

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

שְׁמוֹנֵה עֶשְׂרֵי — AMIDAH

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting Shemoneh Esrei. It should be recited with quiet devotion and without any interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See Laws 961-99 for a brief summary of its recitation, with how to recite the omission of phrases that are added at particular times of the year.

Commentary to the first three blessings of Shemoneh Esrei begins on p. 98; the last three, p. 110.

My Lord, open my lips, that my mouth may declare Your praise.¹

PATRIARCHS

Bend the knees at 'Blessed', bow at 'You'; straighten up at 'Hallelu'.

בְּרוּךְ *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 awesome God, the supreme God, Who bestows the beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

From Bosh Hashbaha to Yom Kippur add the following:

Remember us for life, O King Who desires life,
and inscribe us in the Book of Life — for Your sake, O Living God.
(If forgotten, do not repeat Shemoneh Esrei. See Laws 961.)

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'Hallelu'.

O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.

GOD'S MIGHT

You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save.

Between Shemini Atzeres and Pesach add the following:

He makes the wind blow and He makes the rain descend.
(If forgotten, see Laws 970-75.)

He 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 dust. Who is 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!

From Bosh Hashbaha to Yom Kippur add the following:

Who is like You, Merciful Father, Who recalls His creatures mercifully for life!
(If forgotten, do not repeat Shemoneh Esrei. See Laws 961.)

And You are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.

HOLINESS OF GOD'S NAME

You are holy and Your Name is holy, and holy ones praise You every day, forever. Blessed are You, HASHEM, the holy God.

¹From Bosh Hashbaha to Yom Kippur substitute: the holy King.
(If forgotten, repeat Shemoneh Esrei. See Laws 962-63.)

(1) Psalm 51:17.

The Shemoneh Esrei of the Sabbath and Yom Tzoo should have been identical to the weekday one, with the inclusion of an appropriate popular practice in the Siddur, as well.

שְׁמוֹנֵה עֶשְׂרֵי — עֲמִידָה

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting Shemoneh Esrei. It should be recited with quiet devotion and without any interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See Laws 961-99 for a brief summary of its recitation, with how to recite the omission of phrases that are added at particular times of the year.

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אֲדַבֵּר שְׂפָתַי תְּהִמְתָּהּ, וְפִי יַגִּיד תְּהִלָּתְךָ, אֲבוֹת

Bend the knees at 'Blessed', bow at 'You'; straighten up at 'H'.

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הַגָּדֹל הַגִּבּוֹר הַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים וְרַחֲמִים וְרוֹמֵה הַכֹּל, וְחוֹבֵר חֲסוּי אֲבוֹת, וּמְבַרֵךְ גּוֹאֵל לְבָנָיו בְּיָדֵיהֶם, לְמַעַן שְׂמוֹת אֲבוֹתֵיהֶם.

From Bosh Hashbaha to Yom Kippur add:

וְדַבְרֵי לְמַעַן, מְלַךְ יָסוּף בְּפוֹסֵי, וְיִחְבַּטֵנּוּ בְּמַסְפֵּי חַמְסִים, לְמַעַן אֱלֹהִים חַיִּים.
(If forgotten, do not repeat Shemoneh Esrei. See Laws 961.)

Bend the knees at 'Blessed'; bow at 'H'.

מְלַךְ עוֹזֵר וּמוֹשָׁעַ, וּמַגֵּן. בְּרוּךְ אַתָּה יְיָהוָה, מַגֵּן אַבְרָהָם. נְבוֹרוֹת

אֲתָה נְבוֹר גְּבוֹר לְעוֹלָם אַרְוֵי, מְהִיר מְהִים אֲתָה, רַב לְדוֹשֵׁי.

Between Shemini Atzeres and Pesach add the following:

מְשֻׁבַּב הַרוּחַ וּמוֹרֵד הַטֶּלֶם (אֵינְשָׁם).
(If forgotten, see Laws 970-75.)

מְבַלְבֵּל חַיִּים בְּחַסְדֵי, מְהִיר מְהִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְהִיר אֲסוּרִים, וּמְקַטֵּם אֲמוֹנֵנוּ לִשְׁנֵי עֶפְר. מִי בְמִוֶן בְּעַל גְּבוּרוֹת, וְהִי לְרֹמֵה לָךְ, מְלַךְ מְמִית וּמְחַיֵּה וּמְצַמֵּחַ לְשׂוֹעֵר.

From Bosh Hashbaha to Yom Kippur add the following:

מִי בְמִוֶן אֵב תְּרַחֲמֵם, וְזָכֵר יְצוּרֵי לְבוֹשֵׁי בְרַחֲמִים.
(If forgotten, do not repeat Shemoneh Esrei. See Laws 961.)

וְאֲמַן אַתָּה לְהַחְיִיתוֹ מְהִים. בְּרוּךְ אַתָּה יְיָהוָה, מְהִיר הַמְהִים. קְדוּשַׁת חַיִּים

אֲתָה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם וְהַלְלוּךָ מְלֵךְ. בְּרוּךְ אַתָּה יְיָהוָה, מְהִיר הַקְדוֹשׁ.

From Bosh Hashbaha to Yom Kippur substitute: (If forgotten, repeat Shemoneh Esrei. See Laws 962-63.)

SHEMONEH ESREI OF SHABBATHS / AMIDAH
Technically, the name Shemoneh Esrei (lit. minyaner for the seven-blessing Sabbath prayer, eight) refers to the weekday prayer which should correctly be called the Amidah

HOLINESS OF THE DAY

If one extraneously began the weekday Amidah or recited an inappropriate Sabbath Amidah see Laws §126-133.

You sanctified the seventh day for Your Name's sake, the conclusion of the creation of heaven and earth. Of all days, You blessed it; and of all seasons, You sanctified it - and so it is written* in Your Torah:

Thus the heaven and the earth were finished, and all their legion. On the seventh day God completed His work which He had done, and He abstained* 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 obtained from all His work which God created to make.

Our God and the God of our forefathers, 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 love 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.

(1) Genesis 2:1-3.

acknowledged Him as the Creator (Mishnah). The word legio army or legion, refers to an organized, disciplined group acting in unison. The heavenly bodies and spiritual beings are a legion because they act only according to God's plan. On earth, it is the duty of Israel, by acting according to the Torah, to be His earthly legion (R. Shimon of P. Shihai).

Completed, and He abstitied. These two words have different connotations. He completed (gam) nothing left to be done. He was finished (shat) implies that more is to be done.

Which God created to make. People can labor long and hard to create something - whether it is a house, a tool, or a business. Then it is up to them to use it properly. God created the world for the use of humanity; the completion of Creation, however, is entrusted to mankind. Now it is up to us to use it as He intended (Chasam Sofer).

may You be pleased with our rest. Even though we may concentrate more on relaxation and good food than spiritual growth, we ask that You not be displeased by our human frailty (Ets Yisro).

קדושת היום

If one extraneously began the weekday Amidah or recited an inappropriate Sabbath Amidah see Laws §126-133.

אתה קדשת את יום השביעי לשמך. תכלית מעשה שמך וארץ, וברכתו מכל הימים, וקדשתו מכל הימים, וכן כבודו בתורתך:

והכלו השמים והארץ, וכל צבאם. והכל אלהים ביום השביעי מלאכתו אשר עשה. וישבת ביום השביעי, מכל מלאכתו אשר עשה. והדרך אלהים את יום השביעי, וקדש אתו, כי בו שבת מכל מלאכתו, אשר ברא אלהים לעשותו.

אלהינו ואלהי אבותינו רצה במנוחתנו. קדשנו במצותיך. ונתן חלקנו בתורתך. שלמנו מטובך, ושמחת בישראל, וטהר לבנו לעבדך באמת, ונתת לנו ירוח אלהיך בארבעה וברצון שבת קדשך, ונתתו ביד ישראל מקדשי שמך. ברוך אתה יהוה, מקדש השבת.

eternal reminder that He rested on that day (Abudraham); and He made it clear that we are not to regard it as a humanly legislated day of rest for personal convenience, but are to dedicate it to His service, for [His] Name's sake (R. Menk).

The conclusion. God's six days of labor ended on the Sabbath. The word rest (shabbat) secondary meaning of purpose, the purpose of Creation was so that God could allow people to enjoy the spiritual pleasure of His Presence. That will occur in its fullest sense only when the Messiah arrives, that era will be known as an unending Sabbath, because its holiness will be the spiritual bliss of the future is given Israel every week with the advent of the holy Sabbath.

Accordingly, it is only on the Sabbath (B'et M'ayim Creation achieves its purpose (B'et M'ayim Chaim).

And so it is written. The passage about the Sabbath represents the purpose of the creation (Tur).

Thus the heaven and the earth were finished. The Amidah (Shabbos Sh) does not sanctify the Sabbath, but it is the duty of Israel to sanctify the Sabbath. In the case of the Sabbath (Ets Yisro) this would be sanctified.

Sanctification of the Day [Le. God and everyone who acknowledge His Creation] finished. God's Creation would have fallen short of its purpose unless man Name's sake. God sanctified the Sabbath as an

TEMPLESERVICE

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.

אֱלֹהֵינוּ Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the 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 compassion, for life, and for peace on this day of
On Rosh Chodesh on Pesach on Succos
the Festival of Matzos, the Succos Festival,
Remember us on it, HASHEM, our God, for goodness; consider us on it for blessing and help us on it for life. In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious, and compassionate King!
[If forgotten at Ma'ariv of Rosh Chodesh, do not repeat Shimonah Esrei.
at Ma'ariv of Chol HaMo'ed, repeat Shimonah Esrei.]

וְהִחְיֵנוּ May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.

THANKSGIVING (MODIM)
Bow as 'we gratefully thank You', straighten up at 'HASHEM'
מוֹדִים We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise — 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 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 ended — always have we put our hope in You.

וְיָצֵל (And) for the miracles, and for the salvation, and for the mighty deeds, and for the victories, and for the battles which You performed for our forefathers in those days, at this time.
בְּיָמָם In the days of Menasheh, the son of Yoichanan, the High Priest, the Hasmoneans, and his sons — when the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your Will — You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim, and avenged their wrong.
(1) Cf. Nechemiah 9:31. (2) Cf. Psalms 79:13. (3) Cf. Lamentations 3:22. (4) Cf. Jeremiah 51:36.
Minchah represents the Sabbath of the future, have the severity and holiness of the Sabbath (R' when every day — all the days (plural) — will Munk)

עבודה

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ בְּעֶמְקֵי יִשְׂרָאֵל וּבְהַתְּפַלְתָּם, וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבָר בְּיָמֶיךָ, וְאִשֵּׁי יִשְׂרָאֵל וְהַפְלֵתָם בְּאֵבֶיבָהּ חֶסֶד לְרַצּוֹן, וְהָיָה לְרַצּוֹן חֶסֶד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Chodesh and Chol HaMo'ed add the following.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְעָלֵה, וְיָבֵא, וְיַצִּיעַ, וְיַרְוֵה, וְיִשְׁמַע, וְיַפְקֵד, וְיַזְכֵּר, וְיִרְוֵנוּ וְיַפְקִידֵנוּ, וְיִחְיֵנוּ אֲבוֹתֵינוּ, וְיִחְיֵנוּ מִשִּׁיחַ בְּן דָּוִד עֲבֹדֶךָ, וְיַחְרֹוּ יִירוּשָׁלַם עִיר אֱדֻשָׁתֵךְ, וְיִחְיֵנוּ כָּל עַמְּךָ בְּיַת יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה, לְטוֹן הַלְמַסְד הַלְחֻמִּים, לְטוֹבִים וּלְשָׁלוֹם בְּיָוֵם
on Succos on Pesach
חֶסֶד וְחַסְדוֹת מִן הַשָּׁמַיִם, וְהַיְחַדְּשֵׁנוּ בְּיָוֵם, וְיִזְכֵּר יְיָ אֱלֹהֵינוּ בְּיָוֵם הַזֶּה, וְיַפְקֵדֵנוּ בְּוֹ לְבָבְךָ, וְהוֹדִישֵׁנוּ בְּיָוֵם, וְיַזְכֵּר יְיָ אֱלֹהֵינוּ, חֶסֶד וְחַסְדוֹת, חֶסֶד וְחַסְדוֹת וְהוֹדִישֵׁנוּ, כִּי אֵל מְקַדֵּשׁ חֲמוֹן וְרוּחַם אֲמָתֵי.

[If forgotten, at Ma'ariv of Rosh Chodesh, do not repeat Shimonah Esrei; at Ma'ariv of Chol HaMo'ed, repeat Shimonah Esrei. See Linn 68B.]

וְהִחְיֵנוּ וְהַחְיֵנוּ עִמָּנוּ בְּשׂוֹבֶכָה לְצִיּוֹן בְּרַחֲמִים, בְּרוּךְ אַתָּה יְיָ, הַמְּחַיֵּה הַמֵּתִים שְׂכָרְנוֹ לְךָ שְׂאֵמָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר הַיַּיִן, מָגֵן מִשְׁעָנוּ אַמָּה הוּא לְרוּךְ נְדוּד, נוֹדֵד לְךָ וְנִסְפָּר וְהוֹלֵךְ; עַל הַיַּיִן הַמְּסַרְסֵרִים בְּיָדְךָ, וְעַל גְּשֻׁמְתֵינוּ הַמְּקוּדוֹת לִי, וְעַל נִסְיָךְ שֶׁבָּכַל יוֹם עִמָּנוּ, וְעַל תְּפִלָּאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבָּכַל עֵת, אֶרֶב וְלֵיל וְזָמַן, וְהַטּוֹב בִּי לֹא כָּל רַחֲמֶיךָ, וְהַמְרֻחִים בִּי לֹא חֲמוֹן מְסוּדֶיךָ, מַעֲלָם קִיּוּנוֹ לָךְ.

תודאה

Bow as 'I gratefully thank You', straighten up at 'H'

מוֹדִים אֲנֵחְנוּ לְךָ שְׂאֵמָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר הַיַּיִן, מָגֵן מִשְׁעָנוּ אַמָּה הוּא לְרוּךְ נְדוּד, נוֹדֵד לְךָ וְנִסְפָּר וְהוֹלֵךְ; עַל הַיַּיִן הַמְּסַרְסֵרִים בְּיָדְךָ, וְעַל גְּשֻׁמְתֵינוּ הַמְּקוּדוֹת לִי, וְעַל נִסְיָךְ שֶׁבָּכַל יוֹם עִמָּנוּ, וְעַל תְּפִלָּאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבָּכַל עֵת, אֶרֶב וְלֵיל וְזָמַן, וְהַטּוֹב בִּי לֹא כָּל רַחֲמֶיךָ, וְהַמְרֻחִים בִּי לֹא חֲמוֹן מְסוּדֶיךָ, מַעֲלָם קִיּוּנוֹ לָךְ.

On Chanukah add the following.

וְיָצֵל חַסְדוֹת, וְעַל תְּפִלָּתֵנוּ, וְעַל תְּפִלָּוֹתֵינוּ, וְעַל הַחֲשֻׁעוֹת, וְעַל הַמְּלַחְמוֹת, וְעַל שִׁמְעֵיךָ לְאֲבוֹתֵינוּ בְּיָמֵם הַהֵם בְּאֵמֶן מְזִי.
בְּיָמָם מוֹתְמַרְוֵנוּ בְּן יִצְחָק בְּתוֹךְ גְּשֻׁמְנוֹתֵינוּ וְיָבֵדוּ, בְּשִׁעְרֵי הַמְּלִבּוֹת וְזוֹ הַרְשִׁיעָה עַל עַמְּךָ יִשְׂרָאֵל, לְהַשְׁבִּיחַם מִן הַקֶּדֶף, וְלִמְצַבְרֵם מִסָּרִי רַעוּבָה, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲבֹדֶיךָ לְטוֹב צְדָקָם, רַבָּם אֶת רִיבָם, וְזָעַק אֶת רִיבָם, וְשָׁמַע אֶת נַקְמָתָם.

You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton into the hands of the diligent students of Your Torah. For yourself You made a great and holy Name in Your world, and for Your people Israel. You worked a great victory and salvation as this very day. Thereafter, Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the site of Your Holiness and kindled lights in the Courtyards of Your Sanctuary, and they established these eight days of Chanukah: to express thanks and praise to Your great Name.

[If forgotten, do not repeat. Shemoneh Esrei.]

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

From Bakh Hahannah to Yom Kippur add the following.

And inscribe all the children of Yom Kippur for a good life.

[If forgotten, do not repeat. Shemoneh Esrei. See Laws 961.]

Bend the knees at 'blessed'; bow at 'You'; straighten up at 'HASHEM.'

Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely. O God of our sabbation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

PEACE

Establish abundant peace upon Your people Israel forever, for 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 with peace.

*From Bakh Hahannah to Yom Kippur substitute the following [see Laws 961]:

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

[If forgotten, do not repeat. Shemoneh Esrei. See Laws 961.]

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

אלהי אלהי My God, guard my tongue from evil 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, 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 You beloved ones may be given rest; let Your right hand save, and respond to me.⁴

Some recite verses pertaining to their names at this point. See page 934.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.²

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

(1) Cf. 1 Samuel 19:5. (2) Psalms 19:15. (3) Cf. 24:14. (4) 60:7. 100:7.

מסרם ונבחרם ביד מלשמים ובידם ביד מלשמים ותפאדם ביד טהורים ורשעים ביד צדיקים וזמים ביד עוולם חונקים וכל עשיתי שם צדתי ומרשעים בעולמי. ולעמך ישראל עשיתי חשיתה גדולה ונאמנו בבינים סתו. ואמר מן פאן בידו לבידי ביקתי. ונעו את היקלי וסתרו את מקדשי. והולקמו גרות בנצרות ביקתי. ולקבעי שמונתי ימי הנבטה אלהי להודות ולהלל לשמך הגדול.

[If forgotten, do not repeat. Shemoneh Esrei.]

ועל כלם ותקדו ותתרום שמוך מלכנו תמיד לעולם ועד.

From Bakh Hahannah to Yom Kippur add the following.

וכתבו לקיים טובים כל בני דרתי.

[If forgotten, do not repeat. Shemoneh Esrei. See Laws 961.]

Bend the knees at 'You'; straighten up at 'Ti.'

וכל התיים יודו עלי, והכללו את שמוך באמות, האל ושעתו ועורמו עליה. בידו אמתו יהוה, הטוב שמך לך ואת להודות.

שלום

שלום רב על ישראל עמך תשים לעולם. פי אמתו הוא מלך ארון לכל השלום. וטוב בעיניך לברך את עמך ישראל למים טובים ולשלום. בידו אמתו יהוה שהוא השלום.

[If forgotten, do not repeat. Shemoneh Esrei. See Laws 961.]

יהו לרנו אמרי פי והגינו לבי לקדו, יהוה צור ואלהי.

אלהי נצור לשוני מרע, ולפני מברך מרמה. ולמקלני נפשי חרוב, ונפשי בעפר לכל חרזה. פתח לבי בחורתי, ובמנוחתי מרדוף נפשי. וכל החולבים עלי רצוי, מחרה כפר עצום ונקלל מחשבתם. עשה למען שמך, עשה למען ימינו, עשה למען קרשתי, עשה למען חונקתי. עשה להצילנו מידיו, והשטיה ימין ושמך, יהוה צור ואלהי. יהוה לרנו אמרי פי והגינו לבי לקדו, יהוה צור ואלהי. עשה שלום במרומי, הוא תעשה שלום עלינו, ועל כל ישראל. ואמרו: אמן.

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

Shemoneh Eret ends here. Chazzen does not repeat Shemoneh Eret at Maariv. All present stand and recite Yotzo... until after conversation is forbidden during the congregation's recital of Yotzo.

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

THE SEVEN-FACETED BLESSING

The following three paragraphs are omitted by an individual praying alone or by an occasional minyan (such as that in the home of a mourner). However, even in such cases, if one wishes to, he may recite the paragraph until Yotzo. The three paragraphs are also omitted on the first night of Pesach.

Chazzen continues:

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

Congregation, then chazzen:

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

(1) Melaichi 3:4. (2) Genesis 2:1-3.

extra prayer was formulated as a synopsis of the seven blessings of the Shemoneh Eret. It begins with a prayer which is very similar to the beginning of Shemoneh Eret. Then it continues with a prayer which has seven parts, as follows: (1) Who grants rest to His people on His holy Sabbath day, for He was pleased with them to grant them rest. Before Him we will serve with awe and dread and give thanks to His Name every day continually with appropriate blessings. God of grateful praise, Master of peace, Who sanctifies the Sabbath and blesses the seventh day, and gives rest, Who holiness to a people saturated with delight — in memory of the work of Creation.

which appeals for acceptance of our service: (6) And give thanks to His Name = the blessing of Yotzo, which thanks God for His many favors. (7) Master of peace = the last blessing, which speaks of peace. If a Festival falls on the Sabbath, this prayer is recited without any mention of the Festival, because the Sages did not compose a separate seven-faceted blessing for festivals. However, if the Seder night of Pesach falls on a Sabbath eve, only the first two paragraphs are recited. These provisions, a lance when Jews are protected against ordinary dangers.

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

Shemoneh Eret ends here. Chazzen does not repeat Shemoneh Eret at Maariv. All present stand and recite Yotzo aloud in unison. Conversation is forbidden during the congregation's recital of Yotzo until after the Yotzo response to the blessing until after the paragraph until Yotzo.

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

ברכה מעון טבע

The following three paragraphs are omitted by an individual praying alone or by an occasional minyan (such as that in the home of a mourner). However, even in such cases, if one wishes to, he may recite the paragraph until Yotzo. The three paragraphs are also omitted on the first night of Pesach.

Chazzen continues:

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

Congregation, then chazzen:

וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ וְהוּא יְהוָה אֱלֹהֵינוּ

other person. However, it may be recited by an individual as well (Orach Chaim 268).

The seven-faceted blessing In Talmudic times, the synagogues were generally located outside town limits, in open fields. Since it was dangerous to walk home alone in the dark after Maariv, the Sages instituted an extra prayer for the congregation so that everyone would stay a little longer, in case there was a fire. This is the meaning of the verse: "Blessed is He Who sanctifies the Sabbath" (Shabbos 24b). On weekdays, the number of blessings is 14 (7 times for each direction of the wind). On the eve of the Sabbath, this

צור ישראל—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. ¹ Blessed are You HASHEM, Who redeemed Israel.

On regular Sabbaths and on the Sabbath of Chol HaMoed, continue with Shemoneh Erei below. On Festivals, even those that fall on the Sabbath, the Festival Shemoneh Erei (p. 660) is recited.

שְׁמוֹנֵה עֲשָׂרֵי — AMIDAH

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting Shemoneh Erei. It should be recited with quiet devotion and without any interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See Laws 96:1-99 for a brief summary of its laws, including how to recite the omission of phrases that are added at particular times of the year.

My Lord, open my lips, that my mouth may declare Your praise.²

PATRIARCHS

Bend the knees at 'Blessed': bow at 'You'; straighten up at 'Hoshev'.

ברוך *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 awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

From Bosh Haba'nash to Yom Kippur add the following:

Remember us for life, O King Who despises life, and inscribe us in the Book of Life — for Your sake, O Living God.

[If forgotten, do not repeat Shemoneh Erei. See Laws 98:1.]

Bend the knees at 'Blessed': bow at 'You'; straighten up at 'Hoshev'.
O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.

GOO'S MIGHT

אתמה *You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save.*

Between Shemini Atzeres and Pesach add the following:

He makes the wind blow and He makes the rain descend.

[If forgotten, see Laws 99:3.]

He 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 dust. Who is 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!

From Bosh Haba'nash to Yom Kippur add the following:

Who is like You, Merciful Father, Who recalls His creatures mercifully for life!

[If forgotten, do not repeat Shemoneh Erei. See Laws 98:1.]

(1) Mishna 47:4. (2) Psalms 51:7.

² On Pesach, some congregations recite 'עזר ויפקד' (p. 710) and 'עזר ויפקד' (p. 712) at this point.

צור ישראל, קומה בצורת ישראל, ופדה באומך יהודה וישראל. גאלנו יהודה צבאות שמו.

קדוש ישראל, סבורוך אתה יהוה, גאל ישראל.

On regular Sabbaths and on the Sabbath of Chol HaMoed, continue with Shemoneh Erei below. On Festivals, even those that fall on the Sabbath, the Festival Shemoneh Erei (p. 660) is recited.

שְׁמוֹנֵה עֲשָׂרֵי — עמידה

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting Shemoneh Erei. It should be recited with quiet devotion and without any interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See Laws 96:1-99 for a brief summary of its laws, including how to recite the omission of phrases that are added at particular times of the year.

ארוך שפתי תפנתה, ופי יגיד תהלתך.

אבות

Bend the knees at 'Blessed': bow at 'You'; straighten up at 'Th'.

ברוך *אתה יהוה אלהינו ואלהינו אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים וקונה הפל, חוכר חסדי אבות, ומביא גואל לבני בנים, למען שמו בארבעה.*

From Bosh Haba'nash to Yom Kippur add:

זכרו לנתיבות, זכרו סעודת בנותי, והקטבו בנשתי סעודתי, למענתי אלהים חיים.

[If forgotten, do not repeat Shemoneh Erei. See Laws 98:1.]

Bend the knees at 'Blessed': bow at 'You'; straighten up at 'Th'.

מלך *עזר ומושיע ומגן ברוך אתה יהוה, מגן אברהם.*

בורות

אתמה *גבור לעולם ארוך, מתיה מתיים אתה, רב להושיע.*

Between Succos and Pesach add:

משבו תבין ומורדי טעשם (אע"פ) תנשם.

[If forgotten, see Laws 99:3.]

מכלכל חיים בתוך, מתיה מתיים ברתמים רבים, סוקר נופלים, ורופא חולים, וממיר אסורים, ומקום אמונתו לשינוי עפר. מי כמוך בעל צבאות, ומי דומה לך, מלך ממית ומתיה ומצמיח ושועה.

From Bosh Haba'nash to Yom Kippur add:

מי כמוך אב טרומים וזכי, יעזרו לעינים ברחמים.

[If forgotten, do not repeat Shemoneh Erei. See Laws 98:1.]

Commentary to the first three blessings of Shemoneh Erei appears on pp. 98-102; to the last three blessings of Shemoneh Erei on pp. 110-116.

And You are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.

During the silent Shemoneh Esrei continue with "You are holy." During the chazzan's repetition, Kedushah is recited at this point.

HOLINESS OF GOD'S NAME

אָתָּמָה You are holy and Your Name is holy, and holy ones praise You every day, forever. Blessed are You, HASHEM, o the holy King.

*From Koch Hashannah to Yom Kippur substitute: the Holy Kings. [If forgotten, repeat Shemoneh Esrei. See Laws 662-663.]

KEDUSHAH

When reciting Kedushah, one must stand with his feet together and avoid any interruptions. One should rise to his toes when saying the words Holy, holy, holy; Blessed: Haskata shall reign.

Cong.— We shall sanctify Your Name in this world, just as they will sanctify it in heaven above, as it is written by Your prophet, "And one [angel] will call another and say:

All— "Holy, holy, holy is HASHEM, Master of Legions, the whole world is filled with His glory."¹

Cong.— Then, with a sound* of great noise, mighty and powerful, they make heard a voice, raising themselves toward the Seraphim; those facing them say "Blessed ..."

All— "Blessed is the glory of HASHEM from His place."²

Cong.— From Your place, o our King, You will appear and reign over us, for we await You. When will You reign in Zion? Soon, in our days — forever and ever — may You dwell there. May You be exalted and sanctified within Jerusalem, Your city, from generation to generation and for all eternity. May our eyes see Your kingdom, as it is expressed in the songs of Your might, written by David, Your righteous anointed:

All— "HASHEM shall reign forever — your God, O Zion — from generation to generation, Halleluyah!"³

Chazzan continues— From generation to generation we shall relate Your greatness and for infinite eternities we shall proclaim Your holiness. Your praise, o God, shall not leave our mouth forever and ever, for You O God, are a great and holy King. Blessed are You HASHEM, o the holy King.

*From Koch Hashannah to Yom Kippur substitute: the Holy King.

Chazzan continues מְבָרַח מְבָרַח מוֹסֵר מוֹסֵר

1) Isaiah 6:3. 2) Ezekiel 3:12. 3) Psalm 146:10. Mischam 1:9 interprets place figuratively as meaning level or degree. In the sense that we say that someone takes his father's place. However, even the angels do not know what God's place really is — He is beyond all understanding. Therefore, when we say that God's glory comes from His place, we are purposely being vague because we cannot know the extent of His true glory. We are saying that

וְנִאֲמָר אָתָּמָה לְהַחְיֵיתָ מֵתִים. בְּרַחֵם אָתָּמָה יְהוָה, מְהֵרָה הַבְּרִיתִים.

During the silent Shemoneh Esrei continue with "You are holy." During the chazzan's repetition, Kedushah is recited at this point.

קְדוּשַׁת הַשֵּׁם

אָתָּמָה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וְקוֹדְשִׁים כְּכֹל יוֹם הַתְּלָלוֹךְ סֶלָה. בְּרַחֵם אָתָּמָה יְהוָה, יְהֵאֲלֵה הַקְּדוּשָׁה.

הַתְּלָלוֹךְ הַקְּדוּשָׁה *From Koch Hashannah to Yom Kippur substitute [If forgotten, repeat Shemoneh Esrei. See Laws 662-663.]

קְדוּשַׁת

When reciting Kedushah, one must stand with his feet together, and avoid any interruptions. One should rise to his toes when saying the words קדוש, קדוש, קדוש. Haskata shall reign.

Cong.— אַתְּ שָׂמֹךְ קְדוֹשׁ, כִּשְׁם שְׂמֻךְדְּשִׁים אוֹתוֹ בְּשִׁמּוֹ מִרוֹם. בְּרַחֵם עַל יְדֵי בְרִיָּאָה, וְתָאֵר הָאֵל הָאֱלֹהִים: מְבָרַח מְבָרַח מוֹסֵר מוֹסֵר

All— קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה אֱבָדוֹת מֵלֵא כֹל הָאָרֶץ בְּבוֹדוֹ.

Cong.— אֵל כְּבוֹדֵי, יֵעֵשׂ גְּדוּל אֲוִיר וְזוֹק מִשְׁמַעֲמֵי קוֹל, מִתְּהַשָּׁאִים לְעֵמֶת שְׂרָפִים, לְעִמְתֵּם בְּרוּךְ יְאֻמְרוּ:

All— בְּרַחֵם כְּבוֹד יְהוָה, מִמְּקוֹמוֹ.*

Cong.— מִמְּקוֹמֶיךָ מְלַכְנָה תוֹפֵעַ, וְתִמְלֵךְ עֲלֵינוּ כִּי מִתְּהַיֵּם אֲנֵחֵנוּ לְךָ. מִתֵּי תִמְלֵךְ בְּצִיּוֹן, בְּקִרְיַת בְּנֵימִינוּ, לְעוֹלָם וָעַד הַשְּׁבוּנוֹ. תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יִירוּשָׁלַיִם עוֹרֵךְ, לְדוֹר וָדוֹר וְלִנְחָנוּ נְצִיחִים.

וְנִעֲבֹד תְּרַאֲמֶנָּה מְלַכְנָה, בְּדָבָר הַאֲמוֹד בְּשׂוֹר עֵצָה, עַל יְדֵי רַחֵם מְשִׁיחַ אֲדָרְבָּי:

All— יִמְלֵךְ יְהוָה לְעוֹלָם, אֲלֵיכֶם צִיּוֹן לֹר וְרֵה הַלְלוּתָהּ.

Chazzan continues— לדור ודור גודל גדלה ולגאון נצחים קדושה נקדוש.

ושבחה אלקינו מפנינו לא נמשע לעולם ועד. כי אל מלך גדול וקדוש אמתו ברוך אתה יהוה, יְהֵאֲלֵה הַקְּדוּשָׁה.

*From Koch Hashannah to Yom Kippur substitute

Chazzan continues ... מְבָרַח מְבָרַח מוֹסֵר מוֹסֵר

Chazzan continues ... מְבָרַח מְבָרַח מוֹסֵר מוֹסֵר

Commentary to the daily Kedushah appears in the Sabbath additions to Kedushah. The Kedushah of the Sabbath is expanded to p. 100. indicate the special significance of the Sabbath in attaining the goal of sanctification. The home of God's Presence was — and will be again — the Temple in Jerusalem. The prophecies appearing in the great Messianic Age will be better comprehended the song of the angels and elevate ourselves to the level where we are worthy for the coming of Messiah and the return of the Temple. Therefore, these two themes are stressed in the Sabbath additions to Kedushah. זכריה טז — Then with a sound. This narrative describing the song of the angels is based on Ezekiel Ch. 1 and is also found in a different form in the morning Blessings of the Shema and the great Messianic Age. See pp. 86-88.

מְבָרַח מְבָרַח מוֹסֵר מוֹסֵר — From His place. Rambam (Mereh

HOLINESS OF THE DAY

וְשָׂמַח 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.

וְיִשְׁמְרוּ 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

וְלֹא נָתַתוּ You did not give it,* HASHEM, our God, to the nations of the lands, nor did You make it the inheritance, our King, of the worshippers of graven idols. And in its contentment the uncircumcised shall not abide — for to Israel, 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,⁴ You called it, a remembrance of the act of creation.

אֱלֹהֵינוּ Our God 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 love 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.

(1) Cf. Exodus 32:15. (2) 31:16-17.

unworthy nations as נִשְׂמָחִים מִן הַיְיָ לְבָרֵךְ, who worship the 'land' and the power its possession implies; נִשְׂמָחִים מִן הַיְיָ לְבָרֵךְ, the worshippers of graven idols, who ascribe mastery of the world to such natural forces as the heavenly bodies, fertility, nature and so on that they symbolize by means of idols; נִשְׂמָחִים מִן הַיְיָ לְבָרֵךְ, the nations who are willing to accept their lot* for the sake of a higher goal (R. Hirsch).

372c — To the seed of Jacob. God's blessings for those who observe the Sabbath are uniquely connected to Jacob. When God promised Erets Yisrael to Abraham and Isaac, He set boundaries

on the land their descendants would receive, but in Jacob's promise. He specified no limits. Therefore, the Jew who honors the Sabbath without limitations is worthy of the sort of blessing promised Jacob (Shabbos 110a; see Mishnahs).

עַמּוּק דַּרְשׁוֹ — Most coveted of days. In telling that God completed the labor of Creation, the Torah says יָמֵינוּ שֶׁמֶת מִיְיָ (Gen. 2:2). Terquem

Yisroelami translates יָמֵינוּ שֶׁמֶת as covered; thus we are told that God covered the Sabbath, a statement made about no other (Abudraham).

קדושת היום

וְשָׂמַח משה: במתנת חלקו, כי עבר באמון לראות לו, בלי חופארות, בראשו נחת (לו), בלמדו לפנני על הר סיני. ושני לחות אבנים הוריד בידו, וכתוב בהם שמירת שבת. וכן כתוב בתורתך:

וְיִשְׁמְרוּ בני ישראל את השבת, לעשות את השבת לדרתם בריית עולם. ביני ובין בני ישראל את היא לעלם, כי ששית ימים עשה יהוה את השמים ואת הארץ, וביום השביעי שבת הוצפשו:

וְלֹא נָתַתוּ יהוה אלקינו לגוי האצרות, ולא הנחלתו מלכנו לעובדי פסילים, וגם במנותחו לא ישבנו ארלים. כי לישראל עמך נתתו באהבה, לקרע ימך אשר גם בחרת. עם מקדשי שביעי, בלם ילפנעו ויחצנו מטובך. ובשביעי רצית בו וקדשתו חמדת ימים אותו לנצח, ובר למעשה בראשית.

אֱלֹהֵינוּ ואלהי אבותינו, רצה במנותחנו, בלשנו במנוחיה, וכן חלקנו בתורתך, שלפנינו מטובך, ושמתינו בשמחתך, וסתר לבנו לעבדך באמת. והנחלתנו יהוה אלקינו באהבה וברצון שבתך ונחמד בו ישראל מקדשי שבתך. ברוך אמת יהוה, מקדש השבת.

Why is Moses singled out for mention in connection with the Sabbath and why only in the morning of the Sabbath. Among the reasons are: — The Ten Commandments were given to Moses on the morning of the Sabbath. — When he was still a child growing up in Pharaoh's palace, Moses asked the King to proclaim the Sabbath as a day of rest for the enslaved Jews.

עַמּוּק דַּרְשׁוֹ — Moses related that God considered him a faithful servant (Numbers 12:7) and that, in reward for Moses' dedication, God chose him to receive the tablets of the Ten Commandments, which included the mitzvot of the Sabbath.

Divine radiance, signifying that he was worthy to be a bearer of God's splendor. [See Exodus 34:28]

— You did not give it: If the Sabbath were nothing more than a day of rest, it could be the equal property of all nations. But the Sabbath is a day of holiness and, as such, it could be given only to the nation that accepts the mission of sanctity. God did not give the Sabbath to such

TEMPLE SERVICE

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 each Chodesh and Chel HaMoed add the following paragraph: (During the chazzan's repetition, the congregation responds Amen as indicated.)
אלוקינו Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered - the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Mosheh, 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 achievements, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this day of
on Succos on Pesach on Succos
Rosh Chodesh, the Festival of Matzoh, Remember us on it, Hatzom, our God, for goodness (Cong. - Amen), consider us on it for blessing (Cong. - Amen); and help us on it for life (Cong. - Amen). In the matter of subjection and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious and compassionate King.
[If forgotten, repeat Shemoneh Esreh. See Laws, 682.]

ותחזיקה עינינו בשוכה לציון ברחמיים. בדרך אמה יהוה,
תפחודי שכנתו לציון.

THANKSGIVING [MODIM]

Bow as 'We gratefully thank You', straighten up as 'Hosenu'. In his repetition the chazzan should recite the entire Modim aloud, while the congregation recites Modim of the Rabbin softly.

מודים We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praises - 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 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 ended - always have we put our hope in You.

MODIM OF THE RABBIS

מודים We gratefully thank You, for it is You Who are HASHEM, our God and the God of all our forefathers, the God of all flesh, our Molder, the Molder of the universe. Blessings and thanks are due Your great and holy Name for You have given us life and sustained us. So may You continue to give us life and sweeten us and gather our exiles to the Courtyards of Your Sanctuary, to observe Your decrees, to do Your will and to serve You wholeheartedly. [We thank You] for inspiring us to thank You. Blessed is the God of thanksgivings.

עברה

רצה יהוה אלקינו בעמך ישראל ובתפלתם. והשב את העבודה לדביר ביתך. ואשר ישראל ותפלתם באהבה תקבל ברחון, ותחי לרחון פמיד עבודת ישראל עמך.

On each Chodesh and Chel HaMoed add the following paragraph: (During the chazzan's repetition, the congregation responds Amen as indicated.)
אלוקינו Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered - the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Mosheh, 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 achievements, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this day of
on Succos on Pesach on Succos
Rosh Chodesh, the Festival of Matzoh, Remember us on it, Hatzom, our God, for goodness (Cong. - Amen), consider us on it for blessing (Cong. - Amen); and help us on it for life (Cong. - Amen). In the matter of subjection and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious and compassionate King.
[If forgotten, repeat Shemoneh Esreh. See Laws, 682.]

ותחזיקה עינינו בשוכה לציון ברחמיים. בדרך אמה יהוה,
תפחודי שכנתו לציון.

תורת

Bow as 'We gratefully thank You', straighten up as 'Hosenu'. In his repetition the chazzan should recite the entire Modim aloud, while the congregation recites Modim softly.

מודים אנוכי לך שאתה יהוה אלקינו ואלהי אבותינו לעולם ועד. צור הטוה קצו ישענו אמה הוא לדור ודור. נודה לך וגספר תולקתי על טיינו המטוהים בידך, ועל גשמותינו הפקרות לך, ועל נסרך שבכל יום עמנו, ועל תפלותינו וטובותינו שבכל עת, ערב נלך וצהרים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך. מעולם קיינו לך.

[1] Cf. Nechemiah 9:31. [2] Cf. Psalms 79:11. [3] Cf. Lamentations 3:32.

On Chenuksh add:

(וְעַל) (And) for the miracles, and for the salvations, and for the mighty deeds, and for the victories, and for the battles which You performed for our forefathers in those days, at this time.

וְעַל In the days of Mattanyahu, the son of Yochanan, the High Priest, the Hasmoneans, and his sons — when the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your Will— You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak; the many into the hands of the right; the impure into the hands of the pure; the wicked into the hands of the righteous, and the woman into the hands of the diligent students of Your Torah. For Yourself You made a great and holy Name in Your world, and for Your people Israel You worked a great victory and salvation as this very day. Thereafter, Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the altar of Your Holiness and kindled lights in the Courtyards of Your Sanctuary; and they rebuked these eight days of Chanukah to express thanks and praise to Your great Name.

[If forgotten, do not repeat Shemoneh Esreh. See Laws 98A.]

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

From Bech Hachannah to Yom Kippur add the following:

And inscribe all the children of Your covenant for a good life. [If forgotten, do not repeat Shemoneh Esreh. See Laws 98A.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'Hasever'.

Everything alite will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

THE PRIESTLY BLESSING

The chazan recites the Priestly Blessing during the repetition.

אֱלֹהֵינוּ Our God and the God of our forefathers, bless us with the three-verse blessing in the Torah that was written by the hand of Moses, Your servant, that was said by Aaron and his sons, the Kohanim. Your holy people, as it is said:

May HASHEM bless you and safeguard you. (Cong.— So may it be.)

May HASHEM illuminate His countenance for you and be gracious to you. (Cong.— So may it be.)

May HASHEM turn His countenance to you and establish peace for you. (Cong.— So may it be.)

PEACE

שְׁלוֹמִים 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) Cf. Jeremiah 51:36. (2) Cf. I Samuel 19:5. (3) Numbers 6:24-26.

On Chenuksh add:

(וְעַל) (ועל) הקשים, ועל הפלאות, ועל הבלבויות, ועל הבלבולות, ועל המלחמות, שעשית לאבותינו בימים ההם בלשון הקודש.

בַּיָּמִים מתקדשין בן יוחנן כהן גדול השמונאי וצדקו, בשעבודת מלכותו, וזו מלשוננו על עבוד ישראל להשקיפים חזקתו, ולהתעבדו חזקתו ורבוהו, ואמרו ברחמיך וברבים, אעמוד לטעם בעת צרתם, רבכם את רבים, ונתן את רבים, גמולם את חטויהם, וישעים ביד מלשינים, ורבים ביד מעשים, ופסאים ביד שדויהם, וישעים ביד צדקיהם, ורבים ביד עושקי חזקתם, ויד עשיתי שם גדל וקדוש בעולמכם, הלאכה ישראל עשית חשיתנו גדולה ונאורו ביימים חזקתו, ואתם בן באו בצדק לרביד יעקב, ועצו את מלכותו, וספרו את חטויהם, והלאכה בידם בלבויות, ואתם שמונת ימי חגכה אלו, להודות ולהלל לשמוך חזקתו.

[If forgotten, do not repeat Shemoneh Esreh. See Laws 98A.]

ועל פלגם ויהודך ויהודים שמוך מלכנו ממיד לעולם ועד.

From Bech Hachannah to Yom Kippur add:

וכתוב לטעם טובים כל בני בריתך.

[If forgotten, do not repeat Shemoneh Esreh. See Laws 98A.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'H'.

וכל הטובים יודוך פלגה, ויתללו את שמוך באמות, האל ישועתנו ונאורתנו פלגה, בידוך אמנה יהוה, הטוב שמוך וכל נאור להודותו.

ברכת חנוכה

The chazan recites the Ariz during his repetition. Chazan faces the Ark while reciting 'H' and turns to the right and says 'ברכה'; faces the Ark while reciting 'H' and turns to the left and says 'ויקרא יחזקאל'; faces the Ark while reciting the entire last verse.

אֱלֹהֵינוּ ואלוהי אבותינו, בָּרַכְנוּ בְּהַלְבֵּדָה הַמְּשֻׁבָּה, מִתְּהִלַּת הַמִּצְוָה עַל יְדֵי מִשְׁחַת עֵבֶרֶת, וְהַמְּעֻדָה מִפִּי אֲמֵרוֹ וְעֵדוּי, וְהַקִּימָה עִם הַיְּהוּדָה.

בָּרַכְנוּ יְהוָה, וְהַשְׁמֵרְךָ.

אָר יְהוָה יְהוָה, אֱלֹהֵינוּ יְהוָה.

יְשֻׁא יְהוָה פְּנֵינוּ אֱלֹהֵינוּ וְהָשֵׁם לְךָ שְׁלוֹמֵנוּ.

שְׁלוֹמִים

שְׁלוֹמִים שְׁלוֹמִים, טוביה, וברכה, חן, ורחם ורחמים עלינו ועל כל ישראל עמך. בָּרַכְנוּ אֱבֹתֵינוּ, בְּלִבְנוּ בְּאֵהָרַת בְּאוֹר פְּנֵינוּ, בִּי בְּאוֹר פְּנֵינוּ נִתְּנוּ לָנוּ, יְהוָה אֱלֹהֵינוּ, חֲנוּחַ חַיִּים וְאַהֲבַת חֶסֶד, וְבִרְכָה, וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹמִים, וְטוֹב בְּעֵינֵינוּ לְבָרֶךְ

In the presence of a minyan, the chazzan recites Hallel-Haddish. [See comment on p. 445.]

יְהוָה יְבָרֵךְ *May His great Name grow exalted 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 Israel, swiftly and soon. Now respond: Amen.*

(Cong.— Amen.) *May His great Name be blessed forever and ever.*

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.— Blessed is He) — (from Rosh Habbayah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen.

(Cong.— Amen.)

On an ordinary Sabbath and Sabbath Chol HaMo'ed, continue Shemoneh Esrei below. On Festival even when they fall on the Sabbath the Festival Shemoneh Esrei (p. 660) is recited.

❖ SHEMONEH ESREI — AMIDAH ❖

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting Shemoneh Esrei. It should be recited with quiet devotion and without any interruption, verbal or otherwise. Although its recitation should not be audible to others, one must pray loudly enough to hear himself. See Laws §61.96 for a brief summary of its laws including how to rectify the omission of phrases that are added at particular times of the year.

*When I call out the Name of HASHEM, ascribe greatness to our God,
My Lord, open my lips, that my mouth may declare Your praise.*

PATRIARCHS

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM'.

בְּרֹךְ *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 awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

From Rosh Habbayah to Yom Kippur add the following:

Remember us for life, O King Who desires life,

and inscribe us in the Book of Life — for Your sake, O Living God.

[If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM'.

וְאַתָּה *O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.*

GOD'S MIGHT

אַתָּה *You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save.*

Between Shemini Atzeret and Pesach add the following:

He makes the wind blow and He makes the rain descend.

[If forgotten, see Laws §70-75.]

(1) Deuteronomy 32:2, (2) Psalms 51:17.

In the presence of a minyan, the chazzan recites Hallel-Haddish. [See comment on p. 445.]

וְיְהוָה יְבָרֵךְ *May His great Name grow exalted 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 Israel, swiftly and soon. Now respond: Amen.*

(Cong.— Amen.) *May His great Name be blessed forever and ever.*

May His great Name be blessed forever and ever.

יְהוָה יְבָרֵךְ *Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.— Blessed is He) — (from Rosh Habbayah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen.*

(Cong.— Amen.) *May His great Name be blessed forever and ever.*

On an ordinary Sabbath and Sabbath Chol HaMo'ed, continue Shemoneh Esrei below. On Festival even when they fall on the Sabbath the Festival Shemoneh Esrei (p. 660) is recited.

❖ שמונת עשרה — עמידה ❖

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting Shemoneh Esrei. It should be recited with quiet devotion and without any interruption, verbal or otherwise. Although its recitation should not be audible to others, one must pray loudly enough to hear himself. See Laws §61.96 for a brief summary of its laws, including how to rectify the omission of phrases that are added at particular times of the year.

כי שם יהוה אקרא, הכו גוף לאלקיני;

בְּרֹךְ שְׁמֵי שַׁמַיָּה תְּפִלָּתְךָ, וְפִי יִגְדֵל הַלְלָתְךָ;

אבות

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'H'.

בְּרֹךְ *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 awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

From Rosh Habbayah to Yom Kippur add:

Remember us for life, O King Who desires life,

and inscribe us in the Book of Life — for Your sake, O Living God.

[If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'H'.

וְאַתָּה *O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.*

בורות

אַתָּה *You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save.*

Between Succos and Pesach add:

He makes the wind blow and He makes the rain descend.

[If forgotten, see Laws §70-75.]

He sustains the living with kindness, resurrects the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is 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!

From Bosh Hashavah to Yom Kippur add the following:
Who is like You, Merciful Father, Who recalls His creatures mercifully for life!
[If forgotten, do not repeat Shimonah Esei. See Laws 561.]

And You are faithful to resurrect the dead. Blessed are You, HASHEM, Who resurrects the dead.

During the chazzan's repetition, kedushah (below) is recited at this point.

HOLINESS OF GOD'S NAME

You are holy and Your Name is holy, and holy ones praise You every day, forever. Blessed are You, HASHEM, the holy King.
*From Bosh Hashavah to Yom Kippur substitute: the holy King.
[If forgotten, repeat Shimonah Esei. See Laws 562-621.]

HOLINESS OF THE DAY

You are One* and Your Name is One; and who is like Your people Israel,* one nation on earth. The splendor of greatness* and the crown of sabbath, the day of

KEDUSHAH

When reciting Kedushah, one must stand with his feet together and avoid any interruptions. One should rise to his toes when saying the words, Holy, holy, holy; Blessed, and Hoshana shall reign.

Cong. - We shall sanctify Your Name in this world, just as they then sanctify it in heaven above, as it is written by Your Chazzan
AR - 'Holy, holy, holy is HASHEM, Master of Legions, the whole world is filled with His glory.'
Chazzan - Those facing them say 'Blessed!'

All - 'Blessed is the glory of HASHEM from His place.'
Chazzan - And in Your holy Writings the following is written:

AR - 'HASHEM shall reign forever - your God, O Zion - from generation to generation, Halleluyeh!'
Chazzan concludes - From generation to generation we shall relate Your greatness and for infinite eternities we shall proclaim Your holiness. Your praise, our God, shall not leave our mouth forever and ever, for You O God, are a great and holy King. Blessed are You HASHEM, the holy God.

*From Bosh Hashavah to Yom Kippur substitute: the holy King.
Chazzan continues: וְעַתָּה יְיָ אֱלֹהֵינוּ אַתָּה יְיָ אֱלֹהֵינוּ ... You are One ...

(1) Cf. II Samuel 7:23. (2) Isaiah 63:3. (3) Ezekiel 3:12. (4) Psalm 146:10.
Minchah Shimonah Esei directs our focus not only to the holiness of the Sabbath day, but to the spiritual life of the future.

וְעַתָּה יְיָ אֱלֹהֵינוּ אַתָּה יְיָ אֱלֹהֵינוּ - And who is like Your people Israel, Israel is unique because it alone accepted and interpreted this to mean the Temple. Others meaning that there are no contradictions in His behavior. At noted above, the Sabbath Minchah alludes to the long-awaited day when history will attain God's goal of perfection. Thus the

מְבַלְבֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים, וּמְחַיֶּה אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנִי עַלֶּיךָ. מִי כְמוֹךָ בְּעֵל גְּבוּרֹת, וּמִי דוֹמֶה לְךָ, מְלַךְ בְּמִית מַתֵּה וּבְצַמִּיחַ שְׂמֵחָה.

From Bosh Hashavah to Yom Kippur add:
מי כְמוֹךָ אֱבֹת וְנִרְחַמִּים, וּזְכֵר נִרְצוּי חַיִּים בְּרַחֲמִים.
[If forgotten, do not repeat Shimonah Esei. See Laws 561.]

וְאָמַן אֱמֵת לְהַחְיֹת מַתִּים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמַּתִּים.
During the chazzan's repetition, Kedushah (below) is recited at this point.

קְדוּשַׁת הַשֵּׁם

אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם וְהַלְלוּךָ סֶלָה.
בְּרוּךְ אַתָּה יְיָ, הַיָּחַד בְּקְדוּשֵׁךְ.

From Bosh Hashavah to Yom Kippur substitute:
סֶלָה וְקְדוּשַׁת הַקְּדוּשָׁה.
[If forgotten, repeat Shimonah Esei. See Laws 562-621.]

קְדוּשַׁת הַיוֹם

אַתָּה אֱמֵת וְשִׁמּוֹךְ אֱמֵת, וּמִי כְמוֹךָ וְשִׁמּוֹךְ אֱמֵת. גּוֹי אֶחָד בְּאֶרֶץ; וְהַפְּאֵרֹת יִצְרָחֵי, וְעֲמֻדֹת שְׂמֵחָה, יוֹם

קְדוּשַׁת הַיּוֹם

When reciting Kedushah, one must stand with his feet together, and avoid any interruptions. One should rise to his toes when saying the words קדוש, קדוש, קדוש, ושמך, ושמך, ושמך.

גְּבוּרַת אֱמֵת אֵת שִׁמּוֹךְ בְּעוֹלָם, בְּשֵׁם שְׁמֹנְעִישִׁים אֲוֹרוֹ בְּשִׁמְיָ מְרוֹם, בְּבוֹחַ עַל יַד גְּבֻרָה, וְקָרָא הוּא אֵל וְהוּא אֲמֵר:

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

Chazzan concludes - All

contentment and holiness have You given to Your people. Abraham would rejoice, Isaac would exult, Jacob and his children would rest on it,* a rest of love and magnanimity, a rest of truth and faith, a rest of peace and serenity and tranquility 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.

אַלְהֵינוּ 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 gladden us with Your salvation, and purify our heart to serve You sincerely. O HASHEM, our God, with love and favor grant us Your holy Sabbath as a heritage and may Israel, the sanctifiers of Your Name, rest on them.* Blessed are You, HASHEM, Who sanctifies the Sabbath.

TEMPLE SERVICE

רָצוּהָ 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 Chodesh and Chol HaMoed add the following paragraph: (During the Chazan's repetition, the congregation responds Amen as indicated.)

אַלְהֵינוּ Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of our fathers; the remembrance of our forefathers, the 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 compassion, for life, and for peace on this day of

on Rosh Chodesh on Passover on Succot the Festival of Matzo's. Remember us on it, HASHEM, our God, for goodness (Cong. — Amen), consider us on it for blessing (Cong. — Amen); and help us on it for life (Cong. — Amen). In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious, and compassionate King! (If forgotten, repeat Shemoneh Esre. See Laws 981.)

וְהוֹחִינָהּ May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.

(1) Cf. Nechemiah 9:31.

rest. The quality of our Sabbath rest, as we have just described it, is God-given; and this is because God Himself rested on the Sabbath. the serenity and holiness we now seem to have on the Sabbath.

מָה וְהוֹחִינָהּ — And (they) will rest on them. As noted

מנוחה וקדושה לעצמך נתת, אברהם נגלה, יצחק וירון, יעקב ויצחק יגדוהו בו. מנוחת אברהם וגדוהו, מנוחת יצחק ואמונה, מנוחת שלום ושלחה והשקט ונחת, מנוחה שלמה שאמה רצוה בה, יצרו בנך וידעו כי מאתך היא מנוחתם. ועל מנוחתם יקדישו את שמך.

אַלְהֵינוּ ואלהי אבותינו רצה במנוחתנו. קדשנו במצותיך, ואת חלקנו בתורתך. שפצנו מטובך, ושלחתנו בישועתך, ושמרה לפניך לעבודה באמת, והנחיל לנו יהוה אלהינו באהבה וברצון שבת קדשך, ונודוה בם ישראל מקדשי שמך. ברוך אמה יהוה, מקדש השבת.

עבודה

רָצוּהָ יהוה אלהינו בעמך ישראל ובתפלתם, והשב את העבודה לרביד ביתך. ואשי ישראל ותפלתם באהבה וקבל בראון, וחוהו לראון תמיד עבודת ישראל עצמך.

On Rosh Chodesh and Chol HaMoed add the following paragraph: (During the Chazan's repetition, the congregation responds Amen as indicated.)

אַלְהֵינוּ ואלהי אבותינו, מגלה, נהא, נגלה, ונראה, ונראה, ונשמע ונשמע, והקר וברצונו וקדושתו, וברצונו אבותינו, וברצונו משיט בן דוד עבדך, וברצונו ויחשבו עני עמך, וברצונו כל עמך בית ישראל לפניך, לפניך לטובה לטובה, לטן וקצת וקדושתם, לטוים ושלום ביום

on Succot on Rosh Chodesh on Pesach on Succot on Rosh Chodesh ראש חודש קודש. וברצונו יהוה אלהינו בו טובה (Cong. — Amen), וקצת בו לך ברה (Cong. — Amen), והושפע בו לטוים (Cong. — Amen), וברצונו ושמחה וקדושתם, חס וטוים ורמס עצמך והושפע, כי אלהיך עינינו, כי אל קדוש עמו ורמוס אמתו. (If forgotten, repeat Shemoneh Esre. See Laws 981.)

וְהוֹחִינָהּ עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המקווה שבינתו לציון.

interpret this phrase and the others in this verse as references to various aspects of Messianic times.

to Jacob and his children would rest on it. The Sages derive from Scriptural verses that all three Patriarchs observed the Sabbath, even before the Torah was given. Only children joined him in observing the day because Abraham's Ishmael and Isaac's Esau were not righteous.

מָה וְהוֹחִינָהּ — That from You comes their

THANKSGIVING [MODIM]

Bow at 'We gratefully thank You', straighten up at 'Hasehem'. In his repetition the chazan should recite the entire Modim aloud, while the congregation recites Modim of the Rabbin softly.

מודים We gratefully thank You,
for it is You Who are
HASHEM, our God and the God of our
forefathers for all eternity; Rock of
our lives, Shield of our salvation are
You from generation to generation.
We shall thank You and relate Your
praise! — 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 Your wonders and
favours in every season — evening,
morning, and afternoon. The benefi-
cent One, for Your compassions were
never exhausted, and the Compass-
ionate One, for Your kindnesses
never ended! — always have we put
our hope in You.

MODIM OF THE RABBIS

מודים We gratefully thank You,
for it is You Who are
HASHEM, our God and the God of all
our forefathers, the God of all
flesh, our Molder, the Molder of
the universe. Blessings and thanks
are due Your great and holy Name
for You have given us life and
sustained us. So may You continue
to give us life and sustain us and
gather our exiles to the Courtyards
of Your Sanctuary, to observe
Your decrees, to do Your will and
to serve You wholeheartedly. [We
thank You] for inspiring us to
thank You. Blessed is the God of
thanksgivings.

On Chanukah add:

(ו)אצל (And) for the miracles, and for the salvation, and for the mighty deeds, and for
the victories, and for the battles which You performed for our forefathers in
these days, at this time

בימים In the days of Menasheh, the son of Yechanani, the High Priest, the Hasmoneans, and his sons — when the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your Will — You in Your great mercy stood up for them in the time of their distress. You took up their grievances, judged their claims, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the woman into the hands of the diligent students of Your Torah. For Yourself You made a great and Holy Name in Your world, and for Your people Israel You worked a great victory and salvation as this very day. Thereafter, Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the site of Your Holiness and kindled lights in the Courtyards of Your Sanctuary, and they established these eight days of Chanukah to express thanks and praise to You great Name.

[If forgotten, do not repeat SheMoneh Eseret. See Law 961.]

For all these, may Your Name be blessed and exalted, our King,
continually forever and ever.

From Rosh Hashanah to Yom Kippur add the following.

And inscribe all the children of Your covenant for a good life.

If forgotten, do not repeat SheMoneh Eseret. See Laws 961.]

(1) Cf. Psalms 78:13, 12; Cf. Lamentations 3:22, (3). Cf. Jeremiah 51:35, (4). Cf. 1 Samuel 17:5.

תודאה

Bow at 'We gratefully thank You', straighten up at 'Hasehem'. In his repetition the chazan should recite the entire Modim aloud, while the congregation recites Modim of the Rabbin softly.

מודים אנו תודה לך, שאתה
הוא יהוה אלהינו
אליהו אבותינו, אלהינו
בשר יולדתנו, יוצר בראשיתנו.
קדבת ותודאת לשבחך נודת
והקדוש, על שהקיימתנו
והצמקתנו, כי תמנע ותמנענו.
והצמיק וציימתנו וחסמתנו
לדרכך. לשמור ושמור ולשמור
על שאנחנו מודים לך, ברוך
אל הודותנו.

On Chanukah add:

(ו)אצל תנסים, תל ספראן, תל תבחרות, תל תלשעות, תל
תפלתמות, שששית לאבותינו פנים תנים בלמן תתן.

בימים מתתנו: כי יתנו פנו גדול חסומתי ונדתי, לשעלמה מלכות
נו תלשעה על עמך ישראל, לתשבתים תרתנה, ותלשבתים
מחוקי רבונה, וחסות בתרמיקי תרבים, עמך לים בעת אנך, ודגם
את רבים, ודגם את דגם, וצמקם את חסומים, ורשעים בך
תלשים, ודגם בך עמכם, תמנעם בך חסומים, ורשעים בך
תעלמה, ותלשך ישראל עשית תשעה גדולה ופלאו כמים כתי.
ותתר פו פאו בגדך לך בירי ביטה, ותנע את תבולה, ותחר את מנך.
והתלשך ברות פתחתו אנך, ותלשע שמותנו ימי תגם אלו, להודות
לתלשך לשבחך תגדול. [If forgotten, do not repeat SheMoneh Eseret. See Laws 961.]

תל בלם יתבדר ויתרומם שמוך מלכנו תמיד לעולם ועד.

From Rosh Hashanah to Yom Kippur add:

והתוב תננים תוכים כל בני בריכה.

[If forgotten, do not repeat SheMoneh Eseret. See Laws 961.]

Bend the knees at 'Blessed': bow at 'You', straighten up at 'Hashem'.
 Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

PEACE

Establish abundant peace upon Your people Israel forever, for 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 with peace.

*from Book Hashbatah to Yam Kippur substitute the following (see Laws 651).
 In the book of life, blessing, and peace, good livelihood, may we be remembered and inscribed before You — we and Your entire people the Family of Israel for a good life and for peace. Blessed are You, Hashem, Who makes peace.
 [If forgotten, do not repeat Shemoneh Esrei. See Laws 651.]

The chazzan's repetition of Shemoneh Esrei ends here. See below for further instructions.
 May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.¹

My God, guard my tongue from evil 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, 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 You beloved ones may be given rest; let Your right hand save, and respond to me.³
Some recite verses pertaining to their names at this point. See page 524.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.¹ He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen.

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

THE INDIVIDUAL'S RECITATION OF SHEMONEH ESREH ENDS HERE.

The individual remains standing in place until the chazzan reaches Kedushah — or at least until the chazzan begins 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.
 (1) Psalms 19:15. (2) Cf. 34:14. (3) 66:7; 108:7. (4) Malachi 3:4.

Bend the knees at 'Blessed': bow at 'You', straighten up at 'H'.

וכל הנשמות יודות שלמה, ויהללו את שמך באמת, ה'אל ישמחתנו ונתורנתנו שלמה. ברוך אתה יהוה, הטוב שמך ורק נאה להודות.

שלום

שלום רב על ישראל עמך תמים לעולם, כי אתה הוא מלך ארץ לכל השלום. וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומם. ברוך אתה יהוה, המברך את עמו ישראל בשלום.

*from Book Hashbatah to Yam Kippur substitute the following (see Laws 651):
 בקשר חיים ברכי ושלום, וירוסה טובה, וברך ונתת לעמך, אגוננו וכל עמך בית ישראל, לטוב טובים ולשלום. ברוך אתה יהוה, הטוב השלום.
 [If forgotten, do not repeat Shemoneh Esrei. See Laws 651.]

The chazzan's repetition of Shemoneh Esrei ends here. See below for further instructions.
 יהי לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

אלהי, נצור לשוני מרע, ושפתי מדרך מרמה; ולמקלתי נפש חרום, ונפשי בצער לכל תהיה. פתח לבי בתורתך, ובמגותיך תרדוף נפשי. וכל החולשבים עלי רעי. מהרה הפך עצום וקלקל מן שבטם. עשה למען שמך, עשה למען ימנתי, עשה קרשוקי, עשה למען תונקתי, למען יתקצו ידעתי, הושעתה ומילך נצנתי.³ יהוה צורי וגואלי.
Some recite verses pertaining to their names at this point. See page 524.

יהוה צורני אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי. עשה שלום במדברנו, הוא יעשה שלום עלינו, ועל כל ישראל ואמרו: אמן.

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שיענה בית המקדש בתורתך בעצמו, ותן הללנו בתורתך. לטוב גאודו ביראתו, כימי עולם וכשנים קוממוניות. ורק בה ליהוה מנחת הודת וירושלים, כימי עולם וכשנים קוממוניות.⁴

THE INDIVIDUAL'S RECITATION OF SHEMONEH ESREH ENDS HERE.

The individual remains standing in place until the chazzan reaches Kedushah — or at least until the chazzan begins 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.

Sixth day

24 God said, "Let the earth bring forth living creatures, each according to its kind: 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.

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 them.

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."

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 be yours for food. 30 And to every beast of the earth, to every bird of the sky, and 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.

2 Thus the heaven and the earth were finished, and all their array. 2 By the seventh day God completed His work which He had done, and He abstained on the seventh day from all His work which He had done. 3 God blessed the seventh day and sanctified it because on it He abstained from all His work which God created to make.

4 These are the products of the heaven and the earth when they were created on the day that HASHEM God made earth and heaven — 5 now all the trees of the field were not yet on the earth and all the herb of the field had not yet sprouted, 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 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 whom He had formed. 9 And HASHEM God caused to sprout from the ground every tree that was pleasing to the sight and good for food; also the Tree of Life in the midst of the garden, and the Tree of Knowledge of Good and Bad.

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. Then, God proclaimed His Sabbath. This passage, the first paragraph of the Sabbath Kiddush, proclaims that

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.

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

כד וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּדַמָּה וְנִמְשׁ וְנִוְתוּ-אָרֶץ

כה לְמִינָהּ הַיְבֵשׁוֹת בְּנֵי-בְּיֵשׁ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת-הַטְּבוּאָה

כו לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָתוֹ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר

כז אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדַמּוֹתֵינוּ וְנִרְדּוּ בְרָגֶל הַיָּם וּבַעֲוֹן הַשָּׁמַיִם

כח וּבְטְבוּאָתָם וּבְכָל-הָאָרֶץ וּבְכָל-חַיֵּי הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם

כט וַיִּבְרָא אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ

ל וּבְרַשְׁתֶּיהָ וּרְדוּ בְרָגֶל הַיָּם וּבַעֲוֹן הַשָּׁמַיִם וּבְכָל-חַיֵּי הָאָרֶץ: וַיִּבְרָא אֱלֹהִים

לא אֶת-הָאָדָם בְּצַלְמֵנוּ כְּדַמּוֹתֵינוּ וַיִּבְרָא אֹתָם אֱלֹהִים וַיִּבְרָא אֹתָם

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is more than one Creator, he said: "Sovereign of the Universe! Why do You thus furnish a pretext for heretics to maintain that there is a plurality of divinities?" "Write!" God replied. "Whoever wishes to err will err ... instead, let them learn from their Creator: Who created all, yet when He came to create Man He took counsel with the ministering angels (Midrash)."
1:27. Among all living creatures, Man alone is endowed — like his Creator — with morality, reason and free will. He can know and love God and can hold spiritual communion with Him; and Man alone can guide his actions

1:24-31. Sixth day. The climax of the physical creation is at hand. Animal life was created first, and then Man, the being whose performance for good or ill would determine the destiny of the universe. This sequence implies that God was telling Adam, in effect: The complete world is now placed in your hands; make it function properly.
1:26. Targum Yonasan paraphrases: "And God said to the ministering angels who had been created on the second day of Creation of the world, 'Let us make Man.'" When Moses wrote the Torah and came to this verse (let us make), which is in the plural and implies that there

שני ימי בראשית

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

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

31 Designation of Bezaiel and Oholiab HAsHEM spoke to Moses, saying: 2 "See, I have called by the name: Bezaiel,* son of Uri, son of Hur, of the tribe of Judah. 3 I have filled him with a Godly spirit, with wisdom, insight, and knowledge, and with every craft: 4 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 tribe of Dan, and I have endowed the heart of every wise-hearted person with wisdom, and they shall make all that I have commanded you: 7 the Tent of Meeting, the Ark of the Testimonial-tablets and the Cover that is upon it, and all the utensils of the Tent; 8 the Table and its utensils, the pure Menorah and all its utensils, and the Incense Altar; 9 the Burnt-offering Altar and all its utensils, the Laver and its base; 10 the knit vestments, the sacred vestments of Aaron the Kohen and the vestments of his sons, to minister; 11 the anointment oil and the incense-spices of the Sanctuary. Like everything that I have commanded you shall you make."

The Sabbath 12 HAsHEM said to Moses, saying: 13 "Now you speak to the Children of Israel, saying: 'However, you must observe My Sabbaths,* for it is a sign between Me and you for your generations, to know that I am HAsHEM, Who makes you holy. 14 You shall observe the Sabbath, for it is holy to you; its desecrators shall be put to death, for whoever does work on it, that soul shall be cut off from among its people. 15 For six days work may be done and the seventh day is a day of complete rest, it is sacred to HAsHEM; whoever does work on the Sabbath day shall be put to death.'

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

Moses receives the Tablets 18 When He finished speaking to him on Mount Sinai, He gave Moses the two Tablets of Testimony,* stone tablets inscribed by the finger of God.

beyond their ordinary human potential. 31:12-17, The Torah teaches that the construction of the Sanctuary does not override the Sabbath. This contradicts those who claim that Sabbath law must be pliable enough to permit its relaxation for what they regard as valid "spiritual" considerations. 31:18, Having completed the instructions regarding the Tabernacle and the Kohanim, the Torah goes back to the narrative of the Giving of the Law at Mount Sinai.

לא ואל בני ישראל תוציא את שמן משחת קדש ותיצא נחל לילך ותרקם: על פשר ארם לא ייטף ובתבניתו לא תעשו פמה קדש הוא קדש ותיצא לקם. איש אשר יקח פמה ויאשר נתן משהו על-יד ונכרת ויאמר יהוה אל-משה כח-לך ספלים נתקן וישחלה מעצמי; ותלכנה ספלים ולכנה נפרה פרה ותיצא אותה קטורת ריחן מקשה ריחן מקנה סחור קדש; ושתקף משהו הדך ונתתה מפנה לפת הערת באהל מועד אשר אנער לך שפוח קדש קדשים מתיקה לקם; ותקטרת אשר תעשה פמתבניתה לא תעשו לקם קדש מתיקה לך לידוה; איש אשר יעשה כמותה להקריח פרה ונכרת מעצמי; ויהיה אהל משה לאמר: ראה קדש אתי בשם בצלאל בן-חור למשה ודוד: ואמלא אותו רוח אלהים בחכמה ובתבונה ובקרת ובכל-מלאכה לחשב מתיקת לעשות בונה ובבסקו ובנה שרת: ובקדש את אהל מועד ובהרשת עץ לעשות בכל-מלאכה; ואני הנה נתתי אותו את אהל-אב פן אחיטמוך למשה-יד ובקב כל-חכמים לב נתתי חכמה ועשו את כל-אשר צויתיה; את אהל מועד ואת-הארץ לעשות ואת-הפפרת אשר עליו ואת כל-כלי האהל: ואת-השולחן ואת-כרסיו ואת-הפפרת והטרת ואת כל-כלי האהל: ואת מוקפה הקטרת: ואת-העלה ואת-כל-כלי ואת-כרסיו ואת-כרסו; ואת בגדי השדר ואת-בגדי הקדש לאתרוך ואת-בגדי בגדי קדש: ואת שמן המשתחה ואת-קטרת הטהורים לקדש ואת-בגדי בגדי אשר-צויתך ועצמי;

ויאמר יהוה אל-משה לאמר: ואתה ופר אל-פני ישראל לאמר את-שבתותי תשמרו בה אות יהוה ובריתכם לדרתיכם לזאת פי אני יהוה מקדש-שבת; ושמרתם את-השבת פי קדש הוא לקם מקולילי מות ונקמת פי כל-העשה בה מקלאבה ונברתה תנפש יהוה מקרב עצמי: עשית ימים יעשה מלאכה ובימים השבתיעי שבת שפרתו קדש לידוה כל-העשה מלאכה ביום השבת מות יומת: ושמרתו בגדי-ישראל את-השבת לעשות את-השבת לדרתם פריית עולם; ויניו בגדי ישראל את יהוה עשית ימים יעשה יהוה את-השבתות ואת-הארץ ובימים הראשונים שבת ונפוח: ויניו אל-משה ככלתו לדרת אתי פרה סיני ועני להות הערת להות את-בתיים באצבע אלהים:

30:34-38. The fragrance of the incense, which was offered twice a day, represented Israel's responsibility and desire to serve God in a manner pleasing to Him. One of the spices, galbanum, had a foul aroma, from which the Sages (Kerisos 6b) derive that non-observant people should be included in our prayers (Rashi) — thus, the incense expresses the idea of Jewish unity. 31:1-11. That Bezaiel — who was thirteen years old at this time (Sanhedrin 69b) — mastered the wide array of crafts needed to build the Tabernacle was remarkable. By filling him with a Godly spirit, with wisdom, insight, and knowledge . . . (v. 3), God showed that He had not merely redeemed Israel from slavery; He had endowed them with the capacity to serve Him

32

The people gathered around Aaron and said to him, "Rise up, make for us 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!"

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

³ The entire people removed the gold rings that were in their ears, and brought them to Aaron. ⁴ He took it from their hands and bound it up in a cloth, and fashioned it into a molten calf. They said, "This is your god, O Israel, which brought you up from the land of Egypt."

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

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

⁷ HAsHEM spoke to Moses: "Go, descend* — for your people that you brought up from the land of Egypt has become corrupt. ⁸ They have strayed quickly from the way that I have commanded them. They have made themselves a molten calf, prostrated themselves to it and sacrificed to it, and they said, 'This is your god, O Israel, which brought you up from the land of Egypt.'"⁹ HAsHEM said to Moses, "I have seen this people, and behold! it is a stiff-necked* people. ¹⁰ And now, desist from Me. Let My anger flare up against them and I shall annihilate them; and I shall make you a great nation."

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

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

¹⁵ Moses turned* and descended from the mountain, with the two Tablets of 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.

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

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

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

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

pray on their behalf for forty days. Nevertheless, the residue of that sin remains with us.

32:15-19. Moses smashed the incomparably sacred physical embodiment of the word of God in the sight of a people that had shown itself unworthy of receiving it. This spectacle shocked them into recognition of the enormity of their sin.

לכ

א וירא העם כי כשע משעה לךדת מן הדת ויקהל העם על אהרן ויאמרו אלוי קום ו עשה לנו אלילים אשר נלכו לפנינו כידוד ו לשעה האיש אשר העליל מארץ מצרים לא ידענו מה הדת לו ויאמר אלילים אהרן פורקו נומי הדת אשר באונו ושיבכם פניכם ונבחיכם ודביאו אלי ויקחו מילים ויגזרו אתה אתה ויעשוה עגול מסכה ויאמרו אלה אל הילך ישאל אשר העלה מארץ מצרים ויראו אהרן ויכרו מוצפת לפני ויקרא אהרן ויאמר תנו לידוה מחרת וישפכומו ממחרת ויעלו עלית ונגשו שלקמים וישב העם לאכל ושתו ונקמו לצחקו

ו ודבר יהוה אל משה לו רד כי שחת עמך אשר העלית מארץ מצרים: ח מרד מרת מן הדת אשר צויתם עשו לילים עגול מסכה וישתחוו לו ודברו לו ויאמרו אלה אל הילך ישאל אשר העליל מארץ מצרים ויאמר יהוה אל משה ראיתי את העם הזה והנה עם קשה ערף ודוא ונעמתו הדתו לי ודורתי אפי בהם ואכלם ואעשה אותך לגוי גדול: י ויתל משך את פני יהוה אל הילך ויאמר לקח יהוה דתך אפך בעמך יב אשר הוצאת מארץ מצרים בכת גזול וגבר חממה: יג פמה יאמרו מצרים לאמר פרעה הוציאם לקחם אתם פתילים וכלכלם מעל פני הארמון ושבו מקורו אפך והנעםם על הדתעה לעמך: יד וכל לוקחם יאמרו ויאמר ויקעם ככוכבי השמים וכל הארץ יהא את אשר אמרתי אתו לוקחם: יו ונתחלו לעלם ונתחם יהוה על הדתעה אשר דבר לעשות לעמנו:

יז ויצן וירד משך מן הדת וישני לחת הדתות בידו לחת פתילים ויפשו עברילים מוזה הם פתילים: יח ויהוה על הדתעה וישמע יהוהע את קול העם ויאמר אל משה קול מלחמה במחנה ויאמר ארן קול יענות גבוהה ואתן קול יענות אנכי שמע:

READING FOR FAST DAY 32:1-14; 34:1-10 Mishnah at p. 1050

32:1-6. If the sin of the Golden Calf was one of mass idol worship, the entire affair is incomprehensible, both from the standpoint of Aaron, who fashioned it, and Israel, which demanded and worshiped it. Indeed, the consensus of commentators agrees on an entirely different interpretation.

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

Bais Halach asserts that such errors are not uncommon even today. The people thought that they had a right to design their own "abernacle," but Jews cannot custom-tailor their religion. The Tabernacle's specifications are based on Divine mysteries; no human being can use the Tabernacle or any of the Torah's commandments as the prototype for a man-made religious practice.

32:6. The term *peqet* implies the three cardinal sins of idolatry, licentiousness, and murder. In addition to their worship of the Golden Calf, they committed immoral acts and they had murdered Hui, who attempted to restrain them (*Rashi*).

32:7-10. With Israel's spiritual downfall, Moses was disensed from his lofty perch (*flash*). It is a general rule of Jewish leadership that the community's merit is indispensable to the success of those who serve it.