful and multiply, fill the earth and subdue it; and rule over the fish of the sea, the bird of the sky, and every living thing that moves on the earth."

be yours for food. ³⁰ And to every beast of the earth, to every bird of the sky, and ²⁹ God said, "Behold, I have given to you all herbage yielding seed that is on the surface of the entire earth, and every tree that has seed-yielding fruit; it shall to everything that moves on the earth, within which there is a living soul, every green herb is for food." And it was so. ³¹ And God saw all that He had made. and behold it was very good. And there was evening and there was morning, the sixth day.

 $^{1} extsf{T}$ hus the heaven and the earth were finished, and all their array. ^{2}By the on the seventh day from all His work which He had done. ³ God blessed the seventh day God completed His work which He had done, and He abstained The Sabbath Seventh day:

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seventh day and sanctified it because on it He abstained from all His work which ⁴ These are the products of the heaven and the earth when they were created God created to make.

on the day that HASHEM God made earth and heaven — 5 now all the trees of the for HASHEM God had not sent rain upon the earth and there was no man to work the soil. ⁶ A mist ascended from the earth and watered the whole surface of the soil. ⁷ And HASHEM God formed the man of dust from the ground, and He blew into field were not yet on the earth and all the herb of the field had not yet sprouted, his nostrils the soul of life; and man became a living being.

⁸ HASHEM God planted a garden in Eden, to the east, and placed there the man tree that was pleasing to the sight and good for food; also the Tree of Life in the whom He had formed. ⁹ And HASHEM God caused to sprout from the ground every midst of the garden, and the Tree of Knowledge of Good and Bad. The Garden of Eden

 10 A river issues forth from Eden to water the garden, and from there it is divided and becomes four headwaters. ¹¹ The name of the first is Pishon, the one that encircles the whole land of Havilah, where the gold is. 12 The gold of that land is good; the bedolach is there, and the shoham stone. 13 The name of the second river

through reason. It is in this sense that the Torah describes Man as having been created in God's image and likeness (Rambam).

2:1-3. The seventh day / the Sabbath. The Sabbath is introduced with the declaration that the work of heaven and earth were complete, and that they stand before us In their final Intended state of harmonious perfection. lirst paragraph of the Sabbath Kiddush, proclaims that Then, God proclaimed His Sabbath, This passage, the

God is the Creator Who brought the universe into being in six days and rested on the seventh. Israel's observance of the Sabbath laws constitutes devoted testimony to this.

thistles; only then did God lead him into the garden, so 2:8-14. The Garden of Eden. God formed Adam outside the garden so he would see the world of thorns and that he would see the alternatives before he was given his first commandment (Chizkuni).

- like his Creator - with morality, reason and free will. He can know and love God and can hold spiritual commu-

When Moses wrote the Torah and came to this verse (let us make), which is in the plural and implies him that there

the ministering angels who had been created on the second day of Creation of the world, 'Let us make Man.' nion with Him; and Man alone can guide his actions

1:27. Among all living creatures, Man alone is endowed

שני אישאיא ר אַלְר עוּלְדוֹת הַשְׁמַיִם וָהַאָּרָץ בּּהַבֶּרְאָם בְּיום עַשוּת יהוָה אֵלהִים אָרָץ let them learn from their Creator Who created all, yet is more than one Creator, he said: "Sovereign of the Universe! Why do You thus furnish a pretext for heretics God replied. "Whoever wishes to err will err ... instead, to maintain that there is a plurality of divinities?" "Write!" when He came to create Man He took counsel with the איב ניְכְלָוּ הַשְׁמָיִם וְהָאֲרֵץ וְכְל-אָבָאָם: וַיְבֵל אֱלֹהִים בֵּיָום הַשְׁבִיעִי מְלַאבְהָוֹ יכייו נוווב האָרֶץ ההוא עוב שָם הַבְּרָלֵח וְאָבֶן השׁהם: ושִם־הַנְהַר השׁנִי בי נגאמר אללים הוצא האָרָץ נפש חַיָּה למינָה בּהַמָה נרֵמָש וחַיְהוּ־אָרָץ ייי למינה ויהי-בו: ויַעש אַלהים אָת-חַיַּת הַאָּרֶץ למינה ואָת-הַבְּהַמָד ה למינה ואת כל-דמש האדמה למינה נירא אלהים כייטוב: ויאמר ײַ נּיְבָרֶה אַתָּם אֱליִהים נַיּאמֶר לָשָׁם אֱלהִים פְרָוּ וּרְבָוּ וּמִלְאָוּ אָת־הָאָרֵץ ייי ניאמֶר אֵלוֹינים הוּנה נְהַהִי לָבֶׁם אָת־בָּל-עַשְׁב ו זְרֵע זְּרֵע אֵשׁר עַל־פִּנ א למה ווֹנִי אֹת-פֿק-גֹנ לאֹה לאַלגַע ווֹני-בו: ווֹרָא אַקנים אָת-פֿקp ײ װאָרָמָה ואַר נַעַלָּה מו־הָאָרָץ וִהשְׁמֵה אַת־כָּל־פְנָי הָאָרָמָה וַיְּיעָר יהוֹה י ולְבָל-חַיֵּת זֶזָאָרֵץ וּלְבָל-עוף הַשָּמִים וּלְבָל ו רומָש עַל־הָאָרָץ אַשר־בּוֹ . אַשֶׁר עַשָּׁה וַישְׁבּת בַּיוֹם הַשְׁבִיעִי מכָּל־מִלַאבְתָּו אֲשֵׁר עַשֵּה. וַיְבָרָה אֵלֹהִם אֲת־זִים הַשְׁבִיעִי וַיְקָדָש אתו כִּי בִו שַבַּת מכָל־מְלַאבְתוֹ אֲשֶׁר־ " לממום: לכל ו שיח השוֹה מרם יהיה בארץ וכל-עשב השוה מרם ž " שאֹנם לְנָכָּש חַיָּהוּ: נּיַשָּׁת יוּרוּה אֵלתיים גַן בְּעָרָד מַקָּרָם ווּשָׁם שָׁם אַת־ מ נואום אותר נגר: ונגמוו יחוה אלהים מו־האדמה בל-עץ נחמר וּבַבְּחֵמָת וּבְּכָל־הָאֶָרֶץ וּבְכָל־חָהֵמָש הֵרמַש עַל־הָאֵרֶץ: וַיּבְרָא אֱלֹהָים אַלהים נַעשָה אָרָם בְּצַלְהָוּ בּדִמוּתָנוּ וּיִרְהוּ בדְנֵת חָיָם וּבְעוּף השַמים אמייהאָרָם בּצַלְמוּ בְצַלָם אֵליהם בָרָא אֹתו זְבָר וּנְקבה בָּרָא אֹתִם וְכִבְשֵׁהַ וּרְדֿוּ בּדְגַת הַיָּם וּבְעָוּף הַשְׁמִים וּבְכָל- חַיֶה הָרֹמֲשֶׁת עַל־הָאֶרֶץ: אַשֶׁר עָשָׁה וְחִנֵּה־טוֹב מְאָד ווֶהִי־עָרָב ווֶהִי־כָקר וָום הַששׁיּי בָּל־ הָאֶׁרֶץ וְאֲת־כָּל־ הָעֵץ אֵשֶׁר־כָּו פְרִי־אֵץ וֹרֵע וָרֵע לְבָם יֶהְיֶה לְאָבְלֵה: בָרָא אֱלקיים לְעַשְׁוֹת: יאַמָּח כּיּ לא המְשִׁיר יהוְה אֱלהים עַל-הָאָרֶץ וְאָרֵם אַין לַעַכִּר אָת-למראה וטוב למאבל ועץ החיים בתור הגן ועץ שדעת טוב גבעי ונהר יצא מערו להשקות את-הגן ומשם ופרר והוה לארבעה ראשים: אָם נואָטוּ הּאָוּן הוא הַמַדְּר אַני בּּץ-אָרָא נוּהַניּלָי אַ*שָּׁר־שָׁ*ם נוּהַבי אללוים אַת־הַאָּרָם עַפָּר מו־הַאָדָלה וופָח בּאַפּיו גשמת חיים ווה ministering angels" (Midrash). 1:24-31. Sixth day. The climax of the physical creation is at hand. Animal life was created first, and then Man, the God was telling Adam, in effect: The complete world is being whose performance for good or ill would determine the destiny of the universe. This sequence implies that 1:26. Targum Yonasan paraphrases: "And God said to now placed in your hands. make it function properly.

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that He had not merely redeemed Israel from slavery. He had endowed them with the capacity to serve Him not miraculous. By filling him with a Godly spirit, with crafts needed to build the Tabemacle was remarkable, il usidom, insight, and knowledge . . . (v. 3), God showed this time (Sanhedrin 69b) — mastered the wide array of 31:1-11. That Bezalet — who was thirteen years old at

people should be included in our prayers (Rashi) — thus, which the Sages (Kerelsos 6b) derive that non-observant One of the spices, galbanum, had a foul aroma, from and desire to serve God in a manner pleasing to Him. offered twice a day, represented Israel's responsibility 30:34-38. The fragrance of the incense, which was the incense expresses the idea of Jewish unity.

אַתוֹ בְּתַר סִינֵּי שְׁנֵי לֻחָוֹת הֵעַדֶת לֻחָוֹת אָׁבָן בְּחָבָים בְּאָצְבַע אֱלֹתָים: וַיּתַן אַל־משָׁה בְּכָלתוֹ לְדַבִּר השביעי שָבַת וַיּנָפֵש: ą

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- הַוא לְעֹלֵם בּי־שַׁשֶׁת יָמִים עָשֶׂה יהוה אֶת־הַשְׁמִים וְאֶת־הָאָרָץ וּבַיּום לַעְשוּת אֶת־הַשְׁבָּת לְרְרְתָם בְּרִית עוֹלֵם: בֵּינִי וּבֵין בְּנִי ישְׁרָאֵל אות 3
 - ש הַעֹשֶׁה מְלָאבָה בְּיוֹם הַשָּׁבָּת מִוֹת יוּמֵת: וְשֵׁמְרִי בְּנִי־יִשְׁרָאֵל אֶת־הַשַּבָּת
 - יּוּטָּת פֿי בָּל־הָעשַׁה בָהׂ מְלָאכָׁה וְנִבְרְתָה הַנֶּפָש הַהָּוּא מְקֵרְב עַמֵיהָ: יהוָה מְקַוּשְׁבֵם: וּשְׁמַרְהֶם אֶת־הַשַּׁבָּת בַּי קָדָש הָוּא לָבֵם מְחַלְלֶיהָ מִוּת שַׁשֶׁת יָמִים יָעָשֵׁה מְלָאבָה וּבַיּוֹם הַשְׁבִיעִי שַבָּת שַבָּתון אֶרֶש לֵיחוָה בָּל־-J đ
- אָת־שַׁבְּתַהַי הַשְׁמָרוּ בִּי אות הוא בֵּינִי וּבֵינֵיבֶם לְדְרְתִיבֶׁם לֻדְעָת בִּי אַנִי יביינ נַיָּאמֶר יהוָה אֶל־משֵׁה לֵאמָר: וְאַתָּה וַיּבֶּר אֶל־בְּנֵי ישְׁרָאֵל' לֵאמׂר אַה
 - אַנְאַנְרָן הַכּהן וְאָת־בּנְדִי בָּנֵי לְכָהַן: וְאַת שֶׁמֶן הַמִשְׁחָה וְאָת־קְטָרָת הַסַמִּים לַקָּרָש בְּכָל אֲשֶׁר־צוּיוּרָ יָעָשִׂוּ
- בְּלֹ־בַּלֵיו וְאֶת־הַבִּיּוֹר וְאֶת־כַּנִוֹ: וְאֵת בִּנְדִי הַשְׂרֵד וְאֶת־בִּנְדִי הַשְׂרֵש
- אַשֶׁר עָלֵיו וְאָת בָּל־בְּלֵי וָאָהֶל: וְאֶת־חַשְׁלְחָן וְאָת־בַלֶיו וְאֶת־הַמְנֹרָה
 הַשְׁרָהָ וְאֶת־בָּלֹ־בַּלֵיהָ וְאָת מוֹבַח הַקְּטְרָת: וְאָת־מוֹבַח הַעָלָה וְאֶת־
 - י אַת בָּל־אָשֶׁר צִוּיתָה: אַת ו אָהֶל מועַר וְאָת-הָאָרן לֵעַרָת וְאָת-הַבַּפְּרָת אָהֶלִיאָׁב בָּן־אָחִיסָמָרְ לְמַשֵּׁה־דָּוֹן וּבְלֵב בָּל־חֲכַם־לֵב נָתַוּי חֶכְמָה וְעָשׁׁוּ י לְמַלְאַת וּבְחֲרְשֶׁת עֵץ לֵעֲשוֹת בְּכָל־מְלָאבָה: וָאֲנִי הַנְה נְתָתִי אַתוּ אַת
- יייה מְלָאבָה: לַהְשָׁב מִדָשָׁרָת לֵעֲשָׁוּת בּוָדָב וּבַבֶּסְף וּבַוְּחָשֶׁת: וּבְדָרְשֶׁת אָבָן - לְמַפַּה יְהוּדֶה: וָאָמַלֵּא אוֹהוֹ רְוּחַ אֱלֹהֵים בְּחָכְמָה וּבִתְבוּנָה וּבְרָעַת וּבְכָל
 - ב יהוה אָל־משָה לַאַמְר: רְאָה אָרֵאוּזִי בְשָׁם בְּצַלְאָל בֶּן־אוּרִי בָן־חוּר
- נינהר א וְדַקְּטֹרָת אֲשֶׁר תַּעֲשֶׁה בְּמִתְבְּנְמָה לָא תַעֲשִׁר לְבֵם לֶבֶש תֵרְזֵה לְבַ לֵיהוְה. הַעַרָת בָּאָהָל מוער אַשֶׁר אַנְעַר לְךָ שֶׁמָה קָרָש בֵּרָשִים תִּוְזָה לָבֶם: איש אַשֶּׁר־יַנֻאַשָּׁה בָמִוֹהָ לְהָרִיחַ בָּה וְנִבְרָת מֵעַמֵּיוּ:

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- מַצְשָׁה רוקֵם מְמָלֶח טָתוֹר לֶרֶש: וְשֵׁחַקְתַּ מִפְּנָה הָדֵלְ וְנֵתַהָּה מְפָנָה לְפְנִי א וְחֶלְבְּנֶה סַמֶּים וּלְבֹנֵה זַבֶּה זַר בְּרַר בְּרֵר זְהְיֵה: וְעָשִׁיתָ אֹתָה קְטֹרֶת רְקַח וּאַמֶר יהוֹה אָל־משָׁה קח־לְךָ סַמִּים נָטָף ו וּשְׁחֵלֶּוֹ ל מֹלמֹוו: 4 5
 - יַדְנָה לְבֶם: אַישׁ אֲשֵׁר יִרְקָה בְּמֹהוּ וָאֲשֵׁר יִתָּן מְמֶוּ עַל־וֶר וְנִכְרָת
- על-בְּשַׁר אָרָם לא ייטָר וּבְמַתְכְּוְהוּ לא תַעֲשִׁוּ כָּמְהוּ קְרֶש הוּא קָרֶש ų.

אי וֹאָל־בּּנִי ישְׁרָאָל תְּרַבָּר לֵאמָר שֶׁמֶן משְׁחַת-לְדֶש יִתְיָה זֶה לֵי לְרִרְתַיבֶם:

ני בשא

upon an alien shall be cut off from his people."" human flesh and you shall not duplicate it in its formulation; it is holy, it shall oil of sacred anointment for your generations. 32 It shall not be smeared on remain holy for you. 33 Anyone who shall compound its like or who shall put it 31 "You shall speak to the Children of Israel, saying: This shall remain for Me

Incense shall remain holy to you, for HASHEM. 38 Whoever makes its like to smell it shall ³⁵ You shall make it into a spice-compound, the handiwork of a perfumer, galbanum — spices and pure frankincense: These shall all be of equal weight. be cut off from his people." that you shall make - in its proportion you shall not make for yourselves; it designate a time to meet you; it shall remain holy of holies to you. 37 The incense some of it before the Testimonial-tablets in the Tent of Meeting, where I shall thoroughly mixed, pure and holy. 36 You shall grind some of it finely and place ³⁴ HASHEM said to Moses: "Take yourself spices" - stacte, onycha and

ω 1 and Oholiab Designation of Bezalet HASHEM spoke to Moses, saying: ² "See, I have called by the name: Bezalel*

spirit, with wisdom, insight, and knowledge, and with every craft; ' to weave designs, to work with gold, silver, and copper; 5 stone-cutting for setting, and wood-carving — to perform every craft. 6 "And I, behold, I have assigned with him Oholiab son of Ahisamach of the son of Uri, son of Hur, of the tribe of Judah. 3 I have filled him with a Godly

incense-spices of the Sanctuary. Like everything that I have commanded you the utensils of the Tent; ^a the Table and its utensils, the pure Menorah and all its wisdom, and they shall make all that I have commanded you: ' the Tent of tribe of Dan, and I have endowed the heart of every wise-hearted person with shall you make." Kohen and the vestments of his sons, to minister; 11 the anointment oil and the utensils, and the Incense Altar; 9 the Burnt-offering Altar and all its utensils, the Meeting, the Ark of the Testimonial-tablets and the Cover that is upon it, and all Laver and its base; 10 the knit vestments, the sacred vestments of Aaron the

The Sabbath to death, for whoever does work on it, that soul shall be cut off from among its 14 You shall observe the Sabbath, for it is holy to you; its desecrators shall be put and you for your generations, to know that I am HASHEM, Who makes you holy. saying: 'However, you must observe My Sabbaths, * for It is a sign between Me shall be put to death. complete rest, it is sacred to HASHEM; whoever does work on the Sabbath day people. 13 For six days work may be done and the seventh day is a day of 12 HASHEM said to Moses, saying: 13 "Now you speak to the Children of Israel,

it is a sign forever that in a six-day period HASHEM made heaven and earth, and eternal covenant for their generations. 17 Between Me and the Children of Israel 16 "The Children of Israel shall observe the Sabbath, to make the Sabbath an

receives the Tablets of Testimony,* stone tablets inscribed by the finger of God. Moses on the seventh day He rested and was refreshed." 18 When He finished speaking to him on Mount Sinai, He gave Moses the two

the Sanctuary does not override the Sabbath. This contradicts those who claim that Sabbath law must be 31:12-17. The Torah teaches that the construction of

31:16. Having completed the instructions regarding the Tabemacle and the Kohanim, the Torah goes back to the narrative of the Civing of the Law at Mount Sinai. regard as valid "spiritual" considerations.

beyond their ordinary human potential.

pliable enough to permit its relaxation for what they

KI SISA

215 / EXODUS 30:31-31:18

TORAH

<u>114 / שמות ל:לא-לא:יח</u>

217 / EXODUS 32:1-18

KI SISA

TORAH

222

אַלִיוֹ קום ו עַשַּׁה־לֵנוּ אֱלוֹהִים אֲשֶׁר יַלְכוּ לְפָנֵינוּ בּי־זָה ו משֵׁה הָאִיש

גערא הַעָּם בִּי־בֹשַׁשׁ משָה לְרֵדָת מִוּ־הָתָר וַיִקְּהֵל הָעָם עַל־אַהָרֹן וַיִאמְרָוּ

ני בשא

פָּרָקּי נוְמִי הוּדָּר אֶשֶׁר בָּאוֹנִי נְשֵׁיבָׁם בְּוֵכֵם וּבְיָתֵיכֵם וְהָבִיאוּ אַלָּי

ב אַשֶׁר הֵצֶלְנוֹ מַאֶרָץ מִצְרִים לְא יָדַעְנוּ מִה־תָיָה לְוּ: ויִאמֶר אֲלָהֶם אַהָרֹן

1216 / שמות לב:אריח

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32 Golden Calf gods* that will go before us, for this man Moses who brought us up from the land of Egypt — we do not know what became of him!" he people saw that Moses had delayed in descending the mountain, and the people gathered around Aaron and said to him, "Rise up, make for us

wives, sons, and daughters, and bring them to me." ² Aaron said to them, "Remove the rings of gold that are in the ears of your

brought you up from the land of Egypt." fashioned it into a molten calf. They said, "This is your god, O Israel, which them to Aaron. " He took it from their hands and bound it up in a cloth, and ³ The entire people removed the gold rings that were in their ears, and brough

festival for HASHEM tomorrow!" ⁵ Aaron saw and built an altar before him. Aaron called out and said, "A

peace-offerings. The people sat to eat and drink, and they got up to revel.* ⁶ They arose early the next day and offered up burnt-offerings and brough

anger up from the land of Egypt has become corrupt. 8 They have strayed quickly from God's the way that I have commanded them. They have made themselves a molten them; and I shall make you a great nation. now, desist from Me. Let My anger flare up against them and I shall annihilate Moses, "I have seen this people, and behold! it is a stiff-necked* people. 10 And god, O Israel, which brought you up from the land of Egypt.""9 HASHEM said to call, prostrated themselves to it and sacrificed to it, and they said, This is your ¹ HASHEM spoke to Moses: "Go, descend* — for your people that you brought

successful Your anger flare up against Your people, whom You have taken out of the land Moses prayer of Egypt, with great power and a strong hand? 12 Why should Egypt say the this entire land of which I spoke, I shall give to your offspring and it shall be their and You told them, 'I shall increase your offspring like the stars of heaven, and of Abraham, Isaac, and Israel, Your servants, to whom You swore by Yourself, heritage forever."" and reconsider regarding the evil against Your people. 13 Remember for the sake and to annihilate them from the face of the earth? Relent from Your flaring anger following: 'With evil intent did He take them out, to kill them in the mountains 11 Moses pleaded before HASHEM, his God, and said, "Why, HASHEM, should

His people. 14 HASHEM reconsidered* regarding the evil that He declared He would do to

> י וְהַמִּכְהָב מִכְהַב אֱלֹהִים הוּא חָרָוּת עַל־תַּלְחָת: וַיִשְׁמָע יְהוּשֻׁעַ מ מִשְׁנִי שְׁבְרִיהֶם מִזֶה וְמָזֶה הֵם בְּהָבֶים: וְהָלָחׁת מֵעֲשׁה אֲלֹחָים הֵמָה ש ניפו נירד משה מו-ההר ושני לחת הערת בירו לחת בתבים

ייי אָת־קול הָאָם בְּרַעָה וַיֹּאמֶר' אָל־משָׁה קוּל מִלְחָמָה בַמְוְנֵה: וַיּאמָר יי

וַרְעָבֶׁם בְּכִוֹרְבֵי הַשָּׁמֵיִם וְבָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אַמַׁרְהִי אֶתּן לְוַרְעָבֶׁם

יי וְנֵחַלִּוּ לְעֹלֵם: וַיַנֶּחֶם יהוֶה עַל־הָרָעָה אֲשֵׁר וּבֶּר לֵעֲשׁוֹת לְעַמָּוּ:

descends Moses the Testimony in his hand, Tablets inscribed on both their sides; they were inscribed on one side and the other. 16 The Tablets were God's handiwork, and the script was the script of God, engraved on the Tablets. 15 Moses turned* and descended from the mountain, with the two Tablets of

"The sound of battle is in the camp!" ¹⁷ Joshua heard the sound of the people in its shouting, and he said to Moses,

a sound of distress do I hear!" ¹⁸ He said, "Not a sound shouling strength nor a sound shouling weakness,

32:9. Stiff-necked is the familiar simile for stubbornness, has embarked on a course (Ibn Ezra) because a stiff-necked person never looks back once he

people in repentance, and went back to Mount Sinai to nation immediately and replace it with Moses; however, the sin of the Golden Calf was not forgotten. Moses led the 32:14. God reconsidered His intention to destroy the

of their sin

spectacle shocked them into recognition of the enormity people that had shown itself unworthy of receiving it. This physical embodiment of the word of God in the sight of a residue of that sin remains with us. pray on their behalf for forty days. Nevertheless, the 32:15-19. Moses smashed the incomparably sacred

could wean them from their error. that it would be best for him to appear to yield until he

> dismissed from his lofty perch (Rashi). It is a general rule 32:7-10. With Israel's spiritual downfall, Moses was them (Rashi), and they had murdered Hur, who attempted to restrain Idolatry, licentiousness, and murder. In addition to their worship of the Golden Calf, they committed immoral acts 32:6. The term prixty implies the three cardinal sins of

Tabemacle or any of the Torah's commandments as the tailor their religion. The Tabemacle's specifications are design their own "tabemacle," but Jews cannot customprototype for a man-made religious practice. based on Divine mysteries; no human being can use the

of commentators agrees on an entirely different interpreworship, the entire affair is incomprehensible, both from tation. which demanded and worshiped it. Indeed, the consensus the standpoint of Aaron, who fashioned it, and Israel, 32:1-6. If the sin of the Golden Calf was one of mass idot אַין קול עַנות גְּבוּרָה וָאַין קול עָנות חַלוּשֵׁה קול עַנות אַנכָּי שמֵעַ:

grievous misunderstanding of Israel's relationship with a denial of God. Aaron acquiesced to them because he felt intermediary between themselves and God. This was not that they needed a tangible presence to take his place as God. Thinking that Moses was dead (v. 1), the people felt What began with an error of fact mushroomed into a

Bais Halew asserts that such errors are not uncommon

pensable to the success of those who serve it. of Jewish leadership that the community's merit is indis-

even today. The people thought that they had a right to

ַאַרָ מָטָרָאָ אַבָּרֶיָה אַשָּׁר נִשְׁבַּעָּהָ לָיָהָם בָּרֶ וּהַדַבָּר אֲבָרָהָם לְיִצְהָק שוּב מַחָרָא אַבָּרֶיָה אַשָּׁר נִשְׁבַּעָּהָ לָיָהָם בָּרֶ וּהַדַבָּר אֲבָרָהָם לְיִצְהָק יב אָשֶׁר הוֹצַאת מַאָרָץ מִאָרָים בְּכָח נָדִוֹל וְבְיָר חֵוָקָה: לֶּמֶה יָאמְרוּ מִאְרִיִם לַאמֹר בְּרָעָה הוֹצִיאָם לַהָרָג אתָם בֶּהָרִים וּלְבַלּתָם מֵעָל פְּנִי הָאָדָמֶה

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p. 1050

FAST DAY 32:11-14; 34:1-10 Haftarah at Minchah:

READING

יי נִיְתַל משָׁה אֶת־פְּנֵי יהוָה אֱל'הֵיו וַיֹּאמָר לָמָה יהוה יְהֵוֶרֶה אַפְּךְ בְּעַמֶּך

· הְוּא: וְעַהָּה הַנְיְהָה לְּי וְיָחַר־אַפִּי בָהָם וַאֲכַלֵם וְאֵעֲשֶׁה אוֹתָך לְנָוּי גָּרְוֹל

ונאטר יהוה אַל־משֵׁה רָאִיתִי אָת־הָעָם הַוָּה וְהַנָה עַם־קשַׁה־עָרֶף

נוּוְבְּחוּ-לוּ נוּאמְרוּ אֵלֶה אֱלֹהָוּרְ וִשְׁרָאֵל אֲשֶׁר הֶאֱלָוּה מַאֶרָץ מִצְרֵים:

פַרוּ מַהֵר מו־הַדְּרָה אֲשֵׁר אַוּיֹהִם עָשָּוּ לָהֶם עַגָּל מַסָּבֶה וַיִשְׁתַחוּי-לוֹ

י נִיְדַבָּר יהוָה אָל־משֶׁה לֶךְ־רָׁד בִּי שְׁחַת עַמְּךְ אַשְׁר הֶעֲלֵיתָ מַאֲרֶץ מִצְרֵים:

שְׁלָמֶים וַיְשֶׁב הָעָם לֵאֲכָל וְשָׁתוּ וַיָּקְמוּ לְצַחֵק:

אַהָרן ניאמר תַג לֵיהוָה מָחָר: נישְׁבִימוֹ מְמָחֶרֶת נַיָּאָלוּ עלית נַיָּגְשוּ

י ישָׁרָאַל אַשָׁר הַאֵלִיּהְ מַאָרָץ מִאָרֵיםּ: ניָרָא אַהָרן נִיבָן מוֹבָּהַ לְפָוֶיו וַיִקְרֵא

י ניִּחְפָּרְקוֹ כָּל־הָעָׁם אֶת־נוְמֵי הַזָּהֶב אֲשֶׁר בְּאָוְנִיהֵם נִיָבִיאוּ אֶל-אַהֲרְן: י וַיַּקָּח מִיָּדָם וַיְצַר אַתוֹ בַּחֶׁרֶט וַיְּאֲשָׁהוּ עָּוֶל מַסֵּבָה וַיָּאמְרוּ אֵכֶּה אֱלֹהָיָרְ