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סדר תפלות כל השנה

The Standard Prayer Book

Authorized English Translation
by the late
REV. S. SINGER



ENLARGED AMERICAN EDITION

NEW YORK
BLOCH PUBLISHING COMPANY

The Jewish Book Concern

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TABLE OF CONTENTS.

	PAGE
Morning Prayer for Children.....	1
Prayer on Entering the Synagogue.....	2
Morning Service.....	2
Mourner's Kaddish.....	94
Psalms for the Days of the Week.....	95
Kaddish d'Rabbonon.....	103
Prayer for Sustenance.....	104
The Ten Commandments.....	105
The Thirteen Principles of the Faith.....	107
Afternoon Service for Weekdays.....	109
Evening Service for Weekdays and the Termination of the Sabbath.....	128
Inauguration of the Sabbath.....	151
Evening Service for Sabbaths and Festivals.....	159
Kiddush for Sabbath Evening.....	181
Morning Service for Sabbaths and Festivals.....	182
Order of Reading the Law on Sabbaths and Festivals..	207
Additional Service for Sabbaths.....	226
Hymn of Glory.....	246
Kiddush for Sabbath Morning.....	249
Afternoon Service for Sabbaths.....	250
Ethics of the Fathers.....	271
Service for the Conclusion of the Sabbath.....	298
Meditation and Blessings on taking the Lulab.....	312
Hallel	313
Additional Service for the New Moon.....	319
Service for Festivals.....	325
Kiddush for Festivals.....	333
Meditation and Blessings in the Tabernacle.....	335

PUBLISHERS' FOREWORD.

THE STANDARD PRAYER BOOK is an American reprint of *The Authorized Daily Prayer Book*, which is in general use today throughout the British Empire. It was originally published under the authorization of the late Chief Rabbi, Dr. Nathan Marcus Adler. The English translation, by the Rev. Simeon Singer, is universally acknowledged to be the best ever published. This American edition is set from new and larger type and is characterized by the continuity of the text, which has necessitated the addition of nearly 300 pages, making it the most complete daily prayer-book ever published.

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The Standard Prayer Book

TABLE OF CONTENTS.

	PAGE
Additional Service for Festivals, and for the Intermediate Days of Festivals.....	336
Service for New Year.....	349
Kiddush for New Year.....	357
Additional Service for New Year.....	359
Tashlich Service.....	375
Service for the Eve of the Day of Atonement.....	376
Service for the Day of Atonement.....	377
Additional Service for the Day of Atonement.....	390
Afternoon Service for the Day of Atonement.....	404
Conclusion Service for the Day of Atonement.....	404
Order of Counting the Omer.....	415
Service for Chanukah.....	420
Service for Purim.....	422
Grace Before and After Meals.....	424
Blessings on Various Occasions.....	432
Prayers Before Retiring to Rest at Night.....	438
Marriage Service.....	443
Grace After the Wedding Feast.....	445
Service at the Consecration of a House.....	445
Service at a Circumcision.....	449
Grace After the Meal following a Circumcision.....	451
Service for the Redemption of the First-born.....	453
Prayer to be said by a Sick Person.....	455
Confession on a Death Bed.....	458
The Burial Service.....	459
Prayer in the House of Mourning.....	463
Service at the Setting of a Tombstone.....	466
Memorial Service for the Dead.....	467
Night Prayer for Young Children.....	469

MORNING PRAYER FOR YOUNG CHILDREN.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes, and slumber from mine eyelids.

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst.

Moses commanded us the Law as an inheritance of the congregation of Jacob.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house and upon thy gates.

O my God, guard my tongue from evil, and my lips from speaking guile.

Open my heart to thy Law, and let my soul pursue thy commandments.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

תפלת שחרית לילדים :

ברוך אתה יי אלהינו מלך העולם. המעביר
שנה מעיני ותנומה מעפעי:

ברוך אתה יי אלהינו מלך העולם. אשר
נתן לנו תורת אמת. וחי עולם נמנע בתוכנו:

תורה צוה לנו משה מורשה קהלת יעקב:

שמע ישראל יי אלהינו יי אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יי אלהיך בכל לבבך ובכל נפשך

ובכל מאריך:

והיו הדברים האלה אשר אנכי מצוך היום

על לבבך: ושננתם לבניך ודברתם בלבבך

בביתך ובקבתך בדרך ובשכרך ובקומך:

וקשרתם לאות על ידך והיו למטפות בין עיניך:

וכתבתם על מזוזות ביתך ובשעריך:

אלהי. נצור לשוני מרע ושפתי מדבר מרמה:

פתח לבי בתורתך ובמצותיך תרדוף נפשי:

יהיו לרצון אמרי פי והגיון לבי לפניך. יי צורי

ונואלי:

PRAYER ON ENTERING THE SYNAGOGUE.

On entering the Synagogue say the following:—

As for me, in the abundance of thy loving-kindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

MORNING SERVICE.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

ת פ ל ה :

On entering the Synagogue say the following:—

וְאֲנִי בְּרַב חֲסִדִּים, אָבִיא בֵּיתְךָ,
אֲשֶׁתְּחַוֶּה אֶל-הַיָּבֵל קְדֻשָּׁתְךָ, בִּירְאֶתְךָ:
בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרַגְשִׁי:

מֵה-שָׁבוּ אֲהַלִּיךְ יַעֲקֹב, מִשְׁכַּנְתְּךָ יִשְׂרָאֵל:
וְאֲנִי, בְּרַב חֲסִדִּים, אָבִיא בֵּיתְךָ, אֲשֶׁתְּחַוֶּה אֶל-
הַיָּבֵל קְדֻשָּׁתְךָ, בִּירְאֶתְךָ: יְיָ, אֶקְבְּתִי מֵעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ, וְאֲנִי אֲשֶׁתְּחַוֶּה וְאֶכְרַעָה,
אֶבְרָכָה לִפְנֵי יְיָ עֲשֵׂי: וְאֲנִי תַפְלְתִי-לָךְ, יְיָ, עֵת
רְצוֹן, אֱלֹהִים בְּרַב חֲסִדִּים, עֲנֵנִי, בְּאַמֶּת יִשְׁעֶךָ:

תפלת שחרית :

יְגַדֵּל אֱלֹהִים חַי, וַיִּשְׁתַּבַּח. נִמְצָא, וְאִין עֵת
אֶל-מְצִיאֹתוֹ: אֶחָד, וְאִין יָחִיד בְּיַחְדּוֹ. נְעַלְמִים,
וְגַם אִין סוּף לְאַחֲדוֹתוֹ: אִין לוֹ, דְּמֹות הַגּוֹף,
וְאִינוּ גוֹף. לֹא-נִעְרֹךְ אֱלִיּוֹ קְדֻשָּׁתוֹ: בְּקִדְמוֹן
לְכָל-דְּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן, וְאִין רֵאשִׁית
לְרֵאשִׁיתוֹ: הֵנוּ אַדוֹן עוֹלָם, לְכָל-נוֹצָר. יוֹרָה
נְדָלְתוֹ וּמְלֻכוֹתוֹ: שְׁפַע נְבוֹאָתוֹ נְתָנוּ. אֶל אַנְשֵׁי

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts; he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake:

And with my spirit, my body also: the Lord is with me, and I will not fear.

סְנֹלְתוֹ וְתַפְאֲרָתוֹ: לֹא-קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה
 עוֹד. נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ: תּוֹרַת אֱמֶת נָתַן
 לְעַמּוֹ, אֵל. עַל-יַד נָבִיא נֶאֱמַן בֵּיתוֹ: לֹא
 יִחַלֶּיף הָאֵל, וְלֹא יִמִּיר דָּתוֹ. לְעוֹלָמִים, לְזוּלָתוֹ:
 צוּפָה וַיּוֹדַע סִתְרֵינוּ. מַבִּיט לְסוּף דְּדָבָר בְּקִדְמָתוֹ:
 נוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ. נוֹתֵן לְרִשְׁעֵי רַע,
 בְּרִשְׁעָתוֹ: יִשְׁלַח לְקֹץ יָמָיו מִשִּׁיחָנוּ. לְפִדּוּחַ
 מַחְבֵּי קֹץ יִשׁוּעָתוֹ: מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ.
 בָּרוּךְ, עָדֵי עַד שֵׁם תְּהַלָּתוֹ:

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּיַמֶּךָ כָּל-יְצִיר נִבְרָא:
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ, כָּל, אֲנִי מְלַךְ שְׁמוֹ נִקְרָא:
 וְאַחֲרַי כְּכֹלֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
 וְהוּא הָיָה וְהוּא הוֹה, וְהוּא יִהְיֶה בְּתַפְאֲרָה:
 וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּידָה:
 כְּלִי רֵאשִׁית כְּלֵי תְּכֵלִית, וְלוֹ הָעוֹ וְהַמְשָׁרָה:
 וְהוּא אֵלֵי וְחֵי גְאֻלִּי, וְצִוֵּר חֲבֻלִי, בְּעֵת צָרָה:
 וְהוּא נְסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
 בְּיָדוֹ אֶפְקֹד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה:
 וְעַם רוּחִי, גְּנִיתִי, יְיָ לִי, וְלֹא אֵירָא:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְשִׁילַת יָדַיִם:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם. אֲשֶׁר
יָצַר אֶת־הָאָדָם בְּחֶכְמָה, וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,
חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ,
שָׂאם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,
אִי אֲפֹשֶׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ. בְּרוּךְ
אַתָּה יי, רוֹפֵא כָּל־בֶּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

וְהִעַרְבֵנָּא יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ, בְּפִינוּ
וּבְפִי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ
וְצִאֲצָאֵי עַמְּךָ, בֵּית יִשְׂרָאֵל. כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה, בְּרוּךְ אַתָּה יי, הַמְּלַמֵּד
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר
בְּחֶרֶב־בָּנוּ מִכָּל־הָעַמִּים, וְנִתְּנָן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Mishnah. Treatise Peah, ch. i.

These are the things which have no fixed measure (by enactment of the Law): the corners of the field, the first fruits, the offerings brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Law.—These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honoring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Law is equal to them all.

O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst breathe it into me; thou preservest it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest souls unto dead bodies.

יְבָרְכֶךָ יי וַיְשַׁמְרֶכָּ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנּוּךָ:
 יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

משנה פאה פ"א

אֵלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר, הַפָּאָה,
 וְהַכְּבוֹרִים, וְהַרְאִיּוֹן, וְגַמְלוֹת חֲסָדִים, וְתַלְמוּד
 תוֹרָה: אֵלֹהֵי דְבָרִים, שְׂאָדָם עוֹבֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה, וְהַקָּרֵן קִיָּמַת לוֹ לְעוֹלָם הַבָּא,
 וְאֵלֹהֵי הַן: כְּבוֹד אָב וָאִם, וְגַמְלוֹת חֲסָדִים,
 וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שְׁחָרִית יְעַרְבִית, וְהַכְּנָסַת
 אוֹרְחִים, וּבְקוֹר חוֹלִים, וְהַכְּנָסַת כֶּלֶה, וְלוֹוֵת
 הַמֵּת, וְעִיּוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם
 לְחֵבֵרוֹ, וְתַלְמוּד תוֹרָה כְּנֶגֶד כָּלֶם:
 אֱלֹהֵי, נִשְׁמָה שְׁנַתְּתָּ בִי, מְהוֹרָה הִיא. אַתָּה
 בְּרֵאתָה, אַתָּה יִצְרַתָּה, אַתָּה נִפְחַתָּה בִי, וְאַתָּה
 מְשַׁמְרָה בְּקִרְבִי, וְאַתָּה עֲתִיד לְטַלְּהָ מִמֶּנִּי,
 וְלַחְזוּרָה בִּי לְעֲתִיד לָבֵא. כָּל־זְמַן שֶׁהִנְשַׁמָּה
 בְּקִרְבִי, מוֹדָה אֲנִי לְפָנֶיךָ, יי אֱלֹהֵי, וְאֱלֹהֵי
 אֲבוֹתַי רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה יי, הַמְּחַוֵּר נְשָׁמוֹת לְפָנֶיךָ מֵתִים:

Blessed art thou, O Lord our God, King of the universe, who hast given to the cock intelligence to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a bondman.

Men say:—

Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman.

Women say:—

Blessed art thou, O Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe, who clothest the naked.

Blessed art thou, O Lord our God, King of the universe, who loosest them that are bound.

תפלת שחרית

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אֲשֶׁר
נָתַן לַשָּׁבוּי בִּינָה, לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, שְׁלֹא
עָשִׂיתָ נְוִי:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, שְׁלֹא
עָשִׂיתָ עֶבֶד:

Men say:—

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, שְׁלֹא
עָשִׂיתָ אִשָּׁה:

Women say:—

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, שֶׁעָשִׂיתָ
בְּרִצּוֹנוּ:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, שֶׁנִּקְחָה
עוֹרִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, מִלְבִּישׁ
עָרְמוֹם:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, מִתּוֹר
אֲסוּרִים:

Blessed art thou, O Lord our God, King of the universe, who raisest up them that are bowed down.

Blessed art thou, O Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, O Lord our God, King of the universe, who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe, who hast made firm the steps of man.

Blessed art thou, O Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, O Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us cleave to thy commandments

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, זוֹהַר
כְּפוּפִים:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, רוֹקַע
הָאָרֶץ עַל הַמַּיִם:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֹׁעֵשֶׂה
לִי כָל-צָרָתִי:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין
מִצְעָדֵי-נֶגֶב:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אוֹזֵר
יִשְׂרָאֵל בְּגִבּוֹרָה:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עוֹמֵר
יִשְׂרָאֵל בְּתַבְאֲרָה:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן
לַיֶּעֶף כֹּחַ:

כְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר
שָׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפִי:

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יִשְׁתַּרְנְיֵלְנוּ בְּתוֹרָתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאֵל

O lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn: let not the evil inclination have sway over us: keep us far from a bad man and a bad companion: make us cleave to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favor and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbor, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What our righteousness?

תְּבִיאֵנוּ, לֹא לַיְדֵי הַטָּא, וְלֹא לַיְדֵי עֲבָרָה
 וְעֶזְרָא, וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בְּזִיּוֹן, וְאֵל
 תְּשׁוּלְטָנֵינוּ יִצְרָח הָרַע, וְהִרְחִיקֵנוּ מֵאָדָם רַע,
 וּמִחֶבֶר רַע, וְדַבְּקֵנוּ בְּיִצְרָח הַטּוֹב וּבְמַעֲשֵׂים
 טוֹבִים, וּכְךָ אֵת יִצְרָנוּ, לְהִשְׁתַּעֲבֹד-לָךְ. וְהִתְנַנְנוּ
 הַיּוֹם וּבְכָל-יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, בְּעֵינֶיךָ
 וּבְעֵינֵי כָל-רוֹאֵינוּ, וְתִמְלֵנוּ חֲסָדִים טוֹבִים:
 בְּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים, לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי, וְאֱלֹהֵי אֲבוֹתַי,
 שֶׁתְּצִילֵנִי הַיּוֹם וּבְכָל-יּוֹם, מֵעַיִ פָּנִים, וּמַעֲזוֹת
 פָּנִים, מֵאָדָם רַע, וּמִחֶבֶר רַע, וּמִשָּׂכֵן רַע, וּמִכְּנַעַע
 רַע, וּמִשְׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִכַּעַל דִּין
 קָשָׁה, בֵּין שְׂהוּא בֶן-בְּרִית וּבֵין שְׂאִינוּ בֶן-בְּרִית:

לְעוֹלָם יְהֵא אָדָם יִרְא שָׁמַיִם, בִּסְתֵר וּבְגִלּוּי, וּמוֹדָה
 עַל-הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁבַּם וַיֹּאמֶר:

רְבוֹן כָּל-הָעוֹלָמִים, לֹא עַל-צְדָקוֹתֵינוּ, אֲנִיחֵנוּ
 מִפְּיָלִים תְּחַנּוּנֵינוּ לְפָנֶיךָ, כִּי, עַל רַחֲמֶיךָ הָרַבִּים.
 מִה־אֲנִיחֵנוּ מִה־חַיֵּינוּ, מִה־חֲסָדֵינוּ, מִה־צְדָקוֹתֵינוּ.

What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Nevertheless we are thy people, the children of thy covenant, the children of Abraham, thy friend, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob, thy first born son, whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

It is, therefore, our duty to thank, praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving unto thy name. Happy are we! how goodly is our portion, and how pleasant is our lot, and how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, declare:

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is forever and ever.

מִהַיְשׁוּעַתְּנוּ, מִהַפְּחָנוּ, מִהַגְּבוּרַתְּנוּ. מִהַנְּאֻמַּר
 לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא, כָּל-
 הַגְּבוּרִים, כָּאֵין לְפָנֶיךָ, וְאֲנִשֵׁי הַשָּׁמַיִם כְּלֹא הִיוּ,
 וְחַכְמֹים כְּכֹלִי מִדָּע, וְיָגוֹנִים כְּכֹלִי הַשָּׂדֶה. כִּי
 רַב מַעֲשֵׂיהֶם תְּהוֹ, וַיְמִי חַיֵּיהֶם, הֶבֶל לְפָנֶיךָ.
 וּמִזֹּתֵר הָאָדָם מִן-הַבְּהֵמָה אֵין, כִּי הַכֹּל הֶבֶל:
 אֲבָל אֲנַחְנוּ עִמָּךָ, בְּגִי בְרִיתְךָ. בְּגִי אֲבָרְהָם
 אֱהֲרָב, שְׁנֵי שְׁבַעֲתָ לֹו, בְּהַר הַמִּזְבֵּחַ. וְרַע יִצְחָק
 יַחֲדוֹ, שְׁנַעֲקָד עַל-גֹּב הַמִּזְבֵּחַ, עֵדֶת יַעֲקֹב בְּנֶךָ
 בְּכוֹרְךָ, שְׁמֵאֱהֲבֶתְךָ שְׁאֱהֲבָתָ אֹתוֹ, וּמִשְׁמַחֲתְךָ
 שְׁשִׁמַּחֲתָ-בּוֹ, קָרָאתָ אֶת-שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:
 לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ, וּלְשַׁבַּחֲךָ
 וּלְפָאֲרְךָ, וּלְבָרַךְ וּלְקַדֵּשׁ, וּלְתַת-שִׁבְחֵךְ וְהוֹדָיָה
 לְשִׁמְךָ: אֲשֶׁר־נּוּ, מִהַשׁוּב חֲלַקְנוּ, וּמִהַנְּעִים
 גּוֹרְלָנוּ, וּמִהַיִּפָּח יְרִשְׁתָּנוּ. אֲשֶׁר־נּוּ, שְׁאַנְחָנוּ
 מִשְׁכִּימִים וּמַעֲרִיבִים, עָרֵב וּבְקָר, וְאוֹמְרִים
 פְּעָמִים בְּכָל-יּוֹם,

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:
 בְּרוּךְ, שֵׁם כְּבוֹד מְלָכוּתוֹ, לְעוֹלָם וָעֶד:

Thou wast the same ere the world was created ; thou hast been the same since the world hath been created ; thou art the same in this world, and thou wilt be the same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world ; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name amongst the many.

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. Verily thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein ; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou ? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called ; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you ; for I will make you

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אַתָּה הוּא
 מִשְׁנִבְרָא הָעוֹלָם, אַתָּה הוּא, בְּעוֹלָם הַיּוֹם, וְאַתָּה
 הוּא לְעוֹלָם הַבָּא. קִדַּשׁ אֶת שְׁמֹךְ עַל מִקְדָּשֵׁי
 שְׁמֹךְ, וְקִדַּשׁ אֶת שְׁמֹךְ, בְּעַלְמֶךָ. וּבִישׁוּעַתְךָ
 תָּרוּם וְתִגְבַּהּ בְּרִגְנוֹ, בָּרוּךְ אַתָּה יְיָ, מְבַרְכֵי
 אֶת־שְׁמֹךְ, בְּרַבִּים:

אַתָּה הוּא יְיָ אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ, וּבְשָׁמַי
 הַשָּׁמַיִם הָעֲלִיוֹנִים, אֲמֵת, אַתָּה הוּא רֵאשׁוֹן,
 וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלִעְנֶיךָ אֵין אֱלֹהִים. קִבֵּץ
 קִלְיָךְ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. יִבִּירוּ וַיִּדְעוּ כָּל־
 בְּאֵי עוֹלָם, כִּי אַתָּה־הוּא הָאֱלֹהִים, לְבִדְךָ, לְכֹל
 מִמְּלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־
 הָאָרֶץ, אֶת־הַיָּם וְאֶת כָּל־אֲשֶׁר בָּם, וּמִי, בְּכָל־
 מַעֲשֵׂה יְדִיךָ, בְּעֲלִיוֹנִים אוֹ בַתְּחִתּוֹנִים, שֵׁי־אָמַר
 לְךָ מַה־תַּעֲשֶׂה: אָבִינוּ שֶׁבַּשָּׁמַיִם, עָשִׂה עִמָּנוּ
 חֶסֶד, בְּעֵבוֹר שְׁמֹךְ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיִּם־
 לָנוּ יְיָ אֱלֹהֵינוּ, מַה־שְּׂכַת־טוֹב. בָּעֵת הַהִיא אָבִיא
 אֶתְכֶם, וּבָעֵת, קִבְּצִי אֶתְכֶם. כִּי־אַתָּן אֶתְכֶם.

a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord.

Numbers xxviii. 1—8.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savor unto me, shall ye observe to offer unto me in its due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savor unto the Lord.

Leviticus i. 11.

And he shall slay it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.

לְשֵׁם וּלְתִהְיֶה, בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבֵי אֶת־
 שְׁבוּתֵיכֶם, לְעֵינֵיכֶם, אָמַר יי':

במדבר כ"ח, א' ח'

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צוּ אֶת־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. אֶת־קָרְבָּנִי לַחֲמִי לְאִשֵּׁי,
 רֵיחַ נִיחֹחַי, תִּשְׁמְרוּ לְהַקְרִיב לִי, בְּמוֹעֵדוֹ:
 וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה, אֲשֶׁר תִּקְרְבוּ לִיהוָה,
 בְּבָשִׂים בְּגִי־שָׁנָה תְּמִימִים, שָׁנִים לְיוֹם, עֹלָה
 תָּמִיד: אֶת־הַבֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר, וְאֶת־
 הַבֶּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם: וַעֲשִׂירִית
 הָאֵיפָה סֹלֶת לְמִנְחָה, בְּלוּלָה, בְּשֶׁמֶן כֶּתִית,
 רְבִיעֵת הַהֵיזֵן: עֹלֹת תָּמִיד, הֲעֲשִׂיָה, בְּהַר סִינַי,
 לְרֵיחַ נִיחֹחַ אִשָּׁה לִיהוָה: וְנִסְכּוֹ רְבִיעֵת הַהֵיזֵן,
 לַבֶּבֶשׂ הָאֶחָד, בַּקֹּדֶשׁ הַסֶּדֶךְ נִסְךְ שֶׁכֶר, לִיהוָה:
 וְאֶת הַבֶּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם, בְּמִנְחַת
 הַבֶּקֶר וּכְנִסְכּוֹ, תַּעֲשֶׂה, אִשָּׁה רֵיחַ נִיחֹחַ לִיהוָה:

ויקרא א' י"א

וְשַׁחַט אֹתוֹ עַל יַרְדֵּי הַמִּזְבֵּחַ, צִפְנָה, לִפְנֵי
 יְהוָה. וַיִּזְרְקוּ בְּנֵי אֹהֶרֶן הַכֹּהֲנִים אֶת־דָּמּוֹ, עַל־
 הַמִּזְבֵּחַ סָבִיב:

On Sabbath the following is added:—

Numbers xxviii. 9, 10.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

On New Moon the following is added:—

Numbers xxviii. 11—15.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savor, an offering made by fire unto the Lord. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the Lord; it shall be offered beside the continual burnt offering, and the drink offering thereof

On Sabbath the following is added:—

במדבר כ"ח, ט' י'

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי-כִבָּשִׁים בְּנֵי-שָׁנָה, תְּמִימִים.
 וּשְׁנֵי עֶשְׂרֵנָיִם, סֹלֶת מִנְחָה, בְּלוּלָה בַשֶּׁמֶן, וְנִסְכוּ:
 עֲלֵת שַׁבֹּת בְּשַׁבָּתוֹ. עַל-עֲלֵת הַתָּמִיד, וְנִסְכָּהּ:

On New Moon the following is added:—

במדבר כ"ח, י"א-ט"ו

וּבְרֵאשֵׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה. פָּרִים,
 בְּנֵי-בָקָר שְׁנָיִם וְאַיִל אֶחָד, כִּבָּשִׁים בְּנֵי-שָׁנָה
 שִׁבְעָה, תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֵנָיִם סֹלֶת, מִנְחָה
 בְּלוּלָה בַשֶּׁמֶן, לַפֶּר הָאֶחָד. וּשְׁנֵי עֶשְׂרֵנָיִם סֹלֶת,
 מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לְאֵיל הָאֶחָד: וְעֶשְׂרֹן
 עֶשְׂרֹן סֹלֶת, מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לַכִּבָּשׁ הָאֶחָד.
 עֹלָה רֵיחַ גִּיחַח, אִשָּׁה לַיהוָה: וְנִסְכֵיהֶם, תְּצִי
 הַהֵינִי יִהְיֶה לַפֶּר, וּשְׁלִישֵׁת הַהֵינִי לְאֵיל, וּרְבִיעֵת
 הַהֵינִי לַכִּבָּשׁ, יוּן. וְאֵת עֲלֵת חֹדֶשׁ בְּחֹדְשׁוֹ,
 לְחֹדְשֵׁי הַשָּׁנָה: וְשַׁעִיר עֲזִים אֶחָד לְהַטָּאת
 לַיהוָה. עַל-עֲלֵת הַתָּמִיד יַעֲשֶׂה, וְנִסְכוּ:

Mishnah, Treatise Zebachim, ch. v.

1. Which are the places where the sacrifices were offered?—Those that were most holy were slain on the north side of the altar: the bull and the he-goat of the Day of Atonement were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled between the staves of the ark, and towards the veil, and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he did not do so, the omission did not render the ceremony invalid.

2. The bulls and he-goats which were to be wholly burnt were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled towards the veil and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he failed to do so, it did not render the ceremony invalid: both these and the preceding offerings were burnt in the repository of ashes.

3. The sin offerings of the congregation and of the individual.—These are the sin offerings of the congregation: the he-goats offered on the new moon and on the festivals. They were slain on the north side; their blood was received in a vessel of ministry on the north side, and of this blood four sprinklings had to be made, one upon each of the four corners of the altar. How was this done? The priest went up the ascent, passed on to the middle terrace that surrounded the altar, and came successively to the

משנה זבחים פ"ד

א אֵינֶהוּ מְקוֹמָן שֶׁל זְבָחִים. קָדְשֵׁי קָדְשִׁים
 שֶׁהֵיטְתָן בַּצָּפוֹן. פָּר וְשֵׁעִיר שְׁלֵי־יּוֹם הַכַּפּוּרִים,
 שֶׁהֵיטְתָן בַּצָּפוֹן. וְקָבֹל דָּמָן בְּכָלִי שָׁרֵת בַּצָּפוֹן.
 וְדָמָן טָעוֹן הַזֵּיהָ עַל־בֵּין הַבָּדִים, וְעַל הַפְּרָכֶת.
 וְעַל־מִזְבַּח הַזֹּהֵב. מִתְּנָה אַחַת מִהֶן מְעַקְבֶּת:
 שְׂיָרֵי הַדָּם הָיָה שׁוֹפֵךְ, עַל יְסוּד מְעַרְבֵי,
 שֶׁל־מִזְבַּח הַחִיצוֹן, אִם־לֹא נָתַן לֹא עֵבֶב:

ב פָּרִים הַנִּשְׂרָפִים, וְשֵׁעִירִים הַנִּשְׂרָפִים,
 שֶׁהֵיטְתָן בַּצָּפוֹן, וְקָבֹל דָּמָן בְּכָלִי שָׁרֵת בַּצָּפוֹן.
 וְדָמָן טָעוֹן הַזֵּיהָ עַל־הַפְּרָכֶת, וְעַל־מִזְבַּח הַזֹּהֵב.
 מִתְּנָה אַחַת מִהֶן מְעַקְבֶּת, שְׂיָרֵי הַדָּם הָיָה שׁוֹפֵךְ,
 עַל יְסוּד מְעַרְבֵי, שֶׁל־מִזְבַּח הַחִיצוֹן, אִם־לֹא נָתַן
 לֹא עֵבֶב. אֵלּוֹ וְאֵלּוֹ נִשְׂרָפִין בְּבֵית הַדְּשָׁן:

ג חֲטָאת הַצְּבוּר וְהַיְחִיד, אֵלּוֹ הֵן חֲטָאת
 הַצְּבוּר, שְׂעִירֵי רְאֵשֵׁי הַדְּשָׁיִם, וְשֶׁל־מוֹעֲדוֹת.
 שֶׁהֵיטְתָן בַּצָּפוֹן, וְקָבֹל דָּמָן בְּכָלִי שָׁרֵת בַּצָּפוֹן,
 וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת, עַל אַרְבַּע קְרָנוֹת:
 כִּיצַד, עָלָה בְּכַבֵּשׁ וּפְנָה לְסוּבָב, וּבֹא־לוֹ לְקַרְן

south-east, the north-east, the north-west and the south-west corners. The remaining blood he poured out at the southern base of the altar. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

4. The burnt offering belonged to the class of the most holy. It was slain on the north side; its blood was received in a vessel of ministry on the north side; and of its blood two sprinklings had to be made (at opposite angles of the altar) so as to constitute four, (a portion of the blood thus reaching each of the four sides of the altar). This offering had also to be flayed, dismembered and totally consumed by fire.

5. The peace offerings of the congregation and the trespass offerings.—These are the trespass offerings: the trespass offerings for robbery, for profane appropriation of sanctified objects, for carnally knowing a handmaid already promised in marriage; the trespass offering of a Nazirite who has become defiled by a dead body; the trespass offering of a leper at his cleansing; the trespass offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin offering. All these were slain on the north side; their blood was received in a vessel of ministry on the north side; and of their blood two sprinklings had to be made at the altar in such a manner as to constitute four. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

6. The thank offering and the ram of the Nazirite were holy in a minor degree. They might be slain in any part of the court; of their blood two sprink-

דְרוֹמוֹת מִזְרְחִית, מִזְרְחִית צְפוֹנִית, צְפוֹנִית
 מִזְרְבִית, מִזְרְבִית דְרוֹמוֹת, שְׁנֵי הַדָּם הָיָה
 שֶׁבֶד עַל יְסוֹד דְרוֹמוֹ, וְנֶאֱבְלִין לְפָנִים מִן־
 הַקְּלָעִים, לְזַכְרֵי כְהֻנָּה, בְּכָל־מְאֹכֵל, לְיוֹם
 וּלְיָלָה עַד חֲצוֹת:

י הָעוֹלָה, קָדַשׁ קָדָשִׁים, שְׁחִיטָתָהּ בַצָּפוֹן.
 וְקָבוֹל דָּמָהּ בְּכָל־י שָׁרֵת בַצָּפוֹן. וְדָמָהּ טְעוֹן
 שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְטְעוֹנָהּ הַפֶּשֶׁט וְנִתְחַח
 וּבְלִיל לְאֲשִׁים:

ה וּבְחֵי שְׁלָמֵי צְבוּר וְאֲשָׁמוֹת, אֵלֹהֵי הֵן אֲשָׁמוֹת.
 אֲשֵׁם גְּזוּלוֹת, אֲשֵׁם מְעִילוֹת, אֲשֵׁם שְׁפָחָה חֲרוּפָה,
 אֲשֵׁם גְּזוּר, אֲשֵׁם מְצוֹרַע, אֲשֵׁם תְּלוּי. שְׁחִיטָתָן
 בַצָּפוֹן וְקָבוֹל דָּמָן בְּכָל־י שָׁרֵת בַצָּפוֹן. וְדָמָן
 טְעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱבְלִין לְפָנִים
 מִן הַקְּלָעִים לְזַכְרֵי כְהֻנָּה, בְּכָל מְאֹכֵל, לְיוֹם
 וּלְיָלָה עַד חֲצוֹת:

ו הַתּוֹדָה וְאֵיל גְּזוּר, קָדָשִׁים קָלִים, שְׁחִיטָתָן
 בְּכָל־מְקוֹם בְּעֶזְרָה. וְדָמָן טְעוֹן שְׁתֵּי מִתְּנוֹת,

lings had to be made at the altar in such a manner as to constitute four; and they might be eaten, dressed after any manner, by any person, in any part of the city, the same day and until midnight. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

7. The peace offerings were also holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four, and they might be eaten, dressed after any manner, by any person, in any part of the city, during two days and one night. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

8. The first-born, the tithe of cattle and the paschal lamb were likewise holy in a minor degree. They might be slain in any part of the court; only one sprinkling of their blood had to be made; this, however, had to be done towards the base of the altar. In respect to their consumption the following differences prevailed: the first-born might be eaten only by the priests, while the tithe might be eaten by any person: both might be eaten, dressed after any manner, in any part of the city, during two days and one night. The paschal lamb might only be eaten the same evening until midnight; it might be partaken of by none but the previously appointed number of persons, and it might only be eaten roasted.

Boraitha d'R. Ishmael.

Rabbi Ishmael says: There are thirteen exegetical princi-

שֶׁהָן אַרְבַּע, וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָר אָדָם.
 בְּכָל-מֵאֲכָל, לְיוֹם וּלְלַיְלָה עַד הַצּוֹת: הַמּוֹרֵב
 מֵהֶם כִּיּוֹצֵא בָהֶם, אֵלָּא, שֶׁהַמּוֹרֵם נֶאֱכָל לַכֹּהֲנִים
 לְנִשְׂיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

וּ שְׁלָמִים, קָדָשִׁים קָלִים, שְׁחִיטָתָן בְּכָר-מְקוֹם
 בְּעֶזְרָה. וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת, שֶׁהָן אַרְבַּע.
 וְנֶאֱכָלִין בְּכָל-הָעִיר, לְכָל אָדָם, בְּכָל-מֵאֲכָל,
 לְשְׁנֵי יָמִים וּלְלַיְלָה אַחַד: הַמּוֹרֵם מֵהֶם, כִּיּוֹצֵא
 בָהֶם, אֵלָּא, שֶׁהַמּוֹרֵם נֶאֱכָל לַכֹּהֲנִים, לְנִשְׂיָהֶם
 וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

הַהֶבְכוֹר וְהַמְעֵשֵׁר וְהַפֶּסֶח, קָדָשִׁים קָלִים,
 שְׁחִיטָתָן בְּכָל-מְקוֹם בְּעֶזְרָה. וְדָמָן טָעוֹן מִתְּנֶה
 אַחַת. וּבִלְבָד שְׁוִיתָן כְּנֶגֶד הַיְסוּד: שְׁנֵה בְּאֶכִילָתָן.
 הַהֶבְכוֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמְעֵשֵׁר לְכָל-אָדָם,
 וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מֵאֲכָל, לְשְׁנֵי יָמִים
 וּלְלַיְלָה אַחַד. הַפֶּסֶח, אֵינּוּ נֶאֱכָל אֵלָּא בְּלַיְלָה,
 וְאֵינּוּ נֶאֱכָל אֵלָּא עַד-הַצּוֹת, וְאֵינּוּ נֶאֱכָל אֵלָּא
 לְמַנְוֵו, וְאֵינּוּ נֶאֱכָל אֵלָּא צְלִי:

רַבִּי יִשְׁמַעֵאל אוֹמֵר, בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת

ples by which the Law is expounded:—1. The inference from minor to major. 2. The inference from a similarity of phrases. 3. A general law may be derived by induction from different cases which, occurring in the same or in different verses, have yet some feature in common. 4. A general proposition followed by the enumeration of particulars already comprehended in the general proposition, (in which case the scope of the proposition is limited by the things specified). 5. An enumeration of particulars followed by a general proposition in which they are also comprehended, (in which case the scope of the proposition extends also to the things not specified). 6. Two general propositions, separated* from each other by an enumeration of particulars, include only such things as are similar to those specified. 7. An inference drawn from a general proposition complemented by a particular term, and an inference drawn from a particular term complemented by a general proposition. 8. If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be applied to the whole of the general proposition. 9. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, similar to the general proposition, this particularisation is intended, so far as its subject is concerned, to lessen and not to add to its restrictions. 10. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, not similar to the general proposition, this particularisation is intended in some respects to lessen and in others to add to its restrictions. 11. If anything is included in a general proposition, and is then made the subject of a fresh statement (not in harmony with the former), the terms of the general proposition will not apply to it, unless the Scripture distinctly indicates that they shall apply. 12. The meaning of a passage may be deduced from its context, or from some subsequent passage. 13. Similarly, when two passages are in contradiction to each other, the explanation can be determined only when a third text is found, capable of harmonizing the two.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

תפלת שחרית

התורה נדרשת : מקל וחמר : ומנוחה שנה :
 מבנין אב מכתוב אחד , ומבנין אב משני
 כתובים : מכָּל וּפְרָט : ומפְּרָט וּכְלָל : כְּלָל
 וּפְרָט וּכְלָל , אי אַתָּה דָן אֵלָּא בְּעֵין הַפְּרָט :
 מְכָלָל שֶׁהוּא צָרִיךְ לַפְּרָט , ומפְּרָט שֶׁהוּא צָרִיךְ
 לְכָלָל : כָּל דָּבָר שֶׁהוּא בְּכָלָל וַיֵּצֵא מִן־הַכָּלָל
 לְלַמֵּד , לא לְלַמֵּד עַל־עַצְמוֹ יֵצֵא , אֵלָּא לְלַמֵּד
 עַל־הַכָּלָל כֻּלּוֹ יֵצֵא : כָּל־דָּבָר שֶׁהוּא בְּכָלָל ,
 וַיֵּצֵא לְטַעוֹן טַעַן אֶחָד , שֶׁהוּא בְּעֵינֵינוּ יֵצֵא לְהַקְלֵל
 וְלֹא לְהַחְמִיר : כָּל דָּבָר שֶׁהוּא בְּכָלָל , וַיֵּצֵא
 לְטַעוֹן טַעַן אַחֵר שֶׁלֹּא בְּעֵינֵינוּ , יֵצֵא לְהַקְלֵל
 וְלְהַחְמִיר : כָּל דָּבָר שֶׁהוּא בְּכָלָל , וַיֵּצֵא
 לְדוֹן בַּדָּבָר הַחֲדָשׁ , אי אַתָּה יָכוֹל לְהַחְזִירוֹ
 לְכָלָלוֹ , עַד שֶׁיַּחְזִירֵנוּ הַכָּתוּב לְכָלָלוֹ בַּפְּרוּשׁ :
 דָּבָר הַלָּמֵד מֵעֵינֵינוּ , וְדָבָר הַלָּמֵד מִסּוּפוֹ : וְכֵן
 שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה , עַד שֶׁיָּבֹאוּ
 הַכָּתוּב הַשְּׁלִישִׁי , וַיִּכְרִיעַ בֵּינֵיהֶם :

יהי רצון לפניך , יי אלהינו ואלהי אבותינו , שיפנה
 בית המקדש במהרה בימינו , ותן חלקנו בתורתך : ושם
 נעבדך ביראה בימי עולם וקשנים גדמנות :

Before putting on the Tallith, say the following:—

I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Law, They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the Tallith in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.

On putting on the Tallith, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to enwrap ourselves in the fringed garment.

How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. For with thee is the fountain of life: in thy light do we see light. O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart.

Meditation before laying the Tephillin.

I am here intent upon the act of laying the Tephillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tephillin, as it is written in the Law, And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tephillin are placed four sections of the Law,* that declare the absolute

* Deut. vi. 4—9; xi. 13—21; Exod. xiii. 1—10; 11—16.

Before putting on the Tallith, say the following:—

הִנְנִי מִתְעַטֵּף בְּטַלִּית שְׁל־צִיצֵת, כְּרִי לְקַיֵּם מִצְוַת
 בּוֹרְאֵי. בְּכַתוּב בַּתּוֹרָה. וְעָשׂוּ לָהֶם צִיצֵת עַל־כַּנְפוֹ
 בְּגִדֵיהֶם לְדֹרֹתָם. וְכִשֶׁם שָׂאֲנִי מִתְבַּסֶּסֶה בְּטַלִּית בְּעוֹלָם
 הַזֶּה, בֶּן תּוֹכָה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטַלִּית נְאֻה, לְעוֹלָם
 הַבָּא בְּגַן עֵדֶן. אָמֵן:

On putting on the Tallith, say:—

כְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, אֲשֶׁר
 קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

מֵהַיֵּקָר חֲסִדְךָ אֱלֹהִים, וּבְנֵי אָדָם, בְּצַל
 כְּנָפֶיךָ יַחֲסִיּוּן: יִרְוֶון מִדֶּשֶׁן בֵּיתְךָ, וּנְחַל עֲדָנוֹךָ
 תִּשְׁקָם: כִּי עַמְךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אִוֶּר:
 מִשֶׁךְ חֲסִדְךָ לִידְעוֹךָ, וְצַדִּיקְתְּךָ לְיֹשְׁרֵי־לֵב:

Meditation before laying the Tephillin.

הִנְנִי מִבּוֹן בְּהִנְחַת תְּפִלִּין, לְקַיֵּם מִצְוַת בּוֹרְאֵי, שְׂצִוָּנוּ
 לְהִנִּיחַ תְּפִלִּין, בְּכַתוּב בַּתּוֹרָה: וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ,
 וְהָיוּ לְמַטְּפֹת בֵּין עֵינֶיךָ: וְהֵם אֲרַבַּע פָּרָשׁוֹת אֱלֹו, שְׁמַע,
 וְהָיָה אִם שָׁמַע, קִדְּשׁ, וְהָיָה כִּי יִבְרָא. שְׁיֵשׁ בָּהֶם יַחֲוֶדוּ

unity of God, and that remind us of the miracies and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tephillin upon the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.

On placing the Tephillah on the arm, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to lay the Tephillin.

On placing the Tephillah on the forehead, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the precept of the Tephillin.

Blessed be His name, whose glorious kingdom is for ever and ever.

ואחדותו, יתברך שמו. וישנובר נסים ונפלאות, שעשה
 עמנו, בהוציאנו אתנו ממצרים. ואשר לו הכח והממשלה,
 בעליונים ובמתונים, לעשות בהם כרצונו. וצונו להניח
 על-היד, לזכרון זרעו הנטויה, ושהיא נגד הלב, לשעבד
 בזה, פאות ומחשבות לבנו, לעבדתו יתברך שמו. ועל
 הראש נגד המוח, שהנשמה שבמוחי, עם חושי וכוחותי,
 כלם יהיו משעבדים לעבדתו, יתברך שמו. ומשפע מצות
 תפלין יתמשך עלי, להיות לי חיים ארוכים, ושפע קדש,
 ומחשבות קדשות, בלי הרהור חטא ועון כלל, ושללא
 יפתנו, ולא יתגרה בנו יצר הרע, ויניחנו לעבד את יי.
 באשר עם לבבנו. אמן:

On placing the Tephillah on the arm, say:—

ברוך אתה יי אלהינו, מלך העולם, אשר
 קדשנו במצותיו, וצונו להניח תפלין:

On placing the Tephillah on the forehead, say:—

ברוך אתה יי אלהינו, מלך העולם, אשר
 קדשנו במצותיו, וצונו על-מצות תפלין:

ברוך שם כבוד מלכותו לעולם ועד:

*The Retsuah is placed thrice round the middle finger,
and the following is said:—*

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercy: I will even betroth thee to me in faithfulness; and thou shalt know the Lord.

In some Congregations Psalm xxx (page 103) is said here.

Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.—Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people, lauded and glorified by the tongue of thy loving ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our

*The Retsua is placed thrice round the middle finger,
and the following is said:—*

וְאַרְשֵׁתֶיךָ לִי לְעוֹלָם . וְאַרְשֵׁתֶיךָ לִי בְּצַדֶּךָ
וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים . וְאַרְשֵׁתֶיךָ לִי
בְּאֵמוּנָה וַיְדַעַת אֶת יי :

Some say מוזכור שיר חננת *page 103, here.*

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם , בָּרוּךְ הוּא
בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית , בָּרוּךְ אוֹמֵר
וְעוֹשֶׂה , בָּרוּךְ גּוֹזֵר וּמְקַיֵּם , בָּרוּךְ מְרַחֵם
עַל הָאָרֶץ , בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת ,
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לְיִרְאָיו , בָּרוּךְ
חַי לְעַד וְקַיָּם לְנֶעְצָח , בָּרוּךְ פּוֹדֶה וּמַצִּיל
בָּרוּךְ שְׁמוֹ : בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶךְ
הָעוֹלָם , הָאֵל , הָאֵב הַרְחֵמֵן , הַמְהַלֵּל
בְּפִי עַמּוֹ , מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
וְעַבְדָּיו , וּבְשִׁירֵי דָוִד עַבְדְּךָ , נְהַלְלֶךָ יי
אֱלֹהֵינוּ , בְּשִׁבְחוֹת וּבְזִמְרוֹת נְגִדְלֶךָ
וּנְשַׁבְּחֶךָ וּנְפָאֶרְךָ , וְנִזְכִּיר שְׁמֶךָ , וְנִמְלִיכֶךָ

God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

1 Chron. xvi. 8—36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done: his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number; yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine

מִלְּבָנוּ אֱלֹהֵינוּ, יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ
 מְשַׁבַּח וּמְפָאֵר עַד-עַד שְׁמוֹ הַגָּדוֹל.
 בָּרוּךְ אַתָּה יי, מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבוֹת:

דברי הימים א' ט"ז ח' ל"ו

הוֹדוּ לַיי קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְעַמִּים
 עֲלִילָתָיו; שִׁירוּ לוֹ, וּמְרוּ-לוֹ, שִׁיחוּ, בְּכָל-
 נְפִלְאוֹתָיו: הִתְהַלְלוּ, בְּשֵׁם קְדֹשׁוֹ, יִשְׂמַח לֵב
 מִבִּקְשֵׁי יי: דַּרְשׁוּ יי וְעֹזוּ, בִּקְשׁוּ פָנָיו תָּמִיד:
 וּזְכוּ נְפִלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתוֹ וּמִשְׁפָּטָיו-
 כִּי־הוּ: זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּגִי יַעֲקֹב בְּחִירָיו:
 הוּא יי אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו: וּזְכוּ
 לְעוֹלָם בְּרִיתוֹ, דַּבֵּר צְוֶה לְאַלְפֵי דוֹר: אֲשֶׁר
 בָּרַת אֶת-אֲבֹרָהֶם, וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידָהּ
 לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר,
 לֵךְ אֲתָן אֶרֶץ כְּנָעַן, חֲבַל נַחֲלַתְכֶם. בַּהֲיוֹתְכֶם
 מִתִּי מִסְפָּר, בְּמַעַט וְגָרִים כָּה: וַיִּתְהַלְכוּ מִגֹּי
 אֶל-גֹּי, וּמִמְּלָכָה אֶל-עַם אַחֵר: לֹא-הִנִּיחַ לְאִישׁ
 לְעַשְׂקֶם, וַיִּזְכֵּחַ עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ

anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be feared above all gods. For all the gods of the peoples are things of nought; but the Lord made the heavens. Grandeur and majesty are before him: strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come before him: worship the Lord in the beauty of holiness. Tremble before him all the earth; the world also is set firm, that it cannot be moved. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord; for he is good: for his lovingkindness endureth forever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his foot-

בְּמִשְׁיַחִי, וּבְנִבְיָאֵי אֶל־תִּרְעוּ: שִׁירוּ לַיהוָה כָּל
הָאָרֶץ, בְּשִׁירוֹ מִיּוֹם אֶל־יוֹם יִשׁוּעָתוֹ: סִפְרוּ
בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו: כִּי
גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיִּי שָׁמַיִם עָשָׂה:
הוֹד וְהָדָר לְפָנָיו, עֹז וְחֵדָּה בְּמִקְוָמוֹ: הָבוּ לַיהוָה
מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה
כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו, הַשְׁתַּחֲוּוּ
לַיהוָה, בְּהִרְבֵּת־קִדְשׁ: חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ,
אֲפֹה תִכּוֹן תִּבֵּל בַּל־תִּמּוֹט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם, יְיָ מֶלֶךְ: יִרְעַם הַיָּם
וּמְלֹאוֹ, יַעֲלֶץ הַשָּׁדָה, וְכָל־אֲשֶׁר־בוֹ: אֲזוּ יִרְנְנוּ
עֲצֵי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ:
הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ: וַיֹּאמְרוּ
הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־
הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתִהְלֵךְךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם
וְעַד הָעוֹלָם. וַיֹּאמְרוּ כָל־הָעַם אָמֵן, וְהִלֵּל לַיהוָה:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַרְם רִגְלָיו.

stool; holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Ascribe ye strength unto God: his majesty is over Israel, and his strength is in the skies. O God, thou art to be feared out of thy holy places: the God of Israel he giveth strength and power unto his people. Blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Save thy people, and bless thine inheritance: feed them, and carry them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy loving-kindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help and set

קְדוֹשׁ הוּא : רֹמְמוּ יי אֱלֹהֵינוּ , וְהִשְׁתַּחֲוּוּ לְהַר
 קְדִשׁוֹ , כִּי קְדוֹשׁ יי אֱלֹהֵינוּ : וְהוּא רַחוּם יַכְפִּיר
 עֲוֹן וְלֹא יִשְׁחִית , וְהִרְבָּה לְהַשִּׁיב אָפּוֹ , וְלֹא יַעֲזֹר
 כָּל־חַמְתּוֹ : אַתָּה יי , לֹא תִכְלָא בְּרַחֲמֶיךָ מִמֶּנִּי ,
 חֲסִדֶּיךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי : וְזַכֵּר רַחֲמֶיךָ יי
 וְחֲסִדֶּיךָ , כִּי מֵעוֹלָם הָמָּה , תָּנִנוּ עִו לֵאלֹהִים , עַל
 יִשְׂרָאֵל גְּאוֹתוֹ , וְעִזּוֹ בַשְּׂחָקִים : נוֹרָא אֱלֹהִים
 מִמְּקוֹדְשֶׁיךָ , אֵל יִשְׂרָאֵל הוּא נוֹתֵן עִו וְתַעֲצָמוֹת
 לָעַם , בָּרוּךְ אֱלֹהִים : אֵל נִקְמוֹת , יי , אֵל נִקְמוֹת ,
 הוֹפִיעַ : הַנְּשִׂא שִׁפְט הָאָרֶץ , הָשִׁב גְּמוּל עַל־
 גְּאוֹים : לִי הִישׁוּעָה , עַל־עַמְּךָ בְּרַכְתָּךְ סִלָּה :
 יי צְבָאוֹת עִמָּנוּ , מְשׁוּבְּלָנוּ , אֱלֹהֵי יַעֲקֹב סִלָּה :
 יי צְבָאוֹת , אֲשֶׁר־י אָדָם בִּטָּח בְּךָ : יי הוֹשִׁיעָה ,
 הַמַּלְךְ יַעֲנֵנּוּ בַיּוֹם קְרָאֵנוּ : הוֹשִׁיעָה אֶת־עַמְּךָ ,
 וּבְרַךְ אֶת־נַחְלָתֶךָ , וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם :
 נַפְשֵׁנוּ חִבְּתָה לִי , עֲזָרְנוּ וּמְגַנְּנוּ הוּא : כִּי־בו
 יִשְׂמַח לִבֵּנוּ , כִּי בְשֵׁם קְדִשׁוֹ בִטָּחְנוּ : יְהִי־חֲסִדֶּיךָ
 יי עִלֵּינוּ , כַּאֲשֶׁר יִחַלְנוּ לָךְ : הִרְאֵנוּ יי חֲסִדֶּיךָ ,
 וַיִּשְׁעֶךָ , תַּתֵּן לָנוּ : קוֹמָה עֲזָרְתָה־לָּנוּ , וּפְדָנוּ ,

us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt: open wide thy mouth and I will fill it. Happy is the people, that is in such a case: happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness; my heart shall be glad in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me.

The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.

Psalm c.

A Psalm of Thanksgiving. Shout for joy unto the Lord, all ye lands. Serve the Lord with joy: come before him with exulting. Know ye that the Lord he is God: he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, bless his name. For the Lord is good; his lovingkindness is everlasting; and his faithfulness from generation to generation.

On Weekdays continue "Let the glory," etc., p. 33.

On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—

Psalm xix.

For the Chief Musician. A Psalm of David. The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

לְמַעַן חֲסִדְךָ : אָנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ
 מִצְרָיִם, הַרְחֵב-פִּיךָ וְאִמְלֵאֵהוּ : אֲשֶׁר־י הָעַם
 שֶׁבָכְהוּ-לוֹ, אֲשֶׁר־י הָעַם שְׁוִי אֱלֹהֵי : וְאֲנִי,
 בְּחֲסִדְךָ בְטַחֲתִי, יִגַּל לְבִי בִישׁוּעָתְךָ, אֲשִׁירָה
 לַיי, כִּי נִמְלַעְלִי :

*The following Psalm is omitted on Sabbaths, Holydays, the
 day before Passover, the Intermediate days of Passover, and
 on the day before the Day of Atonement.*

תהלים ק'

מְזֻמָּר לְתוֹרָה, הִרְיֵעוּ לַיי כָּל-הָאֶרֶץ : עֲבְדוּ
 אֶת-יְי בְשִׂמְחָה, בְּאוֹ לְפָנָיו בְּרִנָּה : דַּעוּ, כִּי יי
 הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלֹא (וְלוֹ ק') אֲנַחְנוּ,
 עַמּוֹ, וְצֵאן מִרְעִיתוֹ : בְּאוֹ שִׁעְרֵי בְּתוֹרָה,
 הִצַּרְתִּיו בְּתַהֲלָה, הוֹדוּ לוֹ, בְּרָכּוּ שְׁמוֹ : כִּי טוֹב
 יי, לְעוֹלָם חֲסִדּוֹ, וְעַד-דָּוָר וְדָוָר אֲמוֹנָתוֹ :

On weekdays continue יְהִי כְבוֹד, page 33.

*On Sabbaths and Holydays, and on Hoshana Rabba, the
 following Psalms are said:—*

ט' לְמִנְצַח, מְזֻמָּר לְדָוָד : הַשְּׁמַיִם מְסַפְּרִים
 כְּבוֹד-אֱל, וּמַעֲשֵׂה יָדָיו, מִנִּיד הַרְקִיעַ : יוֹם
 לְיוֹם יִבְיַע אָמַר, וְלִלְלָה לְלִלְלָה, יַחְוֶה-דָּעַת : אִין

There is no speech nor language; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are truthful, righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv.

A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth.

אָמַר וְאִין דְּבָרִים , בְּלִי נִשְׁמָע קוֹלָם : בְּכָל-
הָאָרֶץ יֵצֵא קוֹם , וּבִקְצֵה תִּבְל מְלִיָּהֶם לִשְׁמֹשׁ
שָׁם אֱהֵל בָּהֶם : וְהוּא בְּחֶזֶן יֵצֵא מִחֶפְתּוֹ יִשְׁיֵשׁ
בְּגִבּוֹר , לָרוּץ אֶרֶח : מְקַצֵּה הַשָּׁמַיִם | מוֹצֵאוֹ
וּתְקוּפָתוֹ , עַל-קְצוֹתֵם , וְאִין נִסְתָּר מִחֶמְתּוֹ :
תּוֹרַת יְהוָה תְּמַיְמָה , מְשִׁיבַת נֶפֶשׁ , עֲדוּת יְהוָה
נִצְמָנָה , מַחְבִּימַת פִּתִּי : פִּקּוּדֵי יְהוָה יִשְׁרִים ,
מְשַׁמְחֵי-לֵב , מַצּוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם :
יֵרֵאת יְהוָה טְהוֹרָה , עֹמֶדֶת לְעַד מִשְׁפָּטֵי-יְהוָה
אֲמֵת , צְדָקוֹ יִחְדָּיו : הַנְּבִחַמְדִּים מִזֶּהָב וּמִפֶּזוֹזָב,
וּמִתּוֹקִים מִדְּבֶשׁ וְנִפְתַּת צוּפִים : גַּם-עֲבָדָךְ גִּזְהַר
בָּהֶם בְּשִׁמְרָם . עֲקֹב רָב : שְׁנִיאוֹת מִי-יָבִין ,
מִנִּסְתָּרוֹת גִּקְנִי : גַּם מִזִּדִּים חֹשֶׁךְ עֲבָדָךְ , אֶל-
יְמִשְׁלוֹ-בִי , אֲזוֹ אֵיתָם , וְנִקִּיתִי מִפֶּשַׁע רָב : יְהוּ
לְרָצוֹן אֲמַר־פִּי , וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי
וְנִאֲלִי :

לִי לְדוֹד , בְּשָׁנוֹתוֹ אֶת-טַעְמוֹ , לְפָנַי אָבִימְלָךְ ,
וַיִּגְרֶשְׁהוּ , וַיֵּלֶךְ :

אֲבָרְכָה אֶת-יְהוָה בְּכָל עֵת , תָּמִיד תִּהְלֶלְתּוּ , בְּפִי :

My soul shall make her boast in the Lord: the meek shall hear and rejoice.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he answered me, and delivered me from all my fears.

They looked unto him, and shone with joy: and their faces shall not be confounded.

This sufferer cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: happy is the man that taketh refuge in him.

O fear the Lord, ye his holy ones: for there is no want to them that fear him.

Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that delighteth in life, and loveth many days that he may see good?

Keep thy tongue from evil and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are towards the righteous, and his ears are towards their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.

תפלת שחרית

בַּיהוָה תִּתְהַלֵּל נַפְשִׁי, וַיִּשְׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ:
 נִדְּלוּ לַיהוָה אֹתִי, וַיְנַרְמְמָה שְׁמוֹ יִתְדֵי:
 דַּבַּרְשֵׁתִי אֶת־יְהוָה וְעֲנֵנִי, וּמִכָּל־מְגֻרֹתַי הֲצִילָנִי:
 הִבְיטוּ אֵלָיו וַנְּהָרוּ, וּפְגִיחֵם אֶל־יִחְפְּרוּ:
 זֶה עָנִי קָרָא, וַיְהוֶה שָׁמַע, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ:
 חָנָה מִלְּאֶד־יְהוָה, סָבִיב לִירְאוֹ, וַיַּחְלֹצֵם:
 מַעֲמֹו וּרְאוֹ, כִּי־טוֹב יְהוָה, אֲשֶׁר־יִתְּנֵהּ הַנְּגִבֵר יַחֲסֶה־בוּ:
 יֵרְאוּ אֶת־יְהוָה קְדוֹשָׁיו, כִּי אֵין מַחֲסוֹר לִירְאוֹ:
 כְּפֹרִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יַחֲסְרוּ:
 כָּל־טוֹב:

לְכוֹנֵבָנִים, שָׁמַעוּ־לִי, יֵרֵאת יְהוָה אֲלִמְדֹכֶם:
 מִי־הָאִישׁ הֶחֱפֵץ חַיִּים, אֲהַב יָמִים, לְרֵאות טוֹב:
 נִצַּר לְשׁוֹנֵךְ מֵרַע, וּשְׁפַתְיֶךָ, מִדַּבֵּר מְרָמָה:
 סוֹר מֵרַע, וַעֲשֵׂה־טוֹב, בִּבְקֵשׁ שָׁלוֹם, וְרַדְּפֵהוּ:
 עֵינֵי יְהוָה אֶל־צַדִּיקִים, וְאֲנָוִי, אֶל־שׁוֹעֲתָם:
 פְּגִי יְהוָה, בְּעֵשִׂי רַע, לְהַכְרִית מֵאֶרֶץ וּכְרָם:
 צַעֲקוּ, וַיְהוֶה שָׁמַע, וּמִכָּל־צָרוֹתֵם הֲצִילֵם:
 קְרוֹב יְהוָה, לְנַשְׁבְּרֵי־לֵב, וְאֶת־דַּבְּאֵי־רוּחַ:
 יוֹשִׁיעַ:

Many are the evil fortunes of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked; and they that hate the righteous shall be condemned.

The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned.

Psalm xc.

A Prayer of Moses, the man of God. O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are in a sleep: in the morning they are like grass which sprouteth afresh. In the morning it bloometh and sprouteth afresh; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long?—and repent thee concerning thy

רבות רעות צדיק, ומכלם, יצילנו יהוה :

שמר כל-עצמותיו, אחת מהנה, לא נשברה :

תמותת רשע רעה, ושנאי צדיק יאשמו :

פרה יהוה נפש עבדיו, ולא יאשמו, כל-

החוסים בו :

צ' תפלה לְמֹשֶׁה, אִישׁ־הָאֱלֹהִים. אֲדַנִּי, מְעֹן אַתָּה

הָיִיתָ לָנוּ בְּדַרְוֹדֶר : בְּמַרְם הָרִים יִלְדוּ וְתַחֲוִלֵּל

אֶרֶץ וְתַבֵּל, וּמְעוֹלָם עַד־עוֹלָם אַתָּה אֵל : תָּשֵׁב

אָנוּשׁ עַד־דָּבָא, וְתֹאמֶר, שׁוּבוּ בְנֵי־אָדָם : כִּי אֶלֶף

שָׁנִים בְּעֵינֶיךָ, כְּיוֹם אֶתְמוֹל, כִּי יַעֲבֹר, וְאִשְׁמוֹרָה

בְּלִילָה : וְרַמַּתֶּם, שָׁנָה יְהוִי, בְּבִקְרָךְ בְּחָצִיר יַחֲלֶף

בְּבִקְרָךְ יִצִּיץ וְחֶלֶף, לְעֶרְב, יִמּוֹלֵל וְיִבֶּשׁ : כִּי־כָלֵינוּ

בְּאִפְךָ, וּבְחֶמְתְּךָ נִבְהָלְנוּ : שֶׁת עֲוֹנוֹתֵינוּ לְנִגְיָךָ,

עֲלֵמֵנוּ, לְמֵאוֹר כְּנֶגְדְךָ : כִּי כָל־יְמֵינוּ, פָּנוּ בְּעִבְרַתְךָ.

כְּלֵינוּ שָׁנֵינוּ כְּמוֹ־הֶקְדָּה : יְמֵי שָׁנוֹתֵינוּ, כְּהֵם, שְׁבַעִים

שָׁנָה, וְאֵם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה, וְרַהֲבֵם עֲמַל

וְאֹזֶן, כִּי גָו חִישׁ, וְנִעְפָּה : מִי יוֹדַע עוֹ אִפְךָ,

וּכְיִרְאֶתְךָ עִבְרַתְךָ : לְמִנּוֹת יְמֵינוּ, בֵּן הוֹדַע, וְנִבָּא

לְבַב חֲכָמָה, שׁוֹבָה יְהוָה, עַד־מָתִי, וְהִנַּחֵם עַל־

servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder; upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me.

עֲבָדֶיךָ : שְׁבַעְנוּ בַּבֶּקֶר חֲסִידֶיךָ, וְגִרְנָנָה וְנִשְׁמָחָה,
 בְּכָל-יָמֵינוּ : שִׁמְחָנוּ, כִּימוֹת עֲבִיתָנוּ, שָׁנוֹת רָאִינוּ
 רָעָה : וּרְאֵה אֶל-עֲבָדֶיךָ, פְּעֻלָּה, וְהַדְרֵךְ עַל-
 בְּנֵיהֶם :

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ,
 כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ, כּוֹנְנָהוּ :

צ' א יֵשֵׁב בְּסֶתֶר עֲלִיוֹן, בְּצֵל, שְׁדֵי יִתְלוֹנָן : אָמַר
 לִי, מַחְסִי וּמְצֻדָתִי, אֱלֹהֵי, אֲבֹטְחֵבוּ : כִּי הוּא
 יַצִּילֵךְ מִפַּח יָקוֹשׁ, מִדְּבַר הַזּוֹת : בְּאֲבָרְתוֹ יִסָּד
 לָךְ, וְתַחַת בְּנַפְיוֹ תִּתְחַסֶּה, צָנָה וְסִחְרָה אָמַתוֹ :
 לֹא-תִירָא מִפְּחַד לְיִלְחָה, מִחֶץ יַעֲוֶף יוֹמָם : מִדְּבַר
 בְּאִפְלֵ יְהִלְךָ, מִקָּטָב יִשׁוּד צְהָרִים : יִפֹּל מִצִּדֶּיךָ
 אֱלֹהֵי, וּרְבָבָה מִיַּמִּינֶךָ, אֱלֹהֵי לֹא יִנָּשׁ רַק בְּעֵינֶיךָ
 תִּבְיֵט, וְשָׁלַמַת רְשָׁעִים תִּרְאֶה : כִּי-אַתָּה יְהוָה
 מַחְסִי, עֲלִיוֹן שְׁמֹת מְעֻנָּה : לֹא-תֶאֱנָה אֱלֹהֵי
 רָעָה, וְנִגַּע לֹא-יִקְרַב בְּאֵהָלֶךָ : כִּי מִלְּאָכָו
 יִצְוֶה-לָךְ, לְשִׁמְרֶךָ, בְּכָל דְּרָכֶיךָ : עַל-כַּפַּיִם
 יִשְׂאוּנֶךָ, פֶּן-תִּנָּף בְּאֶבֶן רִגְלֶךָ : עַל-שַׁחַל וּפְתָן
 תִּדְרֹךְ, תִּרְמָס כְּפִיר וְתַנִּין, כִּי כִי חָשַׁק

therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation.

Repeat the last verse.

Psalm cxxxv.

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord; for the Lord is good: sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleaseth, that doeth he, in heaven and in earth, in the seas and in all deeps. He causeth vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth forth the wind out of his treasures. It is he who smote the firstborn of Egypt, both of man and beast. He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. It is he who smote great nations, and slew mighty kings, Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. For the Lord shall judge his people, and repent himself concerning his servants.

וְאֶפְלֹטָהוּ , אֲשַׁנְּבֵהוּ , כִּי־יִדַע שְׁמִי : יִקְרָאֲנִי
 וְאֶעֱנֶהוּ , עִמּוֹ אֲנֹכִי בְצָרָה , אֲחַלְצֵהוּ וְאֶכְבְּדֵהוּ :
 אֶרְדֵּי יָמִים אֲשַׁבִּיעֵהוּ , וְאֶרְאֶהוּ , בְּשׁוּעָתִי :

Repeat the last verse.

קל'ה הִלְלוּיָהּ , הִלְלוּ אֶת־שֵׁם יְהוָה , הִלְלוּ עִבְדֵי
 יְהוָה : שְׁעוּמְדִים בְּבֵית יְהוָה , בְּחִצְרוֹת בַּיִת
 אֱלֹהֵינוּ : הִלְלוּיָהּ , כִּי טוֹב יְהוָה , וּמְרוּ לְשִׁמּוֹ , כִּי
 נָעִים : כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה . יִשְׂרָאֵל לִסְגָּלָתוֹ : כִּי
 אֲנִי יָדַעְתִּי , כִּי־גָדוֹל יְהוָה , וְאֲדַגִּינוּ מִכָּל־אֱלֹהִים :
 כֹּל אֲשֶׁר־הִפִּיעַ יְהוָה עָשָׂה , בַּשָּׁמַיִם וּבָאָרֶץ , בַּיָּמִים
 וּבְלַתְהוֹמוֹת : מַעֲלָה נְשָׂאִים מִקְצֵה הָאָרֶץ ,
 בְּרָקִים לַמָּטָר עָשָׂה , מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו :
 שְׁהַכָּה , בְּכוֹרֵי מִצְרָיִם , מֵאֲדָם עַד־בְּהֵמָה : שָׁלַח
 אוֹתוֹת וּמִפְתִּיּוֹת בְּתוֹכֵךְ מִצְרָיִם , בְּפַרְעֹה וּבְכָל־
 עִבְדָּיו : שְׁהַכָּה , גֹּזִים רַבִּים , וְהַרְג מְלָכִים
 עֲצוּמִים : לְסִיחוֹן מִלֶּךְ הָאֱמֹרִי , וּלְעוֹג מֶלֶךְ הַבְּשָׁן
 וּלְכָל מַמְלָכוֹת כְּנָעַן : וְנָתַן אֶרֶץ אֲרָצִים נַחֲלָה , נַחֲלָה
 לְיִשְׂרָאֵל עִמּוֹ : יְדַעַה , שִׁמְךָ לְעוֹלָם , יְהוָה , וּכְבֹדְךָ
 לְדֹר־וָדָר : כִּי־יִדַּיִן יְהוָה עִמּוֹ , וְעַל־עִבְדָּיו יִתְנַחֵם :

The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them shall become like unto them; yea, every one that trusteth in them. O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: O house of Levi, bless ye the Lord: ye that fear the Lord, bless ye the Lord. Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O give thanks unto the God of gods: for his lovingkindness endureth for ever.

O give thanks unto the Lord of lords: for his lovingkindness endureth for ever.

To him who alone doeth great marvels: for his lovingkindness endureth for ever.

To him that by understanding made the heavens: for his lovingkindness endureth for ever.

To him that spread forth the earth above the waters: for his lovingkindness endureth for ever.

To him that made great lights: for his lovingkindness endureth for ever.

The sun to rule by day: for his lovingkindness endureth for ever.

The moon and stars to rule by night: for his lovingkindness endureth for ever.

To him that smote the Egyptians in their firstborn: for his lovingkindness endureth for ever.

And brought out Israel from among them: for his lovingkindness endureth for ever.

עֲצֵבֵי הַגּוֹיִם כְּסֶסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם: פָּה לָהֶם
 וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ: אָזְנוֹת לָהֶם
 וְלֹא יִשְׁמְעוּ, אֵף אִין־יִשְׁרוּחַ בְּפִיהֶם: כְּמוֹתָם
 יִהְיוּ עֲשִׂיהֶם, כֹּל, אֲשֶׁר בְּמַחַבְּתָהֶם: בַּיִת יִשְׂרָאֵל
 בָּרְכוּ אֶת־יְהוָה, בַּיִת אֶהְרֶן בָּרְכוּ אֶת־יְהוָה, בַּיִת
 הַלְלוּ, בָּרְכוּ אֶת־יְהוָה, יֵרְאִי יְהוָה, בָּרְכוּ אֶת־יְהוָה:
 בָּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ:

הוֹדוּ לַיהוָה, כִּי־טוֹב, כִּי, לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לַאלֹהֵי הַאֱלֹהִים, כִּי, לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים, כִּי, לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, כִּי, לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, כִּי, לְעוֹלָם חֲסִדוֹ:

לְרוּקַע הָאָרֶץ עַל־הַמַּיִם, כִּי, לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי, לְעוֹלָם חֲסִדוֹ:

אֶת־הַשָּׁמַשׁ, לְמַמְשָׁלֶת בַּיּוֹם, כִּי, לְעוֹלָם חֲסִדוֹ:

אֶת־הַיָּרֵחַ וְכּוֹכָבִים, לְמַמְשָׁלוֹת בַּלַּיְלָה,

כִּי, לְעוֹלָם חֲסִדוֹ:

לְמַבֵּה מִצְרָיִם בְּבְכוּרֵיהֶם, כִּי, לְעוֹלָם חֲסִדוֹ:

וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם, כִּי, לְעוֹלָם חֲסִדוֹ:

With a strong hand, and with a stretched out arm:
for his lovingkindness endureth for ever.

To him who parted the Red Sea in sunder: for his
lovingkindness endureth for ever.

And made Israel to pass through the midst of it:
for his lovingkindness endureth for ever.

But overthrew Pharaoh and his host in the Red
Sea: for his lovingkindness endureth for ever.

To him who led his people through the wilderness:
for his lovingkindness endureth for ever.

To him who smote great kings: for his lovingkind-
ness endureth for ever.

And slew mighty kings: for his lovingkindness en-
dureth for ever.

Sihon king of the Amorites: for his lovingkindness
endureth for ever.

And Og king of Bashan: for his lovingkindness en-
dureth for ever.

And gave their land for an heritage: for his loving-
kindness endureth for ever.

Even an heritage under Israel his servant: for his
lovingkindness endureth for ever.

Who remembered us in our low estate: for his lov-
ingkindness endureth for ever.

And hath released us from our adversaries: for his
lovingkindness endureth for ever.

He giveth food to all flesh: for his lovingkindness
endureth for ever.

O give thanks unto the God of heaven: for his
lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous: praise is seemly
for the upright. Give thanks unto the Lord with the
lyre; sing praises unto him with the harp of ten strings.
Sing unto him a new song; play skilfully with shouts
of joy. For the word of the Lord is right; and all his
work is done in faithfulness. He loveth righteousness

תפלת שחרית

בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָהּ , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְגִזְרֵי יַם-סוּף לְגִזְרֵים , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְנִעַר פְּרַעַה וְחִילוֹ בַּיַם-סוּף , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְמוֹלִיד עַמּוֹ , בַּמִּדְבָּר , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְמַבְּה מַלְכִים גְּדֹלִים , כִּי , לְעוֹלָם חֲסִדוֹ :
 וַיַּהַרֵג מַלְכִים אֲדִירִים , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְלַעֲזֹג מֶלֶךְ הַכְּשֵׁן , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְנָתַן אֶרְצָם לְנַחֲלָה , כִּי , לְעוֹלָם חֲסִדוֹ :
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ , כִּי , לְעוֹלָם חֲסִדוֹ :
 שִׁבְשֵׁבְלָנוּ זְכַר-לָנוּ , כִּי , לְעוֹלָם חֲסִדוֹ :
 וַיַּפְּרֵקֵנוּ מִצַּרֵּינוּ , כִּי , לְעוֹלָם חֲסִדוֹ :
 נָתַן לָחֶם לְכָל-בָּשָׂר , כִּי , לְעוֹלָם חֲסִדוֹ :
 הוֹדוּ לְאֵל הַשָּׁמַיִם , כִּי , לְעוֹלָם חֲסִדוֹ :

רַגְנוּ צַדִּיקִים בַּיהוָה , לְיִשְׂרָאֵל נְאֻוֹה תְּהִלָּה : הוֹדוּ
 לַיהוָה , בְּכַנּוֹר , בַּנְּבֵל עֲשׂוֹר וּמְרוֹ-לוֹ : שִׁירֵי לוֹ
 שִׁיר חֲדָשׁ הַטִּיבוּ גִּזְן בְּתַרוּעָה כִּי יִשָּׂר דְּבַר
 יְהוָה , וְכָל-מַעֲשָׂהוּ , בְּאִמּוּנָה : אֲרַב צַדִּיקָה וּמִשְׁפָּט .

and justice: the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the floods in store-houses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose god is the Lord; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he gazeth upon all the inhabitants of the earth; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power: a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety: neither shall he rescue any by his great power. Behold the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkind-

חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ: בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ.
 וּבְרוּחַ פִּיּוֹ, כָּל־צִבְאָם: כִּגְם כִּגְד מִי הַיָּם, נָתַן
 כְּאֹצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִיְהוָה כָּל־הָאָרֶץ, מִמְּנוֹ
 יִגִּירוּ, כָּל־יֹשְׁבֵי תֵבֶל: כִּי הוּא אָמַר, וַיְהִי, הוּא
 צִוָּה וַיַּעֲמַד: יְהוָה הַפִּיר עֲצַת־גּוֹיִם, הֵנִיא מִחֻשְׁבוֹת
 עַמִּים: עֲצַת יְהוָה, לְעוֹלָם תַּעֲמַד, מִחֻשְׁבוֹת לְבוֹ,
 לְדֹר וָדֹר: אֲשֶׁר־יִהְיֶה אֱלֹהֵיו, הָעַם,
 בְּחַר לְנַחֲלָה לוֹ: מִשָּׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל־
 בְּנֵי הָאָדָם: מִמְּכוּן־שִׁבְתּוֹ הַשְּׁנֵיטָה, אֵל כָּל־יֹשְׁבֵי
 הָאָרֶץ: הַיָּצַר יַחַד לָבָם, הַמְּבִין אֶל־כָּל־
 מַעֲשֵׂיהֶם: אִין הַמְּלַךְ נוֹשֵׁעַ בְּרַב־חַיִל, גְּבוּר לֹא־
 יִנְצַל בְּרַב־כֹּחַ: שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה, וּבְרַב חֵילוֹ
 לֹא יִמְלֹט: הִנֵּה עֵין יְהוָה אֶל־יִרְאָיו, לְמִינְחָלִים
 לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרַעֲב:
 גַּפְשָׁנוּ חֲבַתָּה לִיהוָה, עֲזָרְנוּ וּמְגֻנָּנוּ הוּא: כִּי־בוֹ
 יִשְׁמַח לְבָנוּ, כִּי בָשָׁם קָדְשׁוֹ בְּטַחָנוּ: יְהִי־חַסְדְּךָ
 יְהוָה עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

צ"ב מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לִיהוָה
 וּלְאֹמַר לְשִׁמְךָ, עָלֵינוּ: לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ

ness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the work of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high.

וְאִמּוֹנְתְךָ, בְּלִילוֹת : עָלַי-עֲשׂוֹר וְעָלַי-נָבֵל
 עָלַי הַגִּיּוֹן בְּכִנּוּר : כִּי שִׁמְחַתְנִי יְהוָה בְּפִעֲלֶיךָ
 בְּמַעֲשֵׂי יְדֶיךָ אֲרַגֵּן : מִה-נָדְלוּ מֵעֲשׂוֹךְ יְהוָה מְאֹד
 עָמְקוּ מִחֲשַׁבְתֶּיךָ : אִישׁ בָּעַר לֹא יֵדַע וְכִסִּיל
 לֹא-יָבִין אֶת-זֹאת : בְּפָרַח רְשָׁעִים כְּמוֹ-עֹשֵׁב
 וַיִּצְיָצוּ כָּל-פְּעָלֵי אֲנֹן לְהַשְׁמָדֵם עַד-יְעַד : וְאַתָּה
 מָרוֹם לְעֵלְם יְהוָה : כִּי הִנֵּה אֵיבֹךְ, יְהוָה כִּי-
 הִנֵּה אֵיבֹךְ יֹאבְדוּ, יִתְפָּרְדוּ כָּל-פְּעָלֵי אֲנֹן :
 וְתָרַם כְּרֹאם קִרְנִי, בְּלַתִּי בְּשִׁמְן רַעְנָן : וְתַבַּט
 עֵינַי בְּשׁוֹרֵי, בְּקָמִים עָלַי מְרַעִים, תִּשְׁמַעְנָה
 אֲזִנִּי : צַדִּיק כִּתְּמָר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה :
 שְׁתוּלִים בְּבֵית יְהוָה, בְּתִצְרוֹת אֶלְהִינּוּ יִפְקִיחוּ :
 עוֹד יִנּוּבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ : לְהַגִּיד
 כִּי-יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא-עוֹלָתָה, בּוֹ :
 צִיג יְהוָה מְלֶךְ, גִּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ
 הַתְּאֹדָר, אֶף-תִּכּוֹן תִּבְל, בְּלִתְמוֹט : נָכוֹן כֶּסֶף
 מְאֹד, מֵעוֹלָם אָתָּה : נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרֵם : מִקְלוֹת מַיִם
 רַבִּים, אֲדִירִים מִשְׁבְּרֵי-יָם, אֲדִיר בְּמָרוֹם יְהוָה :

Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

On Weekdays continue here from p. 23.

Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the nations are perished out of his land. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was; he commanded, and it stood fast. For the Lord hath chosen Zion; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his inheritance. And he, being merciful, forgiveth iniquity, and de-

עֲדֹתֶיךָ נְאֻמָּנוּ מְאֹד , לְבֵיתְךָ נְאֻוֹה־קִדְשׁ , יְהוָה ,
לְאַרְךָ יָמִים :

On Weekdays continue here from p. 23.

יְהִי כְבוֹד יְיָ לְעוֹלָם , וְיִשְׂמַח יְיָ בְּמַעֲשָׂיו : יְהִי
שֵׁם יְיָ מְבָרָךְ , מֵעַתָּה וְעַד־עוֹלָם : מִמְּזֹרֵי־שָׁמַשׁ
עַד־מְבוֹאוֹ , מְהֵלֵל שֵׁם יְיָ : רָם עַל־כָּל־גּוֹיִם | יְיָ
עַל הַשָּׁמַיִם כְּבוֹדוֹ : יְיָ , שִׁמְךָ לְעוֹלָם , יְיָ , וּכְבֹרְךָ
לְדֹר־וָדָר : יְיָ בַשָּׁמַיִם הַכִּיָּן כְּסֹאוֹ , וּמַלְכוּתוֹ ,
בְּכֹל מְשֻׁלָּה : יִשְׂמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ ,
וַיֹּאמְרוּ בְּנוֹיָם יְיָ מְלֶךְ : יְיָ מְלֶךְ , יְיָ מְלֶךְ , יְיָ |
וּמְלֶךְ לְעֹלָם וָעֶד : יְיָ מְלֶךְ עוֹלָם וָעֶד , אֲבָדוּ גּוֹיִם
מֵאָרֶצוֹ : יְיָ הַפִּיר עֲצַת גּוֹיִם , הִנֵּיא מַחְשְׁבוֹת
עַמִּים : רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ , וְעֲצַת יְיָ
הִיא תְקוּמָה : עֲצַת יְיָ לְעוֹלָם תִּעֲמַד , מַחְשְׁבוֹת לְבוֹ
לְדֹר וָדָר : כִּי הוּא אָמַר וַיְהִי , הוּא צְוָה וַיַּעֲמַד :
כִּי־בָחַר יְיָ בְּצִיּוֹן , אֹהֶה לְמוֹשָׁב לוֹ : כִּי־יַעֲקֹב
בָּחַר לוֹ יְהוָה , וַיִּשְׂרָאֵל לְסִגְלָתוֹ : כִּי לֹא־יִמָּשׁ יְיָ
עִמּוֹ , וּנְחַלְתּוֹ לֹא יַעֲזוֹב : וַיְהִי רַחוּם , וַיַּכֹּפֵר עֵוֹן

stroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוֹ, וְלֹא יַעִיר
 כָּל־חַמְתּוֹ: וְיִהְיֶה הוֹשִׁיעָה, הַמְּלֶךְ יַעֲנֵנוּ בְיוֹם־
 קְרָאֵנוּ:

אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְלֶךְ סָלָה:
 אֲשֶׁר־י הָעַם שָׁכְנָה לוֹ, אֲשֶׁר־י הָעַם שָׁוִי אֱלֹהֵיוֹ:
 קמ"ה תַּהֲלֶה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמְּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם
 וָעֶד:

בְּכָל־יּוֹם אֲבָרְכֶךָ, וְאַהֲלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר:
 הוֹר לְדָוִד יִשְׁבַח מִעַשְׂיֶךָ, וּגְבוּרַתְךָ יִגִּידוּ:
 תִּדְרַר כְּבוֹד הַנִּקְרָא, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וַיַּעֲזִיז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וַיִּגְדַּלְתָּךְ אִם־סִפְרָנָה:
 וַיִּכָּר רַב־טוֹבְךָ יִבְיָעוּ, וַיַּצְדַּקְתָּךְ יִרְגְּנוּ:
 חֲפוּז וּרְחוּם יְהוָה, אֶרְךָ אַפָּיִם וּגְדַל־חֶסֶד:
 טוֹב־יְהוָה לְכֹל, וּרְחַמָּיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדִיךָ יְהוָה כָּל־מַעֲשָׂיֶךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ:

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxlvi.

Praise ye the Lord. Praise the Lord, O my soul: I will praise the Lord, while I live; I will sing praises unto my God while I have my being. Put not your trust

לְהוֹדִיעַ לְבָנֵי הָאָדָם נְבוֹרָתוֹ, וְכְבוֹד הַדָּרֵךְ
מַלְכוּתוֹ :

מַלְכוּתְךָ, מַלְכוּת כָּל-עֲלָמוֹם, וּמִמְשַׁלְתֶּךָ, בְּכָל-
יּוֹר וְדוֹר :

סוּמְךָ יְהוָה לְכָל הַנּוֹפְלִים, וְזוֹקֶךָ לְכָל הַכּוֹפְּוּפִים :
עֲנֵנִי כָל, אֱלֹהֵי יִשְׂרָאֵל. וְאַתָּה נוֹתֵן-לָהֶם, אֶת-
אֲכָלָם בְּעֵתוֹ :

פּוֹתֵחַ אֶת-יְהוָה, וּמְשַׁבֵּיעַ לְכָל-חַי רָצוֹן :
צַדִּיק יְהוָה בְּכָל-יְדָרְכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו :
קָרוֹב יְהוָה לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ
בְּאַמֶּת :

רָצוֹן-יִרְאֵוּ יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם :
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהַבָּיו, וְאֶת כָּל-הַרְשָׁעִים
יִשְׁמֹד :

תְּהַלֵּל יְהוָה יְדָבָר-פִּי, וַיְבָרֵךְ כָּל-בֶּשֶׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְהֵנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ :
קַמְיוֹ הִלְלוּיָהּ, הִלְלֵי נַפְשֵׁי אֶת-יְהוָה : אֲהַלְלָהּ
יְהוָה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְעוֹדֵי : אֶל-תִּבְטְחוּ

in princes, in a son of man, in whom there is no help. When his breath goeth forth, he returneth to his earth; in that very day his designs perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God: who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever; who executeth judgment for the oppressed; who giveth food to the hungry: the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous; the Lord guardeth the strangers; he upholdeth the fatherless and widow; but the way of the wicked he maketh crooked. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm cxlvii.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is seemly. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He counteth the number of the stars; he calleth them all by their names. Great is our Lord, and mighty in power; his understanding is infinite. The Lord upholdeth the meek; he abaseth the wicked to the ground. Sing unto the Lord with thanksgiving; sing praises upon the lyre unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to sprout upon the mountains; who giveth to the beast its food,

בְּנִדְבִיבִים, בְּבֶן-אָדָם, שְׁאִין לוֹ תְּשׁוּעָה, תֵּצֵא
רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אֲבָדוֹ עָשִׂיתָ לָּנוּ:
אֲשֶׁרֵי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוֹ, עַל-יְהוָה
אֱלֹהָיו: עָשָׂה שָׁמַיִם וָאָרֶץ, אֶת-הַיָּם, וְאֶת-כָּל-
אֲשֶׁר-בָּם, הַשְׁמִיר אֲמֶת לְעוֹלָם: עָשָׂה מִשְׁפָּט
לְעֹשׂוֹקִים, נָתַן לָחֶם לְרַעֲבִים, יְהוָה מִתּוֹר
אֲסוּרִים: יְהוָה פִּקְחַ עוֹרִים, יְהוָה זָקַף כְּפוּפִים,
יְהוָה אֲהַב צַדִּיקִים: יְהוָה שָׁמַר אֶת-גֵּרִים, יָתוֹם
וְאֶלְמָנָה יַעֲוֹדֵד, וְהִרְדָּף רְשָׁעִים יַעֲזוֹת: יִמְלֹךְ יְהוָה
לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ:
^{קמ"ז} הִלְלוּיָהּ, כִּי-טוֹב וּמְרָה אֱלֹהֵינוּ, כִּי-נַעֲשִׂים,
נֶאֱוָה תְּהִלָּה: בִּנְהַ יְרוּשָׁלַם יְהוָה, גִּדְחֵי יִשְׂרָאֵל
יִבְנֶם: הָרוּפֵא לְשִׁבְוֵרֵי לֵב, וּמַחֲבֵשׁ לְעַצְבוֹתָם:
מוֹנֶה מִסְפָּר לְכוֹכְבִים לְכָל־שָׁמַיִם יִקְרָא:
גָּדוֹל אֲדוֹנֵינוּ וְרַב-כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר:
מְעוֹדֵד עֲנוּיִם, יְהוָה, מִשְׁפִּיל רְשָׁעִים עַד־אָרֶץ:
עֲנֵנוּ לִיהוָה, בְּתוֹדָה וּמְרוֹ לְאֱלֹהֵינוּ בְּכִנּוֹר:
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאָרֶץ מָטָר,
הַמְצַמֵּחַ הָרִים חֲצִיר: נוֹתֵן לְבַהֲמָה לַחֲמָה.

and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh no pleasure in the vigor of a man. The Lord taketh pleasure in them that fear him, in them that hope for his lovingkindness. Extol the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders; he satisfieth thee with the fat of wheat. He sendeth out his commandment to the earth; his word runneth very swiftly. He giveth snow like wool; he scattereth hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they do not know them. Praise ye the Lord.

Psalm cxlviii

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels; praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath established them for ever and ever: he gave a decree which none shall transgress. Praise the Lord from the earth,

תפלת שחרית

לְבַנֵּי עֶרְב, אֲשֶׁר יִקְרְאוּ: לֹא בְּגִבּוֹרֵת הַסּוּם
 יִחַפֵּץ, לֹא-בְשׂוֹקֵי הָאִישׁ יִרְצֶה: רוּצֶה יְהוָה אֶת-
 יִרְאָיו, אֶת-הַמְּיַחֲלִים לְחַסְדּוֹ: שִׁבְחֵי יְרוּשָׁלַם,
 אֶת-יְהוָה, הַגָּלִי אֶלְהֶנּוּךָ, צִיּוֹן: בֵּי-חֹזֶק בְּרִיחֵי
 שַׁעֲרֶיךָ, בִּרְךָ בְּנֶנְךָ בְּקִרְבֶּךָ: הַשָּׁם גְּבוּלֶךָ
 שָׁלוֹם, הִקְלַב חַטִּים יִשְׁבִיעֶנּוּ: הַשְׁלַח אִמְרָתוֹ,
 אֶרֶץ, עַד-מִהֲרָה יְרוּץ דְּבָרוֹ: הִנֵּתָן שְׁלֹג בַּצְּמֶר,
 בַּפּוֹר, בְּאֶפֶר יִפּוֹר: מִשְׁלִיךְ קִרְחֹו כְּפֹתִים,
 לְפָנַי קִרְתּוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם, יֹשֵׁב
 רוּחוֹ יִזְלוּ מַיִם: מִגִּיד דְּבָרוֹ לִיַעֲקֹב, חֲקִיו
 וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עֹשֶׂה בֵּן לְכָל-גּוֹי
 וּמִשְׁפָּטִים בְּלִי-יָדָעוּם, הַגָּלוּיָה:

קמ"ח הַגָּלוּיָה, הַגָּלוּיָה אֶת-יְהוָה מִן-הַשָּׁמַיִם,
 הַגָּלוּיָהוּ, בְּמִרוֹמִים: הַגָּלוּיָהוּ, כָּל-מַלְאָכָיו,
 הַגָּלוּיָהוּ, כָּל-צְבָאוֹ: הַגָּלוּיָהוּ, שֶׁמֶשׁ וַיְהִיחַ.
 הַגָּלוּיָהוּ, כָּל-כּוֹכְבֵי אוֹר: הַגָּלוּיָהוּ שְׁמֵי הַשָּׁמַיִם,
 וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יִהְלְלוּ אֶת-שֵׁם יְהוָה,
 כִּי הוּא צִוָּה וַיִּבְרָאוּ: וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֶקֶךָ
 נִתַּן וְלֹא יַעֲבוֹר: הַגָּלוּיָה אֶת-יְהוָה מִן-הָאֶרֶץ,

ye sea-monsters and all deeps: fire and hail, snow and smoke; stormy wind, fulfilling his word: mountains and all hills; fruit trees and all cedars: wild beasts and all cattle; creeping things and winged birds: kings of the earth and all peoples; princes and all judges of the earth: both young men and maidens; old men and children: let them praise the name of the Lord; for his name alone is exalted: his majesty is above the earth and heaven. And he hath lifted up a horn for his people, to the praise of all his loving ones: even of the children of Israel, the people near unto him: praise ye the Lord.

Psalm cxlix.

Praise ye the Lord. Sing unto the Lord a new song; his praise in the assembly of those that love him. Let Israel rejoice in his Maker: let the children of Zion be glad in their King. Let them praise his name with the dance: let them sing praises unto him with the timbrel and lyre. For the Lord taketh pleasure in his people: he adorneth the meek with salvation. Let those that love him triumph in glory: let them exult upon their beds. High praises of God are in their throat, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this is an honor for all his loving ones. Praise ye the Lord.

תַּנְיִינִים וְכָל-תְּהוֹמוֹת : אֵשׁ וּבָרָד , שֶׁלֵּג וְקִימוֹר
רוּחַ סַעָרָה עֹשֶׂה דְבָרוֹ : הַהָרִים וְכָל-נִבְעוֹת , עֵץ
פְּרִי וְכָל אֲרָזִים : הַחַיָּה וְכָל-בְּהֵמָה , רֶמֶשׂ וְצַפּוֹר
כָּנָף : מִלְכֵי-אָרֶץ וְכָל-לְאָמִים , שָׂרִים וְכָל-
שְׂפֵטֵי אָרֶץ : בַּחֹרִים וְגַם-בְּתוֹלוֹת , וְקִנִּים עִם-
נְעָרִים : יִהְלְלוּ אֶת-שֵׁם יְהוָה , כִּי-נִשְׁנָב שְׁמוֹ
לְבַדּוֹ , חוּדוֹ עַל-אָרֶץ וְשָׁמַיִם : וַיִּרְם קַרְנֵו לְעַמּוֹ ,
תִּהְיֶה לְכָל-חֲסִידָיו , לְבָנֵי יִשְׂרָאֵל עִם קִרְבוֹ
הַלְלוּיָהּ :

פ'מ' הַלְלוּיָהּ , שִׁירוֹ לִיהוָה שִׁיר חֲדָשׁ , תִּהְלְתוּ ,
בְּקִבְלֵי חֲסִידִים : וַיִּשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו , בְּנֵי-
צִיּוֹן יִגִּילוּ בְּמִלְכָם : יִהְלְלוּ שְׁמוֹ בְּמַחּוֹל , בְּתֶרֶף
וּבְנֹר יִזְמְרוּ-לוֹ : כִּי-רוֹצָה יְהוָה בְּעַמּוֹ , יִפְאַר
עַנְוִים בִּישׁוּעָה : יַעֲלוּ חֲסִידִים בְּכְבוֹד , יִרְנְנוּ
עַל-מִשְׁכְּבוֹתָם : רוּמְמוֹת אֵל בְּנִרוֹנָם , וְחָרַב
פִּיפְיוֹת בְּיָדָם : לַעֲשׂוֹת נִקְמָה בְּנֹזְמֵי תוֹכְחוֹת
בְּלְאָמִים : לְאַסֹּר מִלְכֵיהֶם בְּזֻקִים , וְנִבְבְּרֵיהֶם
בְּכַבְּלֵי בְרוֹל : לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב ,
הֲדָר הוּא לְכָל-חֲסִידָיו . הַלְלוּיָהּ :

Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the horn: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals; praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord: praise ye the Lord.

The last verse is repeated.

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

The following to "worship thee," p. 40, is said standing.

1 Chron. xxix. 10—13.

And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches

קִי הַלְלוּיָהּ, הַלְלוּ-אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ, בְּרִקְוֵי
 עֵזוֹ : הַלְלוּהוּ, בְּגִבּוֹרָתוֹ, הַלְלוּהוּ, כְּרֹב גְּדָלוֹ :
 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ, בְּנִגְבַל וּכְנֹר :
 הַלְלוּהוּ, בְּתִנְחָ וּמְחוּל, הַלְלוּהוּ, בְּמִנִּים וְעֹגֵב :
 הַלְלוּהוּ, בְּצִלְצְלֵי-שָׁמַע, הַלְלוּהוּ, בְּצִלְצְלֵי
 תְרוּעָה : כֹּל הַנְּשָׁמָה, תְּהַלֵּל יְהוָה, הַלְלוּיָהּ :

The last verse is repeated.

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן : בְּרוּךְ יְיָ מִצִּיּוֹן,
 שֵׁבֵן יְרוּשָׁלַם. הַלְלוּיָהּ : בְּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי
 יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ : וּבְרוּךְ שֵׁם כְּבוֹדוֹ
 לְעוֹלָם, וְיִמְלֹא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְ
 אָמֵן :

The following to מִשְׁתַּחֲוִים, page 40, is said standing.

ד'ה א' כ'ט י'-י'ג

וַיִּבְרַךְ דָּוִד אֶת-יְיָ, לְעֵינֵי כָל-בְּחֻקָּהּ, וַיֹּאמֶר
 דָּוִד, בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם
 וְעַד-עוֹלָם : לְךָ יְיָ הַגְּדָלָה, וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת,
 וְהַנְּצַח, וְהַהוֹד, כִּי-כָל-בְּשָׁמַיִם וּבְאָרֶץ, לְךָ יְיָ
 הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא, לְכֹל וְלְרֹאשׁ : וְהַעֲשֵׂר

and honor come of thee, and thou rulest over all; and in thine hand are might and power; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

Nehemiah ix. 6—11.

Thou art the Lord, even thou alone; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt arrogantly against them; and didst make thee a name, as it is this day.

וְהַכְבוֹד מִלְפָּנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבְיָדְךָ,
כֹּחַ וְגִבּוֹרָה, וּבְיָדְךָ, לְגַדֵּל וּלְחַזֵּק לְכָל: וְעַתָּה
אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָךְ, וּמְהֻלָּלִים לְשֵׁם
תִּפְאֲרֶתְךָ:

נחמיה ט' ו' י"א

אֲתָה-הוּא יי לְבַדְּךָ, אַתָּה עֹשֶׂת אֶת-הַשָּׁמַיִם,
שָׁמַי הַשָּׁמַיִם, וְכָל-צְבָאָם, הָאָרֶץ וְכָל-אֲשֶׁר
עָלֶיהָ, הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת-
כָּלֶם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים: אֲתָה הוּא
יי הָאֱלֹהִים, אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ
מֵאוּר כַּשְׂדִּים, וְשָׂמְתָ שְׁמוֹ אַבְרָהָם: וּמִצֵּאתָ
אֶת-לְבָבוֹ נִאֲמָן לְפָנֶיךָ

וּבְרוּת עַמּוֹ הַיְּבֵרִית, לָתֵת אֶת-אָרֶץ הַכְּנַעֲנִי,
הַחֲתִי, הָאֱמֹרִי, וְהַפְּרִזִי, וְהַיְבוּסִי, וְהַגְּרָנְשִׁי,
לָתֵת לְזָרְעוֹ, וַתִּקְּם אֶת-יְדְבָרֶיךָ, כִּי צִדִּיק אָתָּה:
וַתִּרְא אֶת-עָנִי אַבְתִּינוּ בְּמִצְרַיִם, וְאַתָּה זֶעַקְתָּם
שָׁמְעָתָ עַל-יַם-סוּף: וַתִּתֵּן אֶתְּךָ וּמִפְתִּיחַ בְּפָרְעָה
וּבְכָל-עַבְדָּיו וּבְכָל-עַם אֶרְצוֹ, כִּי יִדְעָתָ, כִּי
הַזִּידוֹ עָלֶיהֶם, וַתַּעַשׂ-לָךְ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters.

Exod. xiv. 30—xv. 18.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great power which the Lord put forth against the Egyptians, and the people feared the Lord: and they believed in the Lord, and in Moses his servant.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: I will sing unto the Lord, for he hath been highly exalted: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: and his chosen captains are sunk in the Red Sea. The floods cover them: they went down into the depths like a stone. Thy right hand, O Lord, that is glorious in power, thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thy majesty thou overthrowest them that rise up against thee: thou sendest forth thy wrath, it consumeth them as stubble. And with the

בְּקֶעֶף לְפָנֵיהֶם, וַיַּעֲבְרוּ בְּתוֹךְ-הַיָּם בַּיַּבָּשָׁה.
 וְאֶת-רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כְּמוֹ-אֶבֶן.
 בְּמַיִם עֲזִים:

שמות י"ד ל"טו י"ח

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא, אֶת-יִשְׂרָאֵל מִיַּד
 מִצְרָיִם, וַיֵּרָא יִשְׂרָאֵל אֶת-מִצְרָיִם מֵעַל-שֹׁפַת
 הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה, אֲשֶׁר
 עָשָׂה יְהוָה בְּמִצְרָיִם, וַיֵּירָאוּ הָעָם אֶת-יְהוָה,
 וַיֹּאמְרוּ בִּיהוָה וּבַמָּשָׁה עֲבָדוּ:

אֲנִי יִשְׂרָאֵל מִשָּׁה וּבְגֵי יִשְׂרָאֵל, אֶת-הַשִּׁירָה הַזֹּאת
 לַיהוָה, וַיֹּאמְרוּ לֵאמֹר, אֲשִׁירָה לַיהוָה כִּי גָאָה גָאָה,
 סוּס וּרְכָבוֹ רָמָה בַּיָּם: עֲזִי וְזִמְרַת יְהוָה, וַיְהִי-לִי
 לִישׁוּעָה, יְהוָה אֱלֹהֵי וְאֲנוּחַי, אֱלֹהֵי אָבִי
 וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה, יְהוָה
 שְׁמוֹ: מִרְכַּבַת פָּרְעָה וַחֲיָלוֹ יָרָה בַּיָּם, וּמִבְּחַר
 שְׁלִישָׁיו, מָדְעוּ בַיַּם-סוּף: תְּהַמֵּת יְבַסְיָמוּ, יָרְדוּ
 בַּמַּצּוֹלֹת, כְּמוֹ-אֶבֶן: יְמִינֶךָ יְהוָה גְּאֹדְרֵי בִכְתָּ,
 יְמִינֶךָ יְהוָה תִּרְעַץ אוֹיֵב: וּבָרַב גְּאֹנֶךָ, תִּתְהַרֵם
 קְמוּךָ, תִּשְׁלַח חֲרֹנֶךָ יֶאֱבֹלְמוּ, פִּקֵּשׁ: וּבְרוּחַ

biast of thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the mighty ones: who is like unto thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy lovingkindness hast led the people which thou hast redeemed: thou has guided them in thy strength to thy holy habitation. The peoples have heard it; they tremble: pangs have taken hold of the inhabitants of Philistia. Then were the dukes of Edom confounded; the mighty men of Moab, trembling taketh hold of them: all the inhabitants of Canaan are melted away. Terror and dread falleth upon them: by the greatness of thine arm they are as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast acquired. Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. The Lord shall reign for ever and ever.

For the kingdom is the Lord's: and he is ruler over the nations. And saviors shall come up

אֶפְיֹךָ נְעַרְמוּ מִיָּב, נִצְבוּ כְמוֹ-נֶגֶד
נְזֻלִים, קָבְאוּ תְהַמֵּת בְּלִבָּיִם : אָמַר
אֲנִי, אֲרֹתִי, אֲשִׁינִי, אֲחַלֵּק שְׁלָל, תַּמְלֵאמוּ
נַפְשִׁי, אָרִיק חֲרָבִי, תוֹרִישְׁמוּ יָדַי : נִשְׁפֹּת
בְּרוּחְךָ, כְּסָמוּ יָם, צָלְלוּ כַעֲזוֹפֹרֶת, בְּמִוּם
אֲדִירִים : מִי-כְמֹכָה בְּאֵלִם יְהוָה, מִי
כְּמֹכָה נֶאֱדָר בְּקֹדֶשׁ, נִרְאָה תְהַלֵּת, עֲשֵׂה
פֶלְאָ : נְטִיט יְמִינְךָ, תִּבְלַעְמוּ אֶרֶץ : נְחִית
בְּחֶסֶדְךָ עִם-זוֹ נִאֲלֵת, גִּבְהֹת בְּעֵזְךָ, אֶל-גְּבוּהַ
קִדְשְׁךָ : שָׁמְעוּ עַמִּים יִרְגְּזוּן, חֵיל
אֲחוֹ, יִשְׁבִי פְלִשְׁתִּי : אֲזוּ נִבְהֵלוּ אֱלֹהֵי
אֲדוּם, אֵלֵי מוֹאָב, יֵאֲחֻזְמוּ רָעַד, נְחִמוּ
כָּל יִשְׁבֵי כְנָעַן : תִּפְּל עֲלֵיהֶם אִימָתָה
וּפְחָד, בְּגִדְל זְרוּעֶךָ יָדְמוּ בְּאֶבֶן עַד
יַעֲבֹר עִמָּךָ יְהוָה, עַד-יַעֲבֹר עִם-זוֹ
קִנִּיתִי : תִּבְאָמוּ וְתִשְׁעֲמוּ בְּהַר גִּבְהֹתֶיךָ, מִכּוֹן
לְשִׁבְתֶּךָ שִׁעֲלֵת יְהוָה, מִקְדָּשׁ אֲדָנִי בּוֹגְנוּ יִדְּךָ :
יְהוָה וַיִּמְלֵךְ לְעֵלְם וָעַד : יְיָ וַיִּמְלֵךְ לְעֵלְם וָעַד :
כִּי לֵי יְהוָה הַמְּלוּכָה, וּמִוֹשֵׁל בְּגוֹיִם : וְעַלֹּ מוֹשִׁיעִים

on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One. And in thy Law it is written, saying, Hear, O Israel: the Lord our God, the Lord is One.

*On Sabbaths and Holydays continue here "The breath,"
etc., p. 182.*

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during

בְּהַר צִיּוֹן לְשֹׁפֵט אֶת־הַר עֵשׂוֹ, וְהִיָּתָה לִי
הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם
הַהוּא יְהִיָּה יְיָ אֶחָד וְשִׁמוֹ אֶחָד: וּבְתוֹרַתְךָ
בְּתוֹב לְאמֹר. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

On Sabbaths and Holydays continue here נְשַׁמַּת p. 182.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכֵנוּ. הָאֵל, הַמֶּלֶךְ
הַגָּדוֹל וְהַקְּדוֹשׁ, בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ
נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עִז וּמְמִשְׁלָה, נְצַח
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאַרֶת, קְדוּשָׁה
וּמְלָכוּת, בְּרִכּוֹת וְהוֹדָאוֹת, מִעַתָּה וְעַד־
עוֹלָם: בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ, גָּדוֹל
בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנְּפִלְאוֹת.
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי
הָעוֹלָמִים:

Reader. יתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעִלְמָא
דִּי־בְרָא בְרַעוּתֵיהּ. וַיְמַלִּיךְ מְלְכוּתֵיהּ בְּחַיִּיכוּן

your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Reader. — Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things:

Congregation in an undertone.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

וּבְיוֹמֵינוּ, וּבְחַיֵּי דַי-כָּל-בֵּית יִשְׂרָאֵל, בְּעֵנְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן :

יְהֵא שְׁמָה רַבָּא מְבָרַךְ, לְעַלְמֵם

Cong. and Reader.

וּלְעַלְמֵי עַלְמֵינָא.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם,

Reader.

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלַּל, שְׁמָה דַי-

קְדָשָׁא. בְּרִיךְ הוּא, לְעַלְמֵם מִן-כָּל-בְּרַכְתָּא

וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דַי-אֲמִירָן בְּעַלְמָא.

וְאָמְרוּ אָמֵן :

Congregation in an undertone.

Reader.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר

בְּרַכּוֹ אֶת-יְיָ הַמְבָרַךְ:

וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא, שְׁמוֹ שְׁל-

מְלֵךְ מַלְכֵי הַמַּלְכִּים הַקְדוּשׁ

Cong. and Reader.

בְּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא

בְּרוּךְ יְיָ הַמְבָרַךְ לְעוֹלָם

אֲחֵרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.

וְעַד :

סֵלֵו לְרַכֵּב בְּעַרְבוֹת, בְּיַהּ שְׁמוֹ

וְעִלְזוֹ לְפָנָיו. וְשְׁמוֹ מְרוֹמָם

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,

עַל-כָּל-בְּרַכָּה וְתַהֲלָה :

מְלֵךְ הָעוֹלָם. יוֹצֵר אוֹר

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

וּבוֹרֵא הַשֶּׁדֶךְ. עֹשֶׂה

לְעוֹלָם וָעַד : יְהִי שֵׁם יְיָ

מְבָרַךְ, מְעַתָּה וְעַד עוֹלָם :

שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל :

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours!

The blessed God, great in knowledge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe and proclaim with awe in unison aloud the word of the living God and everlasting King. All of them are beloved, pure and mighty; and all of them in dread and awe do the will of their Master; and all c

הַמַּאִיר לְאָרֶץ וְלְדָרִים עָלֶיךָ, בְּרַחֲמִים
 וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית
 מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כֻּלָּם בְּחֶכְמָה עָשִׂיתָ. מְלֹאָה
 הָאָרֶץ קִנְיָנֶךָ: הַמְלֵךְ הַמְרוֹמֵם לְבַדּוֹ מֵאֵז
 הַמְשָׁבַח וְהַמְפָאָר וְהַמְתַנַּשֵּׂא מִימֹת עוֹלָם
 אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ
 אֲדוֹן עֲלֵנוּ צוּר מְשַׁבְּגֵנוּ, מִגֵּן יִשְׁעֵנוּ מְשַׁנֵּב בְּעֲדָנוּ
 אֵל בְּרוּךְ גָּדוֹל דָּעָה. הַכִּיִן וּפְעַל זְהָרֵי חֲמָה
 טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת עוֹלָם
 פְּנוֹת צְבָאוֹ קְדוֹשִׁים רוּמְמֵי שְׂדֵי. תְּמִיד
 מִסְפָּרִים, כְּבוֹד-אֵל וְקֹדְשָׁתוֹ: תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ
 עַל-שִׁבְחַת מַעֲשֵׂה יְדִיךָ. וְעַל-מְאֹרֵי-אוֹר שִׁעֲשִׂיתָ
 וּפְאֵרוֹךְ סִלָּה:

תִּתְבָּרֵךְ צוּרֵנוּ מְלַבֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים
 יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלַבֵּנוּ. יוֹצֵר מְשֻׁרְתִים, וְאֲשֶׁר
 מְשֻׁרְתֵינוּ, כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמֵּיעִים
 בְּיִרְאָה, יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֵךְ
 עוֹלָם: כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גְּבוּרִים,
 וְכֻלָּם עֲשִׂים בְּאִימָה וּבְיִרְאָה רְצוֹן קוֹנֵם. וְכֻלָּם

them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth

פֹּתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבְמִתְהַרְהֵרָה, בְּשִׁירָה
 וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
 וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלִּיכִים

אֶת־שֵׁם הָאֵל, הַמְּלִךְ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא
 קְדוֹשׁ הוּא: וְכָל־מְקַבְּלִים עֲלֵיהֶם, עַל מַלְכוּת
 שָׁמַיִם זֶה מְזַח. וְנוֹתְנִים רְשׁוֹת זֶה לְזַח, לְהַקְדִּישׁ
 לְיוֹצְרָם. בְּנַחַת רוּחַ בְּשָׁפָה בְרוּרָה, וּבְנִעִימָה
 קְדֻשָּׁה, בְּכָל־כְּפֹאֶד עוֹנִים, וְאוֹמְרִים בְּיִרְאָה.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֵא כָּל־
 הָאָרֶץ כְּבוֹדוֹ:

וְהַאֲפִינִים וְחַיּוֹת הַקִּדְשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לְעַמַּת שָׁרְפִים, לְעַמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְגַּנוּ. לְמַלְךְ אֵל חַי וְקַיִם,
 זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְיעוּ. כִּי הוּא לְבָדוּ.
 פּוֹעֵל נְבוֹרוֹת, עֹשֶׂה תְדֻשׁוֹת, בְּעַל מַלְחָמוֹת,
 זוֹרֵעַ צְדָקוֹת, מְצַמֵּחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
 נוֹרֵא תְהִלּוֹת. אֲרוֹן הַנִּגְלָאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ.

the creation every day continually; as it is said, (C
give thanks) to him that maketh great lights, for
his lovingkindness endureth for ever. O cause
new light to shine upon Zion, and may we all be
worthy soon to enjoy its brightness. Blessed art
thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord
our God, with great and exceeding pity hast thou
pitied us. O our Father, our King, for our fathers
sake, who trusted in thee, and whom thou didst
teach the statutes of life, be also gracious unto
us and teach us. O our Father, merciful Father
ever compassionate, have mercy upon us; O put it
into our hearts to understand and to discern, to
mark, learn and teach, to heed, to do and to fulfil
in love all the words of instruction in thy Law.
Enlighten our eyes in thy Law, and let our hearts
cleave to thy commandments, and unite our hearts
to love and fear thy name, so that we be never put
to shame. Because we have trusted in thy holy,
great and revered name, we shall rejoice and be
glad in thy salvation. O bring us in peace from the
four corners of the earth, and make us go upright to
our land; for thou art a God who worketh salvation.
Thou hast chosen us from all peoples and tongues,
and hast brought us near unto thy great name for ever

בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית . בְּאָמוּר ,
 לַעֲשֵׂה אוֹרִים גְּדוֹלִים , כִּי לְעוֹלָם חֲסָדוֹ : אוֹר
 חָדָשׁ עַל־צִיּוֹן תָּאִיר . וְנִנְכָּה כְּלָנוּ מִהֲרָה לְאוּרוֹ :
 בְּרוּךְ אַתָּה יי . יוֹצֵר הַמְּאוֹרוֹת :

אֲהַבָּה רַבָּה אֲהַבְתָּנוּ יי אֱלֹהֵינוּ . חֲמֵלָה גְּדוֹלָה
 וַיִּתְּרָה חֲמֵלָתְךָ עָלֵינוּ : אָבִינוּ מִלְּבָנוּ . בְּעֵבוּר
 אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ , וַתִּלְמְדֵם חֲקֵי חַיִּים , בֵּן
 תִּחַנְּנֵנוּ וַתִּלְמְדֵנוּ : אָבִינוּ הָאֵב הַרְחֵמֵן . הַמְּרַחֵם
 רַחֵם עָלֵינוּ , וְתֵן כְּלָבָנוּ לְהַבִּין וּלְהַשְׁכִּיל , לְשִׁמְעַ
 לְלַמֵּד וּלְלַמֵּד , לְשִׁמּוֹר וּלְעֲשׂוֹת , וּלְקַיֵּם אֶת־כָּל־
 דְּבָרֶיךָ תִּלְמוּד תּוֹרָתְךָ , בְּאַהֲבָה : וְהָאֵר עֵינֵינוּ
 בְּתוֹרָתְךָ , וּדְבַק לְבָנוּ בְּמִצְוֹתֶיךָ , וַיַּחַד לְבָבָנוּ
 לְאַהֲבָה וּלְיִרְאָה שְׂמֵךְ , וְלֹא גִבּוֹשׁ לְעוֹלָם וָעֶד :
 כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ . נִגְיָלָה
 וְנִשְׁמַחָה , בִּישׁוּעָתְךָ : וְהַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
 כַּנְּפוֹת הָאָרֶץ , וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ . כִּי
 אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה . וּכְנוּ בְּחֵרֶת מִכָּל־עַם
 וּלְשׁוֹן , וְקַבְּלֵנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה , בְּאַמֶּת .

in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

When prayers are not said with the Congregation, add:—

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I

לְהוֹדוֹת לְךָ וּלְיִחְדָּךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יי.
הבוֹחֵר בְּעַמּוֹ. יִשְׂרָאֵל בְּאַהֲבָה:

When prayers are not said with the Congregation add:—

אל מִלֵּךְ נֶאֱמָן:

דברים ו' ד' ט'

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:
בְּרוּךְ, שֵׁם כְּבוֹד מְלֻכּוֹתוֹ, לְעוֹלָם וָעֶד:

וְאַהֲבָתְ אֶת יְהוָה אֱלֹהֶיךָ, בְּכֹל לִבְךָ
וּבְכֹל-נַפְשֶׁךָ, וּבְכֹל-מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם עַל-
לִבְךָ: וְשִׁנְנֶתָם לְבִנְיֹךָ וְדַבַּרְתָּ בָּם,
בְּשִׁבְתֶּךָ בְּבֵיתֶךָ, וּבְלִכְתֹּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבֶךָ וּבְקוּמֶךָ: וְקִשְׂרֶתָם לְאוֹת עַל-
יָדֶךָ, וְהָיוּ לְטָמִטִּת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל-מִזְוֹת בֵּיתֶךָ וּבְשַׁעֲרֶיךָ:

דברים י"א י"ג כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מִצְוֹתַי,

command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children. talking of them when thou sittest in

אֲשֶׁר אָנֹכִי מְצִיחַ אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִמָּטֶר־
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאִסְפֹּת
דָּגָה, וְתִרְשָׁה וַיִּצְהָרָה: וְנָתַתִּי עֵשֶׂב
בְּשִׂדְךָ לְבַהֲמֹתֶךָ, וְאֶכְלֹת וּשְׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם,
נַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם, וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת־יְבוּלָהּ, וְאֶבְדַּתֶּם מִהָרָה, מֵעַל
הָאָרֶץ הַפְּזָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְיֹדְכֶם,
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ.

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who

וּבְלִכְתֹּךָ בַּדֶּרֶךְ וּבְשֶׁכְּבֹךָ וּבְקוֹמֶךָ :
 וּבְתַבִּיבֹתֶם עַל-מְּזוּזוֹת בֵּיתֶךָ, וּבְשַׁעֲרֹיךָ :
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְּנֵיכֶם, עַל
 הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם,
 לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ :

במדבר ט"ז ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר : דַּבֵּר אֶל-
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
 צִיצִית, עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ
 עַל-צִיצִית הַכֶּנֶף, פְּתִיל תְּכֵלֶת : וְהָיָה
 לָכֶם לְצִיצִית - וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת-
 כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,
 אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם : לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לְאַלְהֵיכֶם : אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר

brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God, and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת
לְכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲמֶת וַיִּצִיב, וַנִּכּוֹן, וַקָּיָם, וַיִּשָּׁר וַנִּבְּרָאן, וְאֶהוּב
וְחָבִיב, וַנְּחַמֵּד וַנְּעַיֵם, וַנּוֹרָא וְאֵדִיר, וּמִתְקַן
וּמְקַבֵּל, וְטוֹב וַיִּפְּחָה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
וָעֵד: אֲמֶת, אֱלֹהֵי עוֹלָם מִלְּפָנֶינוּ, צוּר יַעֲקֹב מִזֶּן
יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קָיָם, וְשִׁמוֹ קָיָם. וְכִסְאוֹ
נִכּוֹן, וּמִלְכוּתוֹ וַאֲמוּנָתוֹ לְעֵד קַיָּמֶת: וַדְּבָרָיו
קָיָים וַקָּיָמִים, נִבְּרָאנוּם וַנְּחַמְּדֵם לְעֵד וּלְעוֹלָמֵינוּ
עוֹלָמִים, עַל-אֲבוֹתֵינוּ וְעָלֵינוּ, עַל-בְּנֵינוּ וְעַל-
דוֹרוֹתֵינוּ, וְעַל כָּל-דוֹרוֹת נֶבֶר עַיִשְׂרָאֵל עַבְדְּיָד:

עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים, דְּבָר טוֹב וַקָּיָם
לְעוֹלָם וָעֵד. אֲמֶת וַאֲמוּנָה, חֵק וְלֹא יַעֲבוֹר: אֲמֶת
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מִלְּפָנֶינוּ
מִלֵּךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצֵאנוּ
צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֵךְ.
אִין אֱלֹהִים זוּלָתָךְ:

Thou hast been the help of our fathers from old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem: thou didst divide the Red Sea, and drown the proud, but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; ever praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מְעוֹלָם. מִגֵּן וּמוֹשִׁיעַ
 לְבַגְיֵיהֶם אֲחֲרֵיהֶם, בְּכָל יוֹר וְדוֹר: בְּרוּם עוֹלָם
 מוֹשֶׁבֶךְ. וּמִשְׁפָּטוֹךְ וְצַדִּיקְתֶּךָ עַד-אֲפָסֵי אֶרֶץ:
 אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרַתֶּךָ וְדַבְרֶךָ
 יֵשִׁים עַל-לְבוֹ: אֱמֶת, אֶתְּהָ הוּא אֲדוֹן לְעַמֶּךָ,
 וּמֶלֶךְ גְּבוּר לָרִיב רִיבָם: אֱמֶת, אֶתְּהָ הוּא רֵאשׁוֹן,
 וְאֶתְּהָ הוּא אַחֲרוֹן. וּמִבְּלַעֲדֶיךָ אֵינִי לָנוּ מֶלֶךְ
 גּוֹאֵל וּמוֹשִׁיעַ: מִמְּצָרִים גְּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ,
 וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל-בְּכוֹרֵיהֶם הִרְגַּתָּ,
 וּבְכוֹרֶךָ גְּאֻלְתָּ. וַיִּסְוֶה בְּקַעֲתָ, וַיִּזְרֵם טַבַּעֲתָ,
 וַיִּדְיִדִים הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צָרִייהֶם. אֶחָד מֵהֶם
 לֹא נוֹתַר: עַל-זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל.
 וְנִתְּנוּ יְדִידִים וּמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
 וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשְׂאָ, גָּדוֹל
 וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִנְגִּיחַ שְׁפָלִים, מוֹצִיא
 אֲסִירִים וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר בְּדָלִים, וְעוֹנֶה לְעַמּוֹ
 בְּעַת שׁוֹעֵם אֱלֹיוֹ. תְּהַלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ הוּא
 וּמְבָרֵךְ. מִשָּׁה וּבְגֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה,
 בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלָם.

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

With a new song the redeemed people offered praise unto thy name at the sea shore: they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following prayer (Amidah) to "as in ancient years," p. 66 is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things, who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

מִי־קִמְּכָה, בְּאֵלִים יְהוָה, מִי כָמֹכָה נְאֻדָּר
בְּקִדְשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה כְּלָא:

שִׁירָה תְדַשָּׁה, שְׂבָחוּ גְאוּלִים לְשִׁמְךָ, עַל־שִׁפְת
הַיָּם, יַחַד כָּלָם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְתַח
כְּנֻאמְךָ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלְנוּ, יי צְבָאוֹת שָׁמוּ
קְדוֹשׁ יִשְׂרָאֵל. כְּרוּךְ אַתָּה יי. גְּאֻל יִשְׂרָאֵל:

*The following prayer, קַדְמוֹנִיּוֹת, p. 66 is to
be said standing.*

אֲדַנִּי, שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

כְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל. וְזוֹכֵר
חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם.
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

During the Ten Days of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

During the Ten Days of Penitence say:—

זָכְרָנוּ לַחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ.
מִגֵּן אֲבֹרָהּם:

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First
Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
בְּמִוֶּדֶה, בְּעַל גְּבוּרוֹת וּמִי הַזֵּמָה לָךְ. מִלֶּךְ
יִמְחִית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי בְּמִוֶּדֶה אֵב הַרְחָמִים, זוֹכֵר וְצוֹרֵר לַחַיִּים בְּרַחֲמֶיךָ.

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

When the Reader repeats the Amidah, the following is said, to "holy God," p. 56.

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart

וַיֵּאמֶן אֶתָּה לְהַחַיֶּה מֵתִים. בְּרוּךְ אַתָּה
 יי. מַחַיֶּה הַמֵּתִים:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
 בְּכָל-יוֹם יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יי.
 הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:--

הַמְלִיךְ הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following is said:--

Reader.* נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שִׁמְךָ יְשִׁים
 אוֹתוֹ בְּשֵׁמִי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאֶךָ. וְקָרָא
 זֶה אֵל זֶה וְאָמַר. Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יי
 צְבָאוֹת. מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ: Reader. לְעַמְתָּם
 בְּרוּךְ יֵאמְרוּ. Cong. בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ:
 Reader. וּבְדַבְרֵי קִדְשֶׁךָ כָּתוּב לֵאמֹר. Cong. יְמַלִּיךְ
 יי לְעוֹלָם, אֶלְהֵנוּ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ:
 Reader. לְדֹר וָדֹר גִּיד וְגִיד. וְלִנְצַח נְצַחִים
 קִדְשֶׁךָ גְּדִישׁ. וְשִׁבְחֶךָ אֶלְהֵנוּ, מִפִּינוּ לֹא

from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

On Fast Days Selichoth are inserted here.

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

תפלת שחרית

יְמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ, גָּדוֹל וְקָדוֹשׁ
אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—
הַמְלֹךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֲנוּשׁ
בִּינָה. חָנְנוּ מֵאֲתֶךָ, יְדָעָה, בִּינָה וְהַשְׂכִּיל.
בָּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת:

הַשׁוֹבֵנוּ אָבִינוּ לְתוֹרָתֶךָ. וְקָרְבָנוּ מִלְּבָנוּ
לְעִבּוֹדֶתֶךָ, וְהַחֲזִירְנוּ, בְּתַשׁוּבָה שְׂלֵמָה
לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ. הַרוֹצֵה בְּתַשׁוּבָה:
סֶלַח-לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל-לָנוּ
מִלְּבָנוּ, כִּי פָשַׁעְנוּ. *(on Fast Days are סְלִיחוֹת*

inserted here. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ
אַתָּה יְיָ. חַנוּן הַמְרַבֵּה לְסִלּוֹחַ:

רְאֵה בְּעֵינֶיךָ, וְרִיבָה רִיבָנוּ. וּגְאֹלְנוּ מִהַרָּה
לְמַעַן שְׂמֶךָ. כִּי גּוֹאֵל חָזֵק אַתָּה. בָּרוּךְ
אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

On Fast Days the Reader here says "Answer us," etc., p. 61, and concludes thus —

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds;* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season** substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other

**The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

***From the Fourth of December until the First Day of Passover.*

*On Fast Days the Reader here says עֲנֵנוּ, p. 61,
and concludes thus:—*

בְּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעֵת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשָׁעָה. כִּי
תִהְלָתְנוּ אִתָּה. וְהֵעֵלָה רַפּוּאָה שְׁלֵמָה
לְכָל-מְבוֹתֵינוּ. * כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן
וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ. רּוֹפֵא חוּלֵי
עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עֲלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת-כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה

*During the Winter Season** substitute for the last Sentence:—*

וְתֵן שֶׁל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׁבְּעֵנוּ מִטּוֹבָךָ. וּבְרַךְ

** The following Prayer for a Sick Person may be introduced here:—*

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח
מִהֲרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רַפּוּאָת הַנְּפֶשׁ וְרַפּוּאָת
הַגּוּף לַחֹלֶה פ' ב' פ' בְּתוֹךְ שָׁעַר חוּלֵי יִשְׂרָאֵל.

****From December 4, until the First Day of Passover.**

good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush,

שְׁנֵתָנוּ, כְּשָׁנִים הַמְּזוּבוֹת. בְּרוּךְ אַתָּה יְיָ.
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גְּדוּל לְחֵירוֹתֵנוּ. וְשָׂא גַם
לְקַבֵּץ נְלִיּוֹתֵינוּ. וּבְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְיָ. מְקַבֵּץ
נְדָחֵי עַמּוֹ יִשְׂרָאֵל:

הַשֵּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשְׁנָה, וַיּוֹעֲצֵנוּ,
בְּבִתְחִלָּה. וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוֹךְ
עָלֵינוּ, אַתָּה יְיָ לְבָדָה, בְּחֶסֶד וּבְרַחֲמִים.
וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. בְּרוּךְ אַתָּה יְיָ. מְלֹךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמְּלֵשִׁינִים אֶל-תְּהִי תַקוּוּהָ, וְכָל הַרְשָׁעָה,
בְּרַגַע תֵּאבֵד. וְכָל אוֹיְבֵינוּ מְהֵרָה יִכְרֹתוּ.
וּמְלָכוֹת זְרוֹן מְהֵרָה תַעֲקֹר, וּתְשַׁבֵּר

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.* Blessed art thou, O Lord, who rebuildest Jerusalem.

**On the Fast of the Ninth of Ab the following is added at the Afternoon Service:—*

Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city that

וְתַמְנֶה, וְתִכְנֶיעַ, בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ
 אַתָּה יְיָ. שֶׁכֵּר אוֹיְבִים וּמִכְנִיעַ זָרִים:
 עַל-הַצְּדִיקִים וְעַל-הַחֲסִידִים, וְעַל-זִקְנֵי
 עַמּוֹךְ, בֵּית יִשְׂרָאֵל, וְעַל-פְּלִיטַת סוּפְרֵיהֶם,
 וְעַל גְּרֵי הַצָּדֵק וְעַלֵּינוּ, יְיָמוּ רַחֲמֶיךָ יְיָ
 אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים
 בְּשִׁמְךָ, בְּאַמַּת. וְשִׁים חֶלְקֵנוּ עִמָּהֶם
 לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי-בָךְ, בָּטְחָנוּ. בָּרוּךְ
 אַתָּה יְיָ. מְשַׁעַן וּמִבְטָח לַצְּדִיקִים:
 וְלִירוּשָׁלַיִם עִירֶךָ, בְּרַחֲמִים תָּשׁוּב.
 וְתִשְׁבֹּן בְּתוֹכָהּ, בְּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה
 אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִסֵּא
 דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְוֵן. * בָּרוּךְ אַתָּה
 יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

* On the Fast of the Ninth of Ab the following is added
at the Afternoon Service:—

גַּחֲסֵם יְיָ אֱלֹהֵינוּ, אֶת-אַבְלֵי צִיּוֹן, וְאֶת-אַבְלֵי יְרוּשָׁלַיִם,

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications:

is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuilddest Jerusalem.

“Speedily,” etc.

אֶת־צִמְחַךְ דָּוִד עֲבָדְךָ מִהֲרָה תִצְמִיחַ.
 וּבְרֵנוּ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ
 בָּרֵךְ יִשׁוּעָה:

שִׁמְעֵה קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.
 וּקְבַל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי
 אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְפָּנֶיךָ

וְאֶת־הַעִיר הָאֲבֵלָה וְהַתְּרַבָּה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה
 מִבְּלֵי בְּנֵיהָ. וְהַתְּרַבָּה מִמְעוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְבוֹדָה,
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת נְרָא שָׁה חֲפוּי, כְּאִשָּׁה
 עֲקָרָה שְׁלֵא יָלְדָה. וַיְבַלְעוּהָ לְגִזְזוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי
 זָרִים. וַיִּטְּלוּ אֶת־עֲמֻדָהּ וַיִּשְׂרְאוּ לְחֶרֶב. וַיַּהֲרֹגוּ בְּדוֹן הַסִּידֵי
 עֲלִיּוֹן. עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִפְנֵי
 לְבִי עַל חֲלָלֶיהֶם, מְעִי מְעִי עַל חֲלָלֶיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ. כְּאָמֹר, וַאֲנִי אֶהְיֶה־לָּהּ
 נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכַבֹּד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם: אֵת צִמְחַךְ וְכוּ'

from thy presence, O our King, turn us not empty away;* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son

**On Fast Days the Congregation here say the following:—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress; for thou hearkenest, etc.

מִלְכָנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. * כִּי אַתָּה
 שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם.
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי
 יִשְׂרָאֵל, וְתְּפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,
 וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֵּר, וְזָכְרָנוּ וּפְקָדָנוּ. וְזָכְרוּן

** On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתָנוּ. כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ.
 אֶל־תִּפְּן אֶל־רִשְׁעֵנוּ, וְאֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֶל־תִּתְּעַלֵּם
 מִתַּחַנְתָּנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעֲתָנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמָנוּ.
 שָׁרֵם נִקְרָא אֱלֹהֵי עֲנֵנוּ. כַּדְבָר שֶׁנֶּאֱמַר. וְהָיָה שָׁרֵם יִקְרָאוּ,
 וְאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֶשְׁמַע. כִּי אַתָּה יְיָ הָעוֹנֶה
 בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוֹקָה: כִּי אַתָּה וכו'.

of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover—</i>	<i>On Tabernacles—</i>
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles

אבותינו. וזכרון משים בן דוד עבדך. וזכרון ירושלים
עיר קדושה. וזכרון כל עמך בית ישראל לפניך. לפליטה
ולטובה, ולחן ולחסד ולרחמים, ולמים ולשלום, ביזם

On Tabernacles—

On Passover—

On New Moon say—

סג הסכות

סג המצות

ראש החודש

הזה. וזכנו יי אלהינו, בו לטובה, ופקהנו בו לכרכה,
והשיענו בו למים. וכדבר ישועה ורחמים, חום וחנו,
ורחם עלינו והשיענו. כי אלקי עינינו. כי אל מלך חנו
ורחום אתה:

ותחזנה עינינו, בשוכך לציון ברחמים.

ברוך אתה יי. המחזיר שכינתו לציון:

The Cong. in an undertone—

מוזים אנחנו לך, שאתה
הוא יי אלהינו ואלהי
אבותינו, אלהי כל-בשר.
יוצקנו, יוצר בראשית.
ברכות והוצאות לשמך
הגדול והקדוש. על
שהחיתנו וקמתנו. בן
תתנו ותקמתנו. ותאסוף

מוזים אנחנו לך,

שאתה הוא יי אלהינו,
ואלהי אבותינו,
לעולם ועד. צור תינו,
מן ישענו, אתה הוא
לדור ודור. נוודה לך
ונספר תהלתך, על

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah and Purim the following is added:—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

On Chanukah.

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst 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 arrogant into the hands of them that occupied themselves with thy Law: for thyself thou didst make a great and holy name

תפלת שחרית

תִּינֵנו הַמְסוּרִים בַּיָּדֶיךָ, וְעַל נִשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל
 נַסְיֹךְ שֶׁבְּכָל־יוֹם עִמָּנוּ
 וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרְב
 וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא־תָמוּ חַסְדֶּיךָ, מֵעוֹלָם
 כַּוִּינֵנו לָךְ:

On Chanukah and Purim the following is added:—

עַל הַנְּסִיִּם, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
 וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:

On Chanukah.

בַּיָּמִי מִתְתַּנְּהוּ, בְּזִיּוֹחָנָן כַּהֵן גְּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹנָן הַרְשָׁעָה עַל־עַמּוֹת יִשְׂרָאֵל, לְהַשְׁכִּיחֵם
 תּוֹרְתָךְ, וּלְהַעֲבִירָם מִחֻקֵּי רַצוֹנְךָ. וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּיּוֹתִים
 עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבָּתְךָ אֶת־רִיבָם, בָּנִיתָ אֶת־דִּינָם,
 גָּקַמְתָּ אֶת־נִקְמָתָם. מִסְרַת גְּבוּרִים בְּיַד חֲלָשִׁים, וּרְבִיּוֹתִים
 בְּיַד מְעֻשִׂים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרַשְׁעִים בְּיַד צַדִּיקִים,
 וְגוֹיִם בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ

in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into the oracle of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

On Purim.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

תפלת שחרית

בְּעוֹלָמָהּ, וְלַעֲמֻד יִשְׂרָאֵל עֲשִׂיתָ, מְשׁוּעָה גְדוּלָה וּפְרָקָן
 בַּיּוֹם הַזֶּה. וְאָמַר בֶּן בָּאוּ בְּנֵיךָ לְדָבִיר בֵּיתְךָ, וּפְנֵנו אֶת-
 הַיְבֻלָּה, וּמְהֵרוּ אֶת-מִקְדָּשְׁךָ, וְהִדְלִיקוּ גֵרוֹת בְּחִצְרוֹת
 גְּדֻשָּׁה. וְקַבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכַּה אֵלֶינוּ, לְהוֹדוֹת וּלְהַלְלֵל
 לְשִׁמְךָ הַגָּדוֹל:

On Purim.

בַּיּוֹם מְרֻבָּכֵי וְאֶסְתֵּר, בְּשׁוֹשֵׁן הַבֵּיכָה, בְּשַׁעֲמַד עֲלֵיהֶם
 הָמֹן הַרְשָׁע, בְּקִשׁ לְהַשְׁמִיד לְהַרְזֹג וּלְאַבֵּד, אֶת-כָּל-
 הַיְהוּדִים, מִנְּעֵר וְעַד זָקֵן, טָף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלְשָׁה-
 עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר, הוּא-חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.
 וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַת אֶת-עֲצָתוֹ, וְקַלְקַלְתָּ אֶת-
 מַחְשַׁבְתּוֹ, וְהַשְׁבֹּתָ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אֹתוֹ וְאֶת-בָּנָיו
 עַל-הָעֵץ:

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנֵינוּ.
 תְּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוּב לַחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סִלָּה. בָּרוּךְ
 אַתָּה יי. הַטוֹב שְׁמֶךָ וְלִךָ נָאָה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְשֻׁלֶּשֶׁת
בְּתוֹרָה. תְּכַתּוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן
וּבָנָיו כֹּהֲנִים. עִם קְרוֹשֶׁךָ כְּאֲמֹר. וְבִרְכָךָ יְיָ וְיִשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִתְנֶה: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיִשֶּׁם
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ, כְּאַחַד בְּאוֹר פְּנִיךָ.
כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה,
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
שָׁעָה בְּשָׁלוֹמְךָ.

During the Ten Days of Penitence say:—

בְּסֶפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֶׂה הַשָּׁלוֹם:

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

בְּרוּךְ אַתָּה יְיָ. הַמְבַרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֶפְרַיִם
לְכָל תַּהְוָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
תִּדְדוּרָה נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם. וּבְקִלְקַל מִחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֹךְ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהוִי לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם
נִעֲבָדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת: וְעַרְבֶה
לִּי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנִיּוֹת:

In illness, or when time is lacking, the following shortened form of the Amidah may be said:—

“O Lord,” p. 53, to “holy God,” p. 55.

Give us understanding, O Lord our God, to know thy ways; circumcise our hearts to fear thee, and forgive us so that we may be redeemed. Keep us far from sorrow; satiate us on the pastures of thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to thy will, and wave thy hand over the wicked. Let the righteous rejoice in the rebuilding of thy city, and in the establishment of thy temple, and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed. Even before we call, do thou answer. Blessed art thou, O Lord, who hearkenest unto prayer.

Continue—

“Accept,” p. 61, to “ancient years,” p. 66.

On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say “Hallel,” p. 313.

During the Ten Days of Penitence, the Sabbath excepted, the following to “and save us” p. 70, is said.

Our Father, our King! we have sinned before thee.

Our Father, our King! we have no king but thee.

Our Father, our King! deal with us for the sake of thy name.

Our Father, our King! let a happy year begin for us.

Our Father, our King! nullify all evil decrees against us.

In illness, or when time is lacking, the following shortened form of the Amidah may be said:—

אָדְנִי, p. 53, to הַקְדוּשׁ, p. 55.

הַבִּינֵנוּ יְיָ אֱלֹהֵינוּ לְבַעַת דְּרַכִּיָּהּ. וּמוֹל אֶת־לִבְבֵנו
 לִירְאָתָהּ. וְתִסְלַח לָנוּ לְהִיּוֹת גְּאוּלִּים. וּרְחַמֵּנוּ מִמְּכַאוֹב.
 וְבִשְׁנֵנוּ בְּנֵאוֹת אֶרְצָהּ. וּנְפֹצוֹתֵינוּ מֵאֶרְבַּע כְּנִפּוֹת הָאָרֶץ
 תִּקְבֹּץ. וְהַתּוֹעִים עַל דַּעְתָּהּ יִשְׁפָּטוּ. וְעַל הַרְשָׁעִים תִּנְיֶף
 יָדֶךָ. וְיִשְׁמְחוּ צַדִּיקִים בְּבִגְדֵי עֵרָהּ וּבְתִקּוֹן הַיְכָלָהּ וּבְצַמִּיחַת
 קָרְן לְדוֹר עֲבָדֶיךָ וּבַעֲרִיכַת גֵּר לְבֵן־יִשְׂרָאֵל מִשִּׁיחָהּ. טָרָם
 נִקְרָא אַתָּה תַעֲנֶה בְּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תַּפִּלָּה:

Continue—

קְדֻמוֹנִיּוֹת, p. 66, to רְצִיָּה, p. 61.

On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say "Hallel", p. 313.

During the Ten Days of Penitence, the Sabbath excepted, the following to וְהוֹשִׁיעֵנוּ, p. 70, is said.

אָבִינוּ מִלְּבָנוּ. חָטְאוּנוּ לְפָנֶיךָ:

אָבִינוּ מִלְּבָנוּ. אֵין לָנוּ מִלֶּךְ אֱלֹהֵי אַתָּה:

אָבִינוּ מִלְּבָנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מִלְּבָנוּ. חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מִלְּבָנוּ. בַּטֵּל מֵעָלֵינוּ הַלְגָּרוֹת קָשׁוֹת:

Our Father, our King! nullify the designs of those that hate us.

Our Father, our King! make the counsel of our enemies of none effect.

Our Father, our King! rid us of every oppressor and adversary.

Our Father, our King! close the mouths of our adversaries and accusers.

Our Father, our King! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

Our Father, our King! withhold the plague from thine inheritance.

Our Father, our King! forgive and pardon all our iniquities.

Our Father, our King! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King! erase in thine abundant mercies all the records of our guilt.

Our Father, our King! bring us back in perfect repentance unto thee.

Our Father, our King! send a perfect healing to the sick of thy people.

Our Father, our King! rend the evil judgment decreed against us.

Our Father, our King! let thy remembrance of us be for good.

Our Father, our King! *inscribe us in the book of happy life.

Our Father, our King! inscribe us in the book of redemption and salvation.

Our Father, our King! inscribe us in the book of maintenance and sustenance.

*At the Conclusion Service on the Day of Atonement, "seal us" is substituted for "inscribe us" in this and the following sentences.

אָבִינוּ מִלְּבָנוּ. בְּטֹל מַחְשְׁבוֹת שְׂנְאֵינוּ:

אָבִינוּ מִלְּבָנוּ. הָפִיר עֵצת אוֹיְבֵינוּ:

אָבִינוּ מִלְּבָנוּ. פִּלֵּה כָּל-צָר וּמִשְׁטֵיץ מֵעָלֵינוּ:

אָבִינוּ מִלְּבָנוּ. סְתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטוּרֵינוּ:

אָבִינוּ מִלְּבָנוּ. פִּלֵּה הַדָּבָר וְחַרְבַּב וְרָעַב וְשָׂבִי

וּמִשְׁחִית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מִלְּבָנוּ. מְנַע מִגְּפָה מִנְּחֻלְתְּךָ:

אָבִינוּ מִלְּבָנוּ. סָלַח וּמַחֲל לְכָל-עֲוֹנוֹתֵינוּ:

אָבִינוּ מִלְּבָנוּ. מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ מִגְּדָר עֵינֶיךָ:

אָבִינוּ מִלְּבָנוּ. מַחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל-שְׁטָרֵי

חַוּבוֹתֵינוּ:

אָבִינוּ מִלְּבָנוּ. הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מִלְּבָנוּ. שְׁלַח רַפּוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:

אָבִינוּ מִלְּבָנוּ. קַרַע רוּעַ גִּזְרֵי דֵינֵנוּ:

אָבִינוּ מִלְּבָנוּ. וְזַכְּרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

* אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסִפְר חַיִּים טוֹבִים:

אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסִפְר נְאֻלָּה וַיִּשׁוּעָה:

אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסִפְר פִּרְנָסָה וּבְלִפְלָה:

* At the תְּפִלָּה נְעִילָה Service on the Day of Atonement, is substituted for כְּתִבְנוּ in this and the following sentences.

Our Father, our King! inscribe us in the book of merit.

Our Father, our King! inscribe us in the book of forgiveness and pardon.

Our Father, our King! let salvation soon spring forth for us.

Our Father, our King! exalt the horn of Israel, thy people.

Our Father, our King! exalt the horn of thine anointed.

Our Father, our King! fill our hands with thy blessings.

Our Father, our King! fill our storehouses with plenty.

Our Father, our King! hear our voice, spare us, and have mercy upon us.

Our Father, our King! receive our prayer in mercy and in favor.

Our Father, our King! open the gates of heaven unto our prayer.

Our Father, our King! we pray thee, turn us not back empty from thy presence.

Our Father, our King! remember that we are but dust.

Our Father, our King! let this hour be an hour of mercy and a time of favor with thee.

Our Father, our King! have compassion upon us and upon our children and our infants.

Our Father, our King! do this for the sake of them that were slain for thy holy name.

Our Father, our King! do it for the sake of them that were slaughtered for thy Unity.

Our Father, our King! do it for the sake of them that went through fire and water for the sanctification of thy name.

אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסֵפֶר זְכוֹת:

אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:

אָבִינוּ מִלְּבָנוּ. הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:

אָבִינוּ מִלְּבָנוּ. הָרַם קִרְן יִשְׂרָאֵל עַמּוּךְ:

אָבִינוּ מִלְּבָנוּ. הָרַם קִרְן מְשִׁיחֶךָ:

אָבִינוּ מִלְּבָנוּ. מִלֵּא יְדֵינוּ מִבְּרֻכּוֹתֶיךָ:

אָבִינוּ מִלְּבָנוּ. מִלֵּא אֲסַמְּינוּ שְׁבָע:

אָבִינוּ מִלְּבָנוּ. שְׁמַע קוֹלְנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מִלְּבָנוּ. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:

אָבִינוּ מִלְּבָנוּ. פְּתַח שַׁעְרֵי שָׁמַיִם לְתִפְּלָתֵנוּ:

אָבִינוּ מִלְּבָנוּ. נָא אֵל־תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ:

אָבִינוּ מִלְּבָנוּ. זְכוֹר כִּי עָפַר אֲנַחְנוּ:

אָבִינוּ מִלְּבָנוּ. תְּהִי הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רָצוֹן מִלְּפָנֶיךָ:

אָבִינוּ מִלְּבָנוּ. חֲמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפְּנוּ:

אָבִינוּ מִלְּבָנוּ. עֲשֵׂה לְמַעַן הַרְוִיגִים עַל־שֵׁם קְדֹשְׁךָ:

אָבִינוּ מִלְּבָנוּ. עֲשֵׂה לְמַעַן טְבוּחִים עַל־יְחִוְדֶךָ:

אָבִינוּ מִלְּבָנוּ. עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמִּים

עַל־קְדוּשַׁת שִׁמְךָ:

Our Father, our King! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King! do it for thy sake, if not for ours.

Our Father, our King! do it for thy sake, and save us.

Our Father, our King! do it for the sake of thine abundant mercies.

Our Father, our King! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King! be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

On Mondays and Thursdays the following is said to "the Lord is One," p. 76. On other Week Days continue, "And David said," etc., p. 76. Both these Prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.

And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away and doth not stir up all his wrath. Withhold

אָבִינוּ מִלְּבָנֵינוּ . נִקּוּם לְעֵינֵינוּ נִקְמַת דָּם-עֶבְרִיךָ
הַשְּׁפוּךְ :

אָבִינוּ מִלְּבָנֵינוּ . עֲשֵׂה לְמַעַן אִם-לֹא-לְמַעַנֵנוּ :
אָבִינוּ מִלְּבָנֵינוּ . עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנוּ :
אָבִינוּ מִלְּבָנֵינוּ . עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים :
אָבִינוּ מִלְּבָנֵינוּ . עֲשֵׂה לְמַעַן שְׂמֶיךָ הַגָּדוֹל הַגָּבוֹר
וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ :

אָבִינוּ מִלְּבָנֵינוּ . חַנּוּנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ :

וְהוּא רַחוּם *וְהוּא רַחוּם*, from *אָחָד* p. 76, is added. On other Weekdays continue *וְהוּא רַחוּם* p. 76. Both these prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.

וְהוּא רַחוּם , יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית , וְהִרְבָּה
לְהָשִׁיב אָפּוֹ , וְלֹא יַעִיר כָּל-חַמָּתוֹ : אֲתָה יְיָ לֹא-

not thou thy tender mercies from us, O Lord: let thy lovingkindness and thy truth continually preserve us. Save us, O Lord our God, and gather us from amongst the nations, to give thanks unto thy holy name, and to triumph in thy praise. If thou shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. Not according to our sins wilt thou deal with us, nor requite us according to our iniquities. If our iniquities testify against us, work thou, O Lord, for thy name's sake. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. May the Lord answer us in the day of trouble, the name of the God of Jacob set us up on high. Save, Lord: may the King answer us on the day when we call. Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity for thy name's sake. Our Lord, our God, hearken to the voice of our supplications, and remember unto us the covenant of our fathers, and save us for thy name's sake. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast made thee a name as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, hearken, O our God, unto the prayer

תִּכְלָא רַחֲמֶיךָ מִמְּנוֹה חֶסֶדְךָ וְאַמְתִּיךָ תָּמִיד יִצְרוּנוֹ׃
 הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וְקַבְּלֵנוּ מִן־הַגּוֹיִם לְהַדוֹת
 לְשֵׁם קְדוֹשְׁךָ לְהַשְׁתַּבַּח בְּתֵהֱלִתְךָ׃ אִם־עֲזוֹנוֹת
 תִּשְׁמַר־יְהוָה אֲדֹנָי מִי יַעֲמֵד׃ כִּי־עֲמַךָ הִסְלִיחָה
 לְמַעַן תִּזְרָא׃ לֹא בַחֲטָאֵינוּ תַעֲשֶׂה־לָּנוּ וְלֹא
 בְּעֲזוֹנֵתָנוּ תִּגְמֹל עָלֵינוּ׃ אִם־עֲזוּנֵנוּ עָנוּ בָּנוּ יי
 עֲשֵׂה לְמַעַן שְׁמֶךָ׃ וְזַכֵּר רַחֲמֶיךָ יי וְחֶסֶדְךָ כִּי
 מֵעוֹלָם הִקְיָה׃ יַעֲנֵנוּ יי בְּיוֹם צָרָה יִשְׁבְּבֵנוּ שֵׁם
 אֱלֹהֵי יַעֲקֹב׃ יי הוֹשִׁיעָה הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם־
 קָרָאֵנוּ׃ אָבִינוּ מִלְּבָנוּ חָנְנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ
 מַעֲשִׂים׃ צַדִּיקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ׃ אֲדוּנֵנוּ
 אֱלֹהֵינוּ שְׁמַע קוֹל תַּחֲנוּנֵינוּ וְזַכֵּר־לָנוּ אֶת־בְּרִית
 אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ׃ וְעַתָּה אֲדֹנָי
 אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם
 בְּיַד חֲזָקָה וַתַּעֲשֵׂ־לְךָ שֵׁם בְּיוֹם הַזֶּה חֲטָאֵנוּ
 רְשָׁעֵנוּ׃ אֲדֹנָי כְּכֹל־צַדִּיקְתֶּיךָ יוֹשֵׁב־נָא אִפְּךָ
 וְחַמְּתֶךָ מֵעִירְךָ יְרוּשָׁלַיִם הֵרָ קְדוֹשְׁךָ כִּי בַחֲטָאֵינוּ
 וּבְעֲזוֹנוֹת אֲבוֹתֵינוּ יְרוּשָׁלַיִם וְעַמְּךָ לְחַרְפָּה לְכֹל־
 סְבִיבוֹתֵינוּ׃ וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֶל־תַּפְּלַת

of thy servant and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Incline thine ear, O my God, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not lay our supplications before thee because of our righteous acts, but because of thine abundant mercies. O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name. O our Father, merciful Father, show us a sign for good, and gather our scattered ones from the four corners of the earth. Let all the nations perceive and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter, yea, we are all the work of thy hand. Save us for thy name's sake, our Rock, our King, and our Redeemer. Spare thy people, O Lord, and give not thine inheritance over to reproach, that the nations should make a by-word of them. Wherefore should they say among the peoples, Where is their God? We know that we have sinned, and there is none to stand up in our behalf; let thy great name stand for our defence in time of trouble. We know that we have no good works of our own; deal with us in charity for thy name's sake. As a father hath mercy upon his children, so, O Lord, have mercy upon us, and save us for thy name's sake. Have pity upon

עֲבֹדָה וְאֶל־תְּהַנִּיחַו, וְהָאֵר פְּנֵיךָ עַל־מִקְדָּשְׁךָ
 הַשָּׁמַיִם, לְמַעַן אֲדֹנָי:

הִנֵּה אֵלֵינוּ אֲנִיךָ וְיִשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה
 שְׂמֵמֹתֵינוּ, וְהַעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֵינוּ. כִּי לֹא
 עַל־צְדָקוֹתֵינוּ אֲנִיךָ מִפִּילִים תְּהַנִּיחַו לְפָנֶיךָ, כִּי
 עַל־בְּרַחֲמֶיךָ הַרְבִּיּוֹם: אֲדֹנָי וְיִשְׁמַע, אֲדֹנָי וְסִלְּחָה
 אֲדֹנָי הַקְּשִׁיבָה, וַעֲשֵׂה אֶל־תְּאַחֵר. לְמַעַן אֵלֵינוּ
 כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ: אָבִינוּ הָאֵל
 הַרְבָּמָן. הִרְאֵנוּ אוֹת לְמוֹבָה. וְקִבֵּץ נְפִישׁוֹתֵינוּ
 מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. וּפִירוֹ וַיִּדְעוּ כָּל־הַגּוֹיִם,
 כִּי אַתָּה יי אֵלֵהֵנוּ: וַעֲשֵׂה יי אָבִינוּ אִתָּה. אֲנִיךָ
 הַקְּמֵר וְאַתָּה יִצְהַר וּמַעֲשֵׂה נִדְרֶיךָ פָּלְטוּ: הוֹשִׁיעֵנו
 לְמַעַן שִׁמְךָ, צוּרֵנוּ מִלְּבָבוֹ וְנִוְאֵלְנוּ: הוֹסֵה יי עַל־
 עַמְּךָ, וְאֶל־תִּתֵּן נַחֲלָתְךָ לְהַרְפָּה לְמַשְׁלָבִים נְיִים.
 לָמָּה יֹאמְרוּ בְּעַמִּים. אֵיךְ אֵלֵהֵנוּם: וְדַעְנוּ, כִּי
 הַמָּאֵה וְאִין מִי־נַעֲמַד בְּעַבְדֵנוּ. שִׁמְךָ הַגְּדוֹל וְעַמְּךָ־
 לָנוּ בָּעֵת צָרָה: וְדַעְנוּ כִּי אִין בָּנוּ מַעֲשִׂים. אֲדַבָּר
 עֲשֵׂה עִמָּנוּ לְמַעַן שִׁמְךָ: בְּרַחֲמֶיךָ אֵל עַל־בְּנֵי־בֶן
 תְּרַחֵם יי עָלֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ: הַמּוֹל עַל־

thy people; have mercy upon thine inheritance; spare, we pray thee, according to the abundance of thy tender mercies; be gracious unto us and answer us, for charity is thine, O Lord; thou doest wondrous things at all times.

Look, we beseech thee, and speedily have mercy upon thy people for thy name's sake in thine abundant mercies. O Lord our God, spare and be merciful; save the sheep of thy pasture; let not wrath rule over us, for our eyes are bent upon thee; save us for thy name's sake. Have mercy upon us for the sake of thy covenant; look, and answer us in time of trouble, for salvation is thine, O Lord. Our hope is in thee, O God of forgiveness. We beseech thee, forgive, O good and forgiving God, for thou art a gracious and merciful God and King.

We beseech thee, O gracious and merciful King, remember and give heed to the Covenant between the Pieces (with Abraham), and let the binding (upon the altar) of (Isaac) an only son appear before thee, to the welfare of Israel. Our Father, our King, be gracious unto us and answer us, for we are called by thy great name. Thou who doest wondrous things at all times, deal with us according to thy lovingkindness. O gracious and merciful Being, look, and answer us in time of trouble, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, thy tender mercies and thy lovingkindnesses; save us according to thy abundant goodness, and have pity upon us, we beseech thee, for we have no other God beside thee, our Rock.

עֲמֹד, רַחֵם עַל־נַחְלָתְךָ, חוֹסֵה־נָא כָּרֵב רַחֲמֶיךָ.
 חַנּוּנוֹ וְעֲנֻנוֹ, כִּי לֵךְ יְיָ הִצְדָּקָה עֲשֵׂה נִפְלְאוֹת
 בְּכָל־עֵת:

הַבְּטֵ־נָא, רַחֵם־נָא, עַל־עַמֶּךָ מְהֵרָה לְמַעַן
 שְׂמֹךְ, בְּרַחֲמֶיךָ הַרְבִּים. יְיָ אֱלֹהֵינוּ, חוּם וְרַחֵם
 וְהוֹשִׁיעָה צֶאֱן מִרְעִיתְךָ. וְאֶל־יִמְשַׁל־בְּנוֹ קִצְרָה,
 כִּי לֵךְ עֵינֵינוּ תְלוּיֹת. הוֹשִׁיעֵנו לְמַעַן שְׂמֹךְ: רַחֵם
 עָלֵינוּ לְמַעַן בְּרִיתְךָ. הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.
 כִּי לֵךְ יְיָ הִשְׁוִיעָה. בְּךָ תוֹחַלְתָּנוּ, אֶלֹוֹהַ סְלִיחוֹת.
 אָנָּה, סֶלַח־נָא, אֵל טוֹב וְסֶלַח. כִּי אֵל מְלֹךְ חַנוּן
 וְרַחוּם אַתָּה:

אָנָּה מְלֹךְ חַנוּן וְרַחוּם. זְכוֹר וְהַבֵּט לְבְרִית בֵּין
 הַבְּתָרִים. וְתִרְאֶה לְפָנֶיךָ עֲקֻבֶת יְחִיד לְמַעַן
 יִשְׂרָאֵל: אָבִינוּ מִלְבָּנוּ, חַנּוּנוֹ וְעֲנֻנוֹ, כִּי שְׂמֹךְ הַגָּדוֹל
 נִקְרָא עָלֵינוּ. עֲשֵׂה נִפְלְאוֹת בְּכָל־עֵת. עֲשֵׂה עִמָּנוּ
 בְּחֶסֶדְךָ. חַנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.
 כִּי לֵךְ יְיָ הִשְׁוִיעָה: אָבִינוּ מִלְבָּנוּ מַחֲסֵנוּ, אֶל־תַּעַשׂ
 עִמָּנוּ בְּרוּעַ מֵעַלְלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ.
 וְכָרֵב טוֹבְךָ הוֹשִׁיעֵנוּ, וְחַמְלֵ־נָא עָלֵינוּ. כִּי אִין לָנוּ

Forsake us not, O Lord our God, be not far from us; for our soul is shrunken by reason of the sword and captivity and pestilence and plague, and of every trouble and sorrow. Deliver us, for we hope in thee; put us not to shame, O Lord our God; make thy countenance to shine upon us; remember unto us the covenant of our fathers, and save us for thy name's sake. Look upon our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God! Have mercy upon us and upon all thy works, for there is none like unto thee, O Lord our God. We beseech thee, forgive our transgressions, O our Father, our King, our Rock and our Redeemer, O living and everlasting God, mighty in strength, loving and good to all thy works; for thou art the Lord our God. O God, who art slow to anger and full of mercy, deal with us according to the abundance of thy tender mercies, and save us for thy name's sake. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and deliver us from all trouble and sorrow. Thou art our Father, our King, and we are called by thy name; desert us not. Forsake us not, our Father, and cast us not off, O our Creator, and forget us not, O our Maker, for thou art a gracious and merciful God and King.

אֱלֹהֵי אַחַר מִבְּלַעַדְיָךְ צוּרְנוּ: אֶל־תַּעֲזֹבֵנוּ יְיָ
 אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ. כִּי נִפְשָׁנוּ קִצְרָה,
 מִחֶרֶב וּמִשָּׁבִי, וּמִדְּבָר וּמִמִּנְפֵה, וּמִכָּל־צָרָה
 וַיְגוֹן. הֲצִילָנוּ, כִּי לָךְ קוּיֵנוּ, וְאֶל־תִּכְלִימֵנוּ יְיָ
 אֱלֹהֵינוּ, וְהָאֵר פְּנוּךְ בָּנוּ וּזְכַר־לָנוּ אֶת־בְּרִית
 אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ. רֵאה בְּצָרוֹתֵינוּ,
 וּשְׁמַע קוֹל תְּפִלָּתֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
 כָּל־פֶּה:

אֵל רַחוּם וְחַנוּן. רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֵׂיךְ.
 כִּי אֵין כְּמוֹךְ יְיָ אֱלֹהֵינוּ. אֲנָא שָׂא נָא פְּשָׁעֵינוּ
 אָבִינוּ מִלִּבֵּנוּ, צוּרְנוּ וְגוֹאֲלֵנוּ, אֵל חַי וְקַיִם, הַחֲסִין
 בְּכַת, חָסִיד וְטוֹב עַל כָּל־מַעֲשֵׂיךְ. כִּי אַתָּה הוּא
 יְיָ אֱלֹהֵינוּ: אֵל אֲרֵךְ אַפַּיִם וּמְלֵא רַחֲמִים. עֲשֵׂה
 עִמָּנוּ כְּרַב רַחֲמוֹךְ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ. שְׁמַע
 מִלִּבֵּנוּ תְּפִלָּתֵנוּ, וּמִיַּד אוֹיְבֵינוּ הֲצִילָנוּ. שְׁמַע
 מִלִּבֵּנוּ תְּפִלָּתֵנוּ, וּמִכָּל־צָרָה וַיְגוֹן הֲצִילָנוּ: אָבִינוּ
 מִלִּבֵּנוּ אַתָּה, וְשְׁמֹךְ עָלֵינוּ נִקְרָא, אֶל־תִּנְחַנוּ: אֶל־
 תַּעֲזֹבֵנוּ אָבִינוּ, וְאֶל־תִּפְשָׁנוּ בְּזַרְעֵנוּ, וְאֶל־תִּשְׁכַּחֵנוּ
 יוֹצְרֵנוּ. כִּי אֵל מְלֵךְ חַנוּן וְרַחוּם אַתָּה:

There is none gracious and merciful like thee, O Lord our God; there is none like thee, O God, slow to anger and abounding in lovingkindness and truth. Save us in thine abundant mercies; from fierceness and rage deliver us. Remember thy servants, Abraham, Isaac and Jacob; look not unto our stubbornness and our wickedness and our sin. Turn from thy fierce anger, and repent of the evil against thy people. Remove from us the stroke of death, for thou art merciful, for such is thy way—showing lovingkindness freely throughout all generations. Spare thy people, O Lord, and deliver us from thy wrath, and remove from us the stroke of the plague, and harsh decrees, for thou art the Guardian of Israel. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face. How may we complain? What can we say, what can we speak, or how can we justify ourselves? We will search our ways and try them, and turn again to thee; for thy right hand is stretched out to receive the penitent. Save, we beseech thee, O Lord; we beseech thee, O Lord, send prosperity. We beseech thee, O Lord, answer us on the day when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; be not silent, nor let us be oppressed; for the nations say, Their hope is lost. Let every knee and all that is lofty bow down to thee alone.

O thou, who openest thy hand to repentance, to receive transgressors and sinners—our soul is sore vexed through the greatness of our grief; forget us not for

אִין כָּמוֹךְ חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ. אִין כָּמוֹךְ אֵל
 אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנוּ, בְּרַחֲמוֹךְ
 הַרְבִּים, מִרַעַשׁ וּמִרְגֵז הַצִּילָנוּ: זָכַר לַעֲבָדֶיךָ
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֵל־תִּפְּן אֵל־קְשִׁינוּ
 וְאֵל־רַשְׁעֵנוּ וְאֵל־חַטָּאתֵנוּ: שׁוּב מִמְּרוֹן אֲפָךְ
 וְהִנָּחֵם עַל־הַרְעָה לְעַמֶּךָ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמָּוֶת
 כִּי רַחוּם אַתָּה. כִּי בֵן בְּרַחֲמֶיךָ עָשִׂה חֶסֶד חַנּוּם
 בְּכַל־דָּוָר וְדָוָר: חוֹסֶה יְיָ עַל־עַמֶּךָ וְהַצִּילָנוּ
 מִזַּעֲמוֹךְ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמִּגַּפָּה וּגְזֵרַת קָשָׁה.
 כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל: לֵךְ אֲדַנִּי הַצַּדִּיקָה וּלְנוּ
 בְּשֵׁת הַפָּנִים: מַה־נִּתְּאוּנוּ, מַה־נִּאֲמַר, מַה־נִּדְבַר
 וּמַה־נִּצְטַדֵּק: נַחֲפֹשֶׁה דְרָכֵינוּ וְנַחֲקֶרְהָ וְנִשְׁוֶבָה
 אֵלֶיךָ. כִּי יִמִּינֶךָ פְּשׁוּטָה לְקַבֵּל שָׂבִים: אָנָּה יְיָ
 הוֹשִׁיעָה נָּא. אָנָּה יְיָ הַצְּלִיחָה נָּא: אָנָּה יְיָ עֲנֵנוּ בַּיּוֹם
 הַרְאֵנוּ: לֵךְ יְיָ חֲכִינוּ, לֵךְ יְיָ קוֹיֵנוּ, לֵךְ יְיָ נִחַל. אֵל־
 תַּחֲשֶׁה וּתְעַנֵּנוּ. כִּי נָאֵמוּ גוֹיִם, אֲבָרָה תִּקְוֹתֵם.
 כָּל־בְּרִיךְ וְכָל־קוֹמָה לֵךְ לְבַד תִּשְׁתַּחֲוֶה:
 הַפּוֹתֵחַ יָד בְּתִשְׁוֶבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים.
 נְבַהֲלָה נַפְשֵׁנוּ מִרַב עֲצָבוֹנֵנוּ. אֵל־תִּשְׁכַּחֵנוּ נִצַּח.

ever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our affliction, for many are our griefs and the sorrows of our heart. Have pity upon us, O Lord, in the land of our captivity, and pour not out thy wrath upon us, for we are thy people, the children of thy covenant. O God, look upon our sunken glory among the nations, and the abomination in which we are held as of utter defilement. How long shall thy strength remain in captivity, and thy glory in the hand of the foe? Arouse thy might and thy zeal against thine enemies, that they may be put to shame and broken down in their might. O let not our travail seem little in thy sight. Let thy tender mercies speedily come to meet us in the day of our trouble; and if not for our sake, do it for thine own sake, and destroy not the remembrance of our remnant; but be gracious unto a people, who in constant love proclaim the unity of thy name twice every day, saying, Hear, O Israel: the Lord our God, the Lord is One.

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

קוֹמָה וְהוֹשִׁיעֵנוּ, כִּי חָסִינוּ בָךְ : אָבִינוּ מְלֻכֵנוּ אִם
 אִין בָּנוּ אֲדָרְקָה וּמַעֲשִׂים טוֹבִים, וְכָרְלָנוּ אֶת-
 בְּרִית אֲבוֹתֵינוּ וְעֲדוּתָנוּ בְּכָל-יוֹם, יי אֶחָד: הַבִּיטָה
 בְּעֵינֵינוּ, כִּי רָבוּ מִכְאוּבֵינוּ, וְצָרוֹת לְבַבֵינוּ: חוֹסֶה
 יי עָלֵינוּ בְּאֶרֶץ שְׂבִינָה, וְאֶל-תְּשׁוּבָה חָרוֹנָה עָלֵינוּ.
 כִּי אָנַחְנוּ עִמָּךְ, בָּנוּ בְּרִיתְךָ: אֵל, הַבִּיטָה דַל
 כְּבוֹדֵנוּ בְּנוֹיִם, וְשִׁקְצֵנוּ כְּטִמְאֹת הַנְּדָה: עַד-מָתִי
 עֲזָבָה בְּשִׁבִי, וְתִפְאַרְתְּךָ בְּיַד-צָר: עוֹבְרָה גְבוּרְתְּךָ
 וְקִנְיַתְךָ עַל-אֹיְבֶיךָ. הֵם יְבוֹשׁוּ וַיִּחַתּוּ מִגְּבוּרָתְךָ,
 וְאֶל-יַמְעִטוֹ לְבַנְיָהּ תִּלְאֹתֵינוּ: מֵהָרַ יִקְדְּמוּנוּ
 בְּחַמּוֹה, בְּיוֹם צָרָתָנוּ. וְאִם-לֹא לְמַעַנְנוּ, לְמַעַנְךָ
 כְּעַל. וְאֶל-תְּשַׁחִית וְכָר שְׂאֲרֵיתָנוּ: וְחַן אִם
 הַמְּוַחְדִּים שְׁמָךְ, פְּעָמִים בְּכָל-יוֹם, תְּמִיד בְּאַהֲבָה,
 וְאוֹמְרִים, שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד:

וַיֹּאמֶר דָּוִד אֶל-גִּד צַר-לִי מְאֹד נִפְלְאָה-נָא בְיַד-
 יְהוָה, כִּי-רַבִּים בְּחַמּוֹ וּבְיַד אָדָם אֶל-אִפְלָה:

רַחוּם וְחַנוּן, חָטְאתִי לְבַנְיָהּ יי מְלֵא
 רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תְּחִנוּנֵי:

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

*On Monday and Thursday Mornings the following is added.
On other Weekdays, and in the Afternoon Service, continue
"O Guardian of Israel," p. 79.*

Reader and Cong.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

Cong.—Look from heaven and see how we have become a scorn and a derision among the nations;

תהלים ו'

יי אל־בְּאֶפְדָּ תוֹכִיחֵנִי, וְאֶל־בְּחִמָּתְךָ
 תִּיַסְרֵנִי: חַנּוּנֵי יי כִּי־אֶמְלֵל אֹנִי, רַפְּאֵי יי
 כִּי נִבְהָלוּ עַצְמֵי: וְנִפְשֵׁי נִבְהָלָה מְאֹד,
 וְאַתָּה יי עַד־מָתַי: שׁוּבָה יי חֲלֹצָה נִפְשֵׁי,
 הוֹשִׁיעֵנִי לְמַעַן חֲסִינֶךָ: כִּי אֵין בַּמּוֹת זְכָרְךָ,
 בְּשֵׂאוֹל מִי־יוֹדֶה־לָּךְ: יַגִּיעֵתִי בְּאַנְחָתִי אֲשׁוּחָה
 בְּכָל־לַיְלָה מִמָּוֶתִי, בְּדַמְעָתִי עַרְשֵׁי אֲמָסָה:
 עֲשֵׂשָׁה מִכַּעַם עֵינַי, עֲתַקָּה, בְּכָל־צוּרָרַי:
 סוּרוּ מִמֶּנִּי כָּל־פְּעֻלֵי אָוֶן, כִּי־שָׁמַע יי קוֹל
 בְּכִי: שָׁמַע יי תַּחֲנֻנֹתַי, יי תִּפְלֹתַי יִקָּח: יִבְשׁוּ
 וַיִּבְהָלוּ מְאֹד כָּל־אֵיבֵי, יִשָּׁבוּ יִבְשׁוּ רַגְעַ:

On Monday and Thursday Mornings the following is added.

On other Weekdays, continue **ישׂרָאֵל** *שׁוֹמֵר*, p. 79.

Reader and Cong. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוֹב מִמְּחֻרוֹן

אַפְדָּ. וְהִנָּחֵם עַל־הַרְעָה לְעַמֶּךָ:

Cong. הַבֵּט מִשָּׁמַיִם וּרְאֵה, כִּי הָיִינוּ לְעַג וְקוֹלָם

we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

Cong.—Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in thy name. O thou who art most pure, bring our salvation near. We are weary, and no rest is granted us. Let thy tender mercies subdue thine anger from us.

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—O Lord, spare us in thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For thine own sake deal kindly with us, and delay not.

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we are left a few out of many.

בגוים. נחֲשֹׁבֵנו כְּצֹאן. לְטֹבֵחַ יוֹבֵל, לְהִרוֹג וּלְאֹבֵד
וּלְמָכָה וּלְחִרְפָּה :

Cong. and Reader. וּבְכָל־זוֹאת שְׁמַךְ לֹא שָׁכַחְנוּ.

נָא אֶל־תִּשְׁכַּחְנוּ : יי

Cong. וְרִים אוֹמְרִים אִין תּוֹחֲלֵת וְתִקְוָה. חֵן אִם

לְשִׁמְךָ מְקוּוָה. טָהוֹר יִשׁוּעַתְנוּ קְרִבָּה. יַגְעֵנוּ וְלֹא
הוֹנֵח־לָנוּ. רַחֲמֶיךָ יִכְבְּשׁוּ אֶת־כַּעֲסְךָ מֵעַלֵינוּ :

Cong. and Reader. אָנָּא, שׁוּב מִחֲרוֹנְךָ. וּרְחַם סִגְלָה

אֲשֶׁר בְּחִרְתָּ : יי

Cong. חוֹסֶה יי עַלֵינוּ בְּרַחֲמֶיךָ. וְאֶל־תִּתְּנֵנוּ בְיַד־י

אֲבֹרִים. לָמָּה יֹאמְרוּ הַגּוֹיִם. אֵיךְ נָא אֱלֹהֵיהֶם.
לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאֶל־תִּאֲחַר :

Cong. and Reader. אָנָּא, שׁוּב מִחֲרוֹנְךָ. וּרְחַם סִגְלָה

אֲשֶׁר בְּחִרְתָּ : יי

Cong. קוֹלְנוּ תִשְׁמַע וְתַחֲוֶן, וְאֶל־תִּטְשֵׁנוּ בְיַד־י

אוֹיְבֵינוּ לְמַחֹת אֶת־שִׁמְנוּ. זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ
לְאֲבוֹתֵינוּ. בְּכוֹכְבֵי הַשָּׁמַיִם אֲרָבָה אֶת־זְרַעְכֶם,

וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהֲרַבָּה :

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

Cong.—Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins for thy name's sake.

Cong. and Reader.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us, and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

Cong. and Reader. ובְּכָל־זֹאת שְׁמַךְ לֹא שָׁכַחְנוּ.

נָא אֱלֹהֵי־תְשַׁכַּחְנוּ: יי

Cong. עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שְׁמֶךָ.

וְהַצִּילְנוּ וּכְפָר עַל־חַטָּאתֵינוּ, לְמַעַן שְׁמֶךָ:

Cong. and Reader. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן

אַפֶּיךָ. וְהִנָּחֵם עַל־הַרְעָה לְעַמֶּיךָ:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֲרֵי־ת יִשְׂרָאֵל. וְאֵל־

יֹאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֲרֵי־ת עִם אֶחָד. וְאֵל־

יֹאבֵד גּוֹי אֶחָד. הַמְיַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֲרֵי־ת עִם קָדוֹשׁ. וְאֵל־

יֹאבֵד גּוֹי קָדוֹשׁ. הַמְשַׁלְּשִׁים בְּשְׁלוֹשׁ קְדוּשָׁה

לְקָדוֹשׁ:

מִתְרַצָּה בְּרַחֲמִים וּמִתְפִּיִם בְּתַחֲנוּנִים. הַתְרַצָּה

וְהַתְפִּיִם לְדוֹר עָנִי כִי אֵין עֲזָרָה:

אָבִינוּ מִלְּבָנוּ חָנּוּנוּ וְעֲנֵנוּ, כִי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְהַסֵּד וְהוֹשִׁיעֵנוּ:

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

וְאַנְחֵנוּ לֹא נִדְעַ מִהֲנַעֲשֶׂה, כִּי עָלֶיךָ
 עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ, כִּי מֵעוֹלָם
 הַקָּמָה: יְהִי-חַסְדֶּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
 לָךְ: אֵל תִּזְכֹּר-לָנוּ עֲזֹנֹת רֵאשִׁימוֹת, מִיָּד
 יִקְדְּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד: חָנְנוּ יְיָ
 חָנְנוּ, כִּי-רַב שָׁבַענוּ בּוֹז: בְּרָגַז רַחֵם תִּזְכּוֹר:
 כִּי הוּא יָדַע יִצְהַרְנוּ, זְכוֹר כִּי-עָפָר אָנְחָנוּ:
 עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל: יִשְׁעֵנוּ עַל-דְּבַר כְּבוֹד-שִׁמְךָ,
 וְהַצִּילְנוּ וּכְפָר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:

Reader. יִתְגַּדֵּל וְיִתְקַבֵּשׁ שִׁמְךָ רַבָּא, בְּעֵלְמָא דִּי-בְרָא

בְּרַעֲוִיתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-

כָּל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קְרִיב, וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שִׁמְךָ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלָּל שִׁמְךָ דִּי-קִדְשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַבְרָתָא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דִּי-

אִמְרוּן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:—New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.

O God, slow to anger and abounding in loving-kindness and truth, rebuke us not in thine anger. Have pity upon thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

O God, slow to anger and abounding in loving-kindness and truth, hide not thy face from us. Have pity upon Israel, thy people, and deliver us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

ORDER OF READING THE LAW.

The following to "as of old," p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of "May it be the will," etc., to "Amen," p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise

On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:— New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.

אל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאַמֶּת, אֶל־בְּאֶפְדָּי
 תּוֹכִיחֵנוּ: הוֹסֶה יְיָ עַל־עַמּוֹךְ, וְהוֹשִׁיעֵנוּ מִכָּל־רָע:
 חָטְאָנוּ לָךְ אָדוֹן, סָלַח־נָא כָּרַב רַחֲמֶיךָ אֵל:
 אל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאַמֶּת, אֶל־תִּסְתַּר
 פְּנֵיךָ מִמֶּנּוּ: הוֹסֶה יְיָ עַל־יִשְׂרָאֵל עַמּוֹךְ, וְהַצִּילֵנוּ
 מִכָּל־רָע: חָטְאָנוּ לָךְ אָדוֹן, סָלַח־נָא כָּרַב
 רַחֲמֶיךָ אֵל:

סדר קריאת התורה:

The following to בְּקֶדֶם p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of יְהִי רָצוֹן p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).

The Ark is opened.

Reader and Congregation.

יְהִי בְּנִסְעֵ הָאָרֶן, וַיֹּאמֶר מִשָּׁה. קוּמָה |

up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

The Reader takes the Scroll of the Law, and says:—

Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

יִי וַיִּפְּצוּ אִבְרָהָם וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי
 מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַם:
 בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

The Reader takes the Scroll of the Law, and says:—

גִּדְלוּ לִי אֶתֵי. וְנִרְוַמָּה שְׁמוֹ יַחְדּוֹ:

Reader and Congregation:—

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח
 וְהַהוֹד. כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ הַמְּמַלְכָה
 וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ: רוּמְמוֹ יְיָ אֱלֹהֵינוּ,
 וְהַשְׁתַּחֲוֹ לַהֲדָם רַגְלָיו קְדוֹשׁ הוּא: רוּמְמוֹ
 יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֹ לְהַר קְדִישׁוֹ, כִּי קְדוֹשׁ
 יְיָ אֱלֹהֵינוּ:

אֵב הַרְחָמִים. הוּא יְרַחֵם עִם עַמּוּסִים. וַיִּזְכּוֹר
 בְּרִית אֶתְנִים. וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת
 הָרָעוֹת. וַיִּנְעַר בְּיַצָּר הָרַע מִן הַנְּשׂוּאִים. וַיַּחַן
 אוֹתָנוּ לַפְּלִיטָה עוֹלָמִים. וַיִּמְלֵא מִשְׁאֵלוֹתֵינוּ
 בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honor to the Law.

Here the Reader names the Person who is to be called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing:—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—

וּתְנִלָּהּ וּתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב.
 יִיחֹן פְּלִיטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן
 וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן, וְנֹאמַר אָמֵן: הַכֹּל הָבֹ
 גָדֹל לְאֱלֹהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה:

Here the Reader names the Person who is to be called to the Reading of the Law:—

כֹּהֵן קָרֵב יַעֲמֹד פ' בֶּן פ' הַכֹּהֵן.

בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:
 תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יי נְאֻמָּה
 מְחַבֵּימַת פֶּתִי: בְּקוּדֵי יי יִשְׂרָאֵל מְשֻׁמְחֵי לֵב
 מְצֻנֵת יי בְּרָה מְאִירַת עֵינָיִם: יי עֵז לְעַמּוֹ יִתֵּן
 יי אֶבְרָרְךָ אֶת עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִים דִּרְכּוֹ
 אִמְרַת יי צְרוּפָה. מִגֵּן הוּא לְכֹל הַחֹסִים בּוֹ:

Congregation and Reader:—

וְאַתֶּם הַדְּבָקִים בְּיי אֱלֹהֵיכֶם תִּיּוֹם כָּלְכֶם הַיּוֹם:

Those who are called to the Reading of the Law say the following Blessing:—

בָּרְכוּ אֶת־יי הַמְּבָרֵךְ:

Congregation:—

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

The Response of the Congregation is repeated and the Blessing continued:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the Reading of a Section of the Law, the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace.

The Response of the Congregation is repeated and the Blessing Continued:—

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר
בְּחַר-בָּנוּ מִכָּל-הָעַמִּים, וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

After the Reading of a Section of the Law, the following Blessing is said:—

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר
נִתַּן-לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. הַגּוֹמֵל
לְחַיִּים טוֹבוֹת. שְׁנַמְלִי כָּל-טוֹב:

The Congregation respond:—

מִי שְׁנַמְלֶךְ כָּל-טוֹב. הוּא יְנַמְלֶךְ כָּל-טוֹב סֶלָה:

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָיו בְּגִי יִשְׂרָאֵל.
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הוּא לַמַּחְזִיקִים בָּהּ,
וְתַמְכֶיהָ מֵאֲשֶׁר: דְּרָכֶיהָ דְרָכֵי-נֹעַם, וְכָל-

Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

On those Mondays and Thursdays when the Prayers, pp. 70 to 81, are said, the Reader adds the following, previous to the Scroll of the Law being returned to the Ark:—

May it be the will of our Father who is in heaven to establish the Temple, the house of our life, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy upon us and upon our remnant, and to keep destruction and the plague from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve among us the wise men of Israel; them, their wives, their sons and daughters, their disciples and the disciples of their disciples in all the places of their habitation; and let us say, Amen.

May it be the will of our Father who is in heaven that good tidings of salvation and comfort may be heard and published, and that he may gather our banished ones from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, such of them as are given over to trouble or captivity, whether they abide on the sea or on the dry land,—may the All-present have mercy upon them, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to redemption, now speedily and at a near time; and let us say, Amen.

נְתִיבֶתְיָהּ שָׁלוֹם: אֲרֹךְ יָמִים בְּיַמֶּינָהּ, בְּשִׂמְאַלָּהּ
 עֲשֵׂר וּכְבוֹד: יי חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה
 וַיֵּאדִיר:

*On those Mondays and Thursdays when the Prayers, pp. 70
 to 81, are said, the Reader adds the following, previous to
 the Scroll of the Law being returned to the Ark:—*

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שֶׁבְשָׁמַיִם. לְכוּנֵן אֶת־בֵּית חַיִּינוּ
 וּלְהָשִׁיב אֶת־שְׂכִינְתּוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיַמֶּינֵנוּ. וְנֹאמֵר אָמֵן:
 יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שֶׁבְשָׁמַיִם. לְרַחֵם עָלֵינוּ וְעַל
 פְּלִיטָתֵנוּ, וְלִמְנוּעַ מִשְׁחִית וּמַגְפָּה מֵעָלֵינוּ, וּמֵעַל כָּל־עֲמוּ
 בֵּית יִשְׂרָאֵל, וְנֹאמֵר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שֶׁבְשָׁמַיִם. לְקַיֵּם־בָּנוּ חֻמְי יִשְׂרָאֵל.
 הֵם וּנְשֵׂיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידוֹתֵיהֶם
 תַּלְמִידֵיהֶם, בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם. וְנֹאמֵר אָמֵן:
 יְהִי רָצוֹן מִלְּפָנֶי אֲבִינוּ שֶׁבְשָׁמַיִם. שֶׁנִּשְׁמַע וְנִתְבַּשֵּׂר
 בְּשׁוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנִתְמַזֵּת. וַיִּקְבֹּץ נִבְחֵינוּ מֵאַרְבַּע
 כְּנַפּוֹת הָאָרֶץ. וְנֹאמֵר אָמֵן:

אֲתֵינוּ כָּל־בֵּית־יִשְׂרָאֵל, הַנִּתְוַנְּנִים בְּצָרָה וּבְשִׁבְיָהּ.
 הָעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה. הַמְּקוּם יִרְחֵם עָלֵיהֶם
 וַיּוֹצִיאֵם מִצָּרָה לְרוּחָהּ. וּמֵאֲפֵלָה לְאוֹרָהּ. וּמִשְׁעֶבֶד
 לְגֹאֲלָהּ. הַשֵּׁמָא בְּעֲגָלָא וּבְזִמְן קָרִיב. וְנֹאמֵר אָמֵן:

On returning the Scroll of the Law to the Ark, the Reader says:—

Let them praise the name of the Lord; for his name alone is exalted:

Congregation.—His majesty is above the earth and heaven; and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv.

A Psalm of David: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

*On returning the Scroll of the Law to the Ark,
the Reader says:—*

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגָב שִׁמּוֹ לְבָדוֹ.

Congregation:—

הוֹדוּ עַל־אֲרֶץ וּשְׁמַיִם. וַיִּרְם קַרְן לְעַמּוֹ, תְּהַלֵּלָה
לְכָל חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

תהלים כ"ד

לְדָוִד מְזֻמָּר. לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבְלַח
וַיִּשְׁבִּי בָהּ: כִּי הוּא עַל־יָמִים יִסְדָּהּ, וְעַל־נְהָרֹת
יְכוֹנְנֶנָּה: מִי־יַעֲלֶה בְּהַר יְהוָה, וּמִי־יִקּוּם בְּמִקּוֹם
קָדְשׁוֹ: נָקִי כַפָּיִם וְבַר לֵבָב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֵא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרָכָה מֵאֵת
יְהוָה וְצַדִּיקָה מֵאֵלֹהֵי יִשְׁעוֹ: זֶה הַדּוֹר הַרְשִׁיו
מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב סִלָּה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהַנְּשִׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה
מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גִּבּוֹר
מִלְּהַמָּה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ
הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סִלָּה:

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

While the Scroll of the Law is being placed in the Ark, the following, to בְּקִרְבָּם, is said:—

וּבִנְחָה יֹאמֵר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי
 יִשְׂרָאֵל: קוּמָה וַיְהוֶה לְמִנוּחַתְךָ, אֶתָּה וְאַרְזוֹן
 עֲנוּךְ: בְּהִנְיֹךְ יִלְבָּשׁוּ-צִדִּיק, וְחִסְדֵיךָ יִרְנְנוּ:
 בַּעֲבוּר דָּוִד עַבְדְּךָ, אֲל־תֵּשֵׁב פָּנֶי מִשִּׁיחֶךָ: כִּי
 לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֲל־תַּעֲזוּבוּ: עֵץ-
 חַיִּים הוּא לַמְחַיִּיקִים בָּהּ, וְתִמְכֶינָה מְאֹאֲשֵׁר:
 בְּרַבּוּתָהּ בְּרַכְיֵי-נְעִם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:
 הַשׁוּבְנֵי יְהוָה אֱלֹהֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יַמֵּינוּ בְּקִרְבָּם:

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה:
 אֲשֶׁרֵי הָעַם שִׁפְכָה לוֹ, אֲשֶׁרֵי הָעַם שָׂיַי אֱלֹהָיו:
 קמ"ה
 תִּהְלָה לְדוֹד.

אֲרוֹמְמֶךָ אֱלוֹהֵי הַמִּלֵּךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם
 וָעֶד:

בְּכָל-יּוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
 הוֹר לְדוֹר יִשְׁבַח מֵעַשְׂיֶךָ, וְנִבְוֵרְתֶיךָ יִגְדֹדוּ:
 הַרר כְּבוֹד הוֹרֶךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

וַיַּעֲזֹז נֹרְאֲתֶיךָ יֵאמְרוּ, וַיְגַדְלֶתְךָ אִם־פָּרַנְהָ :

וְכָר רַב־טוֹבָךָ יִבִּיעוּ, וְצִדְקָתְךָ יִרְגְּנוּ :

חֲנוּן וְרַחוּם יְהוָה, אֲרַךְ אַפַּיִם וַיְגַדְלֶה־חֶסֶד :

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

יִזְדַּוֶּךְ יְהוָה כָּל־מַעֲשָׂיֶךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה :

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וַיְגַבְּרֶתְךָ יִדְבְּרוּ :

לְהוֹדִיעַ לְבָנֵי הָאָדָם נְבוֹרָתְךָ, וְכְבוֹד הַדָּר
מַלְכוּתוֹ :

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

סוֹמֵךְ יְהוָה לְכָל הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים :

עֲיִנֵי כָל, אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־
אֲכָלָם בְּעֵתוֹ :

הוֹתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן :

צַדִּיק יְהוָה בְּכָל־יְדָרְכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו :

קָרוֹב יְהוָה לְכָל־קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ
בְּאַמֶּת :

רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֲתָם וְשֹׁמֵעַ וַיּוֹשִׁיעֵם :

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for ever more. Praise ye the Lord.

On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.

Psalm xx.

For the Chief Musician. A Psalm of David. The Lord answer thee in the day of trouble; the name of the God of Jacob set thee up on high; send thee help from the sanctuary, and uphold thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice (Selah); grant thee thy heart's desire, and fulfil all thy purpose. We will exult in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will answer him from his holy heaven with the mighty saving acts of his right hand. Some trust in chariots and some in horses: but we will make mention of the name of the Lord our God. They are bowed down and fallen: but we are risen and stand upright. Save, Lord: may the King answer us on the day when we call.

שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֵת כָּל-הַרְשָׁעִים
יִשְׁמִיד:

תְּהַלֵּל יְהוָה יְדִבֶּר-פִּי, וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם
קְדָשׁוֹ לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.

תתלים ב'

לְמַנְצַח מְזִמּוֹר לְדָוִד: יַעֲנֵךְ יְהוָה בְּיוֹם צָרָה,
יִשְׁנֹבֵךְ שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרְךָ מִקִּדְשׁוֹ,
וּמִצִּיּוֹן יִסְעָדֶךָ: יִזְכֹּר כָּל מְנַחֲתֶיךָ, וְעוֹלֹתֶיךָ
יְדַשְׁנֶה-סֶלָה: יִתֵּן-לְךָ כֶּלֶבְכֶּךָ, וְכָל-עֲצָתְךָ יִמְלֵא:
יִרְנְנֶה בִישׁוּעֶתְךָ וּבְשֵׁם-אֱלֹהֵינוּ גְדֹגֵל, יִמְלֵא
יְהוָה כָּל-מִשְׁאֲלוֹתֶיךָ: עֲתָה יְדַעְתִּי, כִּי הוֹשִׁיעַ
יְהוָה מִשִּׁיחוֹ, יַעֲנֶהוּ מִשְׁמִי קְדָשׁוֹ, בְּגִבּוֹרוֹת יֵשַׁע
יְמִינוֹ: אֵלֶּה בָרָכֵב וְאֵלֶּה בַּסּוּסִים, וְאֲנַחְנוּ בְּשֵׁם-
יְהוָה אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וּנְפָלוּ, וְאֲנַחְנוּ
קָמְנוּ וּנְתַעֲוֹדֶד: יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ
בְּיוֹם-קָרְאֵנוּ:

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity

*The Chaldee paraphrase of the preceding verse.

וְבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבְי פָּשַׁע בְּיַעֲקֹב, נְאֻם יי':
 וְאֲנִי וְאֵת בְּרִיתִי אֲתֶם אָמַר יי', רוּחִי אֲשֶׁר עָלְוֶה,
 וּדְבָרֵי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמְוָשׁוּ מִפִּיךָ וּמִפִּי
 זֶרַעךָ וּמִפִּי זֶרַע זֶרַעךָ, אָמַר יי', מִעַתָּה וְעַד-
 עוֹלָם:

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
 אֶל-זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי' צְבָאוֹת,
 מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵין בֵּין מִן-בֵּין,
 וְאִמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָא, בֵּית שְׁכִינְתָּה.
 קְדִישׁ עַל-אֲרֶעָא עוֹבֵד גְּבוּרְתָּה. קְדִישׁ לְעֵלַם
 וּלְעֵלְמֵי עֲלַמְיָא. יי' צְבָאוֹת, מְלִיָּא כָּל-אֲרֶעָא זִיו
 יְקָרְהִי: וְהַשְׁאֲנֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוּל רַעֲשׁ
 גְּדוּל, בְּרוּךְ כְּבוֹד-יי' מִמְּקוֹמוֹ: וּנְטִלְתָּנִי רוּחָא,
 וְשִׁמְעַת בְּתֵרֵי קָל זִיעַ שְׁגִיָּא, דִּי מִשְׁבַּחִין וְאִמְרִין.
 בְּרִיךְ יְקָרָא דִּי יי' מֵאַתֵּר בֵּית שְׁכִינְתָּה: יי' וּמְלִיךְ
 לְעֵלַם וְעַד: יי' מְלָכוּתָה קָאֵם לְעֵלַם וּלְעֵלְמֵי
 עֲלַמְיָא: יי' אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ.
 שְׁמְרָה-זֹאת לְעוֹלָם, לְיֹצֵר מַחְשְׁבוֹת לְבַב עַמְּךָ,
 וְהִכֵּן לְבָבְךָ אֱלֹהֵי: וְהוּא רַחוּם, יִכְפֹּר עֲוֹן וְלֹא

and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou has sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock

יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ:
 כִּי־אַתָּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב־חֶסֶד לְכָל־קְרֹאֲיֶךָ:
 צְדָקָתְךָ צָדֵק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת
 לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּיִנו
 מִימֵי קָדֶם: בָּרוּךְ אֲדֹנָי, יוֹם אֶל יוֹם, יַעֲמֹס־לָנוּ,
 הָאֵל יִשׁוּעָתָנוּ סֶלָה: יי צבאות עֲמָנוּ, מִשְׁנֹב־לָנוּ
 אֱלֹהֵי יַעֲקֹב סֶלָה: יי צבאות, אֲשֶׁר־י אָדָם בְּטַח
 בָּךְ: יי הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם־קָרְאָנוּ: בָּרוּךְ
 אֱלֹהֵינוּ שֶׁבָרְאָנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִי־הַתּוֹעִים,
 וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא
 יִפְתַּח לִבָּנוּ בְּתוֹרָתוֹ, וְיִשֵּׁם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוֹ.
 וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלֵבב שָׁלֵם. לְמַעַן לֹא
 גִּינַע לָרִיק, וְלֹא גִלַּד לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנֵשְׁמֹר חֻקֶּיךָ בְּעוֹלָם
 הַזֶּה. וְנִזְכָּה וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבִרְכָה,
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
 יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם. יי אֱלֹהֵי לְעוֹלָם אוֹדְךָ:
 בָּרוּךְ הַנִּבְרָר אֲשֶׁר יִבְטַח בְּי, וְהִנֵּה יי מְבַטְחוֹ:
 בְּטַחוֹ בְּי עַד־יַעַד, כִּי בִּיָּה יי צוֹר עוֹלָמִים:

And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

On the days when the Additional Service is said, the Reader here says Half Kaddish, to "in the world; and say ye, Amen"; on other days, the whole Kaddish, as follows:—

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindness; for they have been ever of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֹךְ, כִּי לֹא-עֲזַבְתָּ דֹרְשׁוֹךְ יְיָ;
 יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תוֹרָה וַיֹּאדִיר:

On the days when the Additional Service is said, the Reader here says Half Kaddish, i. e. to אָמֵן; on other days, the whole Kaddish, as follows:—

וְעַתָּה יַגְדִּלְנָא כַּח אֲדָנִי בְּאֲשֶׁר דְּבַרְתָּ לְאִמֹר:
 זְכוֹר רַחֲמֶיךָ יְיָ וְנַחֲסֶיךָ כִּי מַעֲוָלָם הָמָּה:

Reader. יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעֵלְמָא

דִּי-בְרָא בְרַעֲיָתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
 וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל, בְּעֵנְלָא
 וּבְאָמֵן קָרִיב. וְאָמֵרוּ אָמֵן:

Cong. and Reader. יהא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעֵלְמָא

וּלְעֵלְמֵי עֵלְמֵיָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם,

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלַּל, שְׁמֵהּ דִּי-
 קִדְשָׁא. בְּרִיךְ הוּא, לְעֵלְמָא מִן-כָּל-בְּרַכְתָּא
 וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וַנְּחַמְתָּא, דִּי-אֲמִירָן בְּעֵלְמָא.
 וְאָמֵרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

Reader. תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִּי-כָּל-

יִשְׂרָאֵל בְּקֶדֶם אָבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן;

Cong. יְהוּ שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן-שִׁמְיָא וְחַיִּים עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם,

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עָלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר

בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלַקְנוּ בָהֶם,

וּגְדַלְנוּ בְּכָל-הַמוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים

וּמוֹדִים לְפָנֵי מַלְאָךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ

הוּא. שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ

בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵינַת עֵזוֹ בְּגִבְהוֹי מְרוֹמַיִם:

הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֶמֶת מְלַבְּנוּ. אֶפְסֵם זוּלְתוֹ.

כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל-לְבַבְךָ,

כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ

מִתְחַת, אֵין עוֹד:

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, the Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

על־כֵּן נִקְנָה לְךָ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה
בְּתַפְאֻרַת עֲזֻרָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי, וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ
כָּל־רְשָׁעֵי אֶרֶץ; וַיִּקְרְאוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תְּבֵל:
כִּי לְךָ תִּכְרַע כָּל־בְּרִיךְ, תִּשָּׁבַע כָּל־לְשׁוֹן; לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ וַיִּקְרְעוּ וַיִּפְּלוּ, וּלְכָבוֹד שִׁמְךָ יִקָּר וַיִּתְנוּ.
וַיִּקְבְּלוּ כָּל־עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְךָ הִיא,
וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד; כַּכָּבוֹד בְּתוֹרַתְךָ.
יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד; וַיִּבְרַךְ, וְהָיָה יְיָ לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קדיש יתום

וַעֲתָה יִגְדֹל־נָא כֹחַ אֱדֹנָי כַּאֲשֶׁר דִּבְרַתָּ לְאֹמֵר:

זְכֹר בְּחַמְדֶּיךָ יְיָ וּבְחַסְדֶּיךָ כִּי מֵעוֹלָם הָיָה:

Mourner. יתגדל וייתקדש שְׁמֵהּ רַבָּא בְּעָלְמָא

דִּי־בְרָא בְרַעֲוִיתָהּ, וַיִּמְלֹךְ מַלְכוּתָהּ בְּחַיִּיכוּן

בַּיּוֹמֵיכוּן, וּבְחַיֵּי דִי־כָּל־בֵּית יִשְׂרָאֵל, בְּעִנְיָא

יְבִיזְמֵן קָרִיב, וְאָמְרוּ אָמֵן:

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

Psalm for the First Day of the Week.

This is the First Day of the Week on which the Levites in the Temple used to say:—

Psalm xxiv.

A Psalm of David: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעֵלָם *Cong. and Mourner.*

וּלְעֵלְמֵי עֵלְמֵיָא.

יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, *Mourner.*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלַּל, שְׁמֵהּ דִּי-
קִדְשָׁא. בְּרִיךְ הוּא, לְעֵלָא מִן-כָּל-בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דִּי-אַמִּירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן :

יְהֵו שֵׁם יְיָ מְבָרַךְ מַעְתָּה וְעַד עוֹלָם: *Cong.*

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא וְחַיִּים עָלֵינוּ *Mourner.*

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :

עֲזָרֵי מַעַם יְיָ עֲשֵׂה שְׁמַיִם וָאָרֶץ: *Cong.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם. *Mourner.*

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :

Psalm for the First Day of the Week.

הַיּוֹם יוֹם רֵאשִׁוֹן בְּשַׁבָּת, שְׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

תהלים ב'ד

לְדָוִד מְזֻמָּר. לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבְלֵ
וַיִּשְׁבֵי בָהּ: כִּי הוּא עַל-יַמִּים יִסְדָּהּ, וְעַל-נְהָרוֹת

Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

Psalm for the Second Day of the Week.

This is the Second Day of the Week on which the Levites in the Temple used to say:—

(Psalm xlviii.)

A Song; a Psalm of the Sons of Korah. Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth is mount Zion,—at the sides of the north,—the city of the great king. God hath made himself known in her palaces as a stronghold. For, lo, the kings met each other, they passed on together. They saw it; then were they amazed; they were confounded, they hasted away. Trembling took hold of them there; pangs

יְבוֹנְנָהּ: מִי־יַעֲלֶה בְּהַר יְהוָה, וּמִי־יִקּוּם בְּמִקּוּם
 קָדְשׁוֹ: נִקְוֵי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נִשְׂא לַשָּׂוֵא
 זַנְפָּשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָה מֵאֵת
 יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה הוּר ה'רִשׁוֹ
 מִבְּקִשֵׁי פְּגוּדֵי־יַעֲקֹב סִלָּה: שִׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
 זֶה־נִשְׂא פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה
 מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר
 מִלְחָמָה: שִׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי
 עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ
 הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סִלָּה:

Psalm for the Second Day of the Week.

הַיּוֹם יוֹם שְׁנֵי בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(תהלים מ"ה)

שִׁיר מְזֻמָּר לְבְנֵי־קִרְחַ: גָּדוֹל יְהוָה וּמְהֻלָּל
 מְאֹד, בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ: יִפֶּה נוֹף מְשׁוֹשׁ
 כָּל־הָאָרֶץ הַר־צִיּוֹן, יִרְכָּתִי צָפוֹן קִרְיַת מֶלֶךְ רָב:
 אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנָב: כִּי־הִנֵּה
 הַמְּלָכִים נוֹעְדוּ, עֲבְרוּ־יַחַד:וּ: הִמָּה רָאוּ, בֵּן תְּמָהוּ:
 נִבְהָלוּ נַחֲפָזוּ: רָעְדָה אֲחֻזַּתֶם שָׁם, חִיל כִּי־לָדָה:

as of a woman in travail. With an east wind thou didst break the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. (Selah.) We thought of thy loving-kindness, O God, in the midst of thy temple. As is thy name, O God, so is thy renown unto the ends of the earth; thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion and go round about her: count the towers thereof. Mark ye well her rampart, traverse her palaces; that ye may tell a later generation, that this God is our God for ever and ever: he will be our guide even unto death.

Psalm for the Third Day of the Week.

This is the Third Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxii.)

A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the judges. How long will ye judge unjustly, and respect the persons of the wicked? (Selah.) Judge the lowly and fatherless: do justice to the afflicted and destitute. Rescue the lowly and needy: deliver them out of the hand of the wicked. They know not, neither do they understand; they walk about in darkness: all the foundations of the earth are moved. I said, Ye are gods, and all of you sons

בְּרוּחַ קָדִים תִּשְׁפֹּר אֲנִיּוֹת תְּרִשִׁישׁ: כְּאֲשֶׁר
 שָׁמְעֵנּוּ, בֵּן רְאִינוּ בְּעִיר יְהוּדָה צְבָאוֹת, בְּעִיר
 אֱלֹהֵינוּ, אֱלֹהִים יְכוּנְנֶהָ עַד-עוֹלָם סֶלָה: דְּמִינוּ
 אֱלֹהִים חֲסִידָךְ בְּקֶרֶב הַיְכָלְךָ: כְּשִׁמְךָ אֱלֹהִים
 בֵּן תְּהַלְתֶּךָ עַל בְּצִי-אֲרֶץ, צִדְק מְלֶאכָה וּמִנְהָךְ:
 יִשְׁמַח הַר-צִיּוֹן תִּגְלָלָהּ בְּנוֹת יְהוּדָה, לְמַעַן
 מִשְׁפָּטֶיךָ: סִבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מַגְדְּלוֹתֶיהָ:
 שִׁיתוּ לְבַבְכֶם לְחִילָהּ, פִּסְגּוֹ אַרְמְנוֹתֶיהָ, לְמַעַן
 תִּסְפְּרוּ לְדוֹר אַחֲרוֹן: כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ
 עוֹלָם וָעֶד, הוּא יִנְהַגֵנוּ עַל-מוֹת:

Psalm for the Third Day of the Week.

הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים פ"ב)

מְזֻמָּר לְאַסְף. אֱלֹהִים נָצַב בְּעֵדֶת-אֵל, בְּקֶרֶב
 אֱלֹהִים יִשְׁפֹּט: עַד מָתִי תִשְׁפָּטוּ-עוֹל, וּפְנֵי רְשָׁעִים
 תִּשְׁאוּ-סֶלָה: שְׁפָטוּ-דָל וְיָתוֹם, עֲנֵי וְרֵשׁ הַצְּדִיקוֹ:
 פְּלִטוּ-דָל וְאֶבְיוֹן, מִיַּד רְשָׁעִים הַצְּיִלוּ: לֹא יָדַעַ
 וְלֹא יָבִינוּ, בַּחֲשָׁכָה יִתְהַלְכוּ, יִמּוּטוּ כָּל-מוֹסְדֵי
 אֲרֶץ: אֲנִי אִמַּרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם:

of the Most High. Nevertheless ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt possess all the nations.

Psalm for the Fourth Day of the Week.

This is the Fourth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm xciv.)

O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Lord, how long shall the wicked, how long shall the wicked triumph? They prate, they speak arrogantly: all the workers of iniquity are boastful. They crush thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And they say, The Lord will not see, neither will the God of Jacob give heed. Give heed, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chasteneth the nations, shall not he punish, even he that teacheth man knowledge? The Lord knoweth the thoughts of men, that they are vanity. Happy is the man whom thou chastenest, O Lord, and teachest out of thy Law; that thou mayest give him rest from the days of evil, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against

אֲכֹן כְּאָדָם תְּמוֹתוֹן, וּכְאֶחָד הַשָּׁרִים תִּפְלוּ: קוֹמָה:
אֱלֹהִים שִׁפְטָה הָאָרֶץ, כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:

Psalm for the Fourth Day of the Week.

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבַת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים צ"ד)

אֵל־נִקְמֹת יְהוָה, אֵל נִקְמֹת הוֹפִיעַ: הַנְּשֵׂא
שִׁפְט הָאָרֶץ, הָשִׁב גְּמוּל עַל־גְּאִים: עַד־מָתִי
רְשָׁעִים וַיְהוֶה, עַד־מָתִי רְשָׁעִים יַעֲלוּ: יִבִּיעוּ
וַדְּבָרוּ עֲתָק, יִתְאֲמְרוּ כָל־פְּעֻלֵי אָוֶן: עֲמֹד יְהוָה
וַדְּבָאוּ וַנַּחֲלֵתֶךָ יַעֲנוּ: אֲלִמְנָה וַגֵּר יִהְרָגוּ, וַיִּתּוֹמִים
יִרְצָחוּ: וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה, וְלֹא יִבִּין אֱלֹהֵי
יַעֲקֹב: כִּינֹו בַעֲרִים בָּעָם, וּכְסִילִים מָתִי תִשְׁכִּילוּ:
הַנִּשְׁטַע אָוֶן הֵלֵא יִשְׁמַע, אִם־יֵצֵר עֵינַי הֵלֵא יִבִּיט:
הַיִּסֵּר גּוֹיִם הֵלֵא יוֹכִיחַ, הַמְּלַמֵּד אָדָם דָּעַת: יְהוָה
יִדַּע מַחֲשָׁבוֹת אָדָם, כִּי הִמָּה הַקָּבֵל: אֲשֶׁר־יִהְיֶה הַגִּבּוֹר
אֲשֶׁר־תִּיַסְּרֶנּוּ יְהוָה, וּמִתּוֹרֵתֶיךָ תִלְמְדֶנּוּ: לְהַשְׁקִיט
לוֹ מִימֵי רָע, עַד־יִכָּרֶה לָרָשָׁע שְׁחַת: כִּי לֹא־יִשָּׁשׁ
יְהוָה עִמּוֹ, וַנַּחֲלָתוּ לֹא יַעֲזֹב: כִּי־עַד־צָדֵק יָשׁוּב
מִשִּׁפְט, וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב: מִי־יִקּוּם לִי עִם־

the evil-doers, who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had soon dwelt in silence. When I say, My foot slippeth, thy lovingkindness, O Lord, holdeth me up. In the multitude of my thoughts within me, thy comforts delight my soul. Hath the tribunal of destruction fellowship with thee, which frameth mischief by statute? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is become my stronghold; and my God the rock of my refuge. And he bringeth back upon them their own iniquity, and for their evil shall cut them off; the Lord our God shall cut them off.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation.

Psalm for the Fifth Day of the Week.

This is the Fifth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxii.)

To the Chief Musician. Set to the Gittith. A Psalm of Asaph. Exult aloud unto God our strength: shout for joy unto the God of Jacob. Raise the song, and strike the timbrel, the pleasant lyre with the harp. Blow the horn on the new moon, at the beginning of the month, for our day of festival. For it is a statute of Israel, a decree of the God of Jacob. He appointed it in Joseph for a testimony, when he went forth over the land of Egypt: where I heard a language that I knew not. I removed his shoulder from the burden: his hands were freed from the basket. Thou calledst in

מַרְעִים, מִי־תִצַּב לִי עִם־פָּעָלִי אָנֹכִי: לוֹלִי יְהוָה
עֲזָרְתָה לִּי, כִּמְעַט שָׁכְנָה דוֹמָה נַפְשִׁי: אִם־אָמַרְתִּי
מָטָה בַּגֹּלִי, חֲסִדְךָ יְהוָה וְסִעְדָּנִי: בָּרַב שׂרְעָפִי
בְּקִרְבִּי, תִּנְחַוּמוֹךָ יִשְׁעִשְׂעוּ נַפְשִׁי: הִיחַבְּרְךָ כִּסֵּא
הַיּוֹת, יֵצֵר עֲמָל עָלֵי־חֶק: יָגוּדוּ עַל־נַפְשׁ צַדִּיק,
יָדָם נָקִי יִרְשִׁיעוּ: וַיְהִי יְהוָה לִי לְמִשְׁנָב, וְאֱלֹהֵי
לְצוּר מַחְסִי: וַיֵּשֶׁב עָלֵיהֶם | אֶת־אוֹנָם, וּבִרְעַתָּם
יִצְמִיתֶם, יִצְמִיתֶם יי אֱלֹהֵינוּ:
לְכוּ נִרְנְנָה לַיהוָה, נִרְיַעַה לְצוּר יִשְׁעָנוּ:

Psalm for the Fifth Day of the Week.

הַיּוֹם יוֹם חַמִּישִׁי בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:
(הַהֲלִים פ' א')

לְמִנְצַח עַל־הַנְּתִיב לְאַסְפָּה: הִרְנִינוּ לַאלֹהִים
עֲזָנוּ, הָרִיעוּ לַאלֹהֵי יַעֲקֹב: שְׂאוּ־זַמְרָה וּתְנוּ־תָה, כִּנּוֹר
נְעִים עִם־נֶבֶל: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּבִסָּה
לְיוֹם חַגֵּנוּ: כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לַאלֹהֵי
יַעֲקֹב עֲדוֹת בִּיהוֹסֵף שְׁמוֹ, בְּצֵאתוֹ עַל־אֲרֶץ
מִצְרָיִם, שִׁפְתַּי לֹא־יִדְבַּעְתִּי אֲשַׁמְעֶ: הַסִּירוּתִי מִסִּבְלָה
לְשִׁכְמוֹ, כִּפְיוֹ מִדוֹד תִּעֲבֹרְנָה: בַּצָּרָה קָרְאתָ

trouble and I delivered thee; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. (Selah.) Hear, O my people, and I will testify against thee: O Israel, if thou wilt hearken unto me. There shall be no strange god in thee; neither shalt thou worship any foreign god. I am the Lord thy God, who brought thee out of the land of Egypt: open wide thy mouth, and I will fill it. But my people hearkened not to my voice; and Israel was not willing towards me. So I let them go in the stubbornness of their heart, that they might walk in their own counsels. O that my people would hearken unto me, that Israel would walk in my ways. I would soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him; so that their time might endure for ever. He would feed them also with the fat of wheat: and with honey out of the rock would I satisfy thee.

Psalm for the Sixth Day of the Week.

This is the Sixth Day of the Week, on which the Levites in the Temple used to say:—

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very

וְאַחֲלֶצְךָ, אֶעֱנֶךָ בְּסֹתֵר רַעַם, אֶבְחָנֶךָ עַל-מִי
 מְרִיבָה סָלָה: שָׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל
 אִם-תִּשְׁמַע-לִי: לֹא-יִהְיֶה בָּךְ אֱלֹהִים, וְלֹא תִשְׁתַּחֲוֶה
 לְאֵל גִּבּוֹר: אָנֹכִי וַיְהוֶה אֱלֹהֶיךָ, הַמַּעֲלֶךָ מֵאֶרֶץ
 מִצְרַיִם, הַרְחֵב-פִּיךָ וְאַמְלֵאֲהוּ: וְלֹא-שָׁמַע עַמִּי
 לְקוֹלִי, וַיִּשְׂרָאֵל לֹא-אָבָה לִי: וְאַשְׁלַחְהוּ בְּשִׁרְיֹת
 לְבָבָם, וְיִלְכוּ בְּמוֹעֲצוֹתֵיהֶם: לוֹ עַמִּי שָׁמַע לִי, יִשְׂרָאֵל
 בַּדְרָכֵי יְהִלְכוּ: בְּמַעַט, אוֹיְבֵיהֶם אֶכְנִיעַ, וְעַל-
 צָרֵיהֶם אָשִׁיב יָדַי: מִשָּׁנְאֵי יְהוָה יִכְחָשׁוּ-לוֹ, וַיְהִי
 עֵתָם לְעוֹלָם: וַיֵּאבִילְהוּ מִחֶלֶב חָטָה, וּמִצֹּר
 רַב־שׁ אֲשִׁיבֶיךָ:

Psalm for the Sixth Day of the Week.

פִּיּוֹם יוֹם שֵׁשִׁי בַּשַּׁבָּת, שָׁבוּ הַלְלוּם הִיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים צ"ג)

יְהוָה מֶלֶךְ, גִּבּוֹר לְבָשׁ, לְבָשׁ יְהוָה, עֵז
 הַתְּאֵזָר, אַף-תִּבּוֹן תִּבְל, בַּל-תִּמּוֹט: גִּבּוֹן כִּסְאֶךָ
 מֵאֵז, מֵעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָוֶם: מִקְלוֹת מַיִם
 רַבִּים, אֲדִירִים מִשְׁפְּרִיָּים, אֲדִיר בְּמָרוֹם יְהוָה:

faithful: holiness becometh thine house, O Lord, for evermore.

On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the day:—

Psalm lxxxiii.

A Song: A Psalm of Asaph. O God, keep not thou silence: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be remembered no more. For they have consulted together with one consent; against thee do they make a covenant. The tents of Edom and the Ishmaelites; Moab and the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre: Assyria also is joined with them; they have been an arm of help to the children of Lot. (Selah.) Do thou unto them as unto Midian; as to Sisera, as to Jabin, at the brook Kishon. They were destroyed at Endor; they became as dung for the earth. Make their nobles like Oreb and Zeeb; yea, all their princes like Zebah and Zalmunna: who said, Let us take to ourselves in possession the habitations of God. O my God, make them like the whirling dust, as stubble before the wind; as the fire that burneth the forest, and as the flame that setteth the mountains on fire: so pursue them with thy storm, and confound them with thy hurricane. Fill their faces with confusion; that they may seek thy name.

עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד , לְבֵיתְךָ נֶאֱוָה קִדְשׁ , יְהוָה ,
לְאַרְבַּע יָמִים :

On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the Day:—

תהלים פ'ג

שִׁיר מְזֻמָּר לְאַסָּף: אֱלֹהִים אֱלֹהֵי-לֵךְ, אֱלֹהֵי-
תַחֲרֹשׁ וְאֱלֹהֵי-תִשְׁקֹט אֱלֹהֵי: כִּי הִנֵּה אֲוִיבֹךָ יְיָהֲמִיּוֹן,
וּמִשְׁנֵאוֹךָ נִשְׂאוֹ רֹאשׁ: עַל-עַמֶּךָ יַעֲרִימוּ סוּד,
וְיִתְעַצְּבוּ עַל-צַפּוֹנֶיךָ: אָמְרוּ לָכֵן וְנִכְחִידֵם מִגּוֹי,
וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל עוֹד: כִּי נִוְעַצְבוּ לֵב יַחֲדוּ,
עָלֶיךָ בְּרִית יִכְרְתוּ: אֲהָלֵי אֲדוֹם וַיִּשְׁמַע אֱלֹהִים,
מִזֹּאב וְהַגְּרִים: נִבְּלַוְעַמּוֹן וְעַמְּלֵק, פְּלִשְׁתֵּי עַם-יִשְׂרָאֵל
צוּר: גַּם-אֲשׁוּר גִּלְגָּה עַמָּם, הָיוּ וְרוּעַ לְבָנֵי-לוֹט
סֵלָה: עָשִׂה לָהֶם כְּמִדְיָן, כְּסִיסְרָא כִּיבִין בְּנַחַל
קִישׁוֹן: נִשְׁמְדוּ בְּעֵין-דָּאֵר, הָיוּ דְלִמֵּן לְאַדְמָה:
שִׁיתָמוּ גְדִיבָמוּ, כְּעַרְב וְכַזָּאב, וְכַזָּבַח וְכַצְּלָמָנַע,
כָּל-נְסִיבָמוּ: אֲשֶׁר אָמְרוּ, נִירְשָׁה-לָנוּ, אֵת נְאוֹת
אֱלֹהִים: אֱלֹהֵי שִׁיתָמוּ כַּנְּלָנָל, כְּקִשׁ לְפָנֵי-רוּחַ:
כָּאֵשׁ תִּבְעַר-יָעַר, וְכַלְהָבָה תִּלְהַט הָרִים: כֵּן
תִּרְדֵּפֶם בְּסַעֲרֶךָ, וּבְסוּפְתֶךָ תִּבְהַלֵּם: מִלֵּא פְּנֵיהֶם

O Lord. Let them be ashamed and confounded for ever; yea, let them be abashed and perish. That they may know that thou, of whom alone the name is the Lord, art Most High over all the earth

On New Moon, Psalm civ. is read, p. 264.

From the beginning of the Month of Elul until Hoshanah Rabba, the following Psalm is read every Morning and Evening:—

Psalm xxvii.

A Psalm of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evil-doers drew nigh against me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart would not fear; though war should rise against me, even then would I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to inquire in his temple. For in the day of trouble he will hide me in his pavilion: in the shelter of his tabernacle will he conceal me; he will lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joyful shouting; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have pity upon me, and answer me. My heart saith unto thee, (since thou hast said), Seek ye my face, Thy face, Lord will I seek. Hide not thy face from me; thrust not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For my father and my mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me on an even path, because of them that lie in wait for me. Give me not up to the will of mine

קָלוּן, וַיִּבְקְשׁוּ שְׂמֶךְ יְהוָה: יִבְשׁוּ וַיִּבְהָלוּ עַד־יְעַד,
וַיִּחַפְּרוּ וַיֵּאבְדוּ: וַיִּדְעוּ כִּי־אַתָּה שְׂמֶךְ יְהוָה לְבַדְּךָ,
עָלְיוֹן עַל־כָּל־הָאָרֶץ:

On New Moon, Psalm civ. is read p. 264.

*From the beginning of the Month of Elul until Hoshana Rabba,
the following Psalm is read every Morning and Evening:—*

תהלים כ"ז

לְדָוִד, יְהוָה אוֹרִי וַיִּשְׁעֵי מִמִּי אִירָא, יְהוָה מָעוֹז תַּנִּי מִמִּי
אֶפְתָּח: בְּקִרְוֹב עָלַי מְרַעִים, לְאָכּוֹל אֶת בְּשָׂרִי, צָרִי וְאוֹיְבֵי
לִי, הִמָּה כְּשָׁלוֹ וְנִפְלוּ: אִם־תִּחַנֶּה עָלַי מִחַנֶּה לֹא־יִירָא
לְבִי, אִם־תִּקְוֶם עָלַי מִלְחָמָה כְּזֹאת אֲנִי בּוֹטֵחַ: אַחַת שְׂאֵלְתִי
מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי,
לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִוְכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִכְּהָ,
כְּיּוֹם רָעָה יִסְתִּירֵנִי, בְּסִתְרֵךְ אֶהְלֹךְ, בְּצוּר יְרוּמָמְנִי: וְעַתָּה
יָרוּם רֹאשִׁי עַל אוֹיְבֵי סְבִיבוֹתַי, וְאֶזְבְּחָה בְּאֶהְלֹךְ וּבְחֵי
תְרוּעָה, אֲשִׁירָה וְאֶזְמַרָה לִיהוָה: שְׁמַע־יְהוָה קוֹלִי אֶקְרָא,
וְחַנְּנִי וְעֲנֵנִי: לָךְ אָמַר לְבִי, בְּקִשׁוֹ פָּנָי, אֶת־פָּנֶיךָ יְהוָה
אֲבַקֵּשׁ: אַל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אַל־תֵּט בְּאָף עֲבָדְךָ,
עֲזַרְתִּי הִקִּיף, אַל־תִּשְׁטַנֵּנִי וְאַל־תִּעַזְבֵּנִי אֱלֹהֵי יִשְׁרָאֵל: כִּי־
אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יִאֲסָפֵנִי: הוֹרֵנִי יְהוָה בְּרַבְּךָ, וּגְנַחֲנִי
בְּאֹרֶחַ מִישׁוֹר, לְמַעַן שִׁרְכִי: אַל תִּתְּנֵנִי בְּגַפְשׁ צָרִי, כִּי

adversaries: for false witnesses have risen up against me, and such as breathe out violence. (I should despair), unless I believed to see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and let thine heart take courage; yea, wait thou for the Lord.

In some Congregations the following Psalm is said daily before "Blessed be he," etc., v. 19.

Psalm xxx.

A Psalm; a Song at the Dedication of the House; a Psalm of David. I will extol thee, O Lord; for thou hast drawn me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou didst heal me. O Lord, thou broughtest up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye his loving ones, and give thanks to his holy name. For his anger is but for a moment; his favor is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. As for me, I said in my prosperity I shall never be moved. Thou, Lord, of thy favor hadst made my mountain to stand strong; thou didst hide thy face; I was confounded. I cried unto thee, O Lord; and unto the Lord I made supplication: What profit is there in my blood if I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious unto me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness: to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

Kaddish to be said after reading Lessons from the Works of the Rabbis:—

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

תפלת שחרית

קמו-בי עדי-שקר ויפח חֶמְסִים: לולא הֶאֱמַנְתִּי לראות
בטוב-יהוה בארץ חיים: בנה אל-יהוה, חֹק וּנְאֻמִּין לְבָבָה,
יְבֹנֶה אֶל-יְהוָה:

*In some Congregations the following Psalm is said daily
before פְּרוּק שְׁאֵמֶר, p. 19:—*

תהלים ל

מְזֻמָּר שִׁיר חֲנֻכַּת חֲבִית לְדָוִד: אֲרוּמְמָה יְהוָה, כִּי
דִלִּיתָנִי, וְלֹא-שִׁמַּחְתָּ אֵיבֵי לִי: יְהוָה אֱלֹהֵי, שְׁוַעֲתִי אֶלְיָה
וּתְרַפְּאֵנִי: יְהוָה הַעֲלִיף מִן-שְׂאוֹל נַפְשִׁי, חֲיִיתָנִי מִיַּרְדֵּי-
בֹר: וּמְרוּ לִיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכָּר קִדְשׁוֹ: כִּי רָגַע בְּאֶפֶס,
תִּימִים בְּרִצּוֹנוֹ, בְּעָרֵב יַלִּין בְּכִי, וּלְבָקָר רָנָה: וְאֲנִי אֶמְרָתִי
בְּשִׁלְוִי, בַּל-אֲמוֹט לְעוֹלָם: יְהוָה בְּרִצּוֹנָה הַעֲמִדְתָּ לְהַרְרִי
עוֹ, הַסִּתְרָתָּ פָנָיָה, הִיִּיתִי נִבְהַל: אֶלְיָה יְהוָה אֶקְרָא, וְאֶל-
אֲדָנָי אֶתְחַנֵּן: מַה-בָּצַע בְּדַמִּי, בְּרַדְתִּי אֶל שַׁחַת, הַיּוֹדֶה
עָפָר, הַנִּגִּיד אֶמְתָּה: שְׁמַע-יְהוָה וְחַנּוּנִי, יְהוָה, הֵנָּה עֲזֹר לִי:
הַבָּקָה מִסְפְּדֵי לְמַחֹל לִי, פִּתְחָתָּ שַׁקִּי וּתְאֻזְהֵנִי שְׂמֵחָה:
לְמַעַן יִזְמְרָה כְבוֹד, וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֶהָה:

קדיש דרבנן

Reader. יתגבֵּל ויתקבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיבוֹן וּבְיוֹמִיבוֹן, וּבְחַיִּי דִּי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and a happy life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; and say ye, Amen.

PRAYER FOR SUSTENANCE.

My help is from the Lord, who made heaven and earth. Cast thy burden upon the Lord, and he shall sustain thee. Mark the perfect man, and behold the upright; for the latter end of that man is peace.

תפלת שחרית

Cong. and Reader. יהא שְׁמַה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמַה דִּי-קִדְשָׁא בְּרִידָהּ הוּא.
לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דִּי-
אַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבְּנָן, וְעַל תַּלְמֵי־יהוֹן וְעַל כָּל-תַּלְמֵי־די
תַּלְמֵי־יהוֹן, וְעַל כָּל-מֶן דִּי עֲסָקִין בְּאוֹרֵי־תָא, דִּי בְּאַתְרָא
סָבִין וְדִי בְּכָל-אַתְר וְאַתְר, יְהֵא לְהוֹן וְלְכוּן, שְׁלָמָא רַבָּא
חֲנָא וְחֲסָדָא וְרַחֲמִין, וְסִינִין אֲרִיכִין, וְמוֹזְנָא רְוִיחָא, וּפְרָקְנָא
מִן-קָדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יהא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים טוֹבִים, עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם,

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

תפלה על הפרנסה:

עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשְּׁלֵךְ עַל-יְיָ יְהִיבָהּ

וְהוּא יְכַלְכְּלָהּ: שְׁמֵרְתָם וּרְאֵה יְשָׁר, כִּי אַחֲרִית לְאִישׁ

Trust in the Lord, and do good; dwell in the land, and feed upon faithfulness. Behold, God is my salvation; I will trust and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation.—O Sovereign of the universe, in thy holy words it is written, saying, He that trusteth in the Lord, lovingkindness shall compass him about; and it is written, And thou givest life to them all. O Lord God of truth, vouchsafe blessing and prosperity upon all the work of my hands, for I trust in thee that thou wilt so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by forbidden means, unto life and peace. In me also let the scripture be fulfilled, Cast thy burden upon the Lord, and he shall sustain thee. Amen!

THE TEN COMMANDMENTS.

Exodus xx. 1—17.

And God spake all these words, saying.

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
2. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image; nor the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children,

שָׁלוֹם: בְּטַח בְּנִי וַעֲשֵׂה טוֹב, שְׁכֵן-אָרֶץ וּרְעֵה אֲמוּנָה: הִנֵּה
 אֵל יִשׁוּעָתִי אֲבַטַח וְלֹא אֶפְחָד. כִּי עָזוּ וְזָמְרָת יְהוָה יְיָ, וַיְהִי-
 לִי לִישׁוּעָה: רַבּוֹנוּ שְׁלֵ-עוֹלָם. בְּדַבְּרֵי קֹדֶשׁךָ כָּתוּב לֵאמֹר.
 הַבּוֹטְחַם בְּנֵי חֶסֶד יִטּוּבְכֶנּוּ. וּכְתוּב וְאַתָּה מְחַיֶּה אֶת-כָּל־סֵפֶלֶם:
 יְיָ אֱלֹהִים אֲמַת. תַּן בְּרָכָה וְהַצְלֵחָה בְּכָל-מַעֲשֵׂה יָדַי. כִּי
 בְּטַחְתִּי בָךְ, שְׁעַל-יְדֵי מִשָּׂא וּמִמֶּנּוּ וַעֲסָקִים שְׁלִי, תִשְׁלַח
 לִי בְרָכָה, כְּדֵי שְׂאוּכַל לְפָרְגִם אֶת-עַצְמִי וּבְנֵי בֵיתִי, בְּנִחְתָּת
 וְלֹא בְצָעָר, בְּהִתַּר וְלֹא בְאִסּוּר, לְחַיִּים וּלְשָׁלוֹם. וַיְקִים בְּנֵי
 מִקְרָא שְׁכָתוּב. הַשְּׁלֵךְ עַל-יְיָ יְהִדְבֶּךָ וְהוּא יְכַלְכְּלֶךָ. אָמֵן:

עשרת הדברות:

שמות כ' א'—י"ז

וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאִמֹר:
 א אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
 מִצְרַיִם מִבֵּית עַבְדִּים:
 ב לֹא-יְהִיֶּה לְךָ אֱלֹהִים אֲחֵרִים, עַל-פָּנָי: לֹא-
 תַעֲשֶׂה לְךָ פֶסֶל וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם
 מִמַּעַל, וְאֲשֶׁר בָּאָרֶץ מִתַּחַת, וְאֲשֶׁר בַּמַּיִם מִתַּחַת
 לָאָרֶץ: לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי
 יְהוָה אֱלֹהֶיךָ אֵל-קַנּוּא, פֹּקֵד עֵוֹן אֲבֹת עַל-בָּנִים,

upon the third and upon the fourth generation, unto them that hate me: and shewing lovingkindness to the thousandth generation, unto them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

עַל-שְׁלֹשִׁים וְעַל-רְבָעִים לְשָׁנָאֵי: וְעֵשָׂה חֶסֶד
לְאֱלֹפִים, לְאֶהְבִּי וּלְשֹׁמְרֵי מִצְוֹתַי:

ג לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׂוֹא, כִּי
לֹא יִנְקָה יְהוָה, אֶת אֲשֶׁר-יִשָּׂא אֶת-שֵׁמוֹ לְשׂוֹא:

ד וְזָכֹר אֶת-יוֹם הַשַּׁבָּת לְקִדְּשׁוֹ: שֵׁשֶׁת יָמִים

תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי, שַׁבָּת
לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה, אַתָּה!

וּבִנְךָ וּבִתֶּךָ, עַבְדְּךָ וְאִמְתֶּךָ וּבְהֵמְתֶךָ, וּגְרִיבְךָ אֲשֶׁר

בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה, אֶת-הַשָּׁמַיִם

וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיָּנַח

בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת

וַיְקַדְּשֶׁהוּ:

ה כִּבְדֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ, לְמַעַן יֵאָרְכוּ יָמֶיךָ,

עַל הַצְּדָקָה, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

ו לֹא תִרְצַח.

ז לֹא תִנָּאֵף.

ח לֹא תִגְנוֹב.

ט לֹא-תַעֲנֶה בְרֵעֶךָ עַד שִׁקָּר:

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THIRTEEN PRINCIPLES OF THE FAITH.*

1. I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.

4. I believe with perfect faith that the Creator, blessed be his name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be his name, and to him alone, it is right to pray, and that it is not right to pray to any being besides him.

*These Articles of the Jewish Creed were formulated by Moses Maimonides in the 12th century C. E.

י לא תִחַמַד בֵּית רַעְיָךְ, לֹא־תִחַמַד אִשְׁתֵּי רַעְיָךְ,
וְעַבְדֶּךָ וְאִמְתּוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ, וְכֹל אֲשֶׁר־לְרַעְיָךְ:

שלושה עשר עקרים:

א אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, הוּא בּוֹרָא וּמְנַהֵיג לְכָל־הַבְּרוּאִים. וְהוּא
לְבַדּוֹ עֹשֶׂה, וְעוֹשֶׂה וַיַּעֲשֶׂה לְכָל־הַמַּעֲשִׂים:

ב אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, הוּא יְחִיד. וְאִין יְחִידוֹת כְּמוֹהוּ בְּשׁוּם פְּנִים.
וְהוּא לְבַדּוֹ אֱלֹהֵינוּ, הָיָה הָיָה וַיְהִיָּה:

ג אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, אֵינוֹ גּוֹף. וְלֹא יִשְׁתַּנֶּהוּ מִשִּׁינֵי הַגּוֹף. וְאִין
לוֹ שׁוּם דְּמִיּוֹן כְּלָל:

ד אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, הוּא רֵאשׁוֹן וְהוּא אַחֲרוֹן:

ה אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, לוֹ לְבַדּוֹ רְאוּי לְהִתְפַּלֵּל. וְאִין רְאוּי לְהִתְפַּלֵּל
לוֹ וְלָתָּה:

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.

9. I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

10. I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁכָל-דְּבָרֵי
הַנְּבִיאִים אֶמֶת:

ז אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁנִּבְּוֵאת מִשָּׁה
רַבֵּינוּ עָלָיו הַשְּׁלוֹם, הִזְתָּה אֲמֵתוֹת. וְשֶׁהוּא הָיָה
אָב לְנְבִיאִים, לְקוֹדְמִים לְפָנָיו וְלְבָאִים אַחֲרָיו:

ח אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁכָל-הַתּוֹרָה
הַמְצוּיָה עִתָּה בְּיַדֵּינוּ, הִיא הַנְּתוּנָה לְמִשָּׁה רַבֵּינוּ,
עָלָיו הַשְּׁלוֹם:

ט אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁזֹּאת הַתּוֹרָה
לֹא תְהִי מְחֻלָּפֶת. וְלֹא תְהִי תוֹרָה אַחֲרֶת, מֵאֵת
הַבּוֹרָא, יִתְבָּרַךְ שְׁמוֹ:

י אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, יוֹדֵעַ כָּל-מַעֲשֵׂה בְּנֵי אָדָם וְכָל-מַחְשְׁבֹתָם.
שֶׁנֶּאֱמַר. הִיצַר יַחַד לְבָם הַמִּבִּין אֶל-כָּל-מַעֲשֵׂיהֶם:

יא אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ
שְׁמוֹ, גּוֹמֵל טוֹב לְשׂוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעוֹבְרֵי
מִצְוֹתָיו:

12. I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

For thy salvation I hope, O Lord! I hope, O Lord, for thy salvation! O Lord, for thy salvation I hope!

AFTERNOON SERVICE FOR WEEKDAYS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

יִּאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ.
 וְאַף עַל פִּי שִׁיתְמַהֲמַה, עִם כָּל־זֶה אֲחַכְּה־לוֹ,
 בְּכָל־יוֹם, שְׂבִיא:

יִּאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁתִּהְיֶה תְּחִיַּת
 הַמֵּתִים, בְּעֵת שִׁיעוּלָהּ רְצוֹן מֵאֵת הַבוֹרֵא, יִתְּכַרֵּךְ
 שְׁמוֹ, וְיִתְעַלֶּה וְזָרוּ לְעַד וּלְנֶצַח נְצָחִים:

לִישׁוּעָתְךָ קְוִיתִי יְיָ • קְוִיתִי יְיָ לִישׁוּעָתְךָ • יְיָ
 לִישׁוּעָתְךָ קְוִיתִי:

* לְפָרְקָנֶךָ סִבְרַת יְיָ • סִבְרַת יְיָ לְפָרְקָנֶךָ • יְיָ
 לְפָרְקָנֶךָ סִבְרַת:

תפלת מנחה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שֶׁכָּבְדָה לּוֹ, אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו:

תְּהַלֵּלָה לְדוֹד • קמ"ה

אֲרוֹמְמֶךָ אֱלֹהָי הַמְּלֶכֶךְ, וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם

וְעַד:

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

בְּכָל-יּוֹם אֲבָרְכֶךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹדֶם וְעַד :
גְּדוֹל יְהוָה וּמְהֵלָל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר :
דוֹר לְדוֹר יִשְׁבַח מִעַשְׂיֶיךָ, וּנְבוֹרָתֶיךָ יִגִּידוּ :
הַדָּר כְּבוֹד הַזֶּהָרָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשֵׁיחָה :
וְעֵזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתֶךָ אִם סִפְרָנָה :
וְכָר רַב-טוֹבְךָ יִבְיַעוּ, וְצִדְקָתֶךָ יִרְנְנוּ :
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וְגִדְל-חֶסֶד :
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו :
יִזְדַּק יְהוָה כָּל-מַעֲשָׂיֶיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה :
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּנְבוֹרָתֶךָ יִדְבְּרוּ :
לְהוֹדִיעַ לְבָנֵי הָאָדָם נְבוֹרָתוֹ, וְכְבוֹד הַדָּר
מַלְכוּתוֹ :
מַלְכוּתֶךָ, מַלְכוּת כָּל-עֲלָמִים, וּמְמַשְׁלָתֶךָ, בְּכָל-
דוֹר וָדוֹר :
סוֹמֵךְ יְהוָה לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים :
עֲיִנֵּי כָל, אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם, אֶת-
אֲכָלָם בְּעֵתוֹ :
פּוֹתֵחַ אֶת-יַדֶּךָ, וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

On Fast Days the Scroll of the Law is taken from the Ark, and the portion of the Law beginning Vay'chal is read.

צַדִּיק יִהְיֶה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל־אֲשֶׁר יִקְרָאָהוּ
 בְּאַמֶּת:

רְצוֹן יִרְאֶיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֶת־כָּל־הַרְשָׁעִים
 יִשְׁמִיד:

תְּהִלַּת יְהוָה יִדְבַר־פִּי, וַיִּבְרַךְ כָּל־בְּשָׂר שֶׁב
 קִדְשׁוֹ לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

Reader. יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי־בְרָא

בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי־
 כָּל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהוָה שְׁמֵהּ רַבָּא, מְבַרְךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵינָא.

Reader. יִתְבְּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַבֵּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קִדְשָׁא בְּרִיךְ הוּא.
 לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־
 אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

*On Fast Days the Scroll of the Law is taken from the Ark,
 and וַיִּחַל is read:—*

The following prayer (Amidah) to "as in ancient years," p. 123, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with loving-kindness, quickenest the dead with great mercy,

אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
 גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
 חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

During the Ten Days of Penitence say:—

זְכַרְנוּ לַסִּיּים, מְלַךְ חַפְזָן בְּסִיּים. וְכַתְּבֵנוּ בְּסֵפֶר הַסִּיּים.
 לְמַעַן אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.
 מַגֵּן אֲבֹרָהֶם:

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

*From the Eighth Day of Solemn Assembly until the First
 Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים

supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

When the Reader repeats the Amidah, the following is said, to "holy God," p. 114.

**Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

רבים. סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמְקוֹם אַמוּנָתוֹ לִישַׁנִּי עֶפְרָיִם. מִי
 בְּמוֹךְ, בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלַךְ
 מְמִית וּמַחְיֶה, וּמְצַמִּיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי בְּמוֹךְ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.
 וּנְאֻמֵּן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה
 יי. מְחַיֶּה הַמֵּתִים:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
 בְּכָל־יּוֹם יִהְיֶה לְךָ סֶלָה. בָּרוּךְ אַתָּה יי.
 הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמְּלַךְ הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following is said:—

Reader. * נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמִי קָדוֹשִׁים
 אוֹתוֹ בְּשִׁמִּי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאֶךָ. וְקִרְא
 יי אֵל יְהוָה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יי
 צְבָאוֹת. מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעַמְתָּם

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

(On Fast Days Selichoth are inserted here.)

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

בְּרוּךְ יִאמְרוּ . *Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ :

וּבְדַבְרֵי קִדְשׁוֹ בְּתוֹב לְאִמְרוּ . *Cong.* יְמַלֵּךְ

יְיָ לְעוֹלָם , אֱלֹהֵינוּ צִיּוֹן , לְדֹר וָדֹר . הִלְלוּהָ :

לְדֹר וָדֹר נְגִיד נְדָלָךְ . וּלְנִצַּח נְצָחִים *Reader.*

קִדְשֵׁתָךְ נְקַדִּישׁ . וְשִׁבְחֵךְ אֱלֹהֵינוּ , מִפִּינוּ לֹא

יָמוּשׁ לְעוֹלָם וָעֶד . כִּי אֵל מַלְךְ , נָדוּל וְקָדוּשׁ

אַתָּה . בְּרוּךְ אַתָּה יְיָ . הָאֵל הַקָּדוֹשׁ :

During the Ten Days of Penitence conclude the Blessing thus:—

הַמְלִיךְ הַקָּדוֹשׁ :

אַתָּה חוֹנֵן לְאָדָם דַּעַת , וּמְלַמֵּד לְאַנוּשׁ

בִּינָה . חֲנִנּוּ מֵאַתָּךְ , דַּעָה , בִּינָה וְהַשְׂבִּיל .

בְּרוּךְ אַתָּה יְיָ . חוֹנֵן הַדַּעַת :

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ . וְקַרְבֵנוּ מִלְּבָנוּ

לְעִבּוֹדֶתֶךָ . וְהַחֲזִירֵנוּ , בְּתִשׁוּבָה שְׁלֵמָה

לְפָנֶיךָ . בְּרוּךְ אַתָּה יְיָ . הַרוּצֵה בְּתִשׁוּבָה :

סְלַח-לָנוּ אָבִינוּ , כִּי חָטָאנוּ . מְחַל-לָנוּ

מִלְּבָנוּ , כִּי פָשַׁעְנוּ . כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה .

בְּרוּךְ אַתָּה יְיָ . חֲנוּן הַמְרַבֵּה לְסִלּוֹת :

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

On Fast Days the Reader here says "Answer us," etc., p. 51, and concludes thus:—

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds,* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season** substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like

**The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

***From the Fourth of December until the First Day of Passover.*

רֹאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ. וּגְאֹלֵנוּ מִהֲרָה
 לְמַעַן שְׂמֹךְ. כִּי גּוֹאֵל חֲזֹק אַתָּה. בְּרוּךְ
 אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

*On Fast Days the Reader here says עֲנֵנוּ, p. 61,
 and concludes thus:—*

בְּרוּךְ אַתָּה יְיָ. הַעֲוֶנָה בְּעַת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשְׁעָה. כִּי
 תִּהְיֶה לָנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה
 לְכָל־מְכוּתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן
 וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ. רוֹפֵא חֹלֵי
 עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת
 וְאֶת־כָּל־מִיּוֹנֵי תְבוּאַתָּה לְטוֹבָה. וְתֵן בְּרָכָה

During the Winter Season substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָה. וּבְרַךְ

*From December 4, until the First Day of Passover.

other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush.

שְׁנַתְנוּ, בַּשָּׁנִים הַמְּזוּבוֹת. בְּרוּךְ אַתָּה יי'.
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוֹתֵנוּ. וְשָׂא נֶס
לְקַבֵּץ גְּלוּזוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע
בְּנֵיבוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי'. מְקַבֵּץ
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשְּׂוִיבָה שׁוֹפְטֵינוּ בְּבְרָאשְׁנָה, וַיּוֹעֲצֵינוּ,
בְּבִתְחִלָּה. וְהָסֵר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוֹךְ
עֲלֵינוּ, אַתָּה יי' לְבִדְךָ, בְּחֶסֶד וּבְרַחֲמִים.
וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. בְּרוּךְ אַתָּה יי'. מְלֹךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמְּלֹךְ הַמִּשְׁפָּט:

וְלַמְּלָשִׁינִים אֵל-תְּהִי תְמוּנָה, וְכָל הָרָשָׁעָה,
בְּרִגְעַת אֲבָד. וְכָל אוֹיְבֵיךָ מְהֵרָה יִכְרְתוּ.
וּמְלָכוֹת זָרוֹן מְהֵרָה תִּעַקֵּר, וְתִשְׁבֵּר

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their 'scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.* Blessed art thou, O Lord, who rebuildest Jerusalem.

*On the Fast of the Ninth of Ab the following is added:—
Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city

וּתְמַנֶּה, וְתִכְנֶנֶעַ, בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ
 אַתָּה יְיָ. שִׁבֵר אוֹיְבִים וּמִכְנֶנֶעַ זָרִים:

עַל-הַצַּדִּיקִים וְעַל-הַחֲסִידִים, וְעַל-זַקְנֵי
 עַמֶּךָ, בֵּית יִשְׂרָאֵל, וְעַל-פְּלִיטַת סוּפְרֵיהֶם,
 וְעַל גְּרֵי הַצַּדִּיק וְעַלֵּינוּ, יְיָמוּ רַחֲמֶיךָ יְיָ
 אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים
 בְּשִׁמְךָ, בְּאַמְתָּ. וְשִׂים חֶלְקֵנוּ עִמָּהֶם
 לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי-בָךְ בָּטַחְנוּ. בָּרוּךְ
 אַתָּה יְיָ. מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירֶךָ, בְּרַחֲמִים תָּשׁוּב.
 וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה
 אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִסֵּא
 דָּוִד מַהֲרָה לְתוֹכָהּ תִּכְוֵן. * בָּרוּךְ אַתָּה
 יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

* On the Fast of the Ninth of Ab the following is added:—

נַחֵם יְיָ אֱלֹהֵינוּ, אֶת-אַבְלֵי צִיּוֹן, וְאֶת-אַבְלֵי יְרוּשָׁלַיִם.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causeth the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not

that is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuilddest Jerusalem.

“Speedily,” etc.

אֶת־צֶמַח דָּוִד עֲבָדְךָ מְהֵרָה תִצְמִיחַ.
 וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ
 קִרְן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי
 אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְפָּנֶיךָ

וְאֶת־הָעִיר הָאֲבֵלָה וְהַתְּרַבָּה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה
 מִבְּלֵי בְּנֵיהָ. וְהַתְּרַבָּה מִמַּעֲוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְּבוֹדָה,
 וְהַשׁוֹמְמָה מֵאִין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה
 עֲקָרָה שְׁלֵא יָלְדָה. וַיְבַלְעוּהָ לְגִינוֹת. וַיִּירְשׁוּהָ עוֹבְדֵי
 זָרִים. וַיִּטְּלוּ אֶת־עַמּוּד יִשְׂרָאֵל לְחֶרֶב. וַיַּהֲרֹגוּ בְּדָוִן חֲסִידֵי
 עֲלִיּוֹן. עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי
 לְבִי עַל חֲלָלֵיהֶם, מַעֲי מַעֲי עַל חֲלָלֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ. כְּאִמּוֹר, וְאֲנִי אֶהְיֶה־לָּהּ
 נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם: אֵת צֶמַח וְכוּ'

empty away;* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israeî and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with

**On Fast Days the Congregation here say the following:—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress;

מִלִּבְנוֹ רִיקָם אֶל תְּשׁוּבָנוּ. * כִּי אַתָּה
שׁוֹמֵעַ תִּפְלַת עַמּוֹת יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תִּפְלָה:

רָצָה יְיָ אֱלֹהֵינוּ כְּעַמּוֹת יִשְׂרָאֵל וּבְתִפְלָתָם.
וְהָשִׁיב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי
יִשְׂרָאֵל, וְתִפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.
וְזִתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and
Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר, וְיִכְרַנְנוּ וְיִפְקֹדֵנוּ. וְזִכְרוֹן

** On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוֹלָה אֲנִיחֵנוּ.
אֶל־תִּפְזֵן אֶל־רִשְׁעֵנוּ, וְאֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֶל־תִּתְעַלֵּם
מִתַּחַנְתָּנוּ. הִנֵּה נָא קָרוֹב לְשׁוֹעֲתֵנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ.
סָרֵם נִקְרָא אֱלֹהֵי עֲנֵנוּ. כַּדְבָר שֶׁנֶּאֱמַר. וְהָיָה סָרֵם יִקְרָאוּ,
וְאִנִּי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וְאִנִּי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעוֹנֶה
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוֹקָה: כִּי אַתָּה וְכוּ'

the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>	<i>On Passover—</i>	<i>On Tabernacles—</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

Congregation in an undertone:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather

אבותינו. ונקרון משים בן דוד עבדך. ונקרון ירושלים
 עיר קדושה. ונקרון כל עמך בית ישראל לקנך. לקליטה
 ולטובה, ולחן ולחסד ולרחמים, ולחסים ולשלום, ביום

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
סג הסכות	סג המצות	ראש החודש

טוה. וקבנו יי אלהינו, בו למזכה, ופקבנו בו לכבדך.
 והושיענו בו לחיים. וכדבר ישועה ורחמים, חיים ותקנו,
 ורחם עלינו והושיענו. כי אלקי עינינו. כי אל מלך חנון
 ורחום אתה:

ותחזיקנו עינינו, בשוכך לציון ברחמים.
 ברוך אתה יי. המחזיר שכינתו לציון:

The Cong. in an undertone—

מודים אנחנו לך, שאתה
 הוא יי אלהינו ואלהי
 אבותינו, אלהי כל-בשר.
 יוצרנו, יוצר בראשית.
 ברכות והודאות לשמך
 הגדול ותקדושת. על
 שהחיותנו וקבמתנו. בן
 תמיני ותבניתנו. ותאסוף

מודים אנחנו לך,
 שאתה הוא יי אלהינו
 ואלהי אבותינו,
 לעולם ועד. צור חיינו
 מגן ישענו, אתה הוא
 לדור ודור. נודה לך
 ונספר תהלתך, על

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee Blessed be the God to whom thanksgivings are due.

On Chanukah and Purim say:—

We thank thee, etc., p. 63

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

תַּיִנוּ הַמְּסוּרִים בְּיָדְךָ, וְלִיּוֹתֵינוּ לְמַצֵּאת קַדְשְׁךָ,
 וְעַל גְּשֵׁמוֹתֵינוּ לְשֹׁמֵר חֻקֶיךָ, וְלַעֲשׂוֹת
 הַפְּקוּדוֹת לְךָ, וְעַל נְסִיחַת שְׁבֻכְלֵינוּ עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבֻכְלֵעַת, עֲרַב
 וּבִקֵּר וְצַהֲרֵם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קַוֵּינוּ לְךָ:

On Chanukah and Purim say הַנְּסִים *על הנסים*, p. 63.

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ,
 תְּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה. בָּרוּךְ
 אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלֶךָ נֶאֱחָה לְהוֹדוֹת:

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים
 לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
 הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ
 יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

During the Ten Days of Penitence say:—

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מַדְבָּר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֶפְרָה
 לְכָל תְּהִיָּה: פֶּתַח לְבָי בְּתוֹרְתֶךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וּבְקַלְקַל מִחֲשֻׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֹךְ, עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ,
 עֲשֵׂה לְמַעַן תּוֹרְתֶךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יִמְיָנֶךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

During the Ten Days of Penitence, Friday excepted, say Our Father, Our King, p. 67. Then say the following; but if Tachanun is omitted, the Reader, immediately after the Amidah, says the whole Kaddish p. 125.

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness'

וְהִגִּיזוֹן לְבִי לְפָנֶיךָ, יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרַתְךָ; וְשֵׁם
נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת; וְעֲרֵבָה
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנִיּוֹת:

*During the Ten Days of Penitence, Fridays excepted, say
אָבִינוּ מַלְכֵנוּ, p. 67. Then say the following; but if
Tachanun is omitted, the Reader, immediately after the
Amidah, says the whole Kaddish p. 125.*

וַיֹּאמֶר דָּוִד אֱלֹהֵי נֶדְרֵי צָרֵי לִי מֵאֵד נִפְלְאָה נָא בְיָד־
יְהוָה, כִּי־רַבִּים רַחֲמוֹ וּבְיָד אָדָם אֵל־אֶפְלָה:
רַחוּם וְחַנוּן, חֲטָאתִי לְפָנֶיךָ יי מָלֵא
רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי:

תהלים ו'

יי אֵל־בְּאֶפֶק תּוֹכִיחֵנִי, וְאֵל־בַּחֲמַתְךָ
תִּיַסְרֵנִי: חָנּוּן יי כִּי־אֶמְלֵל אָנִי, רַפְּאֵנִי יי
כִּי נִבְדָּלוּ עַצְמֵי: וְנִפְשֵׁי נִבְהָלָה מְאֹד,
וְאַתָּה יי עַד־מָתַי: שׁוּבָה יי חֲלִצָה נַפְשֵׁי.

sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear, O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

הוֹשִׁיעַנִי לְמַעַן חֲסֹדֶךָ: כִּי אֵין בְּמִנּוֹת זְכָרֶךָ,
 בְּשֵׁאוֹל מִי יוֹדֶה-לָךְ: יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחֲהָ
 בְּכָל-לַיְלָה מִמָּוֶתִי, בְּדַמְעָתִי עַרְשֵׁי אֲמֹסָה:
 עֲשֵׂשָׁה מִכַּעַם עֵינַי, עֲתָקָה, בְּכָל-צוֹרְרָי:
 סוּרוּ מִמְּנִי כָּל-פְּעֻלֵי אָוֶן, כִּי-שָׁמַע יי קוֹל
 בְּכִיִּי: שָׁמַע יי תְּחִנָּתִי, יי תִּפְלָתִי יִקַּח: יִבְשׁוּ
 וַיִּבְהָלוּ מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ יִבְשׁוּ רַגְעִי:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֲרֵי־ת יִשְׂרָאֵל. וְאֵל-
 יֵאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֲרֵי־ת עִם אֶחָד. וְאֵל-
 יֵאבֵד גּוֹי אֶחָד. הַמְיַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֲרֵי־ת עִם קָדוֹשׁ. וְאֵל-
 יֵאבֵד גּוֹי קָדוֹשׁ. הַמְשַׁלְּשִׁים בְּשִׁלוֹשׁ קָדְשָׁה
 לְקָדוֹשׁ:

מְתַרְצָה בְּרַחֲמִים וּמִתְפַּיִם בְּתַחֲנוּנִים. הַתְּרַצֵּד
 וְהַתְּפִיִּים לְדוֹר עָנִי כִּי אֵין עֹזָר:

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he;

אָבִינוּ מִלְכֵנוּ חָנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

וְאַנְחֵנוּ לֹא יִדַע מִה־נַּעֲשֶׂה, כִּי עָלֶיךָ

עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יי וְחֶסְדֶיךָ, כִּי מֵעוֹלָם

הַמָּה: יְהִי־חֶסְדֶךָ יי עֲלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ

לָךְ: אֵל תִּזְכָּר־לָנוּ עֲזֹנֹת רֵאשִׁינִים, מִיָּהֵר

יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד: חָנּוּנוּ יי

חָנּוּנוּ, כִּי־רַב שָׁבַענוּ בּוֹ: בְּרָגֹז רַחֵם תִּזְכּוֹר:

כִּי הוּא יָדַע יִצְהָנוּ, זְכוֹר כִּי־עָפָר אָנּוּחֵנוּ:

עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שִׁמְךָ.

וְהַצִּילָנוּ וּבִכָּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:

Reader. יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי־בְרָא

בְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ, בְּתַיִיכוֹן וּבִיּוֹמִיכוֹן, וּבְתַיִי דִּי־
כָּל־בֵּית יִשְׂרָאֵל, בְּעֵנְגָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קְדִישָׁא בְרִיךְ הוּא.

though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like the families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart,

לְעֵלָא מִן־כָּל־בְּרִכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־
 אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. קִבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִּי־כָל־יִשְׂרָאֵל קִדְּם

אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהִי שְׁלָמָא רַבָּא מִן־שִׁמְיָא, וְסִיִּים עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עָלֵינוּ לְשִׁבְחָא לְאֲרוֹן הַבַּיִת, לְתַת גְּדֻלָּה לְיוֹצֵר

בְּרֵאשִׁית. שְׁלֵא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ

בְּמִשְׁפָּחוֹת הָאָרְמָה. שְׁלֵא שָׁם חִלְקֵנוּ בְּהֵם,

וְנִרְלָנוּ בְּכָל־הַמוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים

וּמִזִּידִים לְפָנֵי מַלְךְ מַלְכֵי הַמַּלְכִים הַקָּדוֹשׁ בְּרוּךְ

הוּא. שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ

בְּשָׁמַיִם מִמַּעַל, וְשָׁכִינֵת עִזּוֹ בְּנִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ. אִין עוֹד. אָמֵת מְלַכְנוּ. אַפְּס זוּלָּתוֹ.

בְּכַתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל־לְבָבְךָ,

that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

כִּי יי הוּא הַאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתְחַת, אֵינן עוֹד:

עַל־כֵּן נִבְרָה לָךְ יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה
בְּתַפִּילַת עֲוֹנֶךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהַאֲדִילִים פָּרוֹת יִכְרֶתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי, וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ
כָּל־דְּשָׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֵל:
כִּי לָךְ תִּכְרַע כָּל־בְּרִיךְ, תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ
יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְנוּ,
וַיִּקְבְּלוּ כָּל־אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הוּא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרַתְךָ.
יי | יִמְלֹךְ לְעוֹלָם וָעֶד: וַיִּנְאֶמֶר. וַהֲיֵה יי לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד:

Mourner. יתגבַל ויתקבש שמה רבא, בעלמא די־ברא
ברעותה. וימלך מלכותה, בחייכון וכיומיכון, ובחיי די־
כל־בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

Cong. and Mourner. יהא שמה רבא, מבברך לעלם ולעלמי

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

EVENING SERVICE FOR WEEKDAYS AND THE TERMINATION OF THE SABBATH

On Weekdays, if the Evening Service is read after nightfall, commence here. At the termination of the Sabbath say Psalms cxliv. and lxxvii., p. 298, 299; then continue, "And he being merciful," p. 129. On Weekdays, if the Evening Service is read before nightfall, commence, "And he being merciful."

Psalm cxxxiv.

A Song of Degrees.—Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

Mourner. יתְבַרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא
 וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דִּי-קְדוּשָׁא בְּרוּךְ הוּא.
 לְעֵלָּא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחֵתָּא וְנַחֲמֵתָּא, דִּי-
 אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְסִיּוּם עֲלֵינוּ
 וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְצָ:

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עֲלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

ערבית לימות החול ולמוצאי שבת

On Weekdays, if the Evening Service is read after nightfall, commence שִׁיר הַמַּעֲלוֹת. At the termination of the Sabbath say לְדוֹד בְּרוּךְ הוּא *to אָרְצָ, pp. 298, 299; then continue* וְהוּא רַחוּם, *p. 129. On Weekdays, if the Evening Service is read before nightfall, commence* וְהוּא רַחוּם.

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת, הִנֵּה בְּרַכּוֹ אֶת-יְיָ, כָּל-עַבְדֵי יְיָ,
 הָעֹמְדִים בְּבֵית יְיָ בַּלַּיְלוֹת: שְׂאוּ יְדֵכֶם קֹדֶשׁ,
 וּבְרַכּוּ אֶת-יְיָ: וּבְרַכְּוּ יְיָ מִצִּיּוֹן, עֲשֵׂה שְׁמִים וְאַרְצָ:

The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.)

To be said three times.

O Lord of hosts, happy is the man that trusteth in thee.

To be said three times.

Save, Lord: may the King answer us on the day when we call.

To be said three times.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And he being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

יְיָ צְבָאוֹת עֲמָנוּ מִשָּׁנָב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:

(To be said three times.)

יְיָ צְבָאוֹת אֲשֶׁר־י אָדָם בְּמַח בְּדָ:

(To be said three times.)

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרֹאָנוּ:

(To be said three times.)

Reader. יתְנַבֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי־בְרָא
בְּרֵעוּתֵהּ. וַיִּמְלִיךְ מַלְכוּתֵהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִּי־
כָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:
Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא
עֲלָמָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְהַלְמֵם, וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קְדֻשָּׁא בְרִיךְ הוּא.
לְעֵלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי־
אִמִּירָן בְּעֶלְמָא. וְאִמְרוּ אָמֵן:

וְהוּא רַחוּם יִכַּפֵּר עָוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה
לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ: יְיָ הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרֹאָנוּ:

Reader. — Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Congregation in an undertone.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore,

Congregation in an undertone.

Reader.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שְׁלֹ-
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ
בְּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדוֹ אֵין אֱלֹהִים.
סֵלֶו לְרַבֵּב בְּעֶרְבוֹת, בְּנֵה שְׁמוֹ
וְעֲלוֹ לְפָנָיו. וּשְׁמוֹ מְרוֹמֵם
עַל-כָּל-בְּרָכָה וְתִהְיֶה:

בְּרַכּוּ אֶת-יְיָ הַמְּבָרָךְ:

Cong. and Reader.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם
וָעֶד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ
מְבָרָךְ, מִעַתָּה וְעַד עוֹלָם:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּדָבָרוֹ מַעְרִיב עֲרָבִים
בְּחֻכְמָה פּוֹתַח שְׁעָרִים
וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת-הַזְּמַנִּים.

וּמְסַדֵּר אֶת-הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי-
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי-אוֹר. וּמַעְבִּיר יוֹם וּמִבִּיא
לַיְלָה. יַמְבְּדִיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יְמַלֹּךְ עָלֵינוּ לְעוֹלָם
וָעֶד, בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֲרָבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת. תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת. עַל כֵּן יְיָ

O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

When Prayers are not said with the Congregation, add:—
God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

אֱלֹהֵינוּ בְּשִׁבְבְּנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחִקְקֶךָ : וְנִשְׁמַח
 בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם
 חַיֵּינוּ וְאֶרֶץ יְמֵינוּ . וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה .
 וְאֶהְבֶּתְךָ אֵל תְּסִיר מִמָּנוּ לְעוֹלָמִים . בְּרוּךְ אַתָּה
 יְיָ אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל :

When prayers are not said with the Congregation add:—

אֵל מֶלֶךְ נְאֻמָּנוּ :

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :
 בְּרוּךְ , שֵׁם כְּבוֹד מְלְכוּתוֹ , לְעוֹלָם וָעֶד :
 וְאֶהְבֶּת אֶת יְהוָה אֱלֹהֶיךָ , כָּכֹל לְבָבְךָ
 וּכְכֹל-נַפְשְׁךָ , וּכְכֹל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים
 הָאֵלֶּה , אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם עַל-
 לְבָבְךָ : וְשִׁנְנֶתָם לְבָנֶיךָ וּדְבַרְתָּ בָּם ,
 בְּשִׁבְבְּתְךָ בְּבֵיתְךָ , וּבְלִכְתּוֹתֶיךָ בַּהֲרָךְ ,
 וּבְשִׁבְבְּךָ וּבְקוֹמְךָ : וּקְשַׁרְתָּם לְאוֹת עַל-
 יָדְךָ , וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ : וּכְתַבְתָּם
 עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon

דברים י"א י"ג-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי,
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטַר-
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלֻקּוֹשׁ, וְאִסַּפְתִּי
דָגְגֶיךָ, וְתִרְשָׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ, וְאָכְלָתְּ וּשְׂבַעְתְּ:
הַשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם,
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם, וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת-יְבוּלָהּ, וְאֶבְדַּתֶּם מְהֵרָה, מֵעַל
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַי עַל-לְבַבְכֶם וְעַל-
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְרֵכְכֶם,

your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember

וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלַמְדֹתֵם אֹתָם
 אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלִכְתְּךָ בַּהֲרָךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ:
 וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל
 הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם,
 לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
 צִיצִית, עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ
 עַל־צִיצִית הַכֶּנֶף, פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
 כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,
 אֲשֶׁר אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים
 לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לְהִיּוֹת
 לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:
 אָמֵת וַיֵּאֱמֹנָה כָּל-זֹאת וְקָיָם עָלֵינוּ, כִּי
 הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל
 עֲמוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ
 מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנִּפְרָע לָנוּ
 מִצְרַיִם, וְהַמְּשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.
 הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר, וְנִבְלָאוֹת עַד-
 אֵין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים, וְלֹא-נָתַן
 לְמוֹט רַגְלֵנוּ. הַמְדְרִיכְנוּ עַל-בְּמוֹת אוֹיְבֵינוּ,
 נִירָם קַרְנֵנוּ עַל-כָּל-שִׁנְאֵינוּ. הָעֹשֶׂה-לָּנוּ
 נִסִּים וְנִקְמָה בְּפָרְעָה, אוֹתוֹת וּמוֹפְתִים
 בְּאֶרֶם בְּנֵי-חָם. הַמְכֶה בְּעַבְרָתוֹ כָּל-
 בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל

everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings;

מתוכם לחרות עולם. המעביר בננו ב
 גזרי ים-סוף, את-רוך-פיהם ואת-שונייהם
 בתהמות טבע. וראו בננו גבורתו, שבח
 והודו לשמו, ומלכותו ברצון קבלו עליהם,
 משה ובני ישראל לך ענו שירה, בשמחה
 רבה. ואמרו כלם.

מי-במכה באלים יהוה, מי פמכה נאדר
 בקדש, נורא תהלת, עשה פלא:
 מלכותך ראו בנך, בוקע ים לפני משה. זה
 אלי ענו. ואמרו. יהוה ימלך לעולם ועד:
 ונאמר, כי-פדה יי את-יעקב, ונאלו מיד חזק
 ממנו. ברוך אתה יי. נאל ישראל:

השביבנו יי אלהינו לשלום, והעמידנו מלכנו
 לחיים. ופרוש עלינו סבת שלומך. ותקננו בעצה
 טובה מלפנך. והושיענו למען שמך. והגן בעדנו,
 והסר מעלינו אויב, הקבר, וקרב, ורעב, ויגז. והסר
 שטן מלפנינו ומאחרינו. ובצל בנפוך תסתירנו.

for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore. Blessed art thou, O Lord, who guardest thy people Israel for ever.

Blessed be the Lord for evermore. Amen and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. For the Lord will not forsake his people for his great name's sake; because it hath pleased him to make you a people unto himself. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אֲתָהּ, כִּי אֵל מְלֹךְ חַנּוּן
 וְרַחוּם אֲתָהּ. וּשְׁמֹר צִאתָנוּ וּבֹאֵנוּ, לְחַיִּים
 וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵר
 עַמּוֹ יִשְׂרָאֵל לְעַד:

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ
 מִצִּיּוֹן שֵׁכֵן יְרוּשָׁלַם. הִלְלוּהָ: בָּרוּךְ יְיָ
 אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוּ:
 וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ
 אֶת-כָּל-הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יְיָ
 לְעוֹלָם, יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ
 מְבָרָךְ, מֵעַתָּה וְעַד-עוֹלָם: כִּי לֹא-יִשָּׁשׁ יְיָ
 אֶת-עַמּוֹ בְּעֵבֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵיל
 יְיָ לַעֲשׂוֹת אֲתָכֶם לֹא לְעָם: וַיֵּרָא כָּל-הָעָם
 וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים,
 יְיָ הוּא הָאֱלֹהִים: וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-
 הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ

One. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name: for thou art great and doest marvellous things; thou art God alone. But we are thy people and the sheep of thy pasture; we will give thanks unto thee for ever: we will recount thy praise to all generations.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it

אָחַד: יְהִי חֶסֶדְךָ יי עֲלֵינוּ, כְּאֲשֶׁר יִחַלְנוּ
לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילְנוּ
מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתֵהֱלָתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ
וַיִּשְׁתַּחֲוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ:
כִּי־גָדוֹל אַתָּה וְעָשִׂה נִפְלְאוֹת אַתָּה אֱלֹהִים
לְבַדְּךָ: וְאַנְחֵנוּ עִמָּךָ וְצֹאן מִרְעִיתְךָ, גּוֹדֵה
לָךְ לְעוֹלָם לְדוֹר וָדוֹר נִסְפָּר תִּהְלָתְךָ:
בָּרוּךְ יי בְּיוֹם, בָּרוּךְ יי בְּלַיְלָה, בָּרוּךְ
יי בְּשִׁכְבֵּנוּ, בָּרוּךְ יי בְּקוּמֵנוּ: כִּי בִידְךָ
נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בָּיְדוֹ נִפְשׁ
כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בִּידְךָ אֶפְקִיד
רוּחֵי, פְּדִיתָהּ אוֹתִי יי אֵל אֱמֶת: אֱלֹהֵינוּ
שְׁבִשְׁמַיִם יַחַד שִׁמְךָ, וְקִיָּם מַלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד:
יְרֵאוּ עֵינֵינוּ, וַיִּשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ,

shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee. Blessed art thou, O Lord, the King, who constantly in his glory will reign over us and over all his works for ever and ever.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

The following prayer (Amidah) to "as in ancient years," p. 148, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac,

בִּישׁוּעַתְךָ בְּאַמֶּת, בְּאִמֵּר לְצִיּוֹן מֶלֶךְ
 אֱלֹהֶיךָ. יי מֶלֶךְ. יי מֶלֶךְ. יי מֶלֶךְ לְעוֹלָם
 וָעֶד: כִּי הַמַּלְכוּת שְׁלֶךָ הִיא, וּלְעוֹלָמִי עַד
 תִּמְלֹךְ בְּכָבוֹד, כִּי אִין לָנוּ מֶלֶךְ אֵלָּא
 אַתָּה. בָּרוּךְ אַתָּה יי. הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד
 יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו:

Reader. יתגבול ויתקבש שמה רבא, בעלמא די-ברא

ברעותה. וימליך מלכותה, בשמיכון וביומיכון, ובשמי די-
 כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

Cong. and Reader. יהא שמה רבא, מבברך לעלם ולעלמי

עלמיא.

Reader. יתברך וישתבח, ויתפאר ויתרמם, ויתנשא

ויתגבר, ויתעלה ויתהלל שמה די-קדשא ברוך הוא.
 לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-
 אמירן בעלמא. ואמרו אמן:

אדני, שפתי תפתח ופי יגיד תהלתך:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ ואלהי אבותינו.
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, ואלהי יעקב.

and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound. and keepest thy faith to them that sleep

הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
 נוֹמְלֵ חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
 חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם.
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

During the Ten Days of Penitence say:—

וְזָכְרֵנוּ לַחַיִּים, מְלַךְ חַפְּזֵן בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
 לְמַעַנְךָ אֱלֹהִים תַּיִם:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.
 מַגֵּן אֲבֹרָהֶם:

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים
 אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Eighth Day of Solemn Assembly until the First
 Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי

in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—
the holy King.

Thou favorest man with knowledge, and teachest mortals understanding.

At the conclusion of Sabbath or of a Festival say:—

Thou hast favored us with a knowledge of thy Law, and hast taught us to perform the statutes of thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. O our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee.

כְּמוֹדָהּ, בַּעַל גְּבוּרוֹת וּמִי דְוָמָה לָךְ. מְלֶךְ.
מִמִּית וּמַחְיָה, וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי כְּמוֹדָהּ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.
וְנִאֲמֵן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה
יְיָ. מְחַיֶּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
בְּכָל־יוֹם יְהִלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ.
הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמְּלֶךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוֹשׁ
בִּינָה.

At the conclusion of Sabbath or of a Festival say:—

אַתָּה חוֹנֵנֵהֵנוּ לְמִדַּע תּוֹרָתְךָ. וּתְלַמְּדֵנוּ לְעֲשׂוֹת
חֻקֵי רְצוֹנְךָ. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. אָבִינוּ מְלַבְּנֵנו. הַחֵל
עָלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתֵנוּ לְשָׁלוֹם חֲשׂוֹכִים
מִכָּל־חַטָּא, וּמִנְקָמָם מִכָּל־עוֹן, וּמִדְּבָקִים בְּיַד אֲתָךְ.

O favor us with knowledge, understanding and discernment from thee. Blessed art thou O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds; for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

(ו) חָנְנוּ מֵאֲתָךְ, יְדָעָה, בִּינָה וְהַשְׁכֵּל.
 בָּרוּךְ אַתָּה יי. חוֹנֵן הַדָּעַת:

הַשִּׁיבֵנו אָבִינוּ לְתוֹרַתְךָ. וְקַרְבָּנוּ מִלְבָּנו
 לְעִבּוּרְתְּךָ. וְהַחְזִירֵנוּ, בְּתִשׁוּבָה שְׁלֵמָה
 לְפָנֶיךָ. בָּרוּךְ אַתָּה יי. הַרוֹצֵה בְּתִשׁוּבָה:
 סָלַח-לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל-לָנוּ
 מִלְבָּנוּ, כִּי פָשַׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
 בָּרוּךְ אַתָּה יי. חוֹנֵן הַמִּרְבָּה לְסְלוּחַ:

רְאֵה בְּעֵינֶיךָ, וְרִיבָה רִיבֵנוּ. וּנְאֲלֵנוּ מִהֲרָה
 לְמַעַן שְׂמֹךְ. כִּי גוֹאֵל חֲזוֹק אַתָּה. בָּרוּךְ
 אַתָּה יי. גּוֹאֵל יִשְׂרָאֵל:

רַפְּאֵנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשְׁעָה. כִּי
 תִהְיֶה לָנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה
 לְכָל-מְבוֹתֵינוּ. כִּי אֵל מְלֹךְ רוֹפֵא נְאֻמָּן
 וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יי. רוֹפֵא חוֹלֵי
 עַמּוֹ יִשְׂרָאֵל:

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

During the Winter Season substitute for the last sentence:—*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy,

**From the 4th December until the First Day of Passover.*

בְּרַךְ עֲלֵינוּ, יי אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת-כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה

During the Winter Season substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׁבְּעֵנוּ מִטוֹבָךָ. וּבְרַךְ
שָׁנָתְנוּ, בַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יי.
מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ. וְשֵׂא גַם
לְקַבֵּץ גְּלוּיֹתֵינוּ. וּקְבֹצֵנוּ יְחָד, מֵאַרְבַּע
בְּנֵיבוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי. מְקַבֵּץ
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשָׁנָה, וַיִּזְעַצֵּינוּ,
בְּבִתְחִלָּה. וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלוֹךְ
עֲלֵינוּ, אַתָּה יי לְבְרָכָה, בְּחֶסֶד וּבְרַחֲמִים.

**From December 4, until the First Day of Passover.*

and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְיָ. מֶלֶךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וּלְמַלְשִׁינִים אֲל־תְּהִי תְקוּנָה, וְכָל הָרָשָׁעָה,
בְּרָגַע תֵּאבֵד. וְכָל אוֹיְבֵינוּ מְהֵרָה יִכָּרְתוּ.
וּמְלָכוֹת זָרוֹן מְהֵרָה תִּעַקֵּר, וְתִשְׁבֵּר
וְתִמְגַּר, וְתִכְנִיעַ, בְּמְהֵרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה יְיָ. שֶׁבַר אוֹיְבִים וּמְכַנְיַע זָרִים:
עַל־הַצְּדִיקִים וְעַל־הַחֲסִידִים, וְעַל־זַקְנֵי
עַמְּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלִיטַת סוֹפְרֵיהֶם,
וְעַל גְּרֵי הַצָּדֵק וְעַל־יָנוּ, יִהְיֶמוּ רַחֲמֶיךָ יְיָ
אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים
בְּשִׁמְךָ, בְּאַמֶּת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם
לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי־בָךְ בָּטַחְנוּ. בְּרוּךְ
אַתָּה יְיָ. מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים:

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

וְלִירוּשָׁלַיִם עִירָךְ, בְּרַחֲמִים תָּשׁוּב.
 וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה
 אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִפֹּא
 דָּוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה
 יי. בּוֹנֵה יְרוּשָׁלַיִם:

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַיֵחַ.
 וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יי. מִצְמִיחַ
 קֶרֶן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ. חוּם וְרַחֵם עָלֵינוּ.
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי
 אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְנֶיךָ
 מְלַבְּנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה
 שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בָּרוּךְ אַתָּה יי. שׁוֹמֵעַ תְּפִלָּה:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon say—</i>		<i>On Passover</i>		<i>On Tabernacles</i>
the New Moon.		the Feast of Un-		the Feast of
		leavened Bread.		Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

רצה יי אלהינו בעמך ישראל ובתפלתם.
 והשב את העבודה לדביר ביתך ואשי
 ישראל, ותפלתם באהבה תקבל ברצון.
 ותהי לרצון תמיד עבודת ישראל עמך:

*On New Moon and the Intermediate Days of Passover, and
 Tabernacles the following is added:—*

אלהינו ואלהי אבותינו. יעלה ויבא, ויגיע, ויראה,
 וירצה וישמע, ויפקד ויזכר, וזכרנו ופקדוננו. וזכרון
 אבותינו. וזכרון משים בן דוד עבדך. וזכרון ירושלים
 עיר קדשך. וזכרון כל עמך בית ישראל לפגוקה. לפליטון
 ולמזבה, ולחן ולחסד ולרחמים, ולחסים ולשלום, ביום

On Tabernacles—

On Passover—

On New Moon say—

חג הסוכות

חג המצות

ראש החודש

הזה. וזכרנו יי אלהינו, בו למזבה, ופקדנו בו לברכה,
 והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסנו,
 ורחם עלינו והושיענו. כי אלקי עינינו. כי אל מלך חנון
 ורחום אתה:

ותחזינה עינינו בשוכך לציון ברחמים.
 ברוך אתה יי. המחזיר שכינתו לציון:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah and Purim say:—

We thank thee, etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָה הוּא יי אֱלֹהֵינוּ,
 ואלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
 מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
 לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
 נַסְיֹת שְׂבָבֶל-יּוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שְׂבָבֶל-עֵת, עָרַב וְבָקַר וְצִהָרִים.
 הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם, כִּי
 לֹא-תָמוּ חַסְדֶּיךָ, מִעוֹלָם קִוִּינוּ לָךְ:

On Chanukah and Purim say על הנסים p. 63.

וְעַל-כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ.
 תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיִּהְלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בָּרוּךְ
 אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשׁוּם
 לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
 הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
 יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

During the Ten Days of Penitence say:—

בְּסִפְרֵי תַיִם, בְּרָכָה וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעַפְרָה
 לְכָל תַּהֲיֶה: פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדוּף נַפְשֵׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וְקִלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ,
 עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ,
 הוֹשִׁיעַה יְמִינְךָ וְעַנְגִּי: יְהִי לְרָצוֹן אִמְרֵי־פִי

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

וְהַגִּיזוֹן לְבִי לְפָנֶיךָ, יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשֵׁם
נַעֲבָדֶךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת: וְעֲרָבָה
לְיֵי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קְדְמוֹנִיּוֹת:

Reader. יתגבֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא
בְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֵמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יתְבַרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא
וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קְדֻשָּׁא בְּרִיךְ הוּא.
לְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Cong. קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קְדָם

אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יי מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

Reader. יהא שְׁלָמָא רבא מן-שְׁמַיָא, וְסַיִם עֲלֵינוּ
 וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עֲלֵינוּ
 וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲלֵינוּ לְשִׁבְחָא לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֵא עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שְׁמֵנוּ
 כְּמִשְׁפְּחוֹת הָאָדְמָה. שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם,
 וְגִדְלֵנוּ כְּכָל-הַמּוֹנִם. וְאֶנְחֵנוּ כְּרַעִים וּמִשְׁתַּחֲוִים
 וּמִזְדִּים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵד שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ
 בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּנִבְהֵי מְרוֹמַיִם:
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֶמֶת מִלְּבָנוּ. אֶפְסֵם זִילְתוּ.
 בְּפִתּוּב בְּתוֹרְתוֹ. וְיִדְעֵת הַיּוֹם וְהַשַּׁבָּת אֶל-לְבָבְךָ,
 כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
 מִתַּחַת, אֵין עוֹד:

עַל-כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה
 בְּתַפְאֲרַת עֲזֻדָּךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהַאֲלִילִים פְּרוֹת יְכַרְתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי, וְכָל-בְּנֵי בְּשׂוֹר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְּנוֹת אֱלֹהֵי
 כָּל-רְשָׁעֵי אָרֶץ: יִכִּירוּ וְיִדְעוּ כָּל-יּוֹשְׁבֵי תְּבֵל.

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

כִּי לָךְ תִּכְרַע כָּל־בְּרִיךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו.
 וַיִּקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלֻכּוֹת שֶׁלָּךְ הֵיא,
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתֶךָ.
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיִּבְרָךְ. וְהָיָה יְיָ לְמֶלֶךְ עַל־
 כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:
Mourner. יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֵלְמָא דִּי־בְרָא
 בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיֹמֵיכוּן, וּבְחַיֵּי דִי־
 כָּל־בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:
Cong. and Mourner. יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלָם וְלְעַלְמֵי
 עֲלָמָא.

Mourner. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דִי־קִדְשָׁא בְּרִיךְ הוּא.
 לְעֵלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־
 אֲמִירֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמָא וְחַיִּים, עָלֵינוּ
 וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזְרֵי מַעַם יְיָ עֲשֵׂה שְׁמִים וְאָרֶץ:

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ
 וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

INAUGURATION OF THE SABBATH.

On Kindling the Sabbath lights say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

Psalm xciv.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I swear in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name:

קבלת שבת:

On kindling the Sabbath lights say:—

פָּרוּץ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר קִדְשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁל־שַׁבָּת:

תהלים צ"ה

לְכוּ נְרַנְנָה לַיהוָה, נְרִיעֵה לְצִוֵּר יִשְׁעֵנוּ: נִקְדְּמָה
כְּנִיז בְּתוֹדָה, בְּזִמְרוֹת נְדִיעַ לֹא: כִּי אֵל גָּדוֹל
יי, וּמְלֶכֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בָּיְדוֹ
מַחֲקֵר־יָאָרֶץ, וְתוֹעֲפוֹת הָרִים לֹא: אֲשֶׁר־לוֹ הַיָּם
וְהוּא עֲשָׂהוּ, וַיַּבְשֵׁת יַדָיו וַיִּצְרוּ: בָּאוּ נִשְׁתַּחֲוֶה
וְנִכְרַעַה, נִבְרַכָּה לִפְנֵי־יי עֲשֵׂנוּ: כִּי הוּא אֱלֹהֵינוּ
וְאֲנַחְנוּ עִם מְרֵעֵיתוֹ וְצֹאן יָדוֹ, הַיּוֹם אִם־בְּקִלּוֹ
תִּשְׁמָעוּ: אֶל־תִּקְשׁוּ לְבַבְכֶם כְּמִרְיָבָה כִּיּוֹם מִסֵּד
בְּמִדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם, בְּחַנּוּנֵי גַם־רָאוּ
כְּעָלִי: אַרְבָּעִים שָׁנָה אָקוּשׁ בְּדוֹר וְאָמַר עִם תַּעֲיִ
לְבַב הֵם, וְהֵם לֹא־יָדְעוּ דַרְכֵי: אֲשֶׁר נִשְׁבַּעְתִּי
בְּאָפִי, אִם־יִבְאוּן אֶל־מְנוּחָתִי:

תהלים צ"ו

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוֹ לַיהוָה אֶרֶץ: שִׁירוֹ

proclaim his salvation from day to day. Recount his glory among the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be revered above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Splendor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations, the Lord reigneth: the world also is set firm that it cannot be moved: he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the plain triumph and all that is therein; yea, let all the trees of the forest exult before the Lord, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvi.

The Lord reigneth; let the earth be glad; let the many coast-lands rejoice. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world: the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The

לַיְי, בְּרָכּוֹ שְׁמוֹ, בְּשָׂרוֹ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ: סִפְרוּ
 בְּנוֹיָם כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל
 יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי
 כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה: הוֹדֵר-
 וְהַדָּר לְפָנָיו, עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ לַיְי
 מִשְׂפָּחוֹת עַמִּים, הָבוּ לַיְי כְּבוֹד וְעוֹ: הָבוּ לַיְי
 כְּבוֹד שְׁמוֹ, שְׂאוּ-מִנְחָה וּבְאוּ לְחַצְרוֹתָיו: הִשְׁתַּחֲוּוּ
 לַיְי בְּהִרְבַּת-קִדְשׁוֹ, חִילוּ מִפְּנֵי כָּל-הָאָרֶץ: אָמְרוּ
 בְּנוֹיָם יְיָ מְלֹךְ, אֶת-תְּבוּנַתְּךָ תִּבְלַל בְּלִתְמוּט, יָדִין
 עַמִּים בְּמִישְׁרֵיהֶם: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
 יִרְעֵם הַיָּם וּמְלֵאוּ: יַעֲלוּ שָׂדֵי וְכָל-אֲשֶׁר-בוֹ, אֲזוּ
 יִרְנְנוּ כָּל-עַצֵּי-יָעָר: לְפָנֵי יְיָ כִּי בָא, כִּי בָא לְשִׁפְט
 הָאָרֶץ, יִשְׁפֹּט-תִּבְלַל בְּצַדִּיק וְעַמִּים בְּאַמּוֹנָתוֹ:

תהלים נ"ז

יְיָ מְלֹךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אֲיִים רַבִּים: עֲנֵן
 וְעַרְפָּל סְבִיבֵי, צַדִּיק וּמִשְׁפָּט מְכוֹן בְּסֹאוֹ: אִשׁ
 לְפָנָיו תִּלְךְ, וְתִלְהַט סְבִיב צַרְיוֹ: הָאֵירוּ בְּרַקְוֵי
 תִּבְלַל, רָאִתָּה וְתַחֵל הָאָרֶץ: הָרִים כִּדְוֹנָנָה נִמְסוּ
 מִלְּפָנֵי יְיָ, מִלְּפָנֵי אֲדוֹן כָּל-הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם

heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought: worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad because of thy judgments, O Lord. For thou, Lord, art most high above all the earth: thou art exalted far above all gods. O ye that love the Lord, hate evil: he preserveth the souls of his loving ones; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks to his holy name.

Psalm xcvi.

A Psalm. O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath wrought salvation for him. The Lord hath made known his salvation: his righteousness hath he revealed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. Shout for joy unto the Lord, all the earth; break forth into exultation, and sing praises. Sing praises unto the Lord with the lyre; with the lyre and the sound of song. With trumpets and the sound of the horn shout for joy before the king, the Lord. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the streams clap their hands, let the mountains exult together before the Lord, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.

צִדְקוֹ, וְרָאוּ כָּל-הָעַמִּים כְּבוֹדוֹ: יִבְשׂוּ כָּל-עֲבָדָיו
 בְּסֵל הַמַּתְהַלְלִים בְּאֵלֵי לַיִם, הַשֹּׁתְחֹזֵי-לוֹ כָּל-
 אֱלֹהִים: שָׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתִּגְלַנֶּה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ יְיָ: כִּי-אַתָּה יְיָ עֲלִיוֹן עַל-כָּל-
 הָאָרֶץ, מְאֹד נִעְלִיתָ עַל-כָּל-אֱלֹהִים: אֲהַבִּי יְיָ
 שִׁנְאוֹ רָע, שִׁמְרֵנִי גַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים
 וְצִיָּלָם: אֲזַרְזֹרֶעַ לְצַדִּיק, וּלְיִשְׂרָאֵל לֵב שִׁמְחָה:
 שִׁמְחוּ צַדִּיקִים בְּיְיָ, וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ:

תהלים צ"ח

מִזְמוֹר, שִׁירוֹ לַיְיָ שִׁיר חֲדָשׁ, כִּי-נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה-לוֹ יְמִינוֹ וַיִּזְרַע קֹדֶשׁוֹ: הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,
 לְעֵינֵי הַגּוֹיִם גְּלוּהָ צִדְקָתוֹ: זָכַר חֲסִדוֹ וַיִּאֱמֹנְתוּ
 לְבַיִת יִשְׂרָאֵל, רָאוּ כָּל-אֶפְסֵי-אָרֶץ אֵת יְשׁוּעַת
 אֱלֹהֵינוּ: הִרְיֵעוּ לַיְיָ כָּל-הָאָרֶץ, פִּצְחוּ וּרְנְנוּ
 וְזַמְרוּ: וְזַמְרוּ לַיְיָ בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמֶרָה:
 בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר, הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:
 יִרְעֵם הַיָּם וּמְלֹאוֹ, תִּבְּלֵ וַיִּשְׁבִּי בָהּ: נִהְרוֹת
 יִמְחֲאוּ-בָהּ, יַחַד הָרִים יִרְנְנוּ: לִפְנֵי יְיָ כִּי בָא
 לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט תִּבְּלֵ בְּצַדְקָה עַמִּים בְּמִיִּשְׂרָיִם:

Psalm xcix.

The Lord reigneth; let the peoples tremble: he sitteth above the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the peoples. Let them give thanks to thy great and dreaded name; holy is he. And the strength of a king that loveth justice thou didst establish in equity; thou hast wrought justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool: holy is he. Moses and Aaron among his priests, and Samuel among them that call upon his name, called upon the Lord, and he answered them. He spake unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them. Thou didst answer them, O Lord our God: a forgiving God thou wast unto them, though thou tookest vengeance on their misdeeds. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the

קבלת שבת

תהלים צ"ט

יי מֶלֶךְ יִרְגְּזוּ עַמִּים, יֵשֶׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
 יי בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ
 שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא: וְעוֹ מֶלֶךְ מִשְׁפָּט
 אֱהָב, אַתָּה פּוֹנֵנֶת מִיִּשְׂרָאֵל, מִשְׁפָּט וְצַדִּיקָה בְּיַעֲקֹב
 אַתָּה עֲשִׂית: רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַרְם
 רִגְלָיו, קָדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן בְּכִהְנִיּוֹ וְשִׁמְאוֹ
 בְּקִרְאֵי שְׁמוֹ, קִרְאִים אֶל-יי וְהוּא יַעֲנֵם: בְּעַמּוּד
 עָנַן יְדַבֵּר אֲלֵיהֶם, שְׁמְרוּ עֲדוֹתַי וְחֹק נִתְּן-לָמוּ:
 יי אֱלֹהֵינוּ אַתָּה עֲנִיתָם, אֵל נִשְׂא תְהִיֶת לָהֶם וְנִקְּם
 עַל-עֲלִילוֹתָם: רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר
 קְדְשׁוֹ, כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:

תהלים כ"ט

מְזֻמָּר לְדָוִד, הָבוּ לַיי בְּנֵי אֱלִים, הָבוּ לַיי כְּבוֹד
 וְעוֹ: הָבוּ לַיי כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיי בְּהַר-רֹתֵ-
 קִדְשׁ: קוֹל יי עַל הַמָּיִם, אֶל-הַכְּבוֹד הַרְעִים, יי
 עַל-מַיִם רַבִּים: קוֹל-יי בַּבַּיִת, קוֹל יי בְּהַרְרֵי: קוֹל
 יי שֶׁבַר אֲרָזִים, וַיִּשְׁבַּר יי אֶת-אַרְזֵי הַלְּבָנוֹן:
 וַיִּרְקִידֵם כְּמוֹ-עֵגֶל, לְבָנוֹן וּשְׂרִיּוֹן כְּמוֹ בְּנֵי-רֵאמִים:

wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

*Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance:† the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc.

* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honor and welcome.

† A reference to the Midrashic explanation (see *Talmud Shebuoth*, 20b) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deut. v. 12.

קוֹל־יְיָ חָצַב לְהַבּוֹת אֵשׁ: קוֹל יְיָ יַחִיל מִדְּבָרָה,
 יַחִיל יְיָ מִדְּבַר קָדְשׁ: קוֹל יְיָ יַחִיל לְ אֵילוֹת וַיִּחַשֶׁף
 יַעֲרוֹת, וּבִהְיוּ כָלוּ כָלוּ אִמַר כְּבוֹד: יְיָ לַמְבוּל יָשָׁב,
 וַיֵּשֶׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ וַיְבָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה: לכה
 שְׁמֹר וְנִכּוֹר בְּדַבּוּר אֶחָד. הַשְּׂמִיעֵנוּ אֵל הַמִּיחָד. יְיָ
 אֶחָד וַשְּׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֳרָתָהּ וּלְתַהֲלָהּ: לכה
 לְקַרְאֵת שַׁבָּת לְכוּ וּנְלַכָּה. כִּי הִיא מְקוֹר הַבְּרָכָה.
 מֵרֵאשׁ מִקְּדָם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה
 תַּחֲלָה: לכה

מִקְדָּשׁ מִלֶּךְ עִיר מְלוּכָה. קוּמֵי צְאֵי מִתּוֹךְ
 הַהַפְּכָה. רַב לָךְ שַׁבָּת בְּעַמְּקֵי הַבְּכָא. וְהוּא
 יַחֲמוּל עָלֶיךָ הַמְּלָה: לכה
 הַתְּנַעֲרֵי מֵעַפָּר קוּמֵי. לְבָשִׂי בְּגָדֵי תַפְאֲרֶתֶךָ
 עִמִּי. עַל־יַד בְּן־יִשִׁי בֵּית הַלְחָמֵי. קָרְבָה אֶל־
 נַפְשִׁי וְנֶאֱלָה: לכה

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי. כִּי בָּא אוֹרֶךְ קוּמֵי אוֹרֵי.
 עוֹרֵי עוֹרֵי שׁוּר בְּבָרֵי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה: לכה

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

Psalm xcii.

A Psalm, A Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for,

קבלת שבת

לא תבשוי ולא תכלמי. מה תשתוּחחי ומה תהמי.
 בך ייחסו עניי עמי. ונבנתה עיר על-תלה: לכה
 והיו למשסה שאסוף ורחקו כל-מבלעיך. ישיש
 עלוך אלהך. במשוש חתן על-בלה: לכה
 ימין ושמאל תפרוצי. ואת-י תעריצי. על-יד-
 איש בן פרצי. ונשמחה ונגילה: לכה
 בואי בשלום עמרת בעלה. גם בשמחה ובצלה.
 תוך אמוני עם סנלה. בואי בלה. בואי בלה:
 לכה דודי לקראת בלה. פני שבת נקבלה:

תהלים צ"ב

מזמור שיר ליום השבת: טוב להדות ליהוה
 ולומר לשמך, עליון: להגיד בבקר חסדך
 ובמונתך, בלילות: עלי-עשור ועלי-נגל
 עלי הגיון בכנור: כי שמחתני יהוה בפעלה
 במעשי יך ארגו: מה-גדלו מעשך יהוה מאד
 עמקו מחשבתך: איש בער לא ידע וכסיל
 לא-יבין את-ואת: בפרח רשעים כמו-עשב
 ויציצו כל-פעלי און להשמדם עדי-עד: ואתה
 מרום לעלם יהוה: כי תנה אביך, יהוה כי-

lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

הָיָה אֵיבֹיךָ יֹאבְדוּ, וּתְפָרְדוּ כָּל-פְּעָלֵי אֲנִי:
 וּתְרַם כְּרָאם קִרְנֵי, בְּלִתֵי בְּשִׁמֶן רַעֲנָן: וּתְבַט
 עֵינֵי בְּשׁוּרֵי, בְּקָמִים עָלַי מְרַעִים, תִּשְׁמַעְנָה
 אֲנִי: צְדִיק כְּתָמַר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה:
 שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִגְוֹבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יְהוּ: לְהַגִּיד
 כִּי-יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא-עוֹלָתָה, בּוֹ:

תהלים צ"ג

יְהוָה מְלֹךְ, גִּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ
 הַתְּאֲזָר, אֶף-תִּכּוֹן תִּבְל, בְּלִתְמוֹט: נִכּוֹן כֶּסֶף
 מֵאֵז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת, יְהוָה, נָשְׂאוּ
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָרָם: מִקְלוֹת מַיִם
 רַבִּים, אֲדִירִים מִשְׁבְּרֵי-יָם, אֲדִיר בְּמָרוֹם יְהוָה:
 עֲדַתְךָ נִבְּאֲמְנוּ מְאֹד לְבֵיתְךָ נִאֲוָה-קִדְשׁ יְהוָה
 לְאֶרֶץ יָמִים:

Mourner. יתגבלו ויתקבשו שמה רבא, בעלמא דוי-ברא

ברעותה, וימלוך מלכותה, בתיכון וכיומיכון, ובתי דיי-
 כל-בית ישראל, בעגלא ובזמן קריב, ואמרו אמן:

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with "A Psalm, a Song, etc.," p. 156.

קבלת שבת

Cong. and Mourner. יהא עֲמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיִא.

Mourner. יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְחַבֵּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֳדָשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־
אָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Cong. יהי שם יי מְבָרַךְ מַעְתָּה וְעַד עוֹלָם:

Mourner. יהא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְסַיִים, עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזְרֵי מַעַם יי עֲשֵׂה שְׁמִימִים וְאָרְצָא:

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with
מְזֻמֹּר שִׁיר, p. 156.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader.— Bless
ye the Lord who
is to be blessed.

*Cong. and
Reader.*— Blessed
is the Lord who is
to be blessed for
ever and ever.

Congregation in an undertone:
Blessed, praised, glorified, exalted
and extolled be the name of the su-
preme King of kings, the Holy One,
blessed be he, who is the first and the
last, and beside him there is no God.
Extol ye him that rideth upon the heav-
ens by his name Jah, and rejoice be-
fore him. His name is exalted above
all blessing and praise. Blessed be His
name, whose glorious kingdom is for
ever and ever. Let the name of the
Lord be blessed from this time forth
and for evermore.

Blessed art thou, O Lord our God, King of the uni-
verse, who at thy word bringest on the evening twi-
light, with wisdom openest the gates of the heavens,
and with understanding changest times and variest
the seasons, and arrangest the stars in their watches
in the sky, according to thy will. Thou createst day
and night; thou rollest away the light from before
the darkness, and the darkness from before the light;
thou makest the day to pass and the night to approach,
and dividest the day from the night, the Lord of hosts
is thy name; a God living and enduring continually,
mayest thou reign over us for ever and ever. Blessed
art thou, O Lord, who bringest on the evening twi-
light.

With everlasting love thou hast loved the house of
Israel, thy people; a Law and commandments, statutes
and judgments hast thou taught us. Therefore, O Lord

ערבית לשבת ויום טוב

Congregation in an undertone.

יִתְבָּרַךְ וַיִּשְׁמַח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ
בָּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא
אַחֲרוֹן, וּמַבְלָעָדָיו אֵין אֱלֹהִים.
סָלוּ לְרַכֵּב בְּעַרְבוֹת, בְּנֵה שְׁמוֹ
וְעֲלוּ לְפָנָיו. וּשְׁמוֹ מְרוֹמֵם
עַל-כָּל-בְּרָכָה וְתַהֲלָה:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי
מְבָרַךְ, מַעֲתָה וְעַד עוֹלָם:

וּמַסְדֵּר אֶת-הַבּוֹכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. נוֹלֵל אֹר מִפְּנֵי-
חֶשֶׁךְ וְחֶשֶׁךְ מִפְּנֵי-אֹר. וּמַעֲבִיר יוֹם וּמַבִּיא
לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם
וָעֶד. בָּרוּךְ אַתָּה יי הַמַּעֲרִיב עַרְבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ. תוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדְתָּ. עַל כֵּן יי

Reader.

בְּרַכּוּ אֶת-יי הַמְבָרַךְ:

Cong. and Reader.

בָּרוּךְ יי הַמְבָרַךְ לְעוֹלָם
וָעֶד:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּדַבְּרוֹ מַעֲרִיב עַרְבִים
בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים
וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת-הַזְּמָנִים.

וּמַסְדֵּר אֶת-הַבּוֹכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. נוֹלֵל אֹר מִפְּנֵי-
חֶשֶׁךְ וְחֶשֶׁךְ מִפְּנֵי-אֹר. וּמַעֲבִיר יוֹם וּמַבִּיא
לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם
וָעֶד. בָּרוּךְ אַתָּה יי הַמַּעֲרִיב עַרְבִים:

our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

When Prayers are not said with the Congregation, add:—
 God, faithful King!

Deut. vi. 4—9.

Hear, O Israel, the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shalt be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

אֱלֹהֵינוּ בְּשִׁבְבוֹנוֹ וּבְקוֹמָנוּ נְשִׁיחַ בְּחִקְךָ : וְנִשְׁמַח
 בְּדַבְּרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם
 חַיֵּינוּ וְאֶרֶץ יְמִינוּ . וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה .
 וְאֶהְבֶּתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים . בְּרוּךְ אַתָּה
 יי אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל :

When prayers are not said with the Congregation add:—

אל מִלֵּךְ נֶאֱמָן :

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

בְּרוּךְ , שֵׁם כְּבוֹד מְלְכוּתוֹ , לְעוֹלָם וָעֶד :

וְאֶהְבֶּת אֶת יְהוָה אֱלֹהֶיךָ , בְּכָל לְבָבְךָ

וּבְכָל-נַפְשֶׁךָ , וּבְכָל-מְאֵדְךָ : וְהָיוּ הֵדְבָרִים

הָאֵלֶּה , אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם עַל-

לְבָבְךָ : וְשִׁנְנֶתָם לְבִנְיָהּ וּדְבַרְתָּ בָּם ,

בְּשִׁבְתְּךָ בְּבֵיתְךָ , וּבְלִבְתֶּךָ בְּהַרְדֶּךָ ,

וּבְשִׁבְבוֹךָ וּבְקוּמָה : וּקְשַׁרְתָּם לְאוֹת עַל-

יָדְךָ , וְהָיוּ לְמַטְפֹּת בֵּין עֵינֶיךָ : וּכְתַבְתָּם

עַל-מַזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your

דברים י"א י"גכ"א

וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי,
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-
אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאִסַּפְתִּי
דְגַנְךָ, וְתִרְשָׁךְ וַיִּצְהַרְךָ: וְנָתַתִּי עֹשֶׁב
בְּשִׂדְךָ לְבַהֲמֹתֶךָ, וְאֶכְלָתָּ וְשָׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם,
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם, וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהִיאַדְמָה לֹא
תִתֵּן אֶת-יְבוּלָהּ, וְאֶבַדְתֶּם מִהֲרָה, מֵעַל
הָאָרֶץ הַטּוֹבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַי עַל-לְבַבְכֶם וְעַל-
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדְכֶם,

hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do

וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלַמִּדְתָּם אַתֶּם
 אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
 וּבַתְּבֹתָם עַל-מְזֻזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל
 הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיִם,
 לָתֵת לָהֶם, בְּיַמֵּי הַשָּׁמַיִם עַל-הָאָרֶץ:

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
 צִיצִית, עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ
 עַל-צִיצִית הַכֶּנֶף, פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת-
 כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
 תִתּוּרוּ אַחֲרָי לְבַבְכֶם, וְאַחֲרָי עֵינֵיכֶם,
 אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the Land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת
 לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וַאֲמוּנָה כָּל-זֹאת וְקִיָּם עָלֵינוּ, כִּי
 הוּא יי אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל
 עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַבְּנוּ הַגּוֹאֲלֵנוּ
 מִכַּף כָּל-הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ
 מִצְרַיִם, וְהַמְּשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.
 הַעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר, וְנִבְלָאוֹת עַד-
 אֵין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים, וְלֹא-נִתַּן
 לְמוֹט רַגְלָנוּ. הַמְדַרְיָבֵנוּ עַל-כְּמוֹת אוֹיְבֵינוּ,
 וְיָרָם קִרְנֵנוּ עַל-כָּל-שִׁנְאֵינוּ. הַעֹשֶׂה-לָנוּ
 נִסִּים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים
 בְּאֲדַמַּת בְּנֵי-חָם. הַמְּכַה בְּעִבְרָתוֹ כָּל-
 בְּבוֹרֵי מִצְרַיִם, וְיוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל

people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said,

The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sor-

מֵהַתּוֹכֶם לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין
 גְּזֵרֵי יַם־סוּף, אֶת־רוּדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם
 בְּתַהֲמוֹת טַבַּע. וְרָאוּ בְנֵיו גְּבוּרָתוֹ, שִׁבְּחוּ
 וְהוֹדוּ לְשִׁמּוֹ, וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם.
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה, בְּשִׂמְחָה
 רַבָּה. וְאָמְרוּ כָּלָם.

מִי כְּמִכָּה בְּאֱלִים יְהוָה, מִי כְּמִכָּה גֹאֲדִיר
 בְּקִדְשׁ, נוֹרָא תְהִלּוֹת, עֲשֵׂה פִלְאָ:
 מַלְכוּתְךָ רָאוּ בְּנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. וְהָ
 אֱלֵי עָנוּ. וְאָמְרוּ.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וַנֹּאמֶר, כִּי־פָדָה יי אֶת־יַעֲקֹב, וַנֹּאֲלוּ מִיַּד חָזֶק
 מִמָּנוּ. בְּרוּךְ אַתָּה יי. גֹּאֲלֵ יִשְׂרָאֵל:
 הַשְׂכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּבָנוּ
 לְחַיִּים. וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֲצָה
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ.
 וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דְּבָר, וְחֶרֶב, וְרָעַב, וַיְגוֹן, וְהַסֵּר

row; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

On Sabbaths:—

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

On Passover, Pentecost and Tabernacles, say:—

And Moses declared the set feasts of the Lord unto the children of Israel.

On New Year:—

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

On the Day of Atonement:—

For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord

שָׁטַן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנֹפֶיךָ תִּסְתִּירֵנוּ.
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלַךְ חַנוּן
 יְרֵחֵם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבוֹאֵנוּ לְחַיִּים
 וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׂ עָלֵינוּ סִבַּת
 שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׂ סִבַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְעַל-יְרוּשָׁלָּיִם:

On Sabbaths:—

שמות לא ט"ז-י"ז

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-
 הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אוֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-
 הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

On Passover, Pentecost and Tabernacles, say:—

וַיְדַבֵּר מֹשֶׁה אֶת-מִעְרֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל:

On New Year:—

תִּקְעוּ בַּקֹּדֶשׁ שׁוֹפָר, בַּבֶּקֶסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק
 לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

On the Day of Atonement:—

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם מִכָּל
 חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה תִּמְהַרְרוּ:

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

On Festivals say the appropriate Amidoth.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

ערבית לשבת ויום טוב

Reader. יתגדל ויתקדש שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עֶלְמָיָא.

Reader. יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי-קֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-
אָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

On Festivals say the appropriate Amidoth.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

נִבְרָנוּ לַחַיִּים מִלֶּךְ חַפֵּץ בַּחַיִּים. וְכִתְבָנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנֶּךָ אֱלֹהִים חַיִּים:

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ.
 מִגֵּן אֲבֹרָהּם:
 אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים
 אַתָּה, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly
 until the First Day of Passover say:—*

מְשִׁיב הַרְיוֹם וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתוֹרֵם
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיֹשְׁנֵי עֶפְרָיִם.
 כְּמוֹד, בָּעַל גְּבוּרָת וּמִי הוֹמָה לָךְ. מִלֶּךְ
 מַמִּית וּמְחַיֶּה, וּמְצַמֵּחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כְמוֹד אֵב הַבְּרַחֲמִים וּזְכָר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.
 וּנְאֻמֵּן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה
 יְיָ. מְחַיֶּה הַמֵּתִים:

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:--
the holy King.

Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it because he rested thereon from all his work which God had created and made.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law;

אֶתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
בְּכָל-יּוֹם יִהְלָלוּךָ סְלָה. בָּרוּךְ אַתָּה יי. •
הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

סְמִלְךָ הַקָּדוֹשׁ:

אֶתָּה קִדְשָׁתָּ אֶת-יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ.
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ
מִכָּל-הַנְּמִים, וְקִדְשָׁתוֹ מִכָּל-הַזְּמַנִּים. וְכֵן
בְּתוֹב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמַנוּחָתְנוּ
קַדְשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.

satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>	<i>On Passover—</i>	<i>On Tabernacles</i>
say—	the Feast of Un-	the Feast of
the New Moon.	leavened Bread.	Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing,

שִׁבְעֵנוּ מִטּוֹבָה, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְמֵהָרָה
 לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ. וַיְנַחֲמוּ כָּהֵן
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ.
 מִקִּדְשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי
 יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֵא, וַיְנַחֵשׁ, וַיִּרְאֶה,
 וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר, וַיִּכְרַמֵּנוּ וַיִּפְקֹדֵנוּ. וַיִּזְכְּרוּ
 אֲבוֹתֵינוּ. וַיִּזְכְּרוּ מַשִּׁים בֶּן בְּוֹר עֲבָדֶךָ. וַיִּזְכְּרוּ יְרוּשָׁלַיִם
 עִיר קִדְשֶׁךָ. וַיִּזְכְּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה
 וְלִטְוָבָה, וְלַחַן וְלַחֲסֵד וְלִבְחֻמִּים, וְלַחַיִּים וְלִשְׁלוֹם, בְּיָוֶם

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
חַג הַסִּכּוֹת	חַג הַמִּצּוֹת	רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וַיִּזְכְּרוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וַיִּפְקֹדֵנוּ בּוֹ לְבִרְכָה

and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee

On Chanukah say:—

We thank thee, etc., *p. 63.*

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever

ערבות לשבת

והושיענו בו לחיים. וכדבר ישועה וברחמים, חוס ותננו,
ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון
ורחום אתה:

ותחזיקנו עינינו, בשוכך לציון ברחמים.
ברוך אתה יי. המחזיר שכינתו לציון:
מוזרים אנחנו לך, שאתה הוא יי אלהינו,
ואלהי אבותינו, לעולם ועד. צור חיינו,
מגן ישענו, אתה הוא לדור ודור. נוֹדָה
לך ונִסְפָּר תהלתך, על חיינו המסורים
בידך, ועל נשמותינו הפקודות לך, ועל
נפיקך שבכל-יום עמנו, ועל נפלאותיך
וטובותיך שבכל-עת, ערב ובקר וצהרים.
השוב, כי לא-כלו רחמיך. והמרחם, כי
לא-תמו חסדיך, מעולם קיינו לך:

On Chanukah say על הנסים, p. 63.

ועל-כֵּן יתברך ויתרומם שמך מלכנו,
תמיד לעולם ועד:

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all the people of the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law,

On the Sabbath of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת־שִׁמְךָ
בְּאֱמֶת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בָּרוּךְ
אַתָּה יְיָ. הַטוֹב שִׁמְךָ וְלִךָ נְאֻם לְהוֹדוֹת:
שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

On the Sabbath of Penitence say:—

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרָנְסָה טוֹבָה. נִזְכָּר
וְנִכְתָּב לְפָנֶיךָ. אֲנַחֲנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, בְּעֶפְרַיִם
לְכֹל תְּהִיָּה: פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ

and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

*The Reader and Congregation repeat from "And the heaven"
to "and made."*

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

תִּרְדוּךְ נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם, וְקִלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמִיךְ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
עֲשֵׂה לְמַעַן תִּתְרַתֵּךְ. לְמַעַן יִחַלְצוּן יְדֵיֶיךָ.
הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי: יְהִיו לְרָצוֹן אִמְרֵי-פִי
יְהִיּוּן לְבִי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה
בית המקדש במהרה בימינו, ותן חלקנו בתורתך; ושם
נעבדך ביראה, בימי עולם ובשנים קדמוניות; וערכה
לפי מנחת יהודה וירושלם, בימי עולם, ובשנים קדמוניות:

The Reader and Congregation repeat ויִכְלוּ.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיִּכַּל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל-מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבֹת מִכָּל-
מְלֶאכֶתוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

The following to "the Sabbath," is omitted when Prayers are not said with the Congregation:—

Reader.—Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most high God, Possessor of heaven and earth.

Reader and Cong.—He with his word was a shield to our forefathers, and by his bidding will quicken the dead; the holy God (*on the Sabbath of Penitence say, "holy King"*), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of Blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

Reader.—Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

From בְּרוּךְ to מְקַדֵּשׁ הַשַּׁבָּת, is omitted when Prayers are not said with the Congregation:—

Reader. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי

אֲבֹרָהֶם. אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ:

Reader and Congregation. מִגֵּן אֲבוֹת בְּדַבְּרוּ, מַחֲיָה

מִתִּים בְּמֵאֲמָרוֹ, הָאֵל *(for the Sabbath of Penitence read)*

הָאֵל הַמְּלֹךְ) הַקָּדוֹשׁ שְׂאִין כְּמַהוּ, הַמְּנִיחַ לְעַמּוֹ

בְּיוֹם שַׁבָּת קָדְשׁוֹ. כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם.

לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל־

יּוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן

הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרֵךְ שְׂבִיעֵי. וּמְנִיחַ

בְּקִדְשָׁה לְעַם מְדֻשְׁנֵי עֲנָנָה. וְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

Reader:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קִדְשָׁנוּ

בְּמִצּוֹתֶיךָ וְתַן חֵן לְקַנּוֹ בְּתוֹרָתֶךָ. שִׂבְעֵנוּ מִטּוֹבָה

וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעַבְדֶּךָ בְּאַמֶּת.

וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְשֶׁךָ.

וְנִגְדְּחֵנוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה

יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—

Mishnah, Treatise Sabbath, ch. ii.

1. With what materials may the Sabbath lamp be lighted, and with what may it not be lighted? It may not be lighted with cedar-bast, nor with uncombed flax, nor with floss-silk, nor with willow-fibre, nor with nettle fibre, nor with water-

Reader. יתגדל ויתקדש שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא
 בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-
 כָּל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:
Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
 עָלְמָיָא.

Reader. יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא
 וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.
 לְעֶלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-
 אָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
Cong. קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תתקבל צְלוֹתֵהוֹן וּבְרֵעוּתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קִדְשָׁא
 אַבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:
Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:
Reader. יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים עָלֵינוּ
 וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמַיִם וָאָרֶץ:
Reader. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ
 וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—

משנה שבת פ"ב

(א) בְּמָה מְדַלִּיקִין וּבְמָה אֵין מְדַלִּיקִין. אֵין מְדַלִּיקִין לֵא
 בְּלֶבֶשׁ וְלֵא בְּחֶסֶן וְלֵא בְּכֶלֶד. וְלֵא בְּפִתִילַת הַאֵידָן וְלֵא

weeds (all these forming imperfect wicks). It may also not be lighted with pitch, nor with liquid wax, nor with oil made from the seeds of the cotton plant, nor with oil which, having been set apart as a heave-offering and having become defiled, is condemned to be destroyed by burning, nor with the fat from the tails of sheep, nor with tallow. Nahum the Mede says one may use tallow when it has been boiled, but the other sages say, that whether so prepared or not, it may not be used. 2. On a festival one may not use such consecrated oil as has been condemned, after defilement, to be burnt. R. Ishmael says, one may not, from respect to the Sabbath, use tar. The sages permit the use of all kinds of oil; the oil of sesamum, of nuts, of radish seeds, of fish, of colocynth seeds, as well as tar and naphtha. R. Tarphon says, one may use no other than olive oil for lighting the Sabbath lamp. 3. No part of a tree may be used as a wick for lighting, with the exception of flax (spoken of in Joshua ii. 6 as "the flax of a tree"); nor is any part of a tree, if used in the construction of a tent, capable of acquiring pollution according to the law concerning the pollution of tents, except flax. If a slip of cloth has been folded but not singed, R. Eliezer says it may become unclean, and may not be used as a wick for lighting; R. Akiba says it remains clean, and may be used. 4. One may not perforate an egg-shell, fill it with oil, and place it above the opening of the lamp, so that drops of oil may fall therein; he may not even employ an earthenware vessel in this manner; but R. Jehudah permits it. If, however, the potter had originally joined the two parts, then it is allowed, because it is actually only one vessel. A person may not fill a bowl with oil, place it by the side of the lamp, and put the end of the wick into it, so that it may draw the oil to the flame; but R. Jehudah permits it. 5. He who extinguishes the light, because he is in fear of heathens, or robbers, or of an evil spirit, or to enable a sick person to sleep, is absolved;

בפתילת המדבר, ולא בירוקה שעל פני המים. ולא בנקפת
 ולא בשעוה. ולא בשמן קיץ ולא בשמן שרפה. ולא
 באליה ולא בחלב. נחום המדי אומר מדליקין בחלב
 מבשיל. ובחמרים אומר אחד מבשיל ואחד שאינו מבשיל
 אין מדליקין בו: (ב) אין מדליקין בשמן שרפה ביום
 טוב. רבי ישמעאל אומר אין מדליקין בעטרן מפני כבוד
 השבת. ובחמרים מתירין בכל השמנים בשמן שמשמן
 בשמן אגוזים בשמן צנונות בשמן דגים בשמן פקעות
 בעטרן ובגפס. רבי טרפון אומר אין מדליקין אלא בשמן
 ונת בלבד: (ג) כל היוצא מן העץ אין מדליקין בו אלא
 בשמן. וכל היוצא מן העץ אינו מטמא טמאת אהלים
 אלא בשמן. פתילת הבגד שקפלה ולא הבגבה. רבי
 אליעזר אומר טמאה היא ואין מדליקין בה. רבי עקיבא
 אומר טהורה היא ומדליקין בה: (ד) לא יקוב אדם
 שפפרת של ביצה וימלאנה שמן ויתנגנה על פי הגר
 בשביל שתהא מנטפת ואפילו היא של חרס. ורבי יהודה
 מתיר. אבל אם הבגדה היוצרת מתחלה מתר מפני שהוא
 כלי אחר. לא ימלא אדם קערה שמן ויתנגנה בצד הגר
 וימן ראש הפתילה בתוכה בשביל שתהא שואבת. ורבי
 יהודה מתיר: (ה) המבכה את הגר מפני שהוא מתירא
 מפני גוים מפני לסטים מפני רוח רעה או בשביל החולה

if his object is to save the lamp, the oil, or the wick, he is guilty of a breach of the Sabbath law. R. Jose absolves from such guilt in every case except in that of the one whose object is to save the wick, because by thus extinguishing it, he converts it into a coal. 6. For three transgressions women die in childbirth: because they have been negligent in regard to their periods of separation, in respect to the consecration of the first cake of the dough, and in the lighting of the Sabbath lamp. 7. Three things a man must say to his household on Sabbath eve towards dusk: Have ye separated the tithes? Have ye made the Erub? Kindle the Sabbath lamp. If it be doubtful whether it is dark, that which is certainly untithed must not then be tithed, vessels must not be immersed to purify them from their defilement, nor must the Sabbath lamps be lighted; but that which is doubtfully untithed may be tithed, the Erub may be made, and hot victuals may be covered to retain their heat.

Talmud Babli. End of Treatise Berachoth.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. (Read not here *banayich*, thy children, but *bonayich*, thy builders.)—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

Kiddush is said by the Reader, p. 181.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

שִׁישִׁין פֶּטוּר. כָּחֶם עַל הַגֵּר כָּחֶם עַל הַשֶּׁמֶן כָּחֶם עַל
הַפְּתִילָה חֲנֹב. רַבִּי יוֹסִי פּוֹטֵר בְּכֶלֶן חוּץ מִן הַפְּתִילָה
מִפְּנֵי שֶׁהוּא עוֹשֶׂה פָּחֶם: (1) עַל שְׁלֹשׁ עֲבָרוֹת נָשִׁים
מִתּוֹת בְּשַׁעַת לְדַתָּן: עַל שְׂאִינָן וְהִירוֹת בְּנֹדָה בְּחֻלָּה
וּבְהִדְלָקַת הַגֵּר: (2) שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לֹאמַר בְּתוֹךְ
בֵּיתוֹ עָרֵב שֶׁבַת עִם חֲשֻׁכָה. עֲשֵׂרְתֶּם עֲרֵבְתֶּם הַדְּלִיקוּ
אֶת הַגֵּר. סָפַק חֲשֻׁכָה סָפַק אֵינָה חֲשֻׁכָה אֵין מְעֻשְׂרִין
אֶת הַנּוֹדֵי וְאֵין מְטָבִילִין אֶת הַכֵּלִים וְאֵין מְדִלִיקִין אֶת
הַגֵּרוֹת. אֲבָל מְעֻשְׂרִין אֶת הַדָּמִי וּמְעַרְבִין וְמוֹמְנִין אֶת
הַחֲמִין:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תְּלַמִּידֵי חֲכָמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכֹל בְּנֵיךְ לַמּוֹדֵי יְיָ וְרַב
שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֶלָּא בּוֹנֵיךְ: — שְׁלוֹם רַב
לְאַהֲבֵי תוֹרְתֶךָ וְאֵין לָמוֹ מְכֻשׁוֹל: יְהִי־שְׁלוֹם בְּחִילֶךָ
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֵי אֲבִיבְרָה־נָא שְׁלוֹם
כָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבִיבְרָה טוֹב לָךְ: יְיָ עֵז לְעַמּוֹ
יִתֵּן יְיָ וַיְבָרֶךְ אֶת־עַמּוֹ בְּשְׁלוֹם:

Kiddush is said by the Reader, p. 181.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law,

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם הִלְקֵנוּ בְּהֵם
 וְגַרְלָנוּ בְּכָל־הַמִּזְבֵּחַ. וְאֵנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִיִּים
 וּמוֹדִים לְפָנָי מִלֵּךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹמָה שָׁמַיִם וְיֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרֵי
 בַשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עֲזָרָה בְּנִגְבְּהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אִין עוֹד. אֲמַת מַלְכֵנוּ. אֲכֶם זִוְלָתוֹ.
 בְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכֶּה
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֲרֶץ
 מִתַּחַת אִין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאשׁת מְהֵרָה
 בְּתַפְאֲרַת עֲזָרָה. לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶץ
 וְהַאֲלִילִים כָּרוֹת וּפְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שִׁדְיָ וְכָל־פְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ. לְהַפְּנוֹת אֶלְיָךְ
 כָּל־רָשָׁעֵי אֶרֶץ: וּפִירוֹ וַיִּדְעוּ כָּל־יֹשְׁבֵי תַבְּלָה
 כִּי לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ
 יי אֱלֹהֵינוּ וַיִּכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרֵי יִתְגַּבֵּר
 וַיִּקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עָלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הוּא
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרָתְךָ.

The Lord shall reign for ever and ever. And it is said,
And the Lord shall be king over all the earth: in that
lay shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.
2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

יְיָ וַיְמַלֵּךְ לְעוֹלָם וָעֶד: וַיֹּאמֶר. יְהוָה יְיָ לְמַלְכֵךְ עַל-
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהוָה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourner. יתגבדל ויתקבדש שמה רבא, בעלמא די-ברא

ברעותה. וימליך מלכותה, בחייכון וביומיכון, ובחיי די-

כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

Cong. and Mourner. יהא שמה רבא, מבךך לעלם ולעלמי

עלמיא.

Mourner. יתברך וישתבח, ויתפאר ויתרם, ויתנשא

ויתעבר, ויתעלה ויתהלל שמה די-קדשא ברין הוא.

קעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-

אמירן בעלמא. ואמרו אמן:

Cong. יהי שם יי מבךך מעתה ועד עולם:

Mourner. יהא שלמא רבא מן-שמאי, נחיים עלינו

ועל-כל ישראל. ואמרו אמן:

Cong. עורי מעם יי, עשה שמים וארץ:

Mourner. עשה שלום במרומו, הוא יעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

יגדל אלהים חי וישתבח. נמצא ואין עת

אל-מציאותו: אחר ואין יחיד ביחודו. נעלם

וגם אין סוף לאחודותו: אין לו דמות הנגיה

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—

To Sons say:—

God make thee as Ephraim and Manasseh.

To Daughters say:—

God make thee as Sarah, Rebekah, Rachel and Leah.

To Sons and Daughters:—

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

וְאֵינוּ נוֹפֵא. לֹא נֶעְרוּךְ אֵלָיו קְדָשְׁתּוֹ: קְדָמוֹ
 לְכָל־דָּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן וְאֵין רֵאשִׁית
 לְרֵאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם. לְכָל־נוֹצֵר יוֹרֵד
 נִדְלָתוֹ וּמַלְכוּתוֹ: שִׁפְעַנְבוֹאָתוֹ נִתְּנוּ אֶל־אִנְשֵׁי
 סְגוּלָתוֹ וְתַפְאֲרָתוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹזֵר
 נְבִיא. וּמִבֵּית אֶת־תְּמוּנָתוֹ: תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ
 אֵל. עַל־יַד נְבִיאָו נֶאֱמַן בְּיָתוֹ: לֹא יַחְלִיף הָאֵל וְלֹא
 יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ: צוּפָה וַיִּוָּדַע סִתְּרֵינוּ
 מִבֵּית לְסוּף דָּבָר בְּקִדְמָתוֹ: גּוֹמֵל רֵאִישׁ חֲסִדֵי
 בְּמַבְעָלוֹ. נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ: וְשֹׁלֵן
 לְקַץ יָמָיו מִשִּׁיחָנוּ. לְפִדּוֹת מִחֲבִי קֶץ יְשׁוּעָתוֹ
 גִּתִּים יַחֲיֶה אֵל בְּרוּב חֲסִדָּו. בְּרוּךְ עַד־י עַד שְׁמוֹ
 הַהִלְלָתוֹ:

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—

To Sons say:—

יְשִׁמְךָ אֱלֹהִים בְּאִפְרַיִם וּבְמִנְשֵׁה:

To Daughters say:—

יְשִׁמְךָ אֱלֹהִים בְּשָׂרָה רַבְקָה רָחֵל וְלֵאָה:

To Sons and Daughters:—

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ: יָאֵר יי פְּנֵינוּ אֱלֹהֵינוּ וַיְחַנְּךָ: יִשְׁלַח
 יי פְּנֵינוּ אֱלֹהֵינוּ וַיְשִׁם לְךָ שְׁלוֹם:

The following is said in the Home by the Master of the House:—

Proverbs xxxi. 10—31.

A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax; and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying, Many daughters have done worthily, but thou excellest them all. Favor is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

The following is said in the Home by the Master of the House:—

משלי ל'א וי' ל'א

אִשֶּׁת חָיִל מִי יִמָּצָא וְרַחֵק מִפְּנִינִים מִבְּרָה: בְּטַח
 בָּהּ יָלֵב בְּעֵלָהּ וְשָׁלָל לֹא יִחָסֵר: נִמְלַתְהוּ טוֹב וְלֹא-
 רַע כְּלִימֵי חַיִּיהָ: הִדְרִשָּׁה צְמֹר וּפְשִׁתִּים וְתַעֲשֵׂ בְּחַפְצֶךָ
 בְּפִיָּה: הִיָּתָה כְּאֲנִיּוֹת סוֹחֵר מִמְּרַחֵק תִּבְיֵא לַחֲמָה:
 וְתִקַּם בְּעוֹד לִילָהּ וְתִתֵּן טַרְחָהּ לְבֵיתָהּ וְחֵק לְנַעֲרַתֶּיהָ:
 וּמָמָה שְׂדֵהָ וְתִקַּח הוּמָפְרִי בְּפִיָּה נִטְעָה כָּרֶם: חֲגֹרָה
 בְּעוֹז מִתְנִיָּהּ וְתֵאמֶץ זְרוּעֵתֶיהָ: טַעֲמָה כִּי-טוֹב סַחְרָה
 לֹא-יִכְבֶּה בְּלִילָהּ גֵּרָה: יִדְרֶיהָ שְׁלָחָה בְּכִישׁוֹר וּבְפִיָּה
 תִּמְכּוּפְלָךְ: כִּפְּהָ פָּרְשָׁה לְעֵנִי וַיְדִיהָ שְׁלָחָה לְאֲבִיוֹן:
 לֹא-תִירָא לְבֵיתָהּ מִשְׁלַנְכִּי כָּל-בֵּיתָהּ לְבֶשׂ שָׁנִים:
 מִרְבֵּדִים עֲשֵׂתָהּ לָהּ יֵשֶׁשׁ וְאַרְגָּמָן לְבוּשָׁה: נוֹדַע
 בְּשַׁעְרִים בְּעֵלָהּ בְּשִׁבְתּוֹ עִם-זִקְנֵי-אַרְצָךְ: סָדִין
 עֲשֵׂתָהּ וְתִמְכֹּר וְחֲגוֹר נִתְּנָה לְכַנְעֲנִי: עוֹז וְהִדְרֵה
 לְבוּשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן: פִּיָּה פִּתְחָה בְּחֻכְמָה
 וְתוֹרַת-חֵסֶד עַל-לְשׁוֹנָה: צוּפִיָּה הִלִּיכוֹת בֵּיתָהּ
 וְלָחֶם עֲצָלוֹת לֹא תֹאכַל: קִמּוּ בְּנֵיהָ וַיֵּאשְׁרוּהָ בְּעֵלָהּ
 וַיְהִלְלָהּ: רַבּוֹת בָּנוֹת עָשׂוּ חֵיָל וְאַתָּה עֲלִית עַד-כְּלָנָה:
 שְׁקָר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל:
 תְּגוֹרָהּ מִפְּרֵי יְדֵיהָ וַיְהִלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ:

KIDDUSH FOR SABBATH EVENING.

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—

And it was evening and it was morning—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

For Kiddush on Festivals and New Year, see pp. 333 and 357.

סדר קדוש לליל שבת:

*The following is said in the Home by the Master of the House,
previous to partaking of the Sabbath Meal:—*

יְיָהוֹ-אֱרֹב וַיְהִי בְקָר

יוֹם הַשְּׁשַׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ. כִּי בּו שַׁבַּת
מִכָּל-מְלֵאכֶתוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרֵי הַנֶּפֶשׁ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְהִצֵּאתָנוּ מֵאֶרֶץ מִצְרַיִם וְשַׁבַּת קִדְּשָׁנוּ
וְהִנְחִילָנוּ וּפְרוּן לְמַעֲשֵׂה בְרָאשִׁית. כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ וְגַר לִיְצִיאַת מִצְרָיִם. כִּי
בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים וְשַׁבַּת
קִדְּשָׁתָּ בְּאֶהְבָּה וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ.
מִקְדַּשׁ הַשַּׁבָּת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצֵיא לָחֶם
מִן הָאָרֶץ:

For Kiddush on Festivals and New Year, see p. 333 and p. 357.

MORNING SERVICE FOR SABBATHS AND FESTIVALS.

Begin page 2 to "the Lord is One," p. 43. Then continue as follows:—

The breath of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.

He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth; he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, loseth the bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth

תפלת שחרית לשבת ויום טוב :

Page 2, to אחד, p. 43. Then continue as follows:—

נְשַׁמַּת כָּל־חַי תְּבַרֶךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ
כָּל־בָּשָׂר תִּפְאֵר וְתַרְוִימם זְכוּרֶךָ מִלְכָּנוּ תָּמִיד.
מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין
לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס
וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מִלֶּךְ אֶלָּא
אַתָּה: אֱלֹהֵי הַרְאֲשׁוּנִים וְהָאַחֲרוּנִים. אֱלֹוֹהַ כָּל־
בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת הַמְהַלְל בְּרַב הַתְּשַׁבְּחוֹת
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיֵּי לֹא־
יָנוּם וְלֹא־יִישָׁן. הַמְעוֹדֵר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים.
וְהַמְּשִׁיחַ אֱלֹמִים. וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים: לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים: אֱלֹוֵי
פִינוּ מְלֵא שִׁירָה בָּיָם וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלוּי.
וְשַׁפְּתוֹתֵינוּ שֹׁבַח כְּמִרְחַבֵי רְקִיעַ. וְעֵינֵינוּ מְאִירוֹת
כְּשֶׁמֶשׁ וּכְיָרֵחַ. וַיְהִינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם.
וְרַגְלֵינוּ קְלוֹת כְּאַיְלוֹת. אֵין אֲנַחְנוּ מִסְּפִיקִים
לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבַרְכֶךָ
אֶת־שִׁמְךָ. עַל־אֲחַת מֵאַלְפֵי אֲלָפֵי אֲלָפֵי אֲלָפִים וְרַבֵּי

part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise,

רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם־אֲבוֹתֵינוּ
 וְעַמּוֹנוּ: מִמִּצְרַיִם וְאַלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים
 פְּדִיתָנוּ. בְּרָעַב וּנְתָנוּ. וּבְשָׁבַע כָּל־כֹּלְתָנוּ. מִחֶרֶב
 הִצַּלְתָּנוּ וּמִדְּבַר מַלְטָתָנוּ וּמִחֲלָיִם רָעִים וּנְאַמְנִים
 וְדִיתָנוּ: עַד־הַנְּחָה עֲזָרוּנוּ רַחֲמֶיךָ. וְלֹא־עָזַבְנוּ
 חֲסָדֶיךָ. וְאַל־תִּשְׁשֶׁנוּ יי אֱלֹהֵינוּ לְנֶצַח: עַל־כֵּן
 אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ
 וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׂבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ:
 אֶת־שִׁמְךָ מִלְּבָנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־
 לִשׁוֹן לְךָ תִּשָּׁבַע. וְכָל־בֶּרֶךְ לְךָ תִּכְרַע. וְכָל־
 קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לְבָבוֹת יִירָאוּךָ.
 וְכָל־קֶרֶב וְכָלִיזוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂפָתוֹב.
 כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה יי מִי כָמוֹךָ: מִצִּיל עֵינֵי
 מִחֲזֹק מִמֶּנּוּ וְעֵינֵי וְאַבְיּוֹן מִגְּזֻלוֹ: מִי יִדְמֶה־לְךָ וּמִי
 יִשְׁוֶה־לְךָ וּמִי יַעֲרֹךְ־לְךָ. הָאֵל הַגָּדוֹל הַגְּבוּר
 וְהַנּוֹרָא אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ: נְהַלְלֶךָ

laud and glorify thee, and we will bless thy holy name, as it is said, (A Psalm of David,) Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and awful by thy awful acts, the King who sitteth upon a high and lofty throne.

He who inhabiteth eternity, exalted and holy is his name; and it is written, Exult in the Lord, O ye righteous; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongue of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation; for such is the duty of all creatures in thy presence, O Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honor, bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ: כְּאֹמֵר.
 לְדוֹר. בְּרַכֵּי נַפְשֵׁי אֶת־יְיָ וְכָל־קְרָבֵי אֶת־שֵׁם
 קְדוֹשׁ: הָאֵל בְּתַעֲצֻמוֹת עֲיֹנְךָ. הַגְּדוֹל בְּכְבוֹד
 שְׁמֹךָ. הַגְּבוֹר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלִךְ
 הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹבֵן עַד. מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַגְנוֹ
 צְדִיקִים בְּיַי לְיִשְׂרָאֵל נִאֲוָה תְהַלָּה:

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל. וּבְדַבְרֵי צְדִיקִים
 תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבְקִרְב
 קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עֲמֹךָ בֵּית יִשְׂרָאֵל בְּרַנָּה
 יִתְפָּאֵר שְׁמֹךָ מִלְּבָנוֹ בְּכָל־דּוֹר וְדוֹר. שְׁפֵן חוֹבֵת
 כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 לְהוֹדוֹת לְהַלִּיל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַגְדִּיר
 לְבָרַךְ לְעֲלֶה וּלְקַלֵּם עַל כָּל־דַּבְרֵי שִׁירוֹת
 וְתִשְׁבַּחוֹת דָּוִד בְּיַשֵּׁי עַבְדְּךָ מְשִׁיחֶךָ:

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

וְשִׁתְּבַח יְשָׁמַךְ לְעַד מְלִכְנוּ. הָאֵל הַמְּלִיךְ הַגָּדוֹל
 וְהַקְּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה יְיָ אֱלֹהֵינוּ
 וְאַלֵּהֵי אֲבוֹתֵינוּ שׁוֹר וּשְׂבָחָה הַלֵּל וְזִמְרָה עִז
 וּמְמִשָּׁלָה גִצַּח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאַרֶת
 קְדוּשָׁה וּמְלָכוֹת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד-
 עוֹלָם: בָּרוּךְ אַתָּה יְיָ. אֵל מְלִיךְ. גָּדוֹל בַּתְּשׁוּבָחוֹת.
 אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי
 זִמְרָה. מְלִיךְ אֵל חַי הָעוֹלָמִים:

Reader. יתגבול ויתקדש שמה רבא, בעלמא די-ברא
 ברעותיה. וימליך מלכותיה, במיכוון וביומיכוון, ובחיי די-
 כל-בית ישראל, בענגלא ובזמן קריב. ואמרו אמן:

Cong. and Reader. יהא שמה רבא, מבברך לעלם ולעלמי

עלמא.

Reader. יתברך וישתבח, ויתפאר ויתרם, ויתנשא
 ויתסבר, ויתעלה ויתהלל שמה די-קדשא ברין הוא.
 לעלא מן-כל-ברכתא ושירכתא, תשבחתא ונחמתא, די-
 אמיכו בעלמא. ואמרו אמן:

Reader.— Bless ye the Lord who is to be blessed.

Cong. and Reader—Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

Congregation in an undertone.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

**On Festivals falling on week-days say, "Who in mercy."*

All shall thank thee, and all shall praise thee, and all shall say, There is none holy like the Lord. All shall extol thee for ever, thou Creator of all things, O God who openest every day the doors of the gates of the East, and cleavest the windows of the firmament, bringing forth the sun from his place, and the moon from her dwelling,

**On Festivals falling on Week-days.*

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted

Congregation in an undertone.

יְתַבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרַומֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-
מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְדוֹשׁ
בָּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא
אַחֲרוֹן, וּמְבַלְעָדָיו אֵין אֱלֹהִים.
סָלוּ לְרֵכֵב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ
וְעֲלוּ לְפָנָיו. וְשְׁמוֹ מְרוֹמָם
עַל-כֵּן לְבָרְכָה וּתְהַלְהֶה:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי
מְבָרַךְ, מֵעַתָּה וְעַד עוֹלָם:

Reader.

בָּרְכוּ אֶת-יי הַמְבָרַךְ:

Cong. and Reader.

בָּרוּךְ יי הַמְבָרַךְ לְעוֹלָם
וָעֶד:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר
וּבוֹרֵא חֲשֵׁךְ. עֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל:

On Festivals falling on Weekdays say **לְאַרְצֵן** * *the MAIR*

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבְּחוּךָ. וְהַכֹּל יֹאמְרוּ אֵין
קְדוֹשׁ כִּי: הַכֹּל יְרוֹמְמוּךָ סָלָה יוֹצֵר הַכֹּל. הָאֵל
הַפּוֹתֵחַ בְּכָל-יוֹם דְּלִתּוֹת שְׁעָרֵי מִזְרָח. וּבּוֹקֵעַ
חַלוֹנֵי רְקִיעַ. מוֹצִיא חֶמֶה מִמִּקְוָמָה וּלְבָנָה מִמְּכוּן

** On Festivals falling ou Weekdays.*

הַמֵּאִיר לְאַרְצֵן וְלְדָרִים עָלֶיךָ בְּרַחֲמִים. וּבְטוֹבוֹ מְסַדֵּשׁ
בְּכָל-יוֹם תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יי,
כֹּלָם בְּחֶמֶה עֲשִׂיתָ. מְלַאֵה הָאָרֶץ קַנְיָנֶךָ: הַמְלֵא הַמְרוֹמָם

giving light to the whole world and to its inhabitants whom thou createst by thy attribute of mercy. In mercy thou givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually; O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old. O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! There is none to be compared unto thee, neither is there any beside thee; there is none but thee: who is like unto thee? There is none to be compared unto thee, O Lord our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee. O our Saviour, for the resurrection of the dead.

God, the Lord over all works, blessed is he, and ever to be blessed by the mouth of everything that hath breath. His greatness and goodness fill the universe; knowledge and understanding surround him: he is exalted above the holy Chayoth and is adorned in glory above the celestial chariot*: purity and rectitude are before his throne,

On Festivals falling on Week-days.

from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! The blessed God, great in knowl-

*Cf. Talmud Babli, Tr. Chagigah, 13 b

שְׁבִתָּהּ. וּמֵאִיר לְעוֹלָם כָּלוּ וּלְיוֹשְׁבָיו שְׁבִרָא
 בְּמִדַּת רַחֲמִים: הַמֵּאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ
 בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
 בְּרָאשִׁית: הַמְּלַךְ הַמְרוֹמֵם לְבִדּוֹ מֵאֵז. הַמְּשַׁבַּח
 וְהַמְּפָאֵר וְהַמְתַּנְשֵׂא מִיּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם
 בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר
 מִשְׁגָּבֵנוּ. מְגֹן יִשְׁעֵנוּ מִשְׁגָּב בְּעַדָּנוּ: אֵין כְּעֶרְכְּךָ
 וְאֵין זוּלָתְךָ. אָפֶס בְּלִתְךָ וּמִי דוֹמָה־לְךָ: אֵין
 כְּעֶרְכְּךָ יי אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה. וְאֵין זוּלָתְךָ מְלִבְנוּ
 לְחַיֵּי הָעוֹלָם הַבָּא: אָפֶס בְּלִתְךָ גּוֹאֲלֵנוּ לְיּוֹמֹת
 הַמַּשִּׁיחַ. וְאֵין דוֹמָה־לְךָ מוֹשִׁיעֵנוּ לְתַחֲיִית הַמֵּתִים:
 אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבָרָךְ בְּפִי
 כָּל־נְשָׁמָה: גָּדֹל וְטוֹבוֹ מְלֵא עוֹלָם. הַעֲת וְתַבּוּנָה
 סוֹבְבִים אוֹתוֹ: הַמְתַּנְשֵׂא עַל־חַיּוֹת הַקֹּדֶשׁ. וְנִהְדָּר
 בְּכָבוֹד עַל־הַמְרַכְּבָה: זְכוּת וּמִישׁוֹר לְפָנַי כְּסֹאוֹ.

On Festivals falling on Weekdays.

לְבִדּוֹ מֵאֵז. הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְתַּנְשֵׂא מִיּוֹת עוֹלָם:
 אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר
 מִשְׁגָּבֵנוּ. מְגֹן יִשְׁעֵנוּ. מִשְׁגָּב בְּעַדָּנוּ: אֵל בָּרוּךְ גָּדוֹל הַעֲת.

ovingkindness and tender mercy before his glory. The luminaries are good which our God hath created: he formed them with knowledge, understanding and discernment; he gave them might and power to rule in the midst of the world. They are full of lustre, and they radiate brightness: beautiful is their lustre throughout all the world. They rejoice in their going forth, and are glad in their returning; they perform with awe the will of their Master. Glory and honor they render unto his name, exultation and rejoicing at the remembrance of his sovereignty. He called unto the sun, and it shone forth in light: he looked, and ordained the figure of the moon. All the hosts on high render praise unto him, the Seraphim, the Ophanim and the holy Chayoth ascribing glory and greatness—

To the God who rested from all his works, and on the seventh day exalted himself and sat upon the throne of his glory; who robed himself in glory on the day of rest, and called the Sabbath day a delight. This is the praise of the Sabbath day, that God rested thereon from all his work, when the Sabbath day itself offered praise and said, "A Psalm, a song of the Sabbath day, It is good to give thanks into the Lord."* Therefore let all his creatures glorify and bless God; let them render praise, honor

On Festivals falling on Week-days.

edge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and con-

*Midrash Tillim.

הַסֵּד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ: טוֹבִים מְאֹרֹת שֶׁקָּרָא
 אֱלֹהֵינוּ. יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל: בָּח
 וּגְבוּרָה נָתַן בָּהֶם. לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תַּבַּל:
 מְלֵאִים זִיו וּמְפִיקִים נְגִיה. נָאֵה זִינָם בְּכָל־הָעוֹלָם:
 שְׂמֵחִים בְּצֵאתָם וְשָׁשִׁים בְּבוֹאָם. עוֹשִׂים בְּאִמָּה
 רְצוֹן קוֹנָם: פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ. צְהַלָּה
 וּרְנָה לְזִכָּר מַלְכוּתוֹ: קָרָא לְשִׁמְשׁ וַיִּזְרַח־אוֹר.
 רָאָה יְהִתְקִין צוּרֵת הַלְבָנָה: שָׁבַח נוֹתְנִים־לוֹ
 כָּל־צָבָא מְרוֹם. תַּפְאֲרֵת וּגְדֻלָּה שְׂרָפִים וְאוֹפְנִים
 וְחַיּוֹת הַקֶּדֶשׁ

לָאֵל אֲשֶׁר שָׁבַת מְכָל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי
 הִתְעַלָּה וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ. תַּפְאֲרֵת עָטָה לְיוֹם
 הַמְּנוּחָה עֲנַג קָרָא לְיוֹם הַשְּׁבָת: זֶה שָׁבַח שְׁלִיּוֹם
 הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֵל מְכָל־מְלֵאכֶתוֹ. וַיּוֹם
 הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר. מִזְמוֹר שִׁיר לְיוֹם הַשְּׁבָת
 טוֹב לְהַדוֹת לַיְי: לְפִיכֶן יִפְאָרוּ וַיִּבְרְכוּ לָאֵל כָּל־

On Festivals falling on Weekdays.

הַבֵּינ וּפְעַל זְהָרֵי חֶמָה. טוֹב יִצַּר כְּבוֹד לְשִׁמּוֹ. מְאֹרֹת
 נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צָבָאִיו קְרוֹשִׁים רוֹמְמֵי שְׂדֵי. תְּמִיד

and greatness to the God and King who is Creator of all things, and who, in his holiness, giveth an inheritance of rest to his people Israel on the holy Sabbath day. Thy name, O Lord our God, shall be hallowed, and thy remembrance, O our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, O our Savior, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

On Festivals falling on Week-days.

tinually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Continue "Be thou blessed," see above.

יִצְוֶינּוּ. שָׁבַח יְקָר וְגִדְלָה יִתְּנֵנוּ לְאֵל מְלֶכֶךְ יוֹצֵר
 כָּל. הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ
 בְּיוֹם שַׁבַּת קִדְשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַבֵּשׁ. וְזִכְרֶךָ
 מִלְּבָנֵנוּ יִתְפָּאֵר בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתְּחִיל:
 תִּתְּבַרֵךְ מוֹשִׁיעֵנוּ עַל-שָׁבַח מַעֲשֵׂה יְדִיךָ. וְעַל-
 מְאֹרֵי-אֹר שְׁעֵשִׁית יִפְאָרוּךְ סְלָה:

תִּתְּבַרֵךְ צוּרֵנוּ מִלְּבָנֵנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים,
 יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְּבָנֵנוּ. יוֹצֵר מְשֻׁרְתִּים, וְאֲשֶׁר
 מְשֻׁרְתֵינוּ, כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמְעִים
 בְּיִרְאָה, יַחַד בְּקוֹל, דְּבַרֵי אֱלֹהִים חַיִּים וּמְלֶכֶךְ
 עוֹלָם: כָּלֶם אֶהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים,
 וְכָלֶם עֲשִׂים בְּאִמָּה וּבְיִרְאָה רְצוֹן קוֹנֵם. וְכָלֶם
 פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבְטָהֳרָה, בְּשִׁירָה
 וּבְזִמְרָה, וּמְבַרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
 וּמַעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים

On Festivals falling on Weekdays.

מְסַפְּרִים כְּבוֹד-אֵל וְקִדְשָׁתוֹ: תִּתְּבַרֵךְ יְיָ אֱלֹהֵינוּ עַל-שָׁבַח
 מַעֲשֵׂה יְדִיךָ. וְעַל-מְאֹרֵי-אֹר שְׁעֵשִׁית יִפְאָרוּךְ סְלָה:

Continue תִּתְּבַרֵךְ, see above.

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lov-

אֶת־שֵׁם הָאֵל, הַמְלִיךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא
 קָדוֹשׁ הוּא: וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת
 שְׁמַיִם וְהַ מְזוּהָ, וְנוֹתְנִים רְשׁוּת וְהַ לְזוּהָ, לְהַקְדִּישׁ
 לְיוֹצְרָם. בְּנַחַת רוּחַ, בְּשִׁפְהַ בְּרוּחָהּ וּבְנַעֲיָמָה
 קֹדֶשׁהּ, כָּלֶם כְּאַחַד עוֹנִים, וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל־
 הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לְעַמַּת שָׂרָפִים, לְעַמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְגַּו. לְמַלְךְ אֵל חַי וְקַיָּם,
 וּמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְיֵעוּ. כִּי הוּא לְבָדוּ,
 פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מַלְחָמוֹת,
 יוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
 נוֹרָא תְהִלּוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַמְחַדֵּשׁ בְּטוֹבוֹ,
 בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. כְּאָמֹר.
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ: אוֹר

ingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever-compassionate, have mercy upon us: O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

קָדַשׁ עַל־צִיּוֹן תָּאִיר . וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאִירֹ:
 בְּרוּךְ אַתָּה יי . יוֹצֵר הַמְּאוֹדוֹת :

אֲהַבָּה רַבָּה אֶהְבֶּתְנוּ יי אֶלְהֵינוּ . הַמְּלָה גְדוּלָה
 וַיִּתְּרָה חֲמֻלָתָ עָלֵינוּ : אָבִינוּ מִלְּבָנֵי . בַּעֲבוּר
 אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ , וַתִּלְמְדֵם חֲקֵי חַיִּים , בֶּן
 תִּחַיֶּנּוּ וַתִּלְמְדֵנוּ : אָבִינוּ הָאֵב הַרְחֵמֵן . הַמְּרַחֵם ,
 רַחֵם עָלֵינוּ , וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁפִּיל , לְשִׁמְעַ
 לְלַמֵּד וּלְלַמֵּד , לְשָׁמֹר וּלְעֲשׂוֹת , וּלְקַיֵּם אֶת־כָּל־
 דְּבָרֵי תִלְמוּד תּוֹרַתְךָ , בְּאַהֲבָה : וְהֵאֵר עֵינֵינוּ
 בְּתוֹרַתְךָ , וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ , וַיַּחַד לְבָבֵנוּ
 לְאַהֲבָה וּלְיִרְאָה שְׁמֶיךָ , וְלֹא נִבּוֹשׁ לְעוֹלָם וָעַד :
 כִּי בְשֵׁם קִדְשֶׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטוֹחֵנוּ . גְּוִילָה
 וְנִשְׁמָחָה , בִּישׁוּעָתְךָ : וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
 בְּנֵפוֹת הָאָרֶץ , וְתוֹלִיכֵנוּ קוֹמְמוֹיֹת לְאַרְצֵנוּ . כִּי
 אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה . וּבָנוּ בְּחִרְתָּ מִכָּל־עַם
 וְלָשׁוֹן , וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגָּדוֹל סִלָּה , בְּאַמֶּת .
 לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה : בְּרוּךְ אַתָּה יי .
 הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה :

When Prayers are not said with the Congregation, add:—

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God,

When prayers are not said with the Congregation add:—

אל מֶלֶךְ נְאֻמָּן:

דברים ו' ד'-ט'

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

וְאֶהְבֶּתְ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לְבָבְךָ

וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים

הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם עַל-

לְבָבְךָ: וְשִׁנְנֶתֶם לְבַנְיָהּ וּדְבַרְתֶּם בָּם,

בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלִכְתֹּתֶךָ בַּדֶּרֶךְ,

וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרֹתֶם לְאוֹת עַל-

יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א י'ג-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מְצוֹתַי,

אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאֶהְבָּה

אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעַבְדּוֹ, בְּכָל-

and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your

לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִמָּטֶר־
 אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפֹּת
 דְגָנְךָ, וְתִרְשָׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֹשֵׂב
 בְּשָׂדֶךָ לְבִהֶמְתֶּךָ, וְאֹכֵלֶת וְשֹׂבַעַת:
 הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתָּח לְבַבְכֶם, וְסִרְתֶּם,
 וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְתָרַח אֲף־יְהוָה בְּכֶם, וְעָצַר אֶת־
 הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטֶר, וְהִיאֲדָמָה לֹא־
 תִתֵּן אֶת־יְבוּלָהּ, וְאִבַדְתֶּם מִתְּהַרָה, מֵעַל
 הָאָרֶץ הַטְּבָחָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
 וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־
 נַפְשְׁכֶם, וּקְשִׁרְתֶם אֹתָם לְאוֹת עַל־יַדְכֶם,
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם
 אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׂכְכָךָ וּבְקוֹמְךָ:
 וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:

days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל
הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיִכֶם,
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ז ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
צִיצִית, עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ
עַל־צִיצִית הַכַּנָּף, פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת
לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Savior to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart.

אֱמֶת וְיִצִיב, וְנִכּוֹן וְקַיָּם, וְיִשָּׁר וְיִנְאָמֵן, וְאֱהוֹב
 יְחִיב, וְנִחְמַד וְנִעִים, וְנוֹרָא וְאֲדִיר, וּמְתָקָן
 וּמְקַבֵּל, וְטוֹב וְיָפֵה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
 וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן
 יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קַיָּם, וְשָׁמוּ קַיָּם. וְכִבְאוֹ
 נִכּוֹן, וּמְלֻכוֹתוֹ וְאֱמוּנָתוֹ לְעַד קַיָּמֹת: וְדַבְּרוּ
 הַיּוֹם וְקַיָּמִים, גְּאֻמָּנִים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי
 עוֹלָמִים, עַל-אֲבוֹתֵינוּ וְעַמֵּנוּ, עַל-בְּנֵינוּ וְעַל-
 דוֹרוֹתֵינוּ, וְעַל כָּל-דוֹרוֹת נֵר עֵי שִׁשְׂרָאֵל עַבְדֶּיךָ:
 עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים, דְּבָר טוֹב וְקַיָּם
 לְעוֹלָם וָעֶד. אֱמֶת וְאֱמוּנָה, חֵק וְלֹא יַעֲבוֹר: אֱמֶת
 שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ
 מְלֻךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצֵרֵנוּ
 צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֶיךָ.
 אִין אֱלֹהִים זוּלָתְךָ:

עֲזַרְת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ
 לְבַנְיָהֶם אַחֲרֵיהֶם, בְּכָל דוֹר וָדוֹר: בְּרוּם עוֹלָם
 מוֹשִׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצַדִּיקְתֶּךָ עַד-אֶפְסֵי אֲרֶץ:
 אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרַתֶךָ וְדַבְּרֶךָ

True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Savior. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

תפלת שחרית לשבת ויום טוב

יְשִׁים עַל-לִבּוֹ: אָמֵת, אַתָּה הוּא אֲדוֹן לְעַמּוּךָ,
 וּמִלְךָ גִּבּוֹר לָרִיב רִיבָם: אָמֵת, אַתָּה הוּא רֹאשׁוֹן,
 וְאַתָּה הוּא אַחֲרוֹן. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְךָ
 גּוֹאֵל וּמוֹשִׁיעַ: מִמַּצָּרִים גָּאֲלֵתָנוּ יְיָ אֱלֹהֵינוּ,
 וּמִבַּיִת עֲבָדִים פָּדִיתָנוּ. כָּל-בְּכוֹרֵיהֶם הִרְבֵּיתָ,
 וּבְכוֹרֶיךָ גָּאֲלֵתָ. וַיִּסְוֶה בְּקַעֲתָ, וַיִּזְדֵּים טַבַּעֲתָ,
 וַיִּדְרִים הַיַּעֲבָרֶת, וַיִּכְסּוּ מַיִם צָרִיחָם. אַחַד מֵהֶם
 לֹא נוֹתַר: עַל-זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל.
 וְנִתְּנוּ יְדִידִים וְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
 וְהוֹדָאוֹת, לְמִלְכֶךָ אֵל חַי וְקַיִם. רָם וְנִשְׂא, גָּדוֹל
 וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִגְבִּיחַ שְׁפָלִים, מוֹצִיא
 אֲסִירִים וּפּוֹדֵה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ
 בְּעֵת שׁוּעָם אֱלֹיוֹ. תְּהַלּוֹת לְאֵל עֲלִיוֹן, בָּרוּךְ הוּא
 וּמְבָרֵךְ. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה,
 בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָּלָם.

מִי-בְּמִכָּה, בְּאֵלִים יְהוָה, מִי בְּמִכָּה גָּאֲדָר

בְּקִדְשׁ, נוֹרָא תְּהַלֵּלָת, עֲשֵׂה פִּלְא:

With a new song the redeemed people offered praise unto thy name at the sea shore; they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following Prayer (Amidah) to "as in ancient years," p. 206, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord. the Shield of Abraham.

שִׁירָה חֲדָשָׁה, שְׂבַחוּ נְאוּלִים לְשִׁמְךָ, עַל־שִׁפְת
 הַיָּם, יַחַד בְּכֶם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.
 יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֵזְרַת יִשְׂרָאֵל, וּפְדֵה
 בְּנֵאֲמֹךְ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ.
 קְרוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ. גֹּאֲלֵ יִשְׂרָאֵל:

אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
 גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
 חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי בְּגִיחָם,
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכַרְנוּ לַחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים.
 לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ.
 מַגֵּן אַבְרָהָם:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover, say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. * (See page 199).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—

the Holy King,

אֶתְּהָ גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים
אֶתְּהָ, רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly
until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁנֵי עָפָר. מִי
בְּמוֹד, בָּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מְלֶכֶךְ
מֵמִית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי בְּמוֹד אַב הַרְחָמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.
וּנְאֻמֵּן אֶתְּהָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתְּהָ
יְי. מְחַיֶּה הַמֵּתִים: *

(See page 199).

אֶתְּהָ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
בְּכָל-יוֹם יְהִלְלוּךָ סְלָה. בָּרוּךְ אַתְּהָ יְי.
הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְּלֶכֶךְ הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following is said, to "holy God," p. 200.

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves toward the Seraphim, they exclaim over against them, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. C let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

When the Reader repeats the Amidah, the following is said:--

*Reader.** נְהַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמֶךָ יְשׁוּעָה
אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶךָ. וְקָרָא
וְהָ אֵל וְהָ וְאָמַר.

Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ יְיָ יְיָ צְבָאוֹת. מְלֹא
כָּל-הָאָרֶץ כְּבוֹדוֹ:

Reader. אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמַיִם
קוֹל מְתַנַּשְׂאִים לְעַמַּת שָׂרָפִים לְעַמַּתְּם בְּרוּךְ
יְאֹמְרוּ.

Cong. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Reader. מִמְּקוֹמְךָ מַלְכֵנוּ תוֹפִיעַ וְתַמְלוֹךְ עָלֵינוּ
כִּי מְחַפְּיִם אֲנַחְנוּ לָךְ: מְתִי תַמְלוֹךְ בְּצִיּוֹן. בְּקָרוֹב
בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדֹר וָדֹר וְלִנְצַח נְצָחִים:
וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶךָ בְּדָבָר הָאָמֹר בְּשִׁירֵי
עֲזָרָה עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:

Cong. יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר.
תְּלַלֶּינָה:

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—

the holy King.

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law:

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Reader. לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ. וְלִנְצַח נִצְחִים
 קְדוּשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה. בָּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

בְּמִלְכָּךְ הַקָּדוֹשׁ:

יְשֻׁמַּח מִשָּׁה בְּמִתְנַת חֶלְקוֹ, כִּי עֲבָד
 נֶאֱמָן קָרְאתָ לוֹ. כְּלִיל תִּפְאַרֶת בְּרֹאשׁוֹ
 נָתַתָּ. בְּעֲמָדוֹ לְפָנֶיךָ עַל הַר־סִינִי. וּשְׁנֵי
 לַחַת אֲבָנִים הוֹרִיד בְּיָדוֹ. וּכְתוּב בָּהֶם
 שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ.

שמות ל'א ט'ו'יז

וּשְׁמָרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת
 אֶת־הַשַּׁבָּת לְדוֹרְתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין
 בְּנֵי יִשְׂרָאֵל, אֹתָהּ הוּא לְעָלָם, כִּי־שֵׁשֶׁת
 יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage of worshippers of idols, nor do the uncircumcised dwell in its rest; but unto thy people Israel thou didst give it in love, unto the seed of Jacob whom thou didst choose. The people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

וְלֹא נָתַתָּו יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת. וְלֹא
 הִנְחַלְתָּו מִלְּבָנוּ לְעוֹבְדֵי פְסִילִים. וְגַם
 בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל
 עֲמִידָה נָתַתָּו בְּאַהֲבָה. לְזֶרַע יַעֲקֹב אֲשֶׁר
 פָּסַח בְּחִרְתָּ. עַב מִקְדָּשֵׁי שְׂבִיעֵי כָּלֶם
 יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִמִּזְבֵּיךָ. וּבְשִׁבְעֵי רְצִיחַ
 בּו וְקִדְשָׁתוֹ. חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ.
 זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָתְנוּ
 קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
 שִׁבְעֵנוּ מִמִּזְבֵּיךָ וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ. וְטַהַר
 לְבָבוֹ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ. וַיְנַוְחוּ בָּהּ
 יִשְׂרָאֵל מִקְדָּשֵׁי שְׂמֶךָ. בְּרִיךְ אַתָּה יְיָ
 מִקְדָּשׁ הַשַּׁבָּת:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles say:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>		<i>On Passover—</i>		<i>On Tabernacles—</i>
say:—		the Feast of		the Feast of
the New Moon.		Unleavened		Tabernacles.
		Bread.		

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי
 יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover, and
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיְגַיַע, וַיִּרְאֶה,
 וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר, וַזְכַּרְנֵנוּ וּפְקֹדֵנֵנוּ. וְזָכְרוֹן
 אֲבוֹתֵינוּ. וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם
 עִיר קִדְשֶׁךָ. וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה
 וּלְמוֹצָה, וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Tabernacles—

חַג הַסֻּכּוֹת

On Passover—

חַג הַמַּצּוֹת

On New Moon say—

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ יי אֱלֹהֵינוּ, בּוֹ לְמוֹצָה, וּפְקֹדֵנוּ בּוֹ לְבִרְכָה,
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּנוּ,
 וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶכֶךְ סִנּוּן
 וּרְחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בָּרוּךְ אַתָּה יי. הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed into thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Congregation in an undertone-
 We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה
 הוּא יי אֱלֹהֵינוּ וְאֵל הַי
 אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בְּשָׂר.
 יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ. עַל
 שֶׁחֲתִיתָנוּ וְקִיַּמְתָּנוּ. בֵּן
 תַּחֲנִינוּ וְתִקְיַמְנוּ. וְתִאֶסְרֵךְ
 נְלִיֹּתֵינוּ לְחִצְרֹת קִדְשֶׁךָ,
 לְשִׁמְר חֲקִיךָ, וְלַעֲשׂוֹת
 רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבֵּב
 שְׁלָם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב
 וּבִקְר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קוֹיֵנוּ לָךְ:

מוֹדִים אֲנַחְנוּ לָךְ,
 שְׂאֲתָה הוּא יי אֱלֹהֵינוּ,
 וְאֵל הַי אֲבוֹתֵינוּ,
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
 מִגֵּן יִשְׁעֵנוּ, אֲתָה הוּא
 לָדוֹר וָדוֹר. נוֹרָה לָךְ
 וְגַם פֶּר תְּהַלְתֶּךָ, עַל
 חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
 וְעַל נִשְׁמוֹתֵינוּ
 הַבְּקוּדוֹת לָךְ, וְעַל
 נַפְשֶׁךָ שֶׁבְּכָל-יּוֹם עִמָּנוּ

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

וְעַל-כָּל־מַעַלְמֵינוּ וְיִתְבַּרְךָ וְיִתְרוֹמַם שְׁמִיךָ מִלְּבָנֵנוּ.
הַתְּמִיד לְעוֹלָם וָעֶד :

On the Sabbath of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת-שְׁמִיךָ
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בָּרוּךְ
אַתָּה יְיָ. הַטּוֹב שְׁמִיךָ וְלִךָ נְאֻחַ לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת
בְּתוֹרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֱהָרֹן
וּבְנֵי בְהֵנִים. עִם קְדוֹשְׁךָ כְּאֲמֹר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנַבֵּךְ: יִשְׂאֵ יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם, מוֹבָה וּבְרָכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבֵינוּ בְּלָנוּ, בְּאַחַד בְּאוֹר פְּנִיךָ.
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה,
 וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
 שָׁעָה בְּשָׁלוֹמְךָ.

On the Sabbath of Penitence say:—

בְּסֵפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנָּסָה טוֹבָה. נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ. בַּיּוֹם יִשְׂרָאֵל. לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם;

בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר
 מְרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, כְּעֶפֶר
 לְכָל תְּהוֹמָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תְּרַדְדוּף נַפְשֵׁי. וְכָל חוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הֲפֵר עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קַדְשֶׁךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינְךָ וְעַנְגֵּי: יְהוּי לְרָצוֹן אִמְרֵי-פִי

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

On New Moon, Festivals, the Intermediate Days of Festivals and on Chanukah, Hallel, p. 313, is said after the Amidah

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

וְהִיָּוֵן לְבִי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשֵׁם
נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת; וְעַרְבָּה
לִּי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קְדָמוֹנִיּוֹת:

*On New Moon, Festivals, the Intermediate Days of Festivals,
and on Chanukah, Hallel, p. 313, is said after the Amidah.*

Reader. יִתְגַּבֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֶזְרָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהִי שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעַלְמֵי

עֲלָמָא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא
וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קְדָשָׁא בְּרִיךְ הוּא.
לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דִּי-
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קְדָם
אֲבוּהוֹן דִּי בְשָׁמַיָא. וְאָמְרוּ אָמֵן:

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

ORDER OF READING THE LAW ON SABBATHS AND FESTIVALS.

There is none like unto thee among the gods, O Lord; and there are no works like unto thine. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Father of mercies, do good in thy favor unto Zion; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds.

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Cong. יהי שם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יהא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְתַיִים, עָלֵינוּ

עַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן;

Cong. עֲזָרֵי מַעַם יי עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

סדר קריאת התורה לשבת ויום טוב

אֵין כְּמוֹךְ בְּאֱלֹהִים אֲדָנִי וְאֵין כְּמַעֲשֵׂיךְ:

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל

דֹּר וָדֹר: יי מְלֹךְ יי מְלֹךְ יי | יְמֹלֵךְ לְעֵלְם וְעַד:

יי עֲזֵר לְעַמּוֹ יִתֵּן יי | יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אב הַרְחֵמִים הַיְטִיבָהּ בְּרַצוֹנְךָ אֶת-צִיּוֹן תְּבַנְּנָהּ

חֻמוֹת יְרוּשָׁלָּם: כִּי בָךְ לְבַד בְּטַחְנוּ מְלֹךְ אֵל

רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened

Reader and Congregation:—

יְיָהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה. קוּמָה |

יי וַיִּפְצוּ אֵיבֹךְ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי

מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יי מִירוּשָׁלָּם:

The Reader takes the Scroll of the Law and Says:—

Blessed be he who in his holiness gave the Law to his people Israel.

In some Congregations the following is said:—

Zohar, Parshath Vayakhel.

Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favor rest with thy people Israel for ever: show them the redemption of thy right hand in thy holy temple. Vouchsafe unto us the benign gift of thy light, and in mercy accept our supplications. May it be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Law is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

The Reader takes the Scroll of the Law, and says:—

בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

In some Congregations the following is said:—

זוהר פ' ויקהל

בְּרוּךְ שְׁמַח דְּמָרָא עֲלֵמָא, בְּרוּךְ כְּתִיבָה וְאַתְרָהּ. יְהֵא
דְּעוֹתָהּ עִם עַמְּךָ יִשְׂרָאֵל לְעֵלְמָא, וּפְרָקוּן יְמִינְךָ, אֲחִינוּ לְעַמְּךָ
בְּבֵית מִקְדָּשְׁךָ, וְלֹא אֲמַטְוִיָּא לָנָא מִטּוֹב נְהוּרָהּ, וְלִקְבֵּל
צְלוֹתָנָא בְּרַחֲמִין: יְהֵא רַעְוָא בְּדַמְּךָ, דְּתוֹרִיךָ לָן סִיין
בְּטִיבוּתָא, וְלֵהוּא אָנָּא פְּקִידָא בְּגוֹ צְדִיקָא, לְמַרְחַם עָלֵי,
וְלִמְנַטְר יְתִי, וְיִת כָּל־דֵּי לֵי, וְדֵי לְעַמְּךָ יִשְׂרָאֵל: אַנְתָּ הוּא
נֵן לְכֻלָּא וּמְפָרְגִים לְכֻלָּא. אַנְתָּ הוּא שְׁלִיט עַל כָּלָא. אַנְתָּ
הוּא דְּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּי־לָךְ הִיא: אָנָּא עֲבָדָא
דְּקוּדְשָׁא בְּרוּךְ הוּא, דְּסִגְוִדְנָא קַמָּהּ וּמִקַּמָּא דִּיבָר אוֹרְבִיתָהּ,
בְּכָל עֲדוּן וְעֲדוּן, לָא עַל אָנָּשׁ בְּחִיָּצָנָא, וְלָא עַל בַּר אֱלֹהִין
סְמִיכְנָא, אֱלָא בְּאֱלֹהָא דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קְשׁוּט, וְאוֹרְבִיתָהּ
קְשׁוּט, וּנְבִיאָהּ קְשׁוּט, וּמִסְגָּא לְמַעְבַּד טְבָנָן וּקְשׁוּט, בְּה
אָנָּא רַחֲמֵי, וְלִשְׁמַח בְּדִישָׁא בְּקִירָא אָנָּא אָמַר תּוֹשְׁבְּחָן: יְהֵא
רַעְוָא בְּדַמְּךָ דְּתַפְתַּח לְבִי בְּאוֹרְבִיתָא, וְתִשְׁלִים מִשְׁאַלִין
דְּלִבִּי, וְלִבָּא דְּכָל־עַמְּךָ יִשְׂרָאֵל, לְטַב וְלִסְחִיין וְלִשְׁלָם:

On Festivals the following is said:—

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin. (*To be said three times.*)

Lord of the universe, fulfil the wishes of my heart for good; grant my desire, give me my request, even unto me, thy servant, — the son of — (thy maid servant — the daughter of —), and make me worthy (together with my wife,) (my husband,) (my children,) to do thy will with a perfect heart; and deliver me from the evil inclination. O grant our portion in thy Law; make us worthy to have thy divine presence abiding with us; vouchsafe unto us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. So also may it be thy will, O Lord our God and God of our fathers, that I may be fitted to do such deeds as are good in thy sight, and to walk in the way of the upright before thee. Sanctify us by thy commandments, that we may merit the long and blessed life of the world to come: guard us from evil deeds, and also from evil hours that visit and afflict this world. As for him who trusteth in the Lord, let lovingkindness surround him. Amen.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

(This verse is said three times.)

On Festivals the following is said:—

יְהוָה | יְהוָה | אֵל רַחוּם | וְחַנוּן | אֲרֶךְ | אַפַּיִם | וְרַב | חֶסֶד | וְאַמֶּת:
 נֶצַר | חֶסֶד | לְאַלְפִים | נְשֵׂא | עֶזְוֹן | וּפְשָׁעַ | וְחַטָּאתָ | וְנִקְיָה | :

(to be said three times.)

רְבוּזֵן | הָעוֹלָם. | מִלֵּא | מְשָׁלוֹת | לְבִי | לְטוֹבָה. | וְהִפֵּק | רְצוֹנִי
 וְחַן | שְׂאֵלְתִי | לִי | עֲבָדְךָ | (פ' בן פ') | אֲמַתְךָ | (פ' בת פ') | וְזַכְּנִי
 (וְאֶת-אִשְׁתִּי) | (וְאֶת-בְּעָלִי) | (וּבְנֵי | וּבְנוֹתִי) | לַעֲשׂוֹת | רְצוֹנְךָ
 בְּלִבְבִי | שָׁלֵם. | וּמִלְּטָנִי | מִיָּצָר | הָרָע. | וְחַן | חֲלַקְנוּ | בְּתוֹרָתְךָ.
 וְזַכְּנֵנוּ | כְּרִי | שְׂתִּשְׂרָה | שְׂכִינְתְּךָ | עָלֵינוּ. | וְהוֹפֵעַ | עָלֵינוּ | רוּחַ | חֲכָמָה
 וְבִינָה | רוּחַ | עֲצָה | וְגִבּוּרָה | רוּחַ | בְּרָעַת | וְיִרְאַת | יְיָ. | וּבִן | יְהִי | רְצוֹן
 מִלְּפָנֶיךָ | יְיָ | אֱלֹהֵינוּ | וְאֱלֹהֵי | אֲבוֹתֵינוּ | שְׂאֵזְכָה | לַעֲשׂוֹת | מַעֲשִׂים
 טוֹבִים | בְּעֵינֶיךָ. | וְלָלֶכֶת | בְּדַרְכֵי | יִשְׂרָאֵל | לְפָנֶיךָ. | וּקְדֹשְׁנוּ
 בְּמִצְוֹתֶיךָ | כְּרִי | שְׁנוֹבָה | לְחַיִּים | טוֹבִים | וְאֲרָכִים | לְחַיֵּי | הָעוֹלָם
 הַבָּא. | וְתִשְׁמְרֵנוּ | מִמַּעֲשִׂים | רָעִים | וּמִשְׁעוֹת | רָעוֹת | הַמְתַּרְגְּשׁוֹת
 לְבֵא | לְעוֹלָם. | וְהַבּוֹטֵחַ | בְּיְיָ | חֶסֶד | יִסּוּבְּכֵנוּ. | אָמֵן | :

יְהִיו | לְרְצוֹן | אִמְרֵי | פִי | וְהִגִּיוֹן | לְבִי | לְפָנֶיךָ | יְיָ | צוּרֵי | וְגֹאֲלֵי | :
 וְאֲנִי | תְּפִלְתִּי | לָךְ | יְיָ | עַתָּה | רְצוֹן | אֱלֹהִים | בְּרַב-חֶסֶדְךָ | עֲנֵנִי
 בְּאַמֶּת | יִשְׁעֶךָ | :

(This verse is said three times)

The Reader takes the Scroll of the Law, and the following is said:—

Reader and Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader and Cong.—One is our God; great is our Lord; holy is his name.

Reader.—Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the Supreme King of Kings, the Holy One, blessed be he, in the worlds which he hath created,—this world and the world to come,—in accordance with his desire, and with the desire of them that fear him, and of all the house of Israel: the Rock everlasting, the Lord of all creatures, the God of all souls; who dwelleth in the wide-extended heights, who inhabiteth the heaven of heavens of old; whose holiness is above the Chayoth and above the throne of glory. Now, therefore, thy name, O Lord our God, shall be hallowed amongst us

The Reader takes the Scroll of the Law, and the following is said:—

Reader and Congregation:—

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Reader and Congregation:—

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ:

Reader:—

גָּדְלוֹ לִי אֲתִי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

Reader and Congregation:—

לָךְ יי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפֹאֶרֶת וְהַנְּצִיחַ
וְהַהוֹד. כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ לָךְ יי הַמְּמֹלָכָה
וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ: רוּמְמוֹ יי אֱלֹהֵינוּ
וְהַשְׁתַּחֲוֹו לַהֲדָם רַגְלָיו קָדוֹשׁ הוּא: רוּמְמוֹ יי
אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹו לְהַר קְדִישׁוֹ כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:
עַל הַכֹּל יִתְגַּבַּל וְיִתְקַבֵּשׁ, וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמַם,
וְיִתְנַשֵּׂא: שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ
הוּא: בְּעוֹלָמוֹת שְׁבָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא: בְּרִצּוֹנוֹ
וּבְרִצּוֹן יִרְאִיו, וּבְרִצּוֹן כָּל־בֵּית יִשְׂרָאֵל: צוּר הָעוֹלָמִים,
אֲדוֹן כָּל־הַבְּרִיּוֹת, אֱלֹהֵי כָל־הַנְּפֹשׁוֹת: הַיּוֹשֵׁב בְּמִרְתְּבֵי
מְרוֹם, הַשׁוֹכֵן בְּשָׁמַי שְׁמַי קָדָם: קֹדֶשׁנוֹ עַל־הַחַיּוֹת,
וְקֹדֶשׁנוֹ עַל־כֶּסֶף הַבְּבוּד: וְהִבֵּן יִתְקַבֵּשׁ שְׁמֵךְ בָּנוּ, יי

in the sight of all living. Let us sing a new song before him, as it is written, Sing unto God, sing praises unto his name, extol ye him that rideth upon the heavens by his name Jah, and exult before him. And may we see him, eye to eye, when he returneth to his habitation, as it is written, For they shall see eye to eye, when the Lord returneth unto Zion. And it is said, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk, and the Reader says the following:—

And may he help, shield and save all who trust in him, and let us say, Amen. Ascribe all of you greatness unto our God, and render honor to the Law.

Here the Reader names the Person who is called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people.

אֱלֹהֵינוּ, לְעֵינֵי כָל-חַי: וְנֹאמֵר לְפָנָיו שִׁיר חֲדָשׁ, בְּכַתּוּב: שִׁירוּ לֵאלֹהִים, וּמְרוּ שִׁמּוֹ, סֵלוֹ לְרֹכֵב בְּעֶרְבוֹת, בְּיָהּ שִׁמּוֹ, וְעֲלוּ לְפָנָיו: וְנִרְאֶהוּ עֵין בְּעֵין, בְּשׁוּבוֹ אֶל-נְהוּגוֹ. בְּכַתּוּב: כִּי עֵין בְּעֵין יִרְאוּ, בְּשׁוּב יְיָ צִיּוֹן: וְנֹאמֵר, וְנִגְלָה כְבוֹד יְיָ, וְרֵאוּ כָל-בָּשָׂר יַחְדָּו, כִּי פִי יְיָ דִבֵּר:

אב הרחמים, הוא ירחם עם עמוסים, ויזכור ברית אתנים, ויציל נפשותינו מן השעות הרעות, ויגער בגיגור הרע מן הנשואים, ויחן אותנו לפליטת עולמים, וימלא משאלותינו, במדה טובה ישועה ורחמים:

The Scroll of the Law is placed upon the desk, and the Reader says the following:—

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ וְנֹאמֵר אָמֵן: הַכֹּל הָבוּ גִדְּל לֵאלֹהֵינוּ וְתָנוּ כְבוֹד לַתּוֹרָה: בְּהֵן קָרַב. יַעֲמֹד

Here the Reader names the Person who is called to the Reading of the Law.

כָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְיָ נֶאֱמָנָה מְחַבֵּמַת פֶּתִי: פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשַׁמְחֵי-לֵב מַצּוֹת יְיָ בָּרָה מְאִירַת עֵינָנוּם: יְיָ עֹז לְעַמּוֹ יִתֵּן

the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing:—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated, and the Blessing continued:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the reading of a Section of the Law, the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

יְיָ אֱלֹהֵינוּ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִים דְּרָכָו
אָמְרַת יְיָ צְרוּפָה מְגֵן הוּא לְכָל הַחוֹסִים בּוֹ:

Congregation and Reader:—

וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

Those who are called to the Reading of the Law say the following Blessing:—

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation:—

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

The Response of the Congregation is repeated and the Blessing continued:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם. אֲשֶׁר בָּחַר־
לָנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

After the Reading of a Section of the Law, the following Blessing is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם. אֲשֶׁר נָתַן־
לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נִמְעַ בְּתוֹכֵנוּ. בָּרוּךְ
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law.

Blessed be he who hath freed me from the responsibility for this child.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

Before the Lesson from the Prophets the following is said:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following after the conclusion of the last Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל
לְחַיִּים טוֹבוֹת. שְׁנַמְלֵנִי כָּל-טוֹב:

The Congregation respond:—

מִי שְׁנַמְלֵךְ כָּל-טוֹב. הוּא יְנַמְלֵךְ כָּל-טוֹב סִלָּה:

The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law:—

בָּרוּךְ שִׁפְטֵרְנִי מֵעַנְשׁוֹ שֶׁל זֶה:

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הִיא לַמְּהוּיָקִים
בָּהּ וְתִמְכֶיךָ מְאֹד: דְּרָכֶיךָ דְרָכֵי-נֹעַם וְכֹל-
נְתִיבֹתֶיךָ שְׁלוֹם: אֲרָךְ יָמִים בְּיַמִּינָהּ בְּשִׂמְאֹלָהּ
עֲשֶׂר וְקָבוֹד: יְיָ חַפֵּץ לְמַעַן אֲדָבוּ יַגְדִּיל תּוֹרָה
וַיֵּאדִיר:

Before the Lesson from the Prophets the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים

in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

After the Lesson from the Prophets the following is said:—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

בְּאַמֶּת: כְּרוּךְ אַתָּה יי. הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצִדְקָה:

After the Lesson from the Prophets the following is said:—

כְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם. צוּר כָּל-
הָעוֹלָמִים צַדִּיק בְּכָל-הַדּוֹרוֹת הָאֵל הַנִּאֲמָן
הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׂכָל-דְּבָרָיו
אַמֶּת וְצִדְקָה: נִאֲמָן אַתָּה הוּא יי אֱלֹהֵינוּ וְנִאֲמָנִים
דְּבָרָיו וְדָבָר אֶחָד מִדְּבָרָיו אַחֲזֵר לֹא-יֵשׁוּב
רִיקָם. כִּי אֵל מִלְּךְ נִאֲמָן וּרְחֵמָן אַתָּה. כְּרוּךְ
אַתָּה יי. הָאֵל הַנִּאֲמָן בְּכָל-דְּבָרָיו:

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ וְלַעֲלוּבַת
נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: כְּרוּךְ אַתָּה יי.
מִשְׁמַח צִיּוֹן בְּבִנְיָהּ:

שִׂמְחָנוּ יי אֱלֹהֵינוּ בְּאַלְתֵּיהוּ הַנְּבִיאַ עֲבָדֶיךָ
וּבַמְּלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וַיַּגִּיל
לְבָנֵנו. עַל-כִּסְאוֹ לֹא-יֵשֵׁב זָר וְלֹא יִגָּחֵלוּ עוֹד
אַחֲרֵיהֶם אֶת-כְּבוֹדוֹ. כִּי בְשֵׁם קְדֻשָּׁתְךָ נִשְׁבַּעְתָּ לוֹ
שֶׁלֹּא יִכְבְּהוּ גֵרֵי לְעוֹלָם וָעֶד. כְּרוּךְ אַתָּה יי. מִגֵּן דָּוִד:

On Sabbaths, including the Intermediate Sabbath of Passover,

say:—

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honor and for glory.

For all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say:—

For the Law, for the divine service, for the prophets;
On the Sabbath; for this Sabbath day,

On Passover say—
and for this day
of the Feast of
Unleavened
Bread.

On Pentecost—
and for this day
of the Feast of
Weeks.

On Tabernacles—
and for this day
of the Feast of
Tabernacles.

On the Eighth Day of Solemn Assembly: and for this Eighth-day feast of Solemn Assembly, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest,) for joy and gladness, for honor and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Festivals.

*On Sabbaths, including the Intermediate Sabbath of
Passover say:—*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-
יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּתָּ לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁהּ
וְלִמְנוּחָהּ לְכָבוֹד וְלִתְפָאֳרָתָהּ :
עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבַרְכִים
אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תְּמִיד לְעוֹלָם
וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת :

*On the Three Festivals, as also on the Intermediate Sabbath
of Tabernacles, say:—*

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם (on
Sabbath add הַשַּׁבָּת הַזֶּה וְעַל-יוֹם)

<i>on Tabernacles say—</i>	<i>on Pentecost say—</i>	<i>on Passover say—</i>
חַג הַסֻּכּוֹת הַזֶּה	חַג הַשְּׁבוּעוֹת הַזֶּה	חַג הַמַּצּוֹת הַזֶּה

on the Eighth Day of Solemn Assembly say—

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה

שְׁנַתְּתָּ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add) לְקַדְּשָׁהּ וְלִמְנוּחָהּ
לְשִׁשּׁוֹן וְלִשְׂמִיחָה לְכָבוֹד וְלִתְפָאֳרָתָהּ. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ וּמְבַרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-
חַי תְּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ (on Sabbath)
add הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַיְּמִנִים :

On the New Year say:—

For the Law, for the divine service, for the prophets (*on Sabbath add*, and for this Sabbath Day), and for this Day of Memorial, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest) for honor and glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, King over the whole earth, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Day of Memorial.

On the Day of Atonement say:—

For the Law, for the divine service, for the prophets (*on Sabbath add*, for this Sabbath day), and for this Day of Atonement, which thou, O Lord our God, hast given us (*on Sabbath add*, for holiness and for rest) for forgiveness, pardon and atonement, for honor and for glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, and makest our trespasses to pass away year by year; King over the whole earth, who sanctifiest (*on Sabbath add*, the Sabbath) Israel and the Day of Atonement

The following three paragraphs are not said on Festivals occurring on Week-days.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid,

On the New Year say:—

על-התורה ועל-העבודה ועל-הנביאים ועל-יום (on) Sabbath add השבת הנה ועל יום) הזכרון הנה שנתת לנו יי אלהינו (on Sabbath add) לקדשה ולמנוחה) לקבוד ולתפארת. על-הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך שמו בפי כל-חי תמיד לעולם ועד. ודברך אמת וקיים לעד. ברוך אתה יי. מלך על-כל-הארץ. מקדש (on Sabbath add) השבת ו) ישראל ויום הזכרון;

On the Day of Atonement say:—

על-התורה ועל-העבודה ועל-הנביאים ועל-יום (on) Sabbath add השבת הנה ועל-יום) הכפרים הנה שנתת לנו יי אלהינו (on Sabbath add) לקדשה ולמנוחה) לסליחה ולמחילה ולבפירה. לקבוד ולתפארת. על-הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך שמו בפי כל-חי תמיד לעולם ועד. ודברך אמת וקיים לעד. ברוך אתה יי. מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל. ומעביר אשמותינו בכל שנה ושנה. מלך על-כל-הארץ מקדש (on Sabbath add) השבת ו) ישראל ויום הכפרים;

The following three paragraphs are not said on Festivals occurring on Week-days.

יקום פְּרָקוֹן מִן-שָׁמַיָא חָנּוּא וְחַסְדָּא וְרַחֲמֵי וְהַיְי אַרְיֵי וּמְזוּנֵי רוּיְחֵי וְסִיעָתָא דִּי-שָׁמַיָא וּבְרִיּוּת

health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto the teachers and rabbins of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every trouble and mishap. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.

The following two paragraphs are only said when Service is held with a Congregation.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with nor neglect any of the words of the Law, be vouch-

גּוֹפָא וְנִהוּרָא מַעֲלִיָּא. וְרַעָא חֲנָא וְקִנְיָא וְרַעָא
 דִּי לֹא-יִפְסֵק וְדִי לֹא-יִבְטֹל מִפְתָּנְמִי אֹרִיָּתָא.
 לְמַרְגָּן וְרַבְּנָן חֲבוּרְתָא קִדְיִשְׁתָּא דִּי בְּאַרְעָא דִּי-
 יִשְׂרָאֵל דִּי בְּכַבְּל וְדִי בְּכָל אַרְעֵת גְּלוּתָנָא. לְרִישֵׁי
 כְּלֵי וְלְרִישֵׁי גְלוּתָא וְלְרִישֵׁי מְתִיבְתָא וְלְדַיְגֵי דִּי-
 בְּבָא. לְכָל-תְּלַמְּדֵיהוֹן וְלְכָל-תְּלַמְּדֵי תְּלַמְּדֵיהוֹן
 וְלְכָל-מֶן דִּי עֶסְקוֹן בְּאֹרִיָּתָא. מְלָכָא דִּי-עֲלָמָא
 יִבְרַךְ יְתְּהוֹן יִפִּישׁ חַיֵּיהוֹן וְיִשְׁנֵא יוֹמֵיהוֹן וְיִתֵּן
 אַרְכָּה לְשִׁנְיָהוֹן. וְיִתְּפַרְקוֹן וְיִשְׁתַּיְבוֹן מֶן כָּל-
 עָרָא וּמֶן כָּל-מַרְעִין בִּישׁוֹן. מָרְן דִּי בְּשִׁמְיָא יְהֵא
 בְּסַעֲדֵיהוֹן כָּל-זְמַן וְעַדְן. וְנֵאמַר אָמֵן:

The following two paragraphs are only said when Service is held with a Congregation.

יְקוּם פְּרָקוֹן מִן-שִׁמְיָא חֲנָא וְחַסְדָּא וְרַחֲמֵי וְחַיֵּי
 אֲרִיבֵי וּמְזוּגֵי רוּיְחֵי וְסִיעֵתָא דִּי-שִׁמְיָא וּבְרִיּוֹת
 גּוֹפָא וְנִהוּרָא מַעֲלִיָּא. וְרַעָא חֲנָא וְקִנְיָא וְרַעָא דִּי
 לֹא-יִפְסֵק וְדִי לֹא-יִבְטֹל מִפְתָּנְמִי אֹרִיָּתָא. לְכָל-

safed unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every trouble and mishap. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them; those also who unite to form Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Habdalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen.

קָהָלָא קַדִּישָׁא הָדֵן רַבְרַבֵּיא עִם זְעִירֵיא מְפָלָא
 וְנִשְׁפָּא. מְלָכָא דִּי־עֲלָמָא יְבָרַךְ יִתְּבוּן יְפִישׁ חַיִּיכוּן
 וְנִשְׁגָּא יוֹמִיכוּן וְיִתֵּן אֲרָכָה לְשִׁנִּיכוּן. וְתַתְּפַרְקוּן
 וְתִשְׁתַּיְזְבוּן מִן כָּל־עֲקָא וּמִן כָּל־מַרְעִין בִּישׁוּן. מָרְן
 דִּי בִשְׁמַיָא יְהֵא בְּסַעֲדֵכוּן כָּל־זְמַן וְעַדְן. וְנֵאמַר אָמֵן:

מִי שֶׁבְרַךְ אֲבוֹתֵינוּ אֲבָרְחָם יִצְחָק וְיַעֲקֹב הוּא
 יְבָרַךְ אֶת־כָּל־הַקָּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל־קָהָלוֹת
 הַקְּדוֹשׁ. הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל־אֲשֶׁר
 לָהֶם. וּמִי שֶׁמְיַחֲדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה. וּמִי
 שֶׁבָּאִים בְּתוֹכָם לְהַתְּפַלֵּל. וּמִי שֶׁנוֹתְנִים גֵּר לְמֵאֹר
 וַיֵּין לְקַדוֹשׁ וּלְהַבְדִּילָהּ וּפֶת לְאוֹרְחִים וְצַדִּיקָה
 לְעֵנָיִים. וְכָל־מִי שֶׁעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמוּנָה.
 הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסֹּר מֵהֶם כָּל־
 מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם.
 וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם
 כָּל־יִשְׂרָאֵל אַחֵיהֶם. וְנֵאמַר אָמֵן:

The Reader takes the Scroll of the Law, and says the following Prayer for the Government.

He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who maketh a way in the sea and a path in the mighty waters,—may he bless, guard, protect, and help, exalt, magnify, and highly aggrandize

THE CONSTITUTED OFFICERS OF THIS GOVERNMENT.

May the Supreme King of Kings in his mercy preserve them in life and deliver them from all trouble and hurt. May the Supreme King of Kings in his mercy exalt them and raise them on high, and grant them a long and prosperous rule. May the Supreme King of Kings in his mercy inspire them and all their counsellors and officers with benevolence toward us, and all Israel our brethren. In their days and in ours may Judah be saved and Israel dwell securely; and may the redeemer come unto Zion. O that this may be his will, and let us say, Amen.

On the Sabbath preceding New Moon the following is said:—

May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing.

The Reader takes the Scroll of the Law, and says the following Prayer for the Government.

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמִמְשָׁלָה לְנַסִּיכִים,
 מְלָכוֹתוֹ מְלָכוֹת כָּל-עוֹלָמִים. הַפּוֹצֵה אֶת-
 דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. הַנוֹתֵן בָּיָם הַרְדֵּף
 וּבְמַיִם עַזִּים נְתִיבָה. הוּא יְבָרֵךְ וַיִּשְׁמֹר
 וַיִּנְצֹר וַיַּעֲזֹר וַיְרוּמֵם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה
 אֶת כָּל-שָׂרֵי הַמְּדִינֹת הָאֵלֹהִי

מִלְּךָ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִשְׁמְרֵם וַיְחַיֵּם
 וּמְכַל צָרָה וְגִזְקַי יַצִּילֵם: מִלְּךָ מַלְכֵי הַמְּלָכִים
 בְּרַחֲמָיו יָרִים וַיַּגְבִּיהַ בּוֹכֵב מֵעַרְבָתָם וַיֶּאֱרִיכוּ
 יָמִים עַל מִמְשַׁלְתָּם: מִלְּךָ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו
 יִתֵּן בְּלִבָּם וּבְלֵב כָּל-יְוָעֲצִיָּהֶם וְשָׂרֵיהֶם רַחֲמָנוֹת
 לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל אַחֵינוּ:
 בְּיַמֵּיהֶם וּבְיָמֵינוּ תִּשָּׁע יְהוּדָה וַיִּשְׂרָאֵל יִשְׁכּוּן
 לְבֶטַח וּבָא לְצִיּוֹן גּוֹאֵל. וּבֵן יְהוִי רָצוֹן. וְנֹאמַר אָמֵן:

On the Sabbath preceding New Moon the following is said:—

יְהוִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל תְּהִי אָבוֹתֵינוּ
 שְׂתַחֲדֵשׁ עָלֵינוּ אֶת-הַחֲדָשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigor, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)

Reader.—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.

The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

Cong. and Reader.—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

וּתְתֶנּוּ-לָנוּ חַיִּים אֲרָכִים חַיִּים שְׁלֵשׁ-שָׁלוֹם חַיִּים
 שְׁלֵשׁ-טוֹבָה חַיִּים שְׁלֵשׁ-בְּרָכָה חַיִּים שְׁלֵשׁ פְּרִנָּסָה.
 חַיִּים שְׁלֵשׁ-חֲלוּץ עֲצָמוֹת. חַיִּים שְׁשֵׁשׁ בָּהֶם יִרְאֵת
 שָׁמַיִם וַיִּרְאֵת חֲטָא חַיִּים שְׁאִין בָּהֶם בּוֹשָׁה
 וּכְלִימָה. חַיִּים שְׁלֵשׁ עֶשֶׂר וְכָבוֹד. חַיִּים שְׁתֵּהוּ בָּנוּ
 אֶהְבֵּת תּוֹרָה וַיִּרְאֵת שָׁמַיִם. חַיִּים שְׁשִׁימְלָאוּ
 מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה. אָמֵן סֻלָּה:

Reader:—

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֵאל אוֹתָם מֵעֲבָדוֹת
 לְחֵרוֹת. הוּא יֵנֵאל אוֹתָנוּ בְּקָרוֹב וּיְקַבֵּץ נִדְחֵינוּ
 מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ. חֲבֵרִים כָּל-יִשְׂרָאֵל.
 וְנֵאמַר אָמֵן:

רֵאשׁ חֹדֶשׁ *(naming the month)* יִהְיֶה בַּיּוֹם *(naming)*
 הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה: *(the day or days)*

Congregation and Reader:—

יְחַדְּשֵׁהוּ הַקָּרוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-
 עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם. לְשִׁשּׁוֹן
 וּלְשִׁמְחָה. לְיִשׁוּעָה וּלְנִחְמָה. וְנֵאמַר אָמֵן:

In many Congregations the following is said only on the Sabbaths preceding Pentcost and the Fast of the Ninth of Ab:—

May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that maketh inquisition for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab:—

אב הַרְחֵמִים שׁוֹבֵן מְרוֹמִים בְּרַחֲמֵי הַעֲצוּמִים. הוּא
 יִפְקֹד בְּרַחֲמִים הַחֲסִידִים וְהַיִּשְׂרָיִם וְהַתְּמִימִים. קַהְלוֹת
 הַקִּדְּשׁ שִׁמְּרוּ נַפְשָׁם עַל קִדְּשַׁת הַשֵּׁם. הַנִּנְאָהֲבִים וְהַנְּעִימִים
 בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ. מִנְּשָׂרִים-קָלוּ וּמֵאֲרִיּוֹת נִבְרְרוּ
 לַעֲשׂוֹת רְצוֹן קוֹנֵם וְחַפֵּץ צוּרִם: יוֹבְרֵם אֱלֹהֵינוּ לְטוֹבָה עִם
 שְׂאֵר צְדִיקֵי עוֹלָם. וְיִנְקוּם נִקְמַת בַּם עֲבָדֶיךָ הַשְּׁפוּף: כִּכְתוּב
 בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים. הִרְנִינוּ גוֹיִם עִמּוֹ כִּי רַם-עֲבָדֶיךָ
 יָקוּם. וְנִקֵּם יִשִּׁיב לְצַרְיֹו וְכִפֹּר אֲדָמָתוֹ עִמּוֹ: וְעַל יְדֵי עֲבָדֶיךָ
 הַנִּבְיָאִים כָּתוּב לֵאמֹר. וְנִקְמַתִּי בָּכֶם לֹא גִקְמַתִּי. וַיִּי שִׁבֵן
 הַצִּיּוֹן: וּבְכַתְּבֵי הַקִּדְּשׁ נִאָּמַר. לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיךְ
 אֱלֹהֵיהֶם: יִבְדַּע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת בַּם עֲבָדֶיךָ הַשְּׁפוּף:
 וְאֹמַר כִּי דוֹרֵשׁ דָּמִים אוֹתָם וְכָר לֹא שָׁבַח צַעֲקַת עֲנָוִים:
 וְאֹמַר יָדִין בַּגּוֹיִם מְלֵא גְבוּרַת מַחֵץ רֹאשׁ עַל אֶרֶץ רַבָּה:
 מִנְּחַל בְּהַרְדּוּ יִשְׁמַח עַל בֶּן יָרִים רֹאשׁ:

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלָלוּךָ סֶלָה:

אֲשֶׁרֵי הָעַם שִׁבְכָה לוֹ אֲשֶׁרֵי הָעַם שִׁיִּי אֱלֹהָיו:

תְּהִלָּה לְדָוִד. קמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם

וְעַד:

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

בְּכָל-יוֹם אֲבָרְכֶךָ וְאֶהְלָלְךָ שְׁמֹךָ לְעוֹלָם וָעֶד :
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָלְתוֹ אֵין חֶקֶר :
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגְדֹדוּ :
הַדָּר כְּבוֹד הַנֹּרָא וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
וְעֵזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדָלְתֶךָ אֲסַפְּרָנָה :
וְכֵר רַב-טוֹבְךָ יִבִּיעוּ וְצִדְקָתֶךָ יִרְנְנוּ :
חַנוּן וְרַחוּם יְהוָה אֲרַךְ אַפָּיִם וּגְדָל-חֶסֶד :
טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו :
יִזְדַּק יְהוָה כָּל-מַעֲשָׂיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה :
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ :
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר
מַלְכוּתוֹ :
מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים וּמְמַשְׁלֶתֶךָ בְּכָל-
דוֹר וָדוֹר :
סוּמָךְ יְהוָה לְכֹל הַנִּפְלָאִים וְזוֹקֶךָ לְכָל-הַכְּפוּפִים :
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-
אֹכְלָם בְּעֵתוֹ :
פּוֹתֵחַ אֶת-יָדֶיךָ וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :
צַדִּיק יְהוָה בְּכָל-דִּרְכָיו וַחֲסִיד בְּכָל-מַעֲשָׂיו :

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

On returning the Scroll of the Law to the Ark the Reader says:—

Let them praise the name of the Lord; for his name alone is exalted:

Congregation.—His grandeur is above the earth and heaven: and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

On Sabbaths and on Festivals occurring on Sabbaths say:—

Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters.

קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֵהוּ
בְּאַמֶּת:

רְצוֹן יִרְאֶינּוּ יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הַרְשָׁעִים
יִשְׁמִיד:

תְּהַלֵּל יְהוָה יַדְבָּר-פִּי וּיְבָרֵךְ כָּל-בְּשָׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד:

וּאֲנַחְנּוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ:

On returning the Scroll of the Law to the Ark the Reader says:—

יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁוָב שְׁמוֹ לְבָדוֹ.

Congregation:—

הוֹדוּ עַל-אֲרֶץ וּשְׁמַיִם: וַיִּוָּדְם קִרְוֵן לְעַמּוֹ
תְּהַלֵּל לְכָל-חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ.
הִלְלוּיָהּ:

On Sabbaths and on Festivals occurring on Sabbaths say:—

חֲהַלִּים ב'ט

מִזְמוֹר לְדָוִד. הָבוּ לַיהוָה בָּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד
וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת
קִדְשׁוֹ: קוֹל יְיָ עַל הַמַּיִם אֵל-הַכְּבוֹד הַרְעִים יְיָ

The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

On Festivals occurring on Week-days say:—

Psalm xxiv.

A Psalm of David. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your

עַל־מַיִם רַבִּים: קוּל־יְיָ בִּפְתֹחַ קוּל־יְיָ בְּהַדָּר: קוּל־
 יְיָ שִׁבְרֵ אֲרָזִים וַיִּשְׁבַּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:
 וַיִּרְקְדֵם כְּמו־עֵגֶל לְבָנוֹן וּשְׂרִיזֵן כְּמו־בֶן־רְאֵמִים:
 קוּל־יְיָ חַצְבֵ לְהַבּוֹת אֵשׁ: קוּל־יְיָ יַחִיל מִדְּבַר
 יַחִיל יְיָ מִדְּבַר קָדְשׁ: קוּל־יְיָ יַחִילֵל אֲזִלוֹת וַיַּחֲשֵׁף
 יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אִמֹר כְּבוֹד: יְיָ לַמְּבוּל יָשָׁב
 וַיִּשָּׁב יְיָ מִלְּךָ לְעוֹלָם: יְיָ עֲזֹ לְעַמּוֹ יִתֵּן יְיָ וַיְבָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

On Festivals occurring on Week-days say:—

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תַבַּל וַיִּשְׁבִּי
 בָּהּ: כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ:
 מִי־יַעֲלֶה בָּהָר יְיָ וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ: נָקִי
 כַּפָּיִם וּבֵר לֵבָב אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי וְלֹא
 נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָה מֵאֵת יְיָ וַיְצַדֵּקָהּ
 מֵאֲלֹהֵי יִשְׁעוֹ: זֶה הַדּוֹר הַדִּישׁוּ מִבְּקִשֵׁי פִגְיוֹךָ יַעֲקֹב
 סִלָּה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מִלְּךָ הַכְּבוֹד: מִי זֶה מִלְּךָ הַכְּבוֹד יְיָ עֲזוּז
 וְגִבּוֹר יְיָ גִבּוֹר מִלְּחָמָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם

heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

וּשְׂאוּ פְתָחַי עוֹלָם וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה
 מִלֶּךְ הַכְּבוֹד יְיָ צְבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד סֶלָה:

*While the Scroll of the Law is being placed in the Ark,
 the following to בְּקֶדֶם is said:—*

וּבְנַחַח יֹאמֶר שׁוּבָה יְיָ רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל:
 קוּמָה וַיְיָ לְמַנוּחָתֶךָ אַתָּה וְאַרְוֵן עֲגוּף: כַּהֲגִיד
 יִלְבָּשׁוּ צִדְק וְחִסְדֶּיךָ יִרְנְנוּ: בְּעִבּוֹר דָּוִד
 עֲבָדֶךָ אֶל־תָּשֵׁב פָּנָי מִשִּׁיחָךָ: כִּי לָקַח טוֹב
 נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזוּבוּ: עֵץ חַיִּים הוּא
 לְמַחְזִיקִים בָּהּ וְתִמְכֶינָהּ מֵאֲשֶׁר: דְּרָכֶינָהּ דְרָכֵי
 נֶעֱם וּכְל־נְתִיבוֹתֶיהָ שְׁלוֹם: הַשִּׁיבֵנו יְיָ אֱלֹהֵיךָ
 וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

Reader. יתְנַבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי־בְרָא
 בְרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן, וּבְתַיִי דִּי־
 כָּל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא. מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עֲלָמָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קֳדְשָׁא בְרִיךְ הוּא.
 לְעֵלְא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־
 אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

ADDITIONAL SERVICE FOR SABBATHS.

For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.

The following prayer (Amidah) to "as in ancient years," p. 237, is said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First day of Passover say:—

Thou causest the wind to blow and the rain to fall.

תפלת מוסף לשבת:

For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.

אֲדָנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם.
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכְרָנוּ לַחַיִּים מְלֶכֶךְ חַפְצֵן בְּחַיִּים. וְכִתְּבָנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יְיָ.
מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנָי, מְחַיֶּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מְשִׁיב הַרוּחַ וּמֹרִיד הַגֶּשֶׁם:

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence, conclude the Blessing thus:—
the holy King.

When the Reader repeats the Amidah, the following is added to "holy God," p. 229.

* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
 כְּמוֹךָ, בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ
 יְמִית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.
 וּנְאֻמֵּן אֶתְּךָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה
 יי. מְחַיֶּה הַמֵּתִים: *

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
 בְּכָל-יוֹם יְהִלְלוּךָ סְלָחָה. בָּרוּךְ אַתָּה יי.
 הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְּלֶכֶךְ הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following
 קָדוֹשָׁה is said.*

*Reader.** נְעִרִיצְדֵי וְנִקְדִישְׁדֵי בְּסוּד שְׁיִחַ שְׁרָפֵי קִדְשׁ
 הַמְּקָדִישִׁים שְׁמֶךָ בְּקִדְשׁ. בְּכַתוּב עַל יַד נְבִיאֵךְ.
 וְקָרָא יְהוָה אֵל יְהוָה וְאָמַר -

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise), “To be to you for a God.”

Cong.—“I am the Lord your God.”

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God. shall not depart from

Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֵא
כָּל־הָאָרֶץ כְּבוֹדוֹ:

Reader, כְּבוֹדוֹ מְלֵא עוֹלָם מְשַׁרְתּוֹ שׁוֹאֲלִים וְהַ לְוָה
אֵיךְ מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

Cong. בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ:

Reader, מִמְקוֹמוֹ הוּא וּפֶן בְּרַחֲמִים וַיְהוּן עִם
דְּמִיחָדִים שְׁמוֹ עָרַב וּבִקֵּר בְּכָל יוֹם תָּמִיד
פְּעָמָם בְּאַהֲבָה שְׁמַע אוֹמְרִים.

Cong. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Reader, אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלֻכְנוּ

הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
לְעֵינֵי כָּל־חַי לְהַיּוֹת לְכֶם לְאֱלֹהִים:

Cong. אֲנִי יְיָ אֱלֹהֵיכֶם:

Reader. וּבְדַבְּרֵי קִדְשְׁךָ בְּתוֹב לֵאמֹר.

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר.

הַלְלוּהָ:

Reader, לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצָּחַת נִצְחִים

קִדְשֵׁיךָ גְּדוּשׁ. וְשִׁבְחֵךָ אֱלֹהֵינוּ מִפְּיֵנו לֹא

our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the last Blessing thus:—

the holy King.

Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teachings have chosen true greatness. Already from Sinai they were commanded concerning it; and thou hast also commanded us, O Lord our God,

On Sabbath and New Moon.

Thou didst form thy world from of old; thou hadst finished thy work on the seventh day; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against thee, both we and our fathers, our city hath been laid waste, our sanctuary is desolate, our splendor hath gone into exile, and the glory hath been removed from the

יְמִישׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ
אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְלֶךְ הַקָּדוֹשׁ:

תִּכְנַת שַׁבַּת רְצִית קָרְבָנוֹתֶיךָ. צוֹיֹת
פְּרוּשֵׁיךָ עִם סְדוּרֵי נִסְכֶיךָ. מְעַנְיֶיךָ לְעוֹלָם
כְּבוֹד יִגְחָלוּ. מוֹעֲמֶיךָ חַיִּים זָכוּ. וְגַם
הָאוֹהָבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ. אֲזִי מִסִּינֵי
נִצַּטּוּ עֲלֶיךָ. וַתִּצְוֵנוּ יְיָ אֱלֹהֵינוּ לְהִקְרִיב

On Sabbath and New Moon.

אֶתָּה יִצְרַת עוֹלָמְךָ מִקֶּדֶם. כִּלִּית מְלֹאכֶתְךָ
בַּיּוֹם הַשְּׁבִיעִי. אֶהְבֶּת אוֹתָנוּ וְרְצִית בָּנוּ וְרוּמְמָתָנוּ
מִכָּל-הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ וְקָרְבָתָנוּ
מִלְבָּנוּ לְעִבּוֹדֶתְךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
קָרָאת. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת
לְמִנוּחָה וְרֵאשֵׁי חַדָּשִׁים לְכַפָּרָה: וּלְפִי שְׁחָטָאנוּ
לְפָנֶיךָ אֲנַחְנוּ וְאֲבוֹתֵינוּ חָרְבָה עִירָנוּ וְשָׁמַם בַּיִת
מִקְדָּשָׁנוּ וְנָלָה יְקָרָנוּ וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ.

to bring thereon the additional offering of the Sabbath as is meet. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy

On Sabbath and New Moon.

house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast

כֹּה קָרַבַּן מוֹסֵף שַׁבָּת כָּרְאוּי: יְהִי רְצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּעֲלֵנוּ
 בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם
 נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ.
 תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְבָּתָם. וְאֶת־
 מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ
 בְּאַהֲבָה בְּמִצּוֹת רְצוֹנָךְ כְּמוֹ שְׂכַתְבָּתָּ

On Sabbath and New Moon.

וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
 בְּחִירָתְךָ בְּבֵית הַגְּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ: יְהִי רְצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּעֲלֵנוּ
 בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם נַעֲשֶׂה
 לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם
 וּמוֹסָפִים כְּהַלְבָּתָם. וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה
 וְיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ
 בְּאַהֲבָה בְּמִצּוֹת רְצוֹנָךְ. כְּמוֹ שְׂכַתְבָּתָּ עָלֵינוּ

will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And on the Sabbath day two he-lambs of the first year, without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them

On Sabbath and New Moon.

prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי
 כְּבוֹדְךָ כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים
 בְּגֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת
 מִנְּחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכוּ: עַל־תַּשְׁבַּת
 בְּשַׁבְּתוֹ עַל-עַלְתַּת הַתְּמִיד וְנִסְכָּה:
 וַיִּשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי
 עֲנֹג. עִם מְקוֹדְשֵׁי שְׁבִיעֵי כָּלֵם וְשִׁבְעוּ

On Sabbath and New Moon.

בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ
 כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּגֵי-שָׁנָה
 תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְּחָה בְּלוּלָה בַשֶּׁמֶן
 וְנִסְכוּ: עַל־תַּשְׁבַּת בְּשַׁבְּתוֹ עַל-עַלְתַּת הַתְּמִיד וְנִסְכָּה:
 וּבְרֹאשֵׁי חֲדָשֵׁיכֶם תִּקְרְיֻבוּ עֲלֶיהָ לְיֵי פָרִים בְּגֵי-
 בָּקָר שְׁנָיִם וְאַיִל אֶחָד כְּבָשִׂים בְּגֵי-שָׁנָה שִׁבְעָה
 תְּמִימִם: וּמִנְּחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה
 עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לְאַיִל וְעֶשְׂרֹן לְכִבְשֵׁ
 יֵזֵן כְּנִסְכוּ וְשַׁעִיר לְבָכָר וּשְׁנֵי תְּמִידִים כֹּהֵל לְכַתֵּם:

shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let

On Sabbath and New Moon.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during Leap Year:—*

וַיִּתְעַנְּנוּ מִטּוֹבָה. וְהַשְּׂבִיעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוּ.
 חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ וְגַר לְמַעֲשֵׂה
 בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחַתְנוּ
 קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
 שִׂבְעֵנוּ מִטּוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְמֵהָר
 לִבְנוֹ לְעַבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ

On Sabbath and New Moon.

יִשְׂמְחוּ בְּמַלְכוּתֶךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵנוּ.
 עִם מְקַדְשֵׁי שְׂבִיעֵי כָּלֵם יִשְׂבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָה.
 וְהַשְּׂבִיעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוּ. חֲמִידַת יָמִים אוֹתוֹ
 קָרָאתָ וְגַר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחַתְנוּ וְחֲדָשׁ
 עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֲדָשׁ הַזֶּה לְטָבָה
 וְלִבְרָכָה. לְשִׁשׁוֹן וְלִשְׂמִיחָה. לִישׁוּעָה וְלִנְחֻמָּה.
 לְפָרְנֶסָה וְלִבְלִפְלָה. לְחַיִּים וְלִשְׁלוֹם. לְמַהֲוִילַת
 חֲטָא וְלִסְלִיחַת עֲוֹן *during Leap Year* וְלִבְפִרְת

us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

On Sabbath and New Moon.

and for atonement of transgression); for thou hast chosen thy people Israel from among all nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months.

בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קְדִישָׁה. וַיְנַחֲמוּ בָהּ
 יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶה. בְּרוּךְ אַתָּה יי.
 מִקְדָּשׁ הַשַּׁבָּת:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי
 יִשְׂרָאֵל, וּתְפַלְתֵם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחֲזוּנָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יי. הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

On Sabbath and New Moon.

פְּשַׁע: כִּי בְּעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ מִכָּל־הָאֲמוֹת.
 וְשַׁבָּת קְדִישָׁה לָהֶם הוֹדַעְתָּ וְחֻקֵּי רְאִשֵׁי חֳדָשִׁים
 לָהֶם קִבַּעְתָּ: בְּרוּךְ אַתָּה יי. מִקְדָּשׁ הַשַּׁבָּת
 וְיִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים:

Congregation in an undertone:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

מוֹדִים אֲנַחְנוּ לָךְ,

שָׁאַתָּה הוּא יי אֱלֹהֵינוּ,

וְאֱלֹהֵי אֲבוֹתֵינוּ,

לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,

מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא

לְדוֹר וָדוֹר. נוֹדֶה לָךְ

וְנִסְפָּר תְּהִלָּתְךָ, עַל

חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

וְעַל נִשְׁמוֹתֵינוּ

הַפְּקוּדוֹת לָךְ, וְעַל

נַפְשֵׁךָ שֶׁבְּכָל־יּוֹם עִמָּנוּ

וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרְבֹ

וּבִקְרֹ וְצַהֲרַיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ.

וְהַמְּרַחֵם, כִּי לֹא־תָמוּ חַסְדֶּיךָ, מֵעוֹלָם

רַחֲמֵינוּ לָךְ:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה

הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בְּשָׂר.

יּוֹצֵר בְּרֵאשִׁית.

בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ

הַגָּדוֹל וְהַקְּדוֹשׁ. עַל

שִׁחַתֵּינוּ וְקִבְּלֵנוּ. כִּן

תַּחֲנוּנוֹ וְתַקְוֵנוּ. וְתַאֲסוּךְ

נַפְשֵׁנוּ לְחַצְרֹת קִדְשֶׁךָ,

לְשִׁמְרַת חֲקִיךָ, וְלַעֲשׂוֹת

רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב

שָׁלֵם, עַל שְׁאַנְחָנוּ מוֹדִים

לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת:

וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרְבֹ

וּבִקְרֹ וְצַהֲרַיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ.

וְהַמְּרַחֵם, כִּי לֹא־תָמוּ חַסְדֶּיךָ, מֵעוֹלָם

רַחֲמֵינוּ לָךְ:

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

וְעַל-כֵּן יִתְבַּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנֶיךָ,
תְּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ;
וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה וַיְהִלְלוּ אֶת-שִׁמְךָ
בְּאַמֶּת. הֲאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. כְּרוּךְ
אַתָּה יְיָ. הַטוֹב שְׁמֶךָ וְלֶךָ נְאֻה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּבִרְכָנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת
בַּמִּזְבֵּחַ. תְּבַתּוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן
וּבְנֵינוּ בְהַנִּים. עִם קְדוֹשְׁךָ כְּאֲמֹר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
יְאֹר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶנְךָ: יֵשׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.
בְּבִרְכָנוּ אָבִינוּ כְּלָנוּ, כְּאַחַד בְּאוֹר פְּנִיךָ.
כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמוֹם, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת-עַמּוֹת יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
 יְשָׁעָה בְּשָׁלוֹמְךָ.

On the Sabbath of Penitence say:—

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנָּסָה טוֹבָה. נִזְכָּר
 וְנִקְטָב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמּוֹת. בַּיּוֹם יִשְׂרָאֵל. לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בְּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹת יִשְׂרָאֵל
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וְשִׁפְתֵי מַדְבָּר
 מְרֻמָּה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּמָ, וְנַפְשֵׁי כְּעָפָר
 לְכָל תְּהִיָּה: פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכָל חַוְשׁוֹשִׁים עָלַי רַעָה, מְהֵרָה
 הֲסֹר עֲצָתְךָ, וּקְלָקֵל מַחְשְׁבוֹתַם. עֲשֵׂה לְמַעַן
 שְׁמִיךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשִׁיךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְגִּי: יְהִי לְרַצוֹן אִמְרֵי-פִי

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

וְהִנְיִוּ לְבִי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרַתְךָ; וְשֵׁם
נִעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת; וְעַרְבָה
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

Reader. יתְנַבֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא

בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיָמֵיכוּן, וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֶנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמַיָּא.

Reader. יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַדְר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.
לְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קָדָם

אֲבוּהוֹן דִּי בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מִעַתָּה וְעַד עוֹלָם:

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord who made heaven and earth.

Reader.—He who maketh peace in his high places, may be make peace for us and for all Israel; and say ye, Amen.

There is none like our God: none like our Lord.

There is none like our King: none like our Savior.

Who is like our God: who is like our Lord?

Who is like our King: who is like our Savior?

We will give thanks unto our God: we will give thanks unto our Lord.

We will give thanks unto our King: we will give thanks unto our Savior?

Blessed be our God: blessed be our Lord.

Blessed be our King: blessed be our Savior.

Thou art our God: thou art our Lord.

Thou art our King: thou art our Savior.

Thou art he unto whom our fathers burnt incense of spices.

Reader. יהא שְׁלָמָא רבָּא מן-שְׁמַנָּא וּמַיִים, עֲרִינִי

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרִי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

אֵין בְּאֱלֹהֵינוּ. אֵין בְּאֲדוֹנֵינוּ.

אֵין בְּמַלְכֵנוּ. אֵין בְּמוֹשִׁיעֵנוּ:

מִי בְּאֱלֹהֵינוּ. מִי בְּאֲדוֹנֵינוּ.

מִי בְּמַלְכֵנוּ. מִי בְּמוֹשִׁיעֵנוּ:

נִוְדָה לְאֱלֹהֵינוּ. נִוְדָה לְאֲדוֹנֵינוּ.

נִוְדָה לְמַלְכֵנוּ. נִוְדָה לְמוֹשִׁיעֵנוּ:

בְּרוּךְ אֱלֹהֵינוּ. בְּרוּךְ אֲדוֹנֵינוּ.

בְּרוּךְ מַלְכֵנוּ. בְּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.

אַתָּה הוּא מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת

קְטֹרֶת הַסָּמִים

Talmud Babli: Treatise Cerithoth 6, a.

The compound forming the incense* consisted of balm, onycha, galbanum and frankincense, in quantities weighing seventy manehs each; of myrrh, cassia, spikenard and saffron, each sixteen manehs by weight; of costus twelve, of aromatic bark three, and of cinnamon nine manehs; of lye obtained from a species of leek, nine kabs; of Cyprus wine three seahs and three kabs: though, if Cyprus wine was not procurable, old white wine might be used; of salt of Sodom the fourth part of a kab, and of the herb Maaleh Ashan a minute quantity. R. Nathan says, a minute quantity was also required of the odoriferous herb Cippath, that grew on the banks of the Jordan; if, however, one added honey to the mixture, he rendered the incense unfit for sacred use, while he who, in preparing it, omitted one of its necessary ingredients, was liable to the penalty of death. Rabban Simeon, son of Gamaliel, says, the balm is a resin that exudes from the wood of the balsam tree. The lye obtained from a species of leek was rubbed over the onycha to improve it, while the Cyprus wine was used to steep it in, so that its odor might be more pungent.

Mishnah: End of Treatise Tamid.

These were the Psalms which the Levites used to recite in the Temple—

On the first day of the week they used to recite (Psalm xxiv.), The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

On the second day (Psalm xlvi.), Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

*Exod. xxx. 34—38.

מוסף לשבת ויום טוב

תלמוד מסכת כריתות ו'

פטוּם הַקְּטָרֹת הַצָּרִי וְהַצֶּפֶרֶן וְהַחֲלָבָנָה וְהַלְבֹנָה. מִשְׁקַל
 שְׁבַעִים שְׁבַעִים מָנֶה: מִזֶּה וְקָצִיעָה שְׁבַלְת גֵּרֶד וְכַרְבֵּם.
 מִשְׁקַל שְׁשֵׁה עָשָׂר שְׁשֵׁה עָשָׂר מָנֶה. הַקִּשְׁטָ שְׁנַיִם עָשָׂר.
 וְקִלּוּפָה שְׁלֹשָׁה. וְקִנְמָן תְּשֻׁעָה. בְּרִית כְּרִשִׁינָה תְּשֻׁעָה קִבִּין.
 יֵין קִפְרִיסִין סְאִין תִּלְתָּא וְקִבִּין תִּלְתָּא. וְאִם אֵין לוֹ יֵין
 קִפְרִיסִין מְבִיא חֲמַר תּוֹרֵזִין עֲתִיק: מִלַּח סְדוּמִית רְבַע הֶקֶב.
 מִעֲלָה עֵשֶׂן כָּל שְׁהוּא: רַבִּי נֶתָן אֹמֵר אֵף כִּפְתַּת הַיִּרְדֵּן כָּל
 שְׁהוּא וְאִם נֶתָן בָּהּ דְּבִשׁ פְּסָלָה. אִם חֲסַר אַחַת מִכָּל
 סְמִינָה חֲטָב מִיָּתָה: רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אֹמֵר. הַצָּרִי
 אֵינוֹ אֶלָּא שְׂרָף הַנוֹטֵף מֵעֲצֵי הַקְּטָרֶף: בְּרִית כְּרִשִׁינָה שְׁשָׁפִין
 בָּהּ אֵת הַצֶּפֶרֶן. כְּדִי שֶׁתְּהֵא נְאֻה: יֵין קִפְרִיסִין שְׁשׁוּרִין בּוֹ
 אֵת הַצֶּפֶרֶן. כְּדִי שֶׁתְּהֵא עֲזוּה: וְהֵלֵא מִי בְּגֻלָּים יָפִין לָהּ
 וְאֶלָּא שְׁאִין מִכְּנִיסִין מִי בְּגֻלָּים בְּעֲזֻרָה מִפְּנֵי הַכְּבוֹד:

משנה סוף מסכת תמיד

הַשִּׁיר שֶׁהַלְוִיִּים הָיוּ אֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בַּיּוֹם הַרְאֵשׁוֹן הָיוּ אֹמְרִים. לֵי הָאָרֶץ וּמְלוֹאָה תִּבְל
 וַיּוֹשְׁבֵי בָּהּ: (כ"ד)

בַּשְּׁנִי הָיוּ אֹמְרִים. גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֶלְהֵינוּ
 הַר-קִדְשׁוֹ: (מ"ח)

On the third day (Psalm lxxxii.), God standeth in the congregation of the mighty; he judgeth among the judges.

On the fourth day (Psalm xciv.), God of vengeance, Lord, God of vengeance, shine forth.

On the fifth day (Psalm lxxxii.), Exult aloud unto God our strength; shout for joy unto the God of Jacob.

On the sixth day (Psalm xciii.), The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved.

On the Sabbath (Psalm xcii.), A psalm, a song for the Sabbath Day. It is the psalm and song also for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.

Talmud Babli. End of Treatise Berachoth.

R. Eleazer said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. Read not here *banayich*, thy children (or disciples), but *bonayich*, thy builders.—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sake, I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

בְּשִׁלְיֵי הָיוּ אוֹמְרִים. אֱלֹהִים נִצָּב בְּעֶדְת־אֵל בְּקֶרֶב
אֱלֹהִים יִשְׁפֹּט: (פ"ב)

בְּרַב־עֵי הָיוּ אוֹמְרִים. אֵל נִקְמֹת יְיָ אֵל נִקְמֹת הוֹפִיעַ:

(צ"ד)

בְּחַמְיֵי הָיוּ אוֹמְרִים. הִרְנִינוּ לֵאלֹהִים עֲזָנוּ הִרְעִינוּ
לֵאלֹהֵי יַעֲקֹב: (פ"א)

בְּשִׁשִּׁי הָיוּ אוֹמְרִים. יְיָ מִלֶּךְ גְּאוֹת לְבֶשׂ. לְבֶשׂ יְיָ עֵז
הַתְּאוֹר אֶף־תִּכּוֹן תִּגְּל בַּל־תִּמּוֹט: (צ"ג)

בְּשֶׁבֶת הָיוּ אוֹמְרִים. מְזֻמֹּר שִׁיר לְיוֹם הַשֶּׁבֶת: (צ"ב)
מְזֻמֹּר שִׁיר לְעֵתִיד לָבֵא. לְיוֹם שֶׁקָּלוּ שֶׁבֶת וּמְנוּחָה
לְחַיֵּי הָעֹלָמִים:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תְּלַמִּידֵי חֲכָמִים
מֵרַבִּים שָׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנֵיךָ לַמּוֹדֵי יְיָ וְרַב
שָׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֵלָּא בּוֹנֵיךָ: —שָׁלוֹם רַב
לְאֶהֱבֵי תוֹרְתְךָ וְאִין לָמוּ מְכַשׁוֹל: יְהִי־שָׁלוֹם בְּחִילְךָ
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲבָבְרָה־נָא שָׁלוֹם
בְּךָ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לְךָ: יְיָ עֵז לְעַמּוֹ
יִתֵּן יְיָ! וְיִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

עָלִינוּ לְשִׁבְחָה לְאֶדְוֹן הַבַּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ בָּהֶם.
 וְנִרְלָנוּ בְּכָל־הַמּוֹנָם. וְאַנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לִפְנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים;
 הוּא אֱלֹהֵינוּ. אִין עוֹד. אֲמַת מַלְכֵנוּ. אָפֶס זוּלָתוֹ.
 בְּכַתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבָךְ.
 כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
 מִתַּחַת אִין עוֹד.

עַל־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מִהֲרָה
 בְּתַפְאֲרַת עֲוֹךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהַאֲלִילִים כָּרוֹת וּכְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שִׁדְי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְּנוֹת אֶלְיָךְ
 כָּל־רָשָׁעֵי אֶרֶץ; יִפְּירוּ וַיִּדְעוּ כָּל־יּוֹשְׁבֵי תֵבֵל.
 כִּי לָךְ תִּכְרַע כָּל־בְּרִיךְ תִּשָּׁבַע כָּל־לְשׁוֹן; לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וּכְרַעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְּנוּ.
 יִקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם
 מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא.
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד; בְּכַתוּב בְּתוֹרָתְךָ.

and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיֹּאמֶר. יְהוָה יְיָ לְמֶלֶךְ עַל-
כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהוָה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קדיש יתום

וַעֲתָה יִגְדֹל-נָא כִּחַ אֲדֹנָי בְּאִשְׁרֵי דְבִרְתָּהּ לְאִמֵּר:

זְכוֹר בְּחַמִּיךָ יְיָ וּבְחַסְדֶּיךָ כִּי מַעֲוָלָם הִמָּה:

Mourner. יתגדל ויתקבש שמה רבא. בעלמא די-ברא

ברעותיה. וימליך מלכותה בתיכון וביומיכון ובחיי די-

כל-בית ישראל בעגלא ובזמן קריב. ואמרו אמן:

Cong. and Mourner. יהא שמה רבא מברך לעלם ולעלמי

עלמיא.

Mourner. יתברך וישתבח ויתפאר ויתרם ויתנשא

ויתהדר ויתעלה ויתהלל שמה די-קדשא ברין הוא.

לעלא מן-כל-ברכתא ושירתא תשבתתא ונחמתא די-

אמירן בעלמא. ואמרו אמן:

Cong. יהי שם יי מברך מעתה ועד עולם:

Mourner. יהא שלמא רבא מן-שמיא, ותיים עלינו

ועל-כל ישראל. ואמרו אמן:

Cong. עזרי מעם יי, עשה שמים וארץ:

Mourner. עשה שלום במרומו, הוא יעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

UNITY HYMN FOR THE SABBATH DAY.

In some Congregations the following is said before "Blessed be he who spake," p. 19.

Of old thou didst rest on the seventh day; thou didst therefore bless the Sabbath.

For every work of thine praise is prepared for thee; thy loving ones bless thee at all times.

Blessed be the Lord, the Maker of them all, the living God and everlasting King.

For from of old there hath rested upon thy servants the abundance of thy mercies and thy loving kindnesses.

But in Egypt thou didst begin to make known that thou art exalted far.

Above all gods, when thou didst execute great judgments upon the Egyptians and upon their gods.

אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ בְּמַרְגָּם כָּל־יַצִּיר נִבְרָא :
 לָעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל אֲזִי מְלַךְ שְׁמוֹ נִקְרָא :
 וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא :
 וְהוּא הָיָה. וְהוּא הָיָה. וְהוּא יִהְיֶה בְּתַפְאֲרָה :
 וְהוּא אֶתְדָּ. וְאִין שְׁנֵי לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה :
 בְּלִירָא שִׁית בְּלִי תְּכִלִּית. וְלוֹ הָעוֹז וְהַמְשִׁירָה :
 וְהוּא אֱלִי. וְחֵי גּוֹאֲלִי. וְצִוֵּר הַבְּלִי בְּעֵת צָרָה :
 וְהוּא נְסִי וּמְנוּס לִי. מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא :
 בְּרֹדּוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישָׁן וְאֶעִירָה :
 וְעַם־רוּחִי גְּוִיָּתִי . יי לִי וְלֹא אִירָא :

שיר היחוד ליום השבת

In some Congregations the following is said before
 בְּרוּךְ שְׁאָמַר p. 19.

אֵל בְּיוֹם הַשְּׁבִיעִי נִחַת. יוֹם הַשְּׁבֶט עַל בֶּן בְּרַכָּתָם :
 וְעַל כָּל פּוֹעַל תְּהִלָּה עָרוּכָה. חֲסִידֶיךָ בְּכָל עֵת יִבְרַכּוּכָה :
 בְּרוּךְ יי יוֹצֵר כָּלֵם. אֱלֹהִים חַיִּים וּמְלַךְ עוֹלָם :
 כִּי מֵעוֹלָם עַל עַבְדֶּיךָ רַב רַחֲמִיךָ וְחַסְדֶּיךָ :
 וּבְמַצָּרִים הַחֲלוֹת לְהוֹדִיעַ כִּי מְאֹד נַעֲלִית
 עַל כָּל אֱלֹהִים. בַּעֲשׂוֹתְךָ בָּהֶם שְׁפָטִים גְּדוֹלִים וּבְאַלְהֵיהֶם :

When thou didst cleave the Red Sea, thy people saw thy great hand, and they feared.

Thou didst guide thy people, so that thou mightest make unto thyself a name of glory to manifest thy greatness.

Thou spakest also with them from the heavens, when the clouds dropped water.

Thou knewest their wanderings in the wilderness, in a land of drought, where none passed through.

Thou gavest to thy people the corn of heaven, flesh abundant as the dust, and water from the rock.

Thou didst drive out many nations, and they took possession of their land and of the labor of the peoples;

That they might observe thy statutes and laws, the words of the Lord, which are pure words.

And they delighted themselves with fat pastures, and with rivers of oil from the flinty rock.

When they rested, they built thy holy city, and adorned the house of thy sanctuary.

Then thou saidst, Here will I dwell for length of days: I will surely bless her provision.

There they shall sacrifice sacrifices of righteousness; thy priests also shall be clothed with righteousness.

The house of Levi also shall chant pleasant songs; they shall shout for joy and sing unto thee.

The house of Israel and they that fear the Lord shall give glory and thanks unto thy name, O Lord.

Thou hast dealt out exceeding kindness to the earliest ages; deal thus kindly also with the latest.

O Lord, rejoice over us, even as thou didst rejoice over our fathers,

To multiply us and deal kindly with us; and we will forever give thanks unto thee for thy goodness.

O Lord, rebuild thy city speedily, for it is called by thy name.

And make the horn of David to flourish therein, and dwell in the midst thereof for ever, O Lord.

There we will offer sacrifices of righteousness, and there may our oblation be pleasant as in former days.

בְּקִנְיֵנָה יָם סוּף עֲמִידָה רָאוּ הַיָּד הַגְּדוֹלָה. וַיִּירָאוּ:
וְהִנֵּה עֲמִידָה לְעֶשְׂוֹת לָךְ שֵׁם תִּפְאֶרֶת. לְהִרְאוֹת גְּדֻלָּתְךָ:
וְדַבַּרְתָּ עִמָּם מִן הַשָּׁמַיִם. וְגַם הָעֵבִים נִטְפוּ מֵיָם:
וְדַעַת לְקַתָּם בַּמִּדְבָּר. בְּאַרְצָן צִיָּה אִישׁ לֹא עָבָר:
תִּתֶּה לְעַמֶּךָ דָּגָן שָׁמַיִם. וְכַעֲפָר שָׂאֵר וּמִצֹּר מָנֹם:
תִּגְדָּשׁ גּוֹיִם רַבִּים עַמִּים. יִירָשׁוּ אֲרָצָם וְעַמְל לְאֲמִים:
בְּעִבּוֹר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אֲמָרוֹת יְיָ אֲמָרוֹת מְהוֹרוֹת:
וַיִּתְעַדְנוּ בְּמִרְעָה שָׁמַן. וּמַחֲלֵמִישׁ צוֹר פִּלְגֵי שָׁמַן:
בְּנוֹחָם בָּנוּ עִיר קִדְשָׁה. וַיִּפְאֲרוּ בֵּית מִקְדָּשְׁךָ:
וְתֹאמַר פֹּה אֲשַׁב לְאָרֶץ יָמִים. אֵיךְ בְּהִנֵּה בָרוּךְ אֲבָרְךָ:
כִּי שָׁט יוֹבְחוּ וְכִחֵי אָדָּק. אֵף בְּהִנֵּה יִלְבְּשׁוּ אָדָּק:
וּבֵית הַלְלוּ נְעִימוֹת יוֹמְרוּ. לָךְ יִתְרוֹעְעוּ אֵף יִשְׁירוּ:
בֵּית יִשְׂרָאֵל וַיִּירָאוּ יְיָ. וּבְכָדוֹ וַיִּודוּ שְׁמֶךָ יְיָ:
הַמַּיְבּוֹת מְאֹד לְרֹאשׁוֹנִים. בֵּן תִּיטִיב גַּם לְאַחֲרוֹנִים:
יְיָ תִשְׁיֵשׁ נָא עָלֵינוּ. כַּאֲשֶׁר שָׁשַׁתָּ עַל אֲבוֹתֵינוּ:
אוֹתָנוּ לְהַרְבּוֹת וּלְהִיטִיב. וְנוֹדָה לָךְ לְעוֹלָם כִּי תִיטִיב:
יְיָ תִבְנֶה עִירְךָ מְהֵרָה. כִּי עָלֶיךָ שְׁמֶךָ נִקְרָא:
נִקְרָן דָּוִד תִּצְמִיחַ בְּהֵ. וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּה:
וְכִחֵי אָדָּק שְׁמָה נִזְבְּחָה. וְכִימֵי קָדָם תִּתְעַרֵב מִנְחָה:

O bless thy people with the light of thy countenance; for they desire to do thy will.

And in thy good will fulfil our desire; look, we beseech thee, we are thy people, all of us.

Thou hast chosen us to be unto thee a treasured people: let thy blessing be upon thy people for ever.

And we will continually declare thy praise, and praise thy glorious name.

Of thy blessing let thy people be blessed, for every one whom thou blessest is blessed.

As for me, while I have my being, I will praise my Creator, and I will bless him all the days of my appointed time.

Let the name of the Lord be blessed for ever, from everlasting even to everlasting.

As it is written: Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. And it is said: Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord your God from everlasting to everlasting: and let them bless thy glorious name, that is exalted above all blessing and praise. And it is said: Blessed be the Lord, the God of Israel, from everlasting even to everlasting: and let all the people say, Amen: praise ye the Lord. And it is said, And David blessed the Lord in the presence of all the congregation: and David said, blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting.

וּבְרַךְ עֲמֹד בְּאוֹר פְּנֵיהָ. כִּי תַפְצִים לַעֲשׂוֹת רְצוֹנָהּ:

וּבְרְצוֹנָהּ תַעֲשֶׂה חֲפִצָּנוּ. הַבְּטֹנָא עֲמֹד כְּלָנוּ:

בְּחִרְתָּנוּ הָיוֹת לָהּ לְעַם סִגְלָה. עַל עֲמֹד בְּרַכְתָּהּ סִלָּה:

וְתַמִּיד נִסְפָּר תְּהַלְתָּהּ. וְנִהְלַל לְשֵׁם תִּפְאַרְתָּהּ:

יִמְבְּרַכְתָּהּ עֲמֹד וּבְרַךְ. כִּי אֵת כָּל אֲשֶׁר תִּבְרַךְ מְבָרַךְ:

וְאֲנִי בְּעוֹדֵי אֲהַלְלָהּ בּוֹרְאִי. וְאֲבָרְכֶהוּ כָּל יְמֵי צְבָאִי:

יְהִי שֵׁם יְיָ מְבָרַךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם:

כַּכָּתוּב. בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.

וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לֵי: עֲנֵה דְגִיָּאל וְאָמַר. לְהוֹא

שְׁמָהּ דִּי אֱלֹהָא מְבָרַךְ מִן עֲלְמָא וְעַד עֲלְמָא דִּי חֲכַמְתָּא

וְגַבְוֵרְתָּא דִּי לֵיהּ הִיא: וְנֶאֱמַר. וַיֹּאמְרוּ הַלְלוּם יֵשׁוּעַ וְקַדְמִיָּאל

בְּנֵי חֲשַׁבְנֵיהּ שְׂרַבְיָה הוֹדְיָה שְׁבַבְיָה פְתִיחָה, קוֹמוּ בְּרַכּוּ

אֵת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיְבָרְכוּ שֵׁם כְּבֹדָהּ

וְמְרוֹמָם עַל כָּל בְּרָכָה וְתִהְלָה: וְנֶאֱמַר. בָּרוּךְ יְיָ אֱלֹהֵי

יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן

הַלְלוּיָהּ: וְנֶאֱמַר. וַיְבָרַךְ דְּוִיד אֵת יְיָ לְעֵינֵי כָּל תְּקָהֵל וַיֹּאמֶר

דְּוִיד. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם:

HYMN OF GLORY.

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

I will chant sweet hymns and compose songs; for my soul panteth after thee.

My soul hath longed to be beneath the shadow of thy hand, to know all thy secret mysteries.

Even whilst I speak of thy glory, my heart yearneth for thy love.

Therefore will I speak glorious things of thee, and will honor thy name with songs of love.

I will declare thy glory, though I have not seen thee; under images will I describe thee, though I have not known thee.

By the hand of thy prophets, in the mystic utterance of thy servants, thou hast imaged forth the grandeur and the glory of thy majesty.

Thy greatness and thy might they described in accordance with the power made manifest in thy acts.

In images they told of thee, but not according to thine essence; they but likened thee in accordance with thy works.

They figured thee in a multitude of visions; behold thou art One under all images.

They saw in thee both age and youth,* the hair of thy head now grey as in old age, now black as in youth.

Age in the day of judgment, and youth in the day of battle; as a man of war he striveth with his hands:

He hath bound a helmet of victory upon his head; his right hand, and his holy arm, hath wrought victory for him:

With dew of light his head is filled, and his locks with drops of the night.

He shall be glorified by me for he delighteth in me; yea, he shall be to me a crown of beauty.

His head is like fine, pure gold; upon his forehead is impressed the glory of his holy name.

*In regard to these and the following expressions, compare Daniel vii. 9; Exod. xv. 3; Song of Solomon v. 2, 14; Isaian lix. 17; Psalm xcvi. 1.

שיר הכבוד:

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

אֲנָעִים וְמִירוֹת וְשִׁירִים אֶאֱרוֹג. כִּי אֵלֶיךָ גַּפְשִׁי תַעֲרוֹג:
 גַּפְשִׁי חֲמֹדָה בְּצֵל יְדְוֶיךָ. לְבַעַת כָּל רוֹז סוֹדְךָ:
 מְדֵי בְּגָרֵי בְּכַבּוֹדְךָ. הוֹמָה לְבִי אֶל הוֹדְוֶיךָ:
 עַל כֵּן אֲדַבֵּר בְּךָ גְּבֻדּוֹת. וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:
 אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ. אֲבַמְּךָ אֲכַנֶּה וְלֹא יִדְעָמִיךָ:
 בְּיַד גְּבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דַּמִּיתָ הַדָּר כְּבוֹד הוֹדְךָ:
 וְגִדַּלְתָּהּ וְגִבּוֹרְתָהּ. כִּנּוּ לְתַקְוָה פִּעֲלָתָהּ:
 דַּמּוּ אוֹתָהּ וְלֹא כִפִּי יִשֶׁה. וַיִּשְׁוֹנֶה לְפִי מַעֲשֵׂיךָ:
 הַמְשִׁילוֹךָ בְּרַב חַיּוֹנוֹת. הִנֵּה אֶחָד בְּכָל דַּמְיוֹנוֹת:
 וַיִּחַזֵּק בְּךָ וְקָנָה וּבְחָרוֹת. וְשָׁעַר רֵאשִׁיבָה וְשַׁחְרוֹת:
 וְקָנָה בְּיוֹם דִּין וּבְחָרוֹת בְּיוֹם קָרֵב. בְּאִישׁ מִלְחָמוֹת יָדָיו
 לוֹ רָב:
 תִּבְשׂ כּוֹבֵעַ יְשׁוּעָה בְּרֵאשׁוֹ. הוֹשִׁיעָה לוֹ יְמִינוֹ וְזָרַע מְדָשׁוֹ:
 מַלְלֵי אוֹרוֹת רֵאשׁוֹ נִמְלָא. וְקִנְצוֹתָיו רְקִיסֵי לַיִלָּה:
 יתְפָאֵר בִּי כִי חֲפֵץ בִּי. וְהוּא יְהִי־לִי לַעֲטָרַת צְבִי:
 - בְּתַם טָהוֹר פְּנוֹ דַמּוֹת רֵאשׁוֹ. וְחַק עַל מִצַּח כְּבוֹד שֵׁם קָדְשׁוֹ -

For grace and glory, beauty and splendor his people hath encircled him with a crown.

The plaited hair of his head seemed as in the days of youth, his black locks were flowing in curls.

The abode of righteousness—his glorious beauty—may he prefer it above his chiefest joy.

May his treasured people be a crown in his hand, a royal diadem of glorious beauty.

They were borne by him, he carried them; with a crown he adorned them; for that they were precious in his sight he honored them.

His glory resteth upon me, and mine upon him; and he is nigh unto me, when I cry unto him.

He is bright and ruddy in red apparel, when he cometh from treading the winepress in Edom.†

The symbol of his all-embracing providence he showed to the meek Moses, when the similitude of the Lord was before his eyes.

Taking pleasure in his people, he will glorify the meek; that, dwelling amid praises, he may be glorified by them.

The sum of thy word is truth; O thou, who hast called every generation from the beginning, seek the people that seeketh thee.

Accept, I beseech thee, the multitude of my songs, and let my joyous cry come near unto thee.

Let my praise be a crown unto thy head, and my prayer be set forth before thee as incense.

Let the song of the poor be precious in thy sight as the song that was sung at thy offerings.

May my blessing rise to the bountiful God, who createth and produceth, who is just and mighty.

And when I bless thee, incline thine head unto me, and take what I offer as though it were the choicest spices.

May my meditation be pleasant unto thee, for my soul panteth after thee.

†Compare Isaiah lxiii. 1, 2.

לַחֵן וּלְכָבוֹד צָבִי תִפְאַרֶתָּה. אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה׃
 מִחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת. קְנוּצוֹתַי תִּלְתְּלִים שְׁחָרוֹת׃
 גְּנֵה הַצָּדֵק צָבִי תִפְאַרֶתּוֹ. יַעֲלֶה־נָא עַל רֹאשׁ שְׂמֹמְחָתוֹ׃
 סִגְלָתוֹ תְּהִי בְּיָדוֹ עֲטָרָתוֹ. וְצִנִּיף מְלוּכָה צָבִי תִפְאַרֶתּוֹ׃
 עֲמוּסִים נִשְׂאָם עֲטָרַת עֲנָדָם. מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם׃
 פֹּארוֹ עָלַי וּפֹאֲרֵי עָלָיו. וְקָרוֹב אֵלַי בְּקָרְאֵי אֱלֹהֵי׃
 עַח וְאָדוּם לְלִבּוֹשׁוֹ אָדָם. פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאֲדוּם׃
 * קָשֶׁר תִּפְסְלִין הִרְאָה לְעֵנָו. תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו׃
 יוֹצֵה בְּעֵמּוֹ עֲנָוִים יִפְאָר. יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפַאֵר׃
 רֹאשׁ דְּבָרְךָ אֲמַתּוֹ. קוֹרֵא מֵרֹאשׁ הַדָּר וְדוֹר עִם הַדָּר שֶׁךָ
 דְּרוֹשׁ׃

שִׁית הַמֶּזֶן שִׁיבֵי נָא עָלֶיךָ. וְרַנְתִּי תִקְרַב אֵלֶיךָ׃
 תִּהְלָתִי תְּהִי לְרֹאשֶׁךָ עֲטָרָתוֹ. וּתְפַלְתִּי תִכּוֹן קְטָרָתוֹ׃
 תִּיקַר שִׁיר־תְּרַשׁ בְּעֵינֶיךָ. בְּשִׁיר יוֹשֵׁר עַל קַרְבְּנֶיךָ׃
 בְּרַבְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר. מִחוּלְלוֹמוֹ לִיד צְדִיק כְּבִיר׃
 וּבְבְרַבְתִּי תִנְעֲנַע לִי רֹאשׁוֹ. וְאוֹתָהּ קַח לָךְ בְּבִשְׂמִים רֹאשׁוֹ׃
 יַעֲרַב־נָא שִׁיחֵי עָלֶיךָ. כִּי נִפְשֵׁי תַעֲרוֹג אֵלֶיךָ׃

* The Midrashic interpretation of אֲחֵרֵי אֶת אֲחֵרֵי, Exod.
 xxxiv. 23.

Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalm for the Sabbath Day.

הַיּוֹם יוֹם שַׁבַּת־קֹדֶשׁ שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ :
 מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת : מִזְבֵּן לְהַדוֹת לַיהוָה
 וְלֵאמֹר לְשִׁמְךָ , עֲלִיוֹן : לְהַגִּיד בְּבִקְרַח חֲסִידְךָ
 וְאֶמְוִנְתָּךְ , בְּלִילוֹת : עָלַי־עֲשׂוֹר וְעָלַי־נָבֵל
 עָלַי הַגִּיוֹן בְּכַנּוּר : כִּי שָׁמַחְתָּנִי יְהוָה בְּפִעֲלֶךָ
 בְּמַעֲשֵׂי יְדֶךָ אֲרַנֵּן : מִה־נָּדְלוּ מֵעַשְׂוִיךָ יְהוָה מְאֹד
 עֲמַקּוֹ מִחֲשַׁבְתְּךָ : אִישׁ בָּעַר לֹא יֵדַע וּכְסִיל
 לֹא־יָבִין אֶת־זֹאת : בְּפָרַח רְשָׁעִים כְּמו־עֵשֶׂב
 וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱוֹן לְהַשְׁמָדֵם עַד־יֵעַד : וְאֵתָהּ
 מָרוּם לְעֵלָם יְהוָה : כִּי הִנֵּה אֵיבֹיךָ , יְהוָה כִּי־
 הִנֵּה אֵיבֹיךָ יֵאָבְדוּ , יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן :
 וְתָרַם כְּרָאֵם קִרְנִי , בְּלַתִּי בְּשֶׁמֶן רַעֲנָן : וְתַבַּט
 עֵינַי בְּשׂוּרֵי , בְּקַמִּים עָלַי מְרַעִים , תִּשְׁמַעְנָה
 אָזְנִי : צַדִּיק כְּתָמַר יִפְרָח , כְּאֶרְזוֹ בְּלִבְנוֹן יִשְׁגֶּה :
 שְׂתוּלִים בְּבֵית יְהוָה , בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ :
 עוֹד יִנוּבּוֹן בְּשִׁיבָה , דְּשָׁנִים וְרַעֲנָנִים יְהוּ : לְהַגִּיד
 כִּי־יֵשֶׁר יְהוָה , צוּרֵי , וְלֹא־עוֹלָתָהּ , בּוֹ :

KIDDUSH FOR SABBATH MORNING.

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Exod. xx. 8—11.

Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

סדר קדוש לסעודת שחרית בשבת:

שמות ל' ט"ז-י"ז

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

שמות כ' ח'-'א

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכְתְּךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבָּת
לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ
וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבְהֶמְתֶּךָ וּגְרֶךָ אֲשֶׁר
בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יי אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם
הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת
וַיְקַדְּשֶׁהוּ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגֶּבֶן:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצֵא לַחֵם
מִן הָאָרֶץ:

AFTERNOON SERVICE FOR SABBATHS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

תפלת מנחה לשבת:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלְלוּךָ פְּלָה:

אֲשֶׁרִי הָעַם שְׁפָכָה לּוֹ אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהָיו:
תִּהְיֶה לְדוֹר.^{מ"ה}

אֲרוֹמְמֶךָ אֱלֹהֵי הַמִּלֵּךְ וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם
וָעֶד:

בְּכָל-יוֹם אֶבְרַכְךָ וְאֶהְלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וּלְגִדְלָתוֹ אֵין תִּקְרָה:

דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂיֶיךָ וּגְבוּרָתֶיךָ יִגְדֹדוּ:

הַדָּר כְּבוֹד הַזֶּהָרָה וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיתָה:

וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתֶךָ אִם-פִּרְנָה:

וְכָר רַב-טוֹבֶךָ יִבְיָעוּ וְאֶדְקָתֶךָ יִרְגְּמוּ:

חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וּגְדֻלַּת-חֶסֶד:

טוֹב יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

יִזְדַּחַךְ יְהוָה כָּל-מַעֲשָׂיֶיךָ וַחֲסִידֶיךָ יִבְרַכּוּךָ:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יְדַבְּרוּ:

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר

מַלְכוּתוֹ:

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל-עֲלָמִים וּמְמַשְׁלֹתֶיךָ בְּכָל-
 יוֹר וְיוֹר :

סוּמְךָ יְהוָה לְכָל הַנִּפְלִים וְזוֹקֶךָ לְכָל-הַכְּפוּפִים :
 עֵינֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-
 אֲבָלָם בְּעֵתוֹ :

פּוֹתַח אֶת-יְדֶיךָ וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן :
 צְדִיק יְהוָה בְּכָל-יְדָרְכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו :
 קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ
 בְּאַמֶּת :

רְצוֹן-יִרְאֵיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם :
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הַרְשָׁעִים
 יִשְׁמִיד :

תְּהִלַּת יְהוָה יִדְבַר-פִּי וַיִּכְרַךְ כָּל-בֶּשֶׂר שֵׁם
 קְדָשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְחֵנוּ נִבְרַךְ יְהוָה מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ :
 וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בֵּי-עַקֵּב, נָאִם יי' :
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יי', רוּחִי אֲשֶׁר עָלֶיךָ,
 וְדִבְרֵי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי
 זֶרַעַךָ וּמִפִּי זָרַע זֶרַעַךָ, אָמַר יי', מִעַתָּה וְעַד-עוֹלָם :

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us,

*The Chaldee paraphrase of the preceding verse.

ואתה קדוש, יושב תהלות ישראל: וקרא זה
 אל־זה ואמר, קדוש קדוש קדוש יי צבאות, מלא
 כל־הארץ כבודו, ומקבלין הן מודו, ואמרין
 קדיש בשמי מרומא עלאה, בית שכינתה. קדיש
 על־ארעא עובר גבורתה. קדיש לעלם ולעלמי
 עלמיא. יי צבאות, מליא כל־ארעא זיו וקרה:
 ותשאני רוח, ואשמע אחרי קול רעש גדול,
 ברוך כבוד־יי ממקומו: ונטלתני רוחא, ושמעתי
 בתרי קל זיע שגיא, די משבחין ואמרין. ברוך
 וקרא די יי מאתר בית שכינתה: יי! ומלך לעלם
 ועד: יי מלכותה קאם לעלם ולעלמי עלמיא:
 יי אלהי אברהם יצחק וישראל אבותינו. שמרה
 זאת לעולם, ליוצר מחשבות לבב עמו, והגן
 לבבם אליה: והוא רחום, וכפר עון ולא ישחית,
 והרבה להשיב אפו ולא יעיר כל־חמתו: כי־
 אתה אדני טוב וסלח, ורב־חסד לכל־קראך:
 צדקתך אדק לעולם, ותורתך אמת: תתן אמת
 ליעקב, חסד לאברהם, אשר־נשבעת לאבותינו
 מימי קדם: ברוך אדני, יום ויום, ועמס־לנו

God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

הָאֵל יְשׁוּעַתְנוּ סִלָּה: יי צְבָאוֹת עֲמָנִי מִשָּׁנֵי-לָנוּ
אֱלֹהֵי יַעֲקֹב סִלָּה: יי צְבָאוֹת, אֲשֶׁר־י אָדָם בְּיַמֶּךָ
בָּדָד: יי הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ: בָּרוּךְ
אֱלֹהֵינוּ שֶׁבָרְאָנוּ לְכְבוֹדוֹ, וְהַבְדִּילָנוּ מִן-הַתּוֹעִים,
וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא
וּפְתַח לִבֵּנוּ בְּתוֹרָתוֹ, וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבֶּתוּ וַיִּרְאֶתוּ,
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם. לְמַעַן לֹא
נִינַע לְרִיק, וְלֹא נִגְדַל לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקֶיךָ בְּעוֹלָם
הַזֶּה. וְנִזְכֶּה וְנַחֲיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וְנִבְרָכָה,
לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
יִזְמְרֶךָ כְּבוֹד וְלֹא יִהְיֶה. יי אֱלֹהֵי לְעוֹלָם אוֹהֶבֶךָ:
בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְהִנֵּה יי מִבְּטָחוֹ:
בְּטָחוֹ בְּיָי עַד-יְעֹד, כִּי בָּיָה יי צוּר עוֹלָמִים:
וַיִּבְטָחוּ בָּךְ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזַבְתָּ דֹר־שִׁיבָה יי:
יי חַפֵּץ לְמַעַן צְדִיקוֹ, יַגְדִּיל תוֹרָה וַיִּאֲדִיר:

Reader. יתגדל ויתקבצ שמה רבא, בעלמא די-ברא

בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּסַיְיבוֹן וּבְיוֹמֵיכוֹן, וּבְסַיְי דִּי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

The first section of the Lesson from the Pentateuch of the following Sabbath is read.

For Order of Reading the Law see pp. 81—87.

While the vestments are being replaced upon the Scroll, Psalms xcii., p. 248, is said.

The following prayer (Amidah) to "as in ancient years," b. 260, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

Cong. and Reader. יהא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדוּשָׁא בְּרִיךְ הוּא.

לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דִּי-

אַמִּירָן בְּעֵלְמָא. וְאַמְרוּ אָמֵן:

וְאַנִּי תַפְלָתִי לְךָ יְיָ עֵת רְצוֹן אֱלֹהִים בְּרַב חַסְדֶּיךָ

עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

The first section of the Lesson from the Pentateuch of the following Sabbath is read.

For Order of Reading the Law see pp. 81—87.

While the vestments are being replaced upon the Scroll, מְזֻמּוֹר, p. 248, is said.

אֲדָנִי, שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי

אֲבֹתֵנוּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל

הַגְּבוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים

וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי

בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On the Sabbath of Penitence say:—

וְבָרְכֵנוּ לַסִּיּוֹם מִלְּךָ חַפְזָן בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest and causest salvation to spring forth?

On the Sabbath of Penitence say:

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

(See page 256).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:
the holy King.

מִלֶּךְ עֶזְרָא וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹתָם:
 אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה
 רַב לְהוֹשִׁיעַ.

*From the Sabbath after the Eighth Day of Solemn Assembly
 until the First Day of Passover say:—*

מְשִׁיב הַרוּחַ וּמְזַרֵּד הַנְּשָׁמָה:

מִכֹּלֵי לַיְלָה חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵם
 אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרוֹ. מִי כְמוֹךָ
 בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ גְּמִיּוֹת וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.
 וְנִבְאָמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.
 מְחַיֶּה הַמֵּתִים: *

(See page 256).

אַתָּה קְדוֹשׁ. וְשִׁמְךָ קְדוֹשׁ. וְקְדוּשֵׁימֶךָ בְּכָל-יוֹם
 יְהִלְלוּךָ סְלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקְּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקְּדוֹשׁ.

*When the Reader repeats the Amidah, the following is said, to
"holy God."*

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

Thou art One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest vouchsafed in generous love, a true and faithful rest, a rest in peace and tran-

תפלת מנחה לשבת

When the Reader repeats the Amidah, the following קדושה is said.

Reader. * נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵי שֵׁם
 אוֹתוֹ בְּשֵׁמִי מְרוֹם בְּכַתוּב עַל יַד נְבִיאֶךָ. וְקִרְא
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְאָמַר. *Cong.* קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, יי
 צְבָאוֹת. מְלֹא כָּל-הָאָרֶץ כְּבוֹדוֹ; *Reader,* לְעַמְתָּם
 בְּרוּךְ יֹאמְרוּ: *Cong.* בְּרוּךְ כְּבוֹד יי מְמֻקְדָּמוֹ;
Reader. וּבְדַבְרֵי קְדֻשָּׁתְךָ כְּתוּב לֵאמֹר. *Cong.* יְמַלֵּךְ
 יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:
Reader, לְדֹר וָדֹר נְגִיד גְּדֻלָּתְךָ. וּלְנֶצַח נְצָחִים
 קְדֻשְׁתְּךָ נְקַדֵּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ גָּדוֹל וְקְדוֹשׁ
 אַתָּה. בְּרוּךְ אַתָּה יי. הָאֵל הַקְּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְּלֵךְ הַקְּדוֹשׁ:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד. וְכִי כְּעַמְךָ יִשְׂרָאֵל גּוֹי
 אֶחָד בְּאָרֶץ: תִּפְאַרְת גְּדֻלָּתְךָ. וְעַמְּךָת יִשׁוּעָה. יוֹם
 מְנוּחָה וְקְדֻשָּׁה לְעַמְךָ נְהַתָּ: אֲבָרְכֶם יְיָ. יִצְחָק
 יְרַגְּזוּ. יַעֲקֹב וּבְנָיו יִגְוָחוּ בוֹ: מְנוּחַת אֶהְיֶה וּבְדָבָרְךָ.
 מְנוּחַת אֱמֶת וְאַמוּנָה. מְנוּחַת שְׁלוֹם וְשִׁלוּחַ

quillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance

תפלת מנחה לשבת

וְהִשְׁקַט וְבָטַח. מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוּצָה בָּהּ.
 יִכִּירוּ בְּנוֹךְ וַיִּדְעוּ כִּי מֵאֵתְךָ הִיא מְנוּחָתָם וְעַל
 מְנוּחָתָם יִקְדִּישוּ אֶת שְׁמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמְנוּחָתֵנוּ. קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ
 וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ.
 וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה
 יְיָ. מִקִּדְשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
 וְתַפְלָתָם בְּאַהֲבָה תִּקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On New Moon and the Intermediate Days of Passover and
 Tabernacles the following is added:—*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּעֶלְהָ וְנִבְא, וְנִנְעֵ, וְיִרְאָה.
 וְיִרְצָה וְיִשְׂמַע, וְיִשְׁקַד וְיִזְכֵּר, וְזָרְגָנוּ וּפְקַדְגָנוּ. וְזָכְרוֹן
 אֲבוֹתֵינוּ. וְזָכְרוֹן מִשִּׁים בֶּן דָּוִד עֲבָדֶךָ. וְזָכְרוֹן יְרוּשָׁלַיִם
 עִיר קִדְשֶׁךָ. וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלוּטָה

and well-being, grace, lovingkindness and mercy, life and peace on this day of

<i>On New Moon</i>		<i>On Passover</i>	<i>On Tabernacles</i>
the New Moon.		the Feast of Un- eavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for

Congregation in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

תפלת מנחה לשבת

וּלְמִזְבֵּחַ, וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Tabernacles—

On Passover—

On New Moon say—

חַג הַסִּבּוֹת

חַג הַמַּצּוֹת

רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. וְנָהֲנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְמִזְבֵּחַ, וּפָקְדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים, חוּם וְחַנּוּן,
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אַתָּה:

וּתְחַיֶּינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
כָל-בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.
בֶּן תַּחֲנוּנוֹ וְתַקְּנוֹתֵינוּ. וְתַאֲסֹף
גְּלוּיֹתֵינוּ לְחִצְרוֹת קְדְשֶׁךָ, לְשִׁמּוֹר
תְּקוּתָךְ, וּלְעֲשׂוֹת רַצְוֹנָךְ, וּלְעַבְדְּךָ
בְּלֵב טָהוֹר, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם עוֹד.
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו
אַתָּה הוּא לְדוֹר
וְדוֹר. נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
הַמְּקוּדָּשׁוֹת לָךְ, וְעַל

נַפְשֶׁךָ שֶׁבְּכָל-יוֹם עִמָּנוּ וְעַל

thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Sabbath of Chanukah say: We thank thee, etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

וּפְלֹאוֹתֶיךָ וּמִיּוֹבוֹתֶיךָ שֶׁבְכָל-עֵת עָרַב וְבִקֵּר
 יִצְהָרִים, הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 בִּי לֹא-תִמּוּן חֲסָדֶיךָ מֵעוֹלָם קְוִינֵנו לָךְ:

On Sabbath of Chanukah say עַל הַנְּסִים *p. 63.*

וְעַל-כָּלֵם יִתְבָּרֵךְ וַיִּתְרוֹמֵם שִׁמְךָ מִלְּבָנוּ תָּמִיד
 לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. וַיִּהְיֶה לָּנוּ אֶת-שִׁמְךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה. בָּרוּךְ אַתָּה
 יי. הַטּוֹב שִׁמְךָ וְלִךָ נְאֻה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תִּשְׂוִים לְעוֹלָם. כִּי
 אַתָּה הוּא מְלִיךְ אֲדוֹן לְכֹל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
 בְּשִׁלּוּמֶךָ.

On the Sabbath of Penitence say:—

בְּסֶפֶר חַיִּים, בְּרִכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה. נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים
 טוֹבִים וְלְשְׁלוֹם, בָּרוּךְ אַתָּה יי. עוֹשֵׂה הַשְּׁלוֹם:
 בָּרוּךְ אַתָּה יי. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוּם:

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—

Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high; thou who hast done great things, O God,

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֶפְרַיִם
 לְכָל תְּהוֹוָה: פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשִׁי. וְכָל הַחַוְשָׁבִים עָלַי רָעָה, מִהֲרָה
 הַפֵּר עֲצָתָם, וּקְלַקֵּל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אֱמֶרֶי-פִי
 וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָה
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרַתְךָ: וְשָׂם
 גַּעְבֻּדְךָ בְּיַרְאֵה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת: וְעֲרַבְתָּ
 לָנוּ מִנְחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—

צַדִּיקְתָּךְ צִדְקָה לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: וְצַדִּיקְתָּךְ
 אֱלֹהִים עַד-מְרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלּוֹת אֱלֹהִים מִי

who is like unto thee? Thy righteousness is like the mountains of God; thy judgments are a great deep: man and beast thou savest, O Lord.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from Lord who made heaven and earth.

Reader.—He who maketh peace in his high places. may he make peace for us and for all Israel; and say ye, Amen.

בְּמוֹדֶיךָ : אֲדַקְתָּךְ בְּהַרְרֵי-אֵל מִשְׁפָּטֶיךָ תְּהוֹם
רַבָּה אָדָם וּבְהִמָּה תוֹשִׁיעַ יי :

Reader. יתגבול ויתקדש שמה רבא . בעלמא די-ברא

ברעותה . וימליך מלכותה בתיכון וביומיכון ובחיי די-
כל-בית ישראל בעגלא ובזמן קריב . ואמרו אמן :

Cong. and Reader. יהא שמה רבא מבךך לעלם ולעלמי

עלמיאי .

Reader. יתברך וישתבח ויתפאר ויתרם ויתנשא

ויתהבר ויתעלה ויתהלל שמה די-קדשא ברין הוא .

לעלא מן-כל-ברכתא ושירתא תשבחתא ונחמתא די-
אמירן בעלמא . ואמרו אמן :

Cong. קבל ברחמים ובכצון את תפלתנו :

Reader. תתקבל צלותהון ובעותהון די-כל-ישראל קדם

אבוהון די בשמיא . ואמרו אמן :

Cong. יהי שם יי מבךך מעתה ועד עולם :

Reader. יהא שלמא רבא מן-שמיא , וחיים עלינו

ועל-כל ישראל . ואמרו אמן :

Cong. עזרי מעם יי , עשה שמים וארץ :

Reader. עשה שלום במרומו , הוא יעשה שלום , עלינו

ועל-כל-ישראל . ואמרו אמן :

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל, לְתַת נְדָה לְיוֹצֵר
 בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּנוֹי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפַּחוֹת הָאָדָמָה. שֶׁלֹּא שָׁם חָלַקְנוּ כָּהֵם,
 וְנָרְלָנוּ בְּכָל־הַמּוֹנָם. וְאֲנַחְנוּ כְּרַעִים וּמִשְׁתַּחֲוִים
 זְמוּדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ
 בַשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אֲפָס וּזְלָתוֹ.
 כְּכַתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבָהּ,
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִבְהֵה לְךָ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה
 בְּתַפִּלָּתְךָ עֲנֵה. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהַאֲלִילִים כְּרוֹת יִבְרַתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי, וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְּנוֹת אֶלְיֶךָ
 כָּל־רִשְׁעֵי אֶרֶץ: יִבְרֻוּ וַיְדַעוּ כָּל־יוֹשְׁבֵי תְּבֵל.
 כִּי לְךָ תִּכְרַע כָּל־בְּרֶהַת תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ
 יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקְרֻ יִתְּנוּ.
 וַיִּקְבְּלוּ כָלֶם אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם

and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

מִהֲרָה לְעוֹלָם וָעֶד . כִּי הַמַּלְכוּת שְׁלֹךְ הִיא .
 וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכָבוֹד : בְּכַתוּב בְּתוֹרַתְךָ .
 יי וַיִּמְלֹךְ לְעוֹלָם וָעֶד : וְנֹאמַר . וְהָיָה יי לְמַלְךְ עַל-
 כָּל-הָאָרֶץ , בַּיּוֹם הַהוּא וְהָיָה יי אֶחָד וְשִׁמּוֹ אֶחָד :

Mourner. יתגבֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא . בְּעֶלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ . וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דִי-
 כָּל-בֵּית יִשְׂרָאֵל בְּעֵנְלָא וּבְזִמְן קָרִיב . וְאִמְרוּ אָמֵן :

Cong. and Mourner. יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עוֹלָמֵי

עוֹלָמֵי אֵי .

Mourner. יתְבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא .
 לְעֵלְמָא מִן-כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דִּי-
 אִמְרֵן בְּעֶלְמָא . וְאִמְרוּ אָמֵן :

Cong. יְהִי שֵׁם יי מְבָרַךְ מַעֲמָהּ וְעַד עוֹלָם :

Mourner. יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא , וְחַיִּים עֲלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל . וְאִמְרוּ אָמֵן :

Cong. עֲזְרֵי מַעַם יי , עֲשֵׂה שְׁמִים וְאָרֶץ :

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו , הוּא יַעֲשֵׂה שְׁלוֹם , עֲלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל . וְאִמְרוּ אָמֵן :

From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—

Psalm civ.

Bless the Lord, O my soul: O Lord my God, thou art very great; thou hast robed thee in splendor and majesty. He covereth himself with light as with a garment; he stretcheth out the heavens like a curtain: he layeth the beams of his upper chambers in the waters; he maketh the clouds his chariot; he walketh upon the wings of the wind. He maketh winds his messengers; his ministers flaming fire: he founded the earth upon its bases, that it might not be moved for ever. Thou didst cover it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains rose, the valleys sank unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys; they run among the mountains. They give drink to every beast of the plain; the wild asses quench their thirst. By them the birds of the heaven have their dwelling, they utter their voice from among the branches. He giveth drink to the mountains from his upper chambers: the earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herbs for the service of man; that he may bring forth bread from the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies. He made the moon for seasons: the sun knoweth its going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do move. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them

From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—

תהלים ק"ד

בְּרָכִי נַפְשִׁי אֶת־יְיָ . יי אֱלֹהֵי גְבוּלָתְךָ מְאֹד . הוֹד וְהָדָר
לְבָשֶׁתְךָ : עֲטָה אֹר כִּשְׁלֵמָה נֹמָה שָׁמַיִם בִּירִיעָה : הַמְקַרְה
בַּמַּיִם עַל־יִזְתִּי . הַשָּׁם־עָבִים רְכֹבֹו הַמְהִלָּךְ עַל־בְּנֵי־רוּחַ ;
עֲשֵׂה מִלְּאָכְיוֹ רוּחֹת מְשַׁרְתִּי אֵשׁ לְהַט : יָסַד אָרֶץ עַל־
מְכוּנֶיהָ בַּל־תִּמְוֹט עוֹלָם וָעַד : תְּהוֹם כְּלָבוּשׁ כִּסִּיתֹו . עַל־
הָרִים יַעֲמֵדוּ מַיִם : מִן־גְּעֵרְתֶּךָ יִנְסוּן מִן־קוֹל רַעְמֶךָ יַחְפוּן ;
יַעֲלוּ הָרִים יִרְדוּ בְּקַעֲוֹת אֶל־מְקוֹם זֶה יִסְרָת לָהֶם : גְּבוּל־
שָׁמַיִת בַּל־יַעֲבֹרוּן . בַּל־יִשְׁבֹּן לְכִסּוֹת הָאָרֶץ : הַמְשַׁלֵּחַ
מֵעֲנִיִם בְּנַחֲלִים בֵּין הָרִים יִהְלֹכוּן : יִשְׁקוּ כָּל־תִּיתֹו שְׂדֵי
יִשְׁבְּרוּ פְּרָאִים צְמָאִם : עַל־יָהֶם עוֹר־הַשָּׁמַיִם יִשְׁבֹּן מִבֵּין
עַפְאִים יִתְנוּ־קוֹל : מִשְׁקָה הָרִים מֵעַל־יִזְתִּי . מִפְּרִי מַעֲשֵׂיֶךָ
תִּשְׁבַּע הָאָרֶץ : מִצְמִיחַ חֲצִיר לְבַהֲמָה וְעֵשֶׂב לְעֹבְדֹת
הָאָדָם . לְהוֹצִיא לָחֶם מִן־הָאָרֶץ : וַיִּזֶן יִשְׂמַח לְבַב־אָנוּשׁ
לְהַצְהִיל פְּנִים מִשָּׁמַן . וְלָחֶם לְבַב־אָנוּשׁ יִסְעַד : יִשְׁבְּעוּ עֲצֵי
יְיָ אֲרוֹזֵי לְבָנוֹן אֲשֶׁר נָטַע : אֲשֶׁר־שָׁם צִפְרִים יִמְנְנוּ . חֲסִידְךָ
בְּרוּשִׁים בֵּיתְךָ : הָרִים הַגְּבוּהִים לִיעֲלִים . סִלְעִים מְחַסֶּה
לְשִׁפְנִים : עֲשֵׂה יָרַח לְמוֹעֲדִים . שָׁמֶשׁ יָדַע מְבוֹאוֹ : תְּשֻׁת
חֲשֵׁךְ וַיְהִי לְיֹלָה בּוֹ תִרְמַשׁ כָּל־תִּיתֹו־יַעַר : הַכְּפִירִים שֹׁאֲגִים
לְפָרֶךְ וּלְבִגְשׁ מֵאֵל אֲבָלָם : תִּזְרַח הַשָּׁמֶשׁ יִאֲסַפּוּן וְאֶל־

away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. Yonder is the sea, great and of wide extent; therein are moving things innumerable, living creatures both small and great. There the ships make their course; there is leviathan whom thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their food in due season. Thou givest unto them, they gather; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are confounded; thou gatherest in their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet unto him: as for me, I will rejoice in the Lord. Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless the Lord, O my soul: praise ye the Lord.

Psalm cxx.

A Song of Degrees. In my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from a lying lip, and from a deceitful tongue. What shall he give unto thee, and what shall he add unto thee, thou deceitful tongue? Sharpened arrows of a mighty man with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell among the tents of Kedar. My soul hath full long had her dwelling with him that hateth peace. I am all peace; but when I speak, they are for war.

Psalm cxxi.

A Song of Degrees. I lift up mine eyes unto the hills: whence will my help come? My help is

מְעוֹנְתֶם יִרְבְּצוּן; יֵצֵא אָדָם לַפְּעָלוֹ וְלַעֲבֹדָתוֹ עֲדִי-עָרֵב;
מִהֲרִבּוֹ מִעֲשֻׁקֵי יְיָ. כָּלֵם בְּחִכְמָה עֲשִׂיתָ. מִלֵּאָה הָאָרֶץ
קִנְיָנָה; זֶה הֵם גְּדוֹל וְרַחֵב יָדָיִם. שָׁם רָמַשׁ וְאִין כּוֹסְפָר
חַיִּוֹת קִטְנֹת עִם-גְּדֹלוֹת; שָׁם אֲנִיּוֹת יִהְלְכוּן. לִוְיָתָן זֶה
יֵצֵרֶת לְשִׁח-קִבּוֹ; כָּלֵם אֱלֹהֵי יִשְׂרָאֵל לָתֵת אֶכְלָם בְּעֵתוֹ;
תִּתֵן לָהֶם יִלְקֻמוּן. תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב; תִּסְתִּיר
פְּנֵיךָ וַיִּבְהֲלוּן. תִּסְרַח רֵיחַ יִגְנְעוּן. וְאֶל-עַפְרָם יִשׁוּבוּן; תִּשְׁלַח
רוּחְךָ וַיִּבְרָאוּן. וְתִחַדֵּשׁ פְּנֵי אֲדָמָה; יִהְיֶה כְבוֹד יְיָ לְעוֹלָם.
יִשְׂמַח יְיָ בְּמַעֲשָׂיו; הַמְבִיט לְאָרֶץ וּתְרַעַד. יַגַּע בְּהָרִים
וַיַּעֲשֻׁנוּ; אֲשִׁירָה לְךָ בְּחַיֵּי. אֲזַמְּרָה לֵאלֹהֵי בְּעוֹדֵי; יַעֲרֵב
עָלְיוֹ שִׁיחֵי. אֲזַכֵּי אֲשַׂמַּח בְּנֵי; יִתְמוּ חַטָּאִים מִן-הָאָרֶץ
וְרָשָׁעִים עוֹד אִינָם. בָּרְכֵי נַפְשִׁי אֶת-יְיָ. הִלְלוּהָ;

תהלים ק"ב

שִׁיר הַמַּעֲלוֹת. אֶל-יְיָ בַּצְּרָתָהּ לִי קָרָאתִי וַיַּעֲנֵנִי; יְיָ
הִצִּילָה נַפְשִׁי מִשִּׁפְּתֵי-טָקָר מִלְּשׁוֹן רְמִיָּה; מִהֲ-יָתֵן לָךְ וּמִהֲ-
יִזְסִיף לָךְ. לְשׁוֹן רְמִיָּה; חֲצִי גְבוֹר שְׁנוּנִים עִם גַּחְלֵי
רְתָמִים; אֹזֶנָה לִי כִי-גִרְתִּי מִשֶּׁשׁ שִׁבְנָתִי עִם-אֶהְלִי קָדָר;
רַבַּת שִׁבְנָה-לָהּ נַפְשִׁי עִם שׁוּגָא שְׁלוֹם; אֲנִי שְׁלוֹם. וְכִי
אֲדַבֵּר הִמָּה לַמַּלְחָמָה;

תהלים קב"א

שִׁיר לַמַּעֲלוֹת. אֲשָׂא עֵינַי אֶל-הַהָרִים. מֵאֵין יָבֵא עֲוֹרֵי;

from the Lord, the maker of heaven and earth. He will not suffer thy foot to slip: he that guardeth thee will not slumber. Behold, he that guardeth Israel will neither slumber nor sleep. The Lord is thy guardian: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall guard thee from all evil; he shall guard thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

Psalm cxxii.

A Song of Degrees; of David. I was glad when they said unto me, Let us go unto the house of the Lord. Our feet stood within thy gates, O Jerusalem; Jerusalem that art built up as a city that is compact together: whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good.

Psalm cxxiii.

A Song of Degrees. Unto thee do I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until he have pity upon us. Have pity upon us, O Lord, have pity upon us: for we are full sated with contempt. Our soul is full sated with the mocking of those that are at ease, with the contempt of the proud.

Psalm cxxiv.

A Song of Degrees; of David. If it had not been the Lord who was on our side, let Israel now say:

עֲזָרֵי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֱלֹהֵינוּ לְמוֹט רִגְלֶךָ
 אֱלֹהֵינוּ שִׁמְרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 יְיָ שִׁמְרֶךָ יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ: יוֹמָם הַשָּׁמֶשׁ לֹא־יִכְבֶּה
 וְיָרֵחַ בַּלַּיְלָה: יְיָ וְיִשְׁמְרֶךָ מִכָּל־רָע וְיִשְׁמַר אֶת־נַפְשֶׁךָ: יְיָ
 יִשְׁמַר־צִאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

תהלים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחֲתִי בְּאִמְרִים לִי בַּיִת יְיָ גִּלְדֶּךָ:
 עֲמֻדוֹת הָיוּ רִגְלֵינוּ בְּשֹׁעֲרֶיךָ יְרוּשָׁלָּם: יְרוּשָׁלָּם הַבְּנוּיָה
 כְּעִיר שִׁחְבָּרָה־לָּהּ יַחְדָּו: שָׁשִׂים עָלוּ שְׁבָטִים שְׂבִי־יָהּ
 עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְיָ: כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת
 לְמִשְׁפַּט כִּסְאוֹת לְבַיִת דָּוִד: שָׂאוּ שְׁלוֹם יְרוּשָׁלָּם. יִשְׁלְיוּ
 אֲבָנֶיךָ: יְהִי־שְׁלוֹם בְּחִילֶךָ שְׁלוֹהַ בְּאַרְמְנֶיךָ: לְמַעַן אַחֵי
 וְרַעֲי אֲדַבְּרָה־נָּא שְׁלוֹם כָּךְ: לְמַעַן בַּיִת־יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה
 טוֹב לָךְ:

תהלים קכ"ג

שִׁיר הַמַּעֲלוֹת. אֱלֹהֶיךָ נִשְׁאַתִּי אֶת־עֵינֵי הַיֹּשְׁבֵי בַשָּׁמַיִם:
 הִנֵּה כְּעֵינֵי עֶבְדִים אֱלֹהֵיךָ אֲדוֹנֵיהֶם כְּעֵינֵי שֹׁפְחָה אֱלֹהֵיךָ
 גְּבַרְתָּהּ. כִּן עֵינֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ עַד שִׁחְנַנְנוּ: חָנְנוּ יְיָ
 חָנְנוּ כִּי־רַב שָׁבַעְנוּ בּוֹ: רַבַּת שִׁבְעָה־לָּהּ נִפְשָׁנוּ הַלְעַג
 הַשָּׂאֲנִיִּים הַבּוֹז לְגֵאִיּוֹנִים:

תהלים קכ"ד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לֹלֵי יְיָ שִׁחְוָה לָנוּ יֹאמַר־נָא

if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up alive, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul escaped as a bird out of the snare of the fowlers: the snare was broken, and we escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm cxxv.

A Song of Degrees. They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. The mountains are round about Jerusalem, and the Lord is round about his people, from this time forth and for evermore. For the sceptre of wickedness shall not rest upon the lot of the righteous, that the righteous put not forth their hands unto iniquity. Do good, O Lord, unto those that are good, and to them that are upright in their hearts. But as for such as turn aside unto their crooked ways, the Lord will destroy them with the workers of iniquity. Peace be upon Israel.

Psalm cxxvi.

A Song of Degrees. When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

תפלת מנחה לשבת

יִשְׂרָאֵל: לֹא־יִי שְׁהִיָּה לָנוּ בְּקוּם עָלֵינוּ אָדָם: אֲנִי חַיִּים
 בְּלָעֵנוּ בְּחֵרוֹת אִפְסֵם בָּנוּ: אֲנִי הַמָּיִם שְׁטָפוּנוּ נִחְלָה עָבַר
 עַל-נַפְטָנוּ: אֲנִי עָבַר עַל-נַפְטָנוּ הַמָּיִם הַיְדוּוֹנִים: בְּרוּךְ
 יְיָ שְׁלֹא נִתְּנָנוּ מִרְחַף לְטִיגֵיהֶם: נַפְשָׁנוּ כְּצַפּוֹר נִמְלְטָה מִפֶּתַח
 יוֹקָשִׁים. הִפַּח נְשִׁבֵר וְאִנְחָנוּ נִמְלְטָנוּ: עֲזָרְנוּ בְּשֵׁם יְיָ עֲשֵׂה
 שָׁמַיִם וָאָרֶץ:

תהלים קכ"ה

שִׁיר הַמַּעֲלוֹת. הַבְּטָחִים בְּיַי כְּהֵר־צִיּוֹן לֹא-יִמוּט לְעוֹלָם
 יֵשֵׁב: יְרוּשָׁלַם הָרִים סָבִיב לָהּ. וַיַּי סָבִיב לְעַמּוֹ מֵעַתָּה
 וְעַד עוֹלָם: כִּי לֹא יִגּוּחַ שְׁבַט הָרָשָׁע עַל גּוֹרֵל הַצַּדִּיקִים
 לְמַעַן לֹא-יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם: הַיּוֹטִיבָהּ יְיָ
 לַמּוֹבִיִם וְלִישְׂרָיִם בְּלִבּוֹתָם: וְהַמַּטִּים עַמְלֵקְלוֹתָם יוֹלִיכֵם
 יְיָ אֶת-פְּעָלֵי הָאָוֶן. שְׁלוֹם עַל-יִשְׂרָאֵל:

ההלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יְיָ אֶת-שׁוּבַת צִיּוֹן הָיִינוּ כְּחוֹלְמִים:
 אֲזִי יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזִי יֹאמְרוּ בְּגוֹיִם הַגְּדִיל
 יְיָ לַעֲשׂוֹת עִם-אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:
 שׁוּבָה יְיָ אֶת-שְׁבִיתָנוּ כַּאֲפִיקִים בְּנֹגֵב: הַזֹּרְעִים בְּדַמְעָה.
 בְּרִנָּה יִקְצְרוּ: הַלֹּדֶף יִלְדֵךְ וּבָכָה נִשְׂא מְשֻׁדֶּה-זָרַע. בֹּא-יִבֵּא
 בְּרִנָּה נִשְׂא אֱלֻמָּתָיו:

Psalm cxxvii.

A Song of Degrees; of Solomon. Except the Lord build the house, they labor in vain that build it: except the Lord watch over the city, the watchman waketh but in vain. It is vain for you to rise up early, and so late take rest, and eat the bread of toil: such things he giveth unto his beloved in sleep. Lo, children are an heritage of the Lord: the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them: they shall not be ashamed, when they speak with enemies in the gate.

Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

Psalm cxxix.

A Song of Degrees. To the full have they afflicted me from my youth up, let Israel now say; to the full have they afflicted me from my youth up: yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the housetops, which withereth before it shooteth forth: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom: neither do

תפלת מנחה לשבת

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה. אִם-יְיָ לֹא-יִבְנֶה בַּיִת שׁוּא עֲמִלּוֹ
 בִּזְיוֹ בּוֹ. אִם-יְיָ לֹא-יִשְׁמְרֶ-עִיר שׁוּא שְׂקָד שׁוֹמֵר: שׁוּא
 לְכֶם מִשְׁפִּימֵי קוֹם מֵאַחֲרֵי-שָׁבֶת אֲכָלִי לֶחֶם הַעֲצָבִים.
 כִּן יִתֵּן לִידִידוֹ שֵׁנָא: הִנֵּה נִחַלֶת יְיָ בְּנִים שְׂקָר פְּרִי
 הַבְּטָן: כַּחצִים בְּדַגְבֹּר כִּן בְּנֵי הַנְּעוּרִים: אֲשֶׁרִי הַגָּבֵר
 אֲשֶׁר מִלֵּא אֶת-אֲשֵׁפֶתוֹ מֵהֶם. לֹא יִבְשׁוּ כִי-יִדְבְּרוּ אֶת-
 אוֹיְבִים בַּשָּׁעַר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרִי כָל-יְהִי יְיָ הַחֲלֹף בְּדַרְכָיו: יִגִּיעַ
 בַּפִּיךָ כִּי תֹאכַל אֲשֶׁרִיךָ וְשׁוֹב לְךָ: אֲשֶׁתִּיךָ כְּגִפְנֵן פִּרְיָה
 בְּיַרְכְּתֵי בֵיתְךָ. בְּנִיךָ כִּשְׁתֵּלִי זֵיתִים סָבִיב לְשִׁלְחָנְךָ:
 הִנֵּה כִי-כִן יִקְבֹּץ גָּבֵר יְהִי יְיָ: יִבְרַכְךָ יְיָ מִצִּיּוֹן. וְרֵאֵה
 בְּשׁוֹב יְרוּשָׁלָּם כֹּל יְמֵי חַיֶּיךָ: וְרֵאֵה-בְּנִים לְבְנֶיךָ. שְׁלוֹם
 עַל-יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרְרוּנִי מִנְּעוּרֵי יֹאמֵר נָא יִשְׂרָאֵל:
 רַבַּת צָרְרוּנִי מִנְּעוּרֵי. גַּם לֹא יִבְלוּ-לִי: עַל-גְּבִי חָרְשׁוֹ
 חֲרָשִׁים. הָאֶרֶיכוּ לְמַעֲנֵיתֶם: יְיָ צַדִּיק. קַצֵּץ עֲבוֹת רְשָׁעִים:
 יִבְשׁוּ וַיִּסְגּוּ אַחֲזֹר כֹּל שִׁנְאֵי צִיּוֹן: יִהְיוּ כַּחצִיר גִּנּוֹת.
 שְׂקָדֶמֶת שְׁלַף יִבְשׁ: שְׁלֵא מִלֵּא כִפּוֹ קוֹצֵר וְחֻצְנוֹ מְעַמֵּר:

they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

Psalm cxxx.

A Song of Degrees. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning; yea, more than watchmen for the morning. O let Israel hope in the Lord; for with the Lord there is lovingkindness, and with him is plenteous deliverance. And he shall deliver Israel from all his iniquities.

Psalm cxxxii.

A Song of Degrees; of David. Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too marvellous for me. Surely I have stilled and quieted my soul, like a weaned child with his mother; my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and for evermore.

Psalm cxxxiii.

A Song of Degrees. Lord, remember for David all his affliction; how he sware unto the Lord, and vowed unto the Mighty One of Jacob: Surely I will not come into the tent of my house, nor go up unto the couch of my rest; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for the Lord, a habitation for the Mighty One of Jacob. Lo, we heard of it in Ephrathah: we found it in the fields of Jaar. Let us go into his habitation; let us worship

וְלֹא אָמְרוּ הַעֲבָרִים בְּרַבַּת יְיָ אֱלֹהֵיכֶם . בְּרַכְּנוּ אֶתְכֶם
בְּשֵׁם יְיָ :

תהלים ק"ל

שִׁיר הַמַּעֲלוֹת . מִמַּעַמְקִים קָרָאתִיךָ יְיָ : אֲדַנִּי שְׁמַעָה
בְּקוֹלִי . תַּהֲיִינֶנָּה אֲזֻנֶיךָ בְּשִׁבּוֹת לְקוֹל תַּחֲנוּנָיִי : אִם-עֲזֹנוֹת
תִּשְׁמָר-נָה . אֲדַנִּי מִי בַעֲמֹד : כִּי-עֲמָךְ הִסְלִיחָה לְמַעַן
תִּגְדָּא : קִנִּיתִי יְיָ קִנְיָתָה נַפְשִׁי . וְלִדְבָרוֹ הוֹחֵלְתִי : נַפְשִׁי
לְאֲדֹנָי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר : יַחַל יִשְׂרָאֵל אֶל-
יְיָ . כִּי-עִם-יְיָ הַחֶסֶד וְהַרְבֵּה עֲמוֹ פְדוּתָהּ : וְהוּא יִפְדֶּה אֶת־
יִשְׂרָאֵל מִכָּל עֲזֹנוֹתָיו :

תהלים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד . יְיָ לֹא-נָבַח לִבִּי וְלֹא-רָמּוּ עֵינָי .
וְלֹא-הִלְבַּתִּי בַגְּדֹלוֹת וּבַנִּפְלְאוֹת מִמֶּנִּי : אִם-לֹא שְׁוִיתִי
וְדוֹמָמְתִי נַפְשִׁי בְּגִמְלַת עָלַי אֲמוֹ . בְּגִמְלַת עָלַי נַפְשִׁי : יַחַל
יִשְׂרָאֵל אֶל-יְיָ מִעַתָּה וְעַד-עוֹלָם :

תהלים קל"ב

שִׁיר הַמַּעֲלוֹת . וְכוּר-יְיָ לְדָוִד אֶת כָּל-עֲזֹנוֹתָיו : אֲשֶׁר-נִשְׁבַּע
לִי נִדָּר לְאֲבִיר יַעֲקֹב : אִם-אָבֹא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה
עַל-עַרְשׂוֹ וְצוּעִי : אִם-אֶתֵּן שְׁנַת לְעֵינַי לְעַפְעָפִי תִנוּמָה :
עַד-אֲמַצָּא מְקוֹם לִי מִשְׁכְּנֹת לְאֲבִיר יַעֲקֹב : הִנֵּה שְׁמַעְנוּךָ
בְּאֶפְרָתָה מִצְּאֲנוּךָ בְּשִׁדְי־יָעַר : נִבְּוֵאָה לְמִשְׁכְּנֹתָיו נִשְׁתַּחֲוֶה

at his footstool. Arise, O Lord, unto thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii.

A Song of Degrees; of David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commandeth the blessing, even life for evermore.

Psalm cxxxiv.

A Song of Degrees. Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

"It is our duty," p. 262.
Mourner's Kaddish, p. 263

תפלת מנחה לשבת

להרום רגליו: קומה יי למנוחתך אתה וְאֶרְוֶן עִיךְ:
 כְּהִנֵּיךְ יִלְבְּשׁוּ-אָדָם וְחִסְדֵיךָ יִרְנְנוּ: בְּעָבוֹר דָּוִד עֲבַדְךָ
 אֶל-תֵּשֵׁב פָּנָי מִשִּׁיחָךְ: נִשְׁבַּע יי לְדָוִד. אֲמַת לֹא-יָשׁוּב
 מִמִּנְהָ. מִפָּרִי בְטֻנְךָ אֲשִׁית לְכֶסֶף-לֶךְ: אִם-יִשְׁמְרוּ בְנֵיךָ
 בְּרִיתִי וְעֲדוֹתַי זֹו אֶלְמַדְם. גַּם-בְּנֵיהֶם עָדִי-עַד יֵשְׁבוּ לְכֶסֶף
 לֶךְ: כִּי בָחַר יי בְּצִיּוֹן אֹהֶה לְמוֹשָׁב לֹו: וְזֹאת מְנוּחָתִי
 עָדִי-עַד. פֹּה אֲשֵׁב כִּי אֹוֹתֶיךָ: צִדְדָה בָּרַךְ אֶבְרָהָם אֶבְרָהָם
 אֲשֶׁבִיעַ לָחֵם: וְכִהְנִיָּה אֶלְבִּישׁ יִשַׁע וְחִסְדֵיךָ רַגְנֵי יִרְנְנוּ:
 שֵׁם אֲצַמִּיחַ קָרְן לְדָוִד עֲרֻכְתִּי נֹר לְמִשְׁחֵי: אֹוֹיְבָיו אֶלְבִּישׁ
 בְּשֵׁת. וְעָלְיוֹ יִצִּיץ נֹרֹו:

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מִה-מוֹשָׁב וּמִה-נָּעִים שְׁכַת
 אֲחִים גַּם-יָחַד: בְּשִׁמְן הַמוֹשָׁב עַל-הָרֹאשׁ יָרַד עַל-הַזֶּקֶן
 וְזֶקֶן אֶהְרֹן שִׁירָד עַל-פִּי מִדֹוֹתָיו: כְּטַל-חֶרְמוֹן שִׁירָד עַל-
 הַרְרֵי צִיּוֹן. כִּי-שֵׁם צִוָּה יי אֶת-הַבְּרָכָה. תִּיִם עַד-הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת-יי כָּל-עַבְדֵי יי הָעֹמְדִים
 בְּבַיִת יי בְּלִילוֹת: שְׂאוּ-יְדֵיכֶם קִדְשׁ וּבָרְכוּ אֶת-יי: וּבָרְכֵה
 יי מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:

at his footstool. Arise, O Lord, unto thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii.

A Song of Degrees; of David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commandeth the blessing, even life for evermore.

Psalm cxxxiv.

A Song of Degrees. Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

"It is our duty," p. 262.
Mourner's Kaddish, p. 263

לַהֲדוּם רַגְלָיו: קוֹמָה יְיָ לְמַנוּחַתְךָ אֲמָה וְאַרְזוֹן עֲיָרְךָ:
 כַּהֲנִיף יִלְבָּשׁוּ-אֶדְרֶק וּחְסִידִיָּהּ יִרְנְנוּ: בַּעֲבוּר דָּוִד עֲבָדְךָ
 אֶל-תֵּשֵׁב פָּנָי מִשִּׁיחָה: נִשְׁבַּע יְיָ לְדָוִד. אֲמַת לֹא-יָשׁוּב
 מִמִּנְהָ. מִפָּרִי בִטְנֶךָ אֲשִׁית לְכֶסֶף-לָךְ: אִם-יִשְׁמְרוּ בְנֶיךָ
 בְּרִיתִי וְעַדְתִּי זֶה אֶלְמָדָם. גַּם-בְּנֵיהֶם עַד-יַעַד יִשְׁבוּ לְכֶסֶף
 לָךְ: כִּי בָחַר יְיָ בְּצִיּוֹן אֹנֶה לְמוֹשָׁב לוֹ: זֹאת מְנוּחַתִּי
 עַד-יַעַד. פֹּה אֲשַׁב כִּי אֹוִיתִיָּהּ: אֵינֶה בָרֶךְ אֲבָרֶךְ אֲבִיּוֹנֵיָּהּ
 אֲשַׁבֵּיעַ לָחֶם: וּכְהִנִּיף אֶלְבִּישׁ יִשַׁע וּחְסִידִיָּהּ רַגְנֵי יִרְנְנוּ:
 שֵׁם אֲצַמִּית קַרְנֵי לְדָוִד עָרְכַּמִּי גֵר לְמִשִּׁיחִי: אֹוִיָּבִי אֶלְבִּישׁ
 בְּשֵׁת. וְעָלָיו יִצְיַע גְּזֵרוֹ:

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מֵה-טוֹב וּמֵה-נָעִים שֹׁבֵת
 אַחִים גַּם-יָחַד: בְּשִׁמְן הַטוֹב עַל-הָרֹאשׁ יִרַד עַל-הַזָּקֵן
 זָקֵן אֶהְרֵן שִׁינֵר עַל-פִּי מְדוּתָיו: כְּטַל-חֶרְמוֹן שִׁינֵר עַל-
 הַרְרֵי צִיּוֹן. כִּי-שֵׁם צְנֹה יְיָ אֶת-הַבְּרָכָה. סִיּוֹם עַד-הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת-יְיָ כָּל-עַבְדָּי יְיָ הָעַמְּדִיג
 בְּבֵית יְיָ בַּלִּילוֹת: שְׁאוּ-יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת-יְיָ: וּבָרְכֵה
 יְיָ מִצִּיּוֹן עֲשֵׂה שְׁמִים וְאַרְעַן:

ETHICS OF THE FATHERS.

One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.

All Israel have a portion in the world to come, as it is said (Isaiah lx, 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

CHAPTER I.

(1.) Moses received the Torah* on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue. They said three things: Be deliberate in judgment; raise up many disciples, and make a fence round the Torah. (2.) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple service, and upon the practice of charity. (3.) Antigonus of Socho received the tradition from Simon the Just. He used to say, Be not like servants who minister to their master upon the condition of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven be upon you. (4.) José, the son of Joezer, of Zeredah, and José, the son of Jochanan, of Jerusalem, received the tradition from the preceding. José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise; sit amidst the dust of their feet, and drink their words with thirst. (5.) José, the son of Jochanan, of Jerusalem, said, Let thy house be open wide; let the poor be the members of thy household,

*The word Torah is left untranslated. It is variously used for the Pentateuch, the Scriptures, the Oral Law, as well as for the whole body of religious truth, study and practice.

פרקי אבות

One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.

בְּלִישְׁרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמְּךָ כָּלֵם צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גְּזָר מִטְּעֵי מַעֲשֵׂה יָדַי לְהַתְּפָאֵרָה.

פֶּרֶק רִאשׁוֹן

(א) מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי. וּמִסְכָּה לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לְיִצְחָק וְיִצְחָק לְנִבְיָאִים וְנִבְיָאִים מִסְרוּהָ לְאַנְשֵׁי כְּנָסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים. הָיוּ מְתוּנִים בַּדִּין וְהִעֲמִידוּ מִלְּמִידִים הִרְבֵּה וַעֲשׂוּ סִיג לַתּוֹרָה: (ב) שְׂמֵעוֹן הַצַּדִּיק הָיָה מִשְׁיַרֵי כְּנָסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר. עַל־שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוֹת תְּסָדִים: (ג) אֲנִימִינּוּם אִישׁ שׁוֹכֵן קִבֵּל מִשְׂמֵעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר. אֶל־תְּהִיוּ כְּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת־הַרְבַּע־עַל־מְנַת לְקִבֵּל פָּרָם. אֶל־אֲהִיוּ כְּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת־הַרְבַּע־שֶׁלֹּא עַל־מְנַת לְקִבֵּל פָּרָם. וַיְהִי מוֹרָא שְׁמַיִם עֲלֵיכֶם: (ד) יוֹסִי בְּן־יוֹעָזָר אִישׁ צַרְדָּה וַיּוֹסִי בֶן־יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֵם. יוֹסִי בְּן־יוֹעָזָר אִישׁ צַרְדָּה אוֹמֵר. יְהִי בֵיתְךָ בֵּית נֶעַד לְחֻכְמִים וְהָיָה מִתְּאֵבֶק זַעֲפָר בְּגֻלְיָהֶם וְהָיָה שׁוֹתָהּ בְּצִמָּא אֶת־דְּבָרֵיהֶם: (ה) יוֹסִי בְּן־יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר. יְהִי בֵיתְךָ פְּתוּחַ לְרֻחַת

and engage not in much gossip with women. This applies even to one's own wife; how much more then to the wife of one's neighbor. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom.

(6.) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit. (7.) Nittai, the Arbelite, said, Keep thee far from a bad neighbor, associate not with the wicked, and abandon not the belief in retribution. (8.) Judah, the son of Tabbai, and Simeon, the son of Shatach, received the tradition from the preceding. Judah, the son of Tabbai, said, (In the judge's office) act not the counsel's part; when the parties to a suit are standing before thee, let them both be regarded by thee as guilty, but when they are departed from thy presence, regard them both as innocent, the verdict having been acquiesced in by them. (9.) Simeon, the son of Shatach, said, Be very searching in the examination, of witnesses, and be heedful of thy words, lest through them they learn to falsify. (10.) Shemayah and Abtalyon received the tradition from the preceding. Shemayah said, Love work, hate lordship, and seek no intimacy with the ruling power. (11.) Abtalyon said, Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you drink thereof and die, and the Heavenly Name be profaned. (12.) Hillel and Shammai received the tradition from the preceding. Hillel said, Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to the Torah. (13.) He

וַיְהִיו עֲנָיִים בְּנֵי בֵיתְךָ. וְאַל-תִּרְבֶּה שְׂיֻחָה עִם הָאִשָּׁה.
 בְּאִשְׁתּוֹ אָמְרוּ קַל וְחָמָר בְּאִשְׁתְּ חֲבֵרוֹ. מִכַּאֲן אָמְרוּ חֲכָמִים
 בְּלִי-הַמְרָבָה שְׂיֻחָה עִם הָאִשָּׁה גֹרֵם רָעָה לְעַצְמוֹ וּבֹטֵל
 מִדְּבָרֵי תוֹרָה וְסוּפוֹ יוֹרֵשׁ גִּיהֶנָּם: (ו) יְהוֹשֻׁעַ בֶּן-פְּרֻחָה
 וְנָמִי הָאֲרֵבֵלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן-פְּרֻחָה אָמַר. עֲשֵׂה
 לָךְ רַב וְקִנְיָה לָךְ חֵבֶר וְהָיָה דָן אֶת-כָּל-הָאָדָם לְבָרָה וְכוּת:
 (ז) נָמִי הָאֲרֵבֵלִי אָמַר הִרְחַק מִשְׁכַּן רָע וְאַל-תִּתְחַבֵּר לְרָשָׁע
 וְאַל-תִּתְיַאֵשׁ מִן-הַפְּרָעָנוֹת: (ח) יְהוּדָה בֶּן טַבִּי וְשִׁמְעוֹן
 בֶּן-שִׁשְׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן-טַבִּי אָמַר. אַל-תַּעַשׂ
 עֲצָמָה בְּעוֹרְכֵי הַדִּינִים. וְכִשְׂיֵהוּ בְּעַלֵּי הַדִּין עוֹמְדִים לְפָנֶיךָ
 יִהְיוּ בְּעֵינֶיךָ בְּרָשָׁעִים. וְכִשְׁנִפְטָרִים מִלְּפָנֶיךָ יִהְיוּ בְּעֵינֶיךָ
 גְּזוּבָאִים בְּשִׁקְבָלוֹ עֲלֵיהֶם אֶת-הַדִּין: (ט) שִׁמְעוֹן בֶּן-שִׁשְׁטַח
 אָמַר. הֵנּוּ מְרָבָה לְחַקוֹר אֶת-הָעֲרִים. וְהָיָה זְחִיר בְּדַבְּרֶיךָ
 שְׂמָא מִתּוֹכָם יִלְמְדוּ לְשִׁקֵּר: (י) שִׁמְעֵיָה וְאַבְטָלְיוֹן קִבְּלוּ
 מֵהֶם. שִׁמְעֵיָה אָמַר. אֲהַב אֶת-הַמְּלָאכָה וְשִׁנְאָ אֶת-הַרְבָּנוֹת
 וְאַל-תִּתְנוּדַע לְרָשׁוֹת: (יא) אַבְטָלְיוֹן אָמַר. חֲכָמִים הִזְהִירוּ
 בְּדַבְּרֵיכֶם שְׂמָא תְּחִיבוּ חוֹבַת גְּלוּת וְתִגְלוּ לְמָקוֹם מִיָּם
 הַרְעִים וְיִשְׁתּוּ הַמְּלִמִּידִים הַבָּאִים אַחֲרֵיכֶם וְיִמּוּתוּ וְנִמְצָא
 שֵׁם שְׂמִיָּם מִתְחַלֵּל: (יב) הַלֵּל וְשְׂמִי קִבְּלוּ מֵהֶם. הַלֵּל
 אָמַר. הֵנּוּ מִמְּלִמֵּיךָ שֶׁל-אַהֲרֹן אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם
 אוֹהֵב אֶת-הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה: (יג) הוּא הִיָּה אָמַר.

used to say, A name made great is a name destroyed; he who does not increase his knowledge decreases it; and he who does not study deserves to die; and he who makes a worldly use of the crown of the Torah shall waste away. (14.) He used to say, If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when? (15). Shammai said, Fix a period for thy study of the Torah; say little and do much; and receive all men with a cheerful countenance. (16.) Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate. (17.) Simeon, his son, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whoso is profuse of words causes sin. (18.) Rabban Simeon, the son of Gamaliel, said, By three things is the world preserved: by truth, by judgment, and by peace, as it is said, Judge ye the truth and the judgment of peace in your gates (Zech. viii. 16).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii, 21).

CHAPTER II.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Rabbi said, Which is the right course that a man should choose for himself? That which he feels to be honorable to himself, and which also brings him honor from man-

וְגַד שְׂמָא אֲבַד שְׂמָא וְדָלָא מוֹסִיף יִסְף וְדָלָא יִלְף קַטְלָא
 חַיֵּב וְדֹא שְׂתַמְשׁ בְּתַנָּא חֵלְף: (יד) הוּא הֵיךְ אֹמֵר אִם
 אִין אָנִי לִי מִי לִי וּכְשֵׁנִי לְעֲצָמִי מָה אָנִי וְאִם לֹא עֲבָשׁוּ
 אֵימָתִי: (טו) שְׂמִי אֹמֵר. עֲשֵׂה תוֹרַתְךָ קִבְעֵ אֲמֹר מִעַט
 וְעֲשֵׂה הַרְבֵּה וְהִנֵּה מְקַבֵּל אֶת-כָּל-הָאָדָם בְּסִבְר פְּנִים יְפֹתֹת:
 (טז) רַבֵּן גַּמְלִיאֵל אֹמֵר. עֲשֵׂה לָּךְ רַב וְהִסְתַּלַּק מִן הַסִּפְק
 וְאֶל-תַּרְבֵּה לְעֲשׂוֹר אֹמְרוֹת: (יז) שְׂמֵעוֹן בְּנֹו אֹמֵר. כָּל-
 יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים וְלֹא מִצָּאתִי לְגוֹף טוֹב מִשְׁתִּיקָה
 וְלֹא הַמְדִדְשׁ עֶקֶר אֶלָּא הַמְעֲשֵׂה וְכָל-הַמְרַבֵּה דְבָרִים מִבֵּיא
 חֲטָא: (יח) רַבֵּן שְׂמֵעוֹן בֶּן-גַּמְלִיאֵל אֹמֵר. עַל-שְׁלֹשָׁה
 דְבָרִים הָעוֹלָם קָיָם עַל-הָאֱמֶת וְעַל-הַדִּין וְעַל-הַשְּׁלוֹם.
 שְׁנֵאמַר אֱמֶת וּמִשְׁפַּט שְׁלוֹם שְׁפֹטוּ בְּשַׁעְרֵיכֶם:

רַבִּי הַנִּבְיָא בֶן-עֲקֻשְׁיָא אֹמֵר. רָצָה הַקְדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת-יִשְׂרָאֵל לְפִיכֹךְ הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.
 שְׁנֵאמַר יְיָ חַפֵּץ לְמַעַן צְדָקוֹ יְגַדִּיל תּוֹרָה וַיֵּאדִיר:

פֶּרֶק שְׁנִי

כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. שְׁנֵאמַר וְעַמּוּד כְּלָם
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּזְרֵי מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר:
 (א) רַבִּי אֹמֵר. אֵיזוֹ הוּא הַרְרָךְ וְשָׂרָה שְׂיָבוֹר לֹו הָאָדָם
 כָּל-שֶׁהוּא תַּפְאֶרֶת לְעֲשֵׂה וְתַפְאֶרֶת לֹו מִן הָאָדָם, וְהִנֵּה

kind. Be heedful of a light precept as of a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book. (2.) Rabban Gamaliel, the son of Rabbi Judah the Prince, said, An excellent thing is the study of the Torah combined with some worldly occupation, for the labor demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin. Let all who are employed with the congregation act with them for Heaven's sake, for then the merit of their fathers sustains them, and their righteousness endures for ever. And as for you, (God will then say,) I account you worthy of great reward, as if you had wrought it all yourselves. (3.) Be on your guard against the ruling power; for they who exercise it draw no man near to them except for their own interests; appearing as friends when it is to their own advantage, they stand not by a man in the hour of his need. (4.) He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Nullify thy will before His will, that He may nullify the will of others before thy will. (5.) Hillel said, Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy neighbor until thou art come into his place; and say not anything which cannot be understood at once, in the hope that it will be understood in the end; neither say, When I have leisure I will study; perchance thou wilt have no leisure. (6.) He used to say, An empty-headed man cannot be a sinfearing man, nor can an ignorant person be pious, nor can a shamefaced man learn, nor a passionate man teach, nor

וְהִיר בְּמִצְוֶה קִלְהַ כְּבַח־מוֹרָה שְׂאִין אַתָּה יוֹדֵעַ מִמֶּן שְׂכָרְךָ
 שְׁל־מִצְוֹת. וְהִנֵּה מִחֲשֵׁב הַפְּסֹד מִצְוֶה כְּנֹגֵד שְׂכָרָה וְשֹׁכֵר
 עֲבָרָה כְּנֹגֵד הַפְּסֹדָה: הַסִּתְפַּל בְּשִׁלְשָׁה דְבָרִים וְאִין אַתָּה
 בָּא לְיַדֵּי עֲבָרָה. וְעַ מַה־לְמַעַלָּה מִמֶּךָ עֵינֵי רֹאֵה וְאִין
 שׁוֹמְעֵת וְכַל־מַעֲשֵׂיךָ בַּסֵּפֶר נִכְתָּבִים: (ב) רַבֵּן גַּמְלִיאֵל בְּנוֹ
 שְׁל־רַבִּי יְהוּדָה הִנְשִׂיא אוֹמֵר. יָפֵה תִלְמוּד תּוֹרָה עִם הַרְרָךְ
 אֶרֶץ שְׂיָגִיעֵת שְׂנִינֵיהֶם מִשְׁבַּחַת עֶזְרָא. וְכַל־תּוֹרָה שְׂאִין עִמָּה
 מְלֹאכָה סוּפָה בְּטִלָּה וְגוֹהֲרֵת עֶזְרָא. וְכַל־הָעוֹסְקִים עִם־
 הַצְּבוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם שְׁמַיִם שְׁזֹכוֹת אֲבוֹתָם
 מִסִּיעָתָם וְצַדִּיקָתָם עוֹמְדָת לְעַד. וְאַתָּם מַעַלָּה אֲנִי עֲלֵיכֶם
 שְׂכָר הַרְבֵּה בְּאֵלוֹ עֲשִׂיתֶם: (ג) הָיוּ זְהִירִים בְּרִשׁוֹת שְׂאִין
 מְקַרְבִּים לוֹ לְאַדָּם אֶלָּא לְצַדִּיק עֲצָמָם. נִרְאִים כְּאוֹהֲבִים
 בְּשַׁעַת הַנְּאֻתָם וְאִין עוֹמְדִים לוֹ לְאַדָּם בְּשַׁעַת דְּחִקּוֹ:
 (ד) הוּא הָיָה אוֹמֵר. עֲשֵׂה רְצוֹנִי כְּרְצוֹנֵךְ כְּרִי שְׂיַעֲשֵׂה
 רְצוֹנֵךְ כְּרְצוֹנִי. בְּטַל רְצוֹנֵךְ מִפְּנֵי רְצוֹנִי כְּרִי שְׂיִבְטַל רְצוֹן
 אֲחֵרִים מִפְּנֵי רְצוֹנֵךְ: (ה) הִלֵּל אוֹמֵר. אֶל־תִּפְרוֹשׁ מִן־
 הַצְּבוּר וְאֶל־תִּאֲמֵן בְּעֲצָמֶךָ עַד יוֹם מוֹתֶךָ וְאֶל־תִּדִּין אֶת־
 חֲבֵרֶךָ עַד שְׂתַּנְּיַע לְמִקוּמוֹ וְאֶל־תֹּאמֵר דְּבַר שְׂאִי אֶפְשֵׁר
 לְשִׁמּוֹעַ שְׁסוּפוֹ לְהַשְׁמִיעַ וְאֶל־תֹּאמֵר לְכִשְׂאֵפְנָה אֲשַׁנֵּה שְׂמֵא
 לֹא תִפְנֶה: (ו) הוּא הָיָה אוֹמֵר. אִין בּוֹר יִרְא חֲטָא וְלֹא
 עִם הָאֶרֶץ חָסִיד וְלֹא הַבֵּישָׁן לְמַד וְלֹא הַקְּפָדֵן מְלַמֵּד וְלֹא

can one who is engaged overmuch in business grow wise. In a place where there are no men, strive to be a man. (7.) Moreover, he saw a skull floating on the surface of the water: he said to it, Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned. (8.) He used to say, The more flesh, the more worms; the more property, the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men-servants, the more robbery;—the more Torah, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more charity, the more peace. He who has acquired a good name, has acquired it for himself; he who has acquired for himself words of Torah, has acquired for himself life in the world to come. (9.) Rabban Jochanan, the son of Zacchai, received the tradition from Hillel and Shammai. He used to say, If thou hast learnt much Torah, ascribe not any merit to thyself, for thereunto wast thou created. (10.) Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of Hyrcanus, Rabbi Joshua, the son of Chananya, Rabbi José, the Priest, Rabbi Simeon, the son of Nathaniel, and Rabbi Eleazar, the son of Arach. (11.) He used thus to recount their praise: Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop; Joshua, the son of Chananya—happy is she that bare him; José, the Priest, is a pious man; Simeon, the son of Nathaniel, is a fearer of sin; Eleazar, the son of Arach, is like a spring flowing with ever-sustaining vigor. (12.) He used to say, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all. Abba Saul said in his name, If all the sages of

בְּלִי-הַמְרֻבָּה בְּסִחוּרָה מִחֵבִים. וּבְמָקוֹם שְׂאִין אֲנָשִׁים הַשְׁתַּדֵּל
 לְהִיּוֹת אִישׁ: (ז) אַף הוּא רָאָה גְּלוּגְלֹת אַחַת שְׂצָפָה עַל-פְּנֵי
 הַמָּיִם. אָמַר לָהּ. עַל דְּאִיּוּפָת אִיּוּפוּד וְסוּף מִמִּיּוּפִיּוּד
 יִטּוּפוּן: (ח) הוּא הָיָה אוֹמֵר. מְרֻבָּה בְּשׂוֹר מְרֻבָּה רְמָה.
 מְרֻבָּה נְכֻסִים מְרֻבָּה דְּאָגָה. מְרֻבָּה זָשִׁים מְרֻבָּה כְּשָׁפִים.
 מְרֻבָּה שְׂפָחוֹת מְרֻבָּה זְמָה. מְרֻבָּה עֲבָדִים מְרֻבָּה גּוּל.
 מְרֻבָּה תוֹרָה מְרֻבָּה חַיִּים. מְרֻבָּה יְשִׁיבָה מְרֻבָּה חֲקָמָה.
 מְרֻבָּה עֲצָה מְרֻבָּה תְּבוּנָה. מְרֻבָּה אֲדָקָה מְרֻבָּה שְׁלוֹם.
 קָנָה שֵׁם טוֹב קָנָה לְעֲצָמוֹ. קָנָה לוֹ דְּדָרֵי תוֹרָה קָנָה לוֹ
 חַיֵּי הָעוֹלָם הַבָּא: (ט) רַבֵּן יוֹחָנָן בֶּן-זוּבִי קָבַל מֵהַלֵּל
 וּמִשְׁמִי. הוּא הָיָה אוֹמֵר. אִם לְמִדַּת תוֹרָה הֲרַבָּה אַל-
 תִּתְחַזַּק טוֹבָה לְעֲצָמְךָ כִּי לְבָד נוֹצְרָתִי: (י) חֲמִשָּׁה תְּלִמִידִים
 הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן-זוּבִי. וְאֵלוּ הֵן. רַבִּי אֱלִיעֶזֶר בֶּן-
 הוֹרְקָנוֹס רַבִּי יְהוֹשֻׁעַ בֶּן-חֲנִנְיָא רַבִּי יוֹסִי הַכֹּהֵן רַבִּי
 שְׁמַעוֹן בֶּן-נְתַנְאֵל וְרַבִּי אֱלִיעֶזֶר בֶּן-עֶרְדָּה: (יא) הוּא הָיָה
 מוֹנֶה שְׁבַחָם. אֱלִיעֶזֶר בֶּן-הוֹרְקָנוֹס בּוֹר סוּד שְׂאִינוֹ מְאֻבָּד
 טָפָה. יְהוֹשֻׁעַ בֶּן-חֲנִנְיָא אִשְׁרֵי יוֹלְדָתוֹ. יוֹסִי הַכֹּהֵן חֲסִיד.
 שְׁמַעוֹן בֶּן-נְתַנְאֵל יִרְא חֲטָא. אֱלִיעֶזֶר בֶּן-עֶרְדָּה כְּמַעֲיֵן הַמַּתְנַבֵּר:
 (יב) הוּא הָיָה אוֹמֵר. אִם יְהוּוּ כָּל-חֲכָמֵי יִשְׂרָאֵל בְּכַף
 מַאֲנִים וְאֱלִיעֶזֶר בֶּן-הוֹרְקָנוֹס בְּכַף שְׂנֵיָה מְכַרֵּעַ אֶת-כָּלָם:
 אָבָא שְׂאוּל אוֹמֵר מִשְׁמוֹ. אִם יְהוּוּ כָּל-חֲכָמֵי יִשְׂרָאֵל בְּכַף

Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all. (13.) He said to them, Go forth and see which is the good way to which a man should cleave. R. Eliezer said, A good eye; R. Joshua said, A good friend; R. José said, A good neighbor; R. Simeon said, One who foresees the fruit of an action; R. Eleazar said, A good heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (14.) He said to them, Go forth and see which is the evil way that a man should shun. R. Eliezer said, An evil eye; R. Joshua said, A bad friend; R. José said, A bad neighbor; R. Simeon said, One who borrows and does not repay,—it is the same whether one borrows from man or from the all-present God; as it is said, The wicked borroweth, and payeth not again, but the righteous dealeth graciously and giveth (Psalm xxxvii. 21); R. Eleazar said, A bad heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (15.) They each said three things. R. Eliezer said, Let thy friend's honor be as dear to thee as thine own; and be not easily moved to anger; and repent one day before thy death. And (he further said), Warm thyself by the fire of the wise; but beware of their glowing coals, lest thou be burnt, for their bite is the bite of the fox, and their sting is the scorpion's sting, and their hiss is the serpent's hiss, and all their words are like coals of fire.* (16.) R. Joshua said, The evil eye, the evil inclination, and hatred of his fellow-creatures put a

*The highest gifts, if abused, may prove a source of suffering to those whom they are designed to benefit.

מאזנים ואליעזר בן-הורקנום אף עמהם ואלעזר בן-עזר
בכר שניה מכריע את-כלם: (יג) אמר להם. צאו וראו
איזו היא דרך טובה לשידבק בה האדם. רבי אליעזר
אומר עין טובה רבי יהושע אומר חבר טוב רבי יוסי
אומר שכן טוב רבי שמעון אומר הרוצה את-הנולד רבי
אלעזר אומר לב טוב: אמר להם. רוצה אני את-דברי
אלעזר בן-עזר מדבריהם שבכלל דבריו דבריהם:
(יד) אמר להם. צאו וראו איזו היא דרך רעה שיתרחק
ממנה האדם. רבי אליעזר אומר עין רעה רבי יהושע
אומר חבר רע רבי יוסי אומר שכן רע רבי שמעון אומר
הלוח ואינו משלם. אחד הלוח מן-האדם כלוח מן-המקום.
שנאמר לוח רשע ולא ישלם וצדיק חונן ונותן. רבי
אלעזר אומר לב רע: אמר להם. רוצה אני את-דברי
אלעזר בן-עזר מדבריהם שבכלל דבריו דבריהם:
(טו) הם אמרו שלשה דברים. רבי אליעזר אומר. יהי
כבוד חברך חביב עלוך בשלך ואל-תהי גות לכעוס
ושוב יום אחד לפני מיתתך והנה מתחמם כנגד אונת
של-חכמים והנה זהיר בגחלתן שלא תקוה. שושביבתן
נשיבת שועל ועקיפתן עקיפת עקרב ולחישתן לחישת
שרף וכל-דבריהם בגחלי אש: (טז) רבי יהושע אומר.
עין הרע ונצר הרע ושנאת הבריות מוציאים את-האדם

man out of the world. (17.) R. José said, Let the property of thy friend be as dear to thee as thine own; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine, and let all thy deeds be done for the sake of Heaven. (18.) R. Simeon said, Be careful to read the Shema' and to say the Amidah; and when thou prayest, regard not thy prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, For he is gracious and full of mercy, slow to anger and abounding in lovingkindness, and repenteth him of the evil (Joel ii. 13); and be not wicked in thine own esteem. (19.) R. Eleazar said, Be watchful in the study of the Torah, and know what answer to give to the unbeliever; know also before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labor. (20.) Rabbi Tarphon said, The day is short, and the work is great, and the laborers are sluggish, and the reward is much, and the Master of the house is urgent. (21.) He used also to say, It is not thy duty to complete the work, but neither art thou free to desist from it; if thou hast studied much Torah, much reward will be given thee; and faithful is thy Employer to pay thee the reward of thy labor; and know that the grant of reward unto the righteous will be in the time to come.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

מן־הָעוֹלָם: (יז) רַבִּי יוֹסֵי אוֹמֵר. יְהִי מָמוֹן חֲבֵרָךְ חֲבִיב
 עֲלוֹךְ כְּשֶׁלְךָ וְהִתְקַן עֲצֻמָּךְ לְלִמּוּד תּוֹרָה שְׂאִינָה יְרֻשָּׁה
 לְךָ וְכָל־מַעֲשֵׂיךָ יִהְיוּ לְשֵׁם שְׁמֹנֶם: (יח) רַבִּי שְׁמַעוֹן אוֹמֵר.
 הָיָה זְהִיר בְּקִרְיַאת שְׁמַע וּבִתְפִלָּה וּכְשֶׁאַתָּה מִתְפַּלֵּל אֵל־
 תַּעֲשֵׂה תְּפִלָּתְךָ קָבַע אֶלָּא בְּחַמִּים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם.
 שְׁנֵאמַר כִּי־חֲנוּן וְרַחוּם הוּא אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְנָחֵם
 עַל־הָרָעָה. וְאֵל־תְּהִי רָשָׁע בְּפָנַי עֲצֻמָּךְ: (יט) רַבִּי אֶלְעָזָר
 אוֹמֵר. הִנֵּה שְׂקוּד לְלִמּוּד תּוֹרָה וְדַע מַה־שֶּׁתְּשִׁיב
 לְאַפִּיקוּרוֹס וְדַע לִפְנֵי מִי אַתָּה עֹמֵל וּמִי הוּא בְּעַל מְלֹאכְתְּךָ
 שִׁישְׁלֵם־לְךָ שְׂכָר פְּעֻלָּתְךָ: (כ) רַבִּי טַרְפוֹן אוֹמֵר. הַיּוֹם
 קָצַר וְהַמְּלָאכָה מְרֻבָּה וְהַפּוֹעֲלִים עֲצֵלִים וְהַשְּׂכָר הַרְבֵּה
 וּבְעַל הַבַּיִת דּוֹחֵק: (כא) הוּא הָיָה אוֹמֵר. לֹא עֲלוֹךְ
 הַמְּלָאכָה לְגִמּוֹר וְלֹא־אַתָּה בֶן־חֹרִיץ לְהַבְטִיל מִמֶּנָּה. אִם
 לְמִדַּת תּוֹרָה הַרְבֵּה נוֹתְנִים לְךָ שְׂכָר הַרְבֵּה וְנִאֲמָן הוּא
 בְּעַל מְלֹאכְתְּךָ שִׁישְׁלֵם לְךָ שְׂכָר פְּעֻלָּתְךָ. וְדַע שְׂמַתָּן
 שְׂכָרֶם שֶׁל־צְדִיקִים לְעַתִּיד לָבוֹא:

רַבִּי חֲנִנְיָא בֶן־עֲקִישָׁי אוֹמֵר. רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכְךָ הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.
 שְׁנֵאמַר יְיָ חָפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדִיר:

CHAPTER III.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Akabya, the son of Mahalalel, said, Reflect upon three things, and thou wilt not come within the power of sin: know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest:—from a putrefying drop; whither thou art going:—to a place of dust, worms and maggots; and before whom thou wilt in future have to give account and reckoning:—before the Supreme King of kings, the Holy One, blessed be he. (2.) R. Chanina, the Vice-High-Priest, said, Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive. (3.) R. Chananya, the son of Teradyon, said, If two sit together and interchange no words of Torah, they are a meeting of scorners, concerning whom it is said, The godly man sitteth not in the seat of the scorners (Ps. i. 1); but if two sit together and interchange words of Torah, the Divine Presence abides between them; as it is said, Then they that feared the Lord spake one with the other: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name (Mal. iii. 16). Now, the Scripture enables me to draw this inference in respect to two persons; whence can it be deduced that if even one person sedulously occupies himself with the Torah, the Holy One, blessed be he, appoints unto him a reward? Because it is said, Though he sit alone, and meditate in stillness, yet he taketh it (the reward) upon him (Lam. iii. 27).* (4.) R. Simeon said, If three have eaten at a table and have spoken there no words of Torah, it is as if they had eaten

*Where biblical verses are employed not in a strictly literal sense, it is to be observed that the Rabbis, like other preachers, made use of such passages for homiletical purposes, as illustrations of their meaning rather than as logical foundations for their teaching. It was felt that additional weight would attach to any opinion with which some point of contact could be found in the Scriptures.

פָּרָק שְׁלִישִׁי

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא . שֶׁנֶּאֱמַר וְעַמּוּךָ כָּלָם
צְדִיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נִצְרַח מִטְּעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר :

(א) עֲקֹבִיָּא בְּיָמֵי הַלְּלָאֵל אוֹמֵר הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים
וְאִין אַתָּה בָּא לִידֵי עֲבָרָה דַּע מֵאִין בָּאתָ וּלְאֵן אַתָּה הוֹלֵךְ
וְלִפְנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֲשָׁבוֹן . מֵאִין בָּאתָ מִטְּפָה
סְרוּחָה . וּלְאֵן אַתָּה הוֹלֵךְ לְמָקוֹם עֶפְרָר רַמָּה וְתוֹלְעָה .
וְלִפְנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֲשָׁבוֹן לִפְנֵי מַלְךְ מַלְכֵי
הַמַּלְכוּתִים הַקְּדוֹשׁ בְּרוּךְ הוּא : (ב) רַבִּי חֲנִינְיָא סֵגַן הַבְּהֵנִים
אוֹמֵר . הִנֵּה מִתְּפַלֵּל בְּשִׁלּוּמָה שְׁלֵ-מִלְכוּת שְׂאֵלְמָלֵא מוֹרָאָה
אִישׁ אֶת־הַעֲהוּ תִיִּים בְּלָעוּ : (ג) רַבִּי חֲנִינְיָא בְּיָמֵי תְּרִדִיוֹן
אוֹמֵר . שְׁנַיִם שְׁיִוְשָׁבִים וְאִין בִּינֵיהֶם דְּבָרֵי תוֹרָה הֲרֵי זֶה
מוֹשֵׁב לְצִיִּים . שֶׁנֶּאֱמַר וּבְמוֹשֵׁב לְצִיִּים לֹא יָשָׁב . אָכֵל שְׁנַיִם
שְׁיִוְשָׁבִים וַיֵּשׁ בִּינֵיהֶם דְּבָרֵי תוֹרָה שְׂכִינָה שְׂרוּיָה בִּינֵיהֶם .
שֶׁנֶּאֱמַר אֲזוּ נִדְּבָרוּ יִרְאִי יְיָ אִישׁ אֶל־רַעְיָהוּ וַיִּקְשָׁב יְיָ וַיִּשְׁמַע
וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו לִירְאֵי יְיָ וּלְחֹשְׁבֵי שְׂמוֹ . אִין
לִי אֵלֵא שְׁנַיִם . מְנַיִן אֶפִּילוּ אַחַד שְׁיִוְשָׁב וְעוֹסֵק בַּתוֹרָה
שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר . שֶׁנֶּאֱמַר יָשָׁב בְּכָר
וַיְדַם כִּי נָטַל עָלָיו : (ד) רַבִּי שְׁמַעוֹן אוֹמֵר . שְׁלֹשָׁה שְׂאֵבְלוּ
עַל שְׁלֹחַן אַחַד וְלֹא אָמְרוּ עָלָיו דְּבָרֵי תוֹרָה כְּאֵלוּ אָבְלוּ

of sacrifices to dead idols, of whom it is said, For all their tables are full of vomit and filthiness; the All-present is not (in their thoughts) (Isa. xxviii. 8). But if three have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the All-present, to which the Scripture may be applied, And he said unto me, This is the table that is before the Lord (Ezek. xli. 22). (5.) R. Chanina, the son of Chachinai, said, He who keeps awake at night, and goes on his way alone, while turning his heart to vanity, such a one forfeits his own life. (6.) R. Nechunya, son of Hakanah, said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. (7.) R. Chalafta, the son of Dosa, of the village of Chananya, said, When ten people sit together and occupy themselves with the Torah, the **Shechinah** abides among them, as it is said, God standeth in the congregation* of the godly (Psalm lxxxii. 1). And whence can it be shown that the same applies to five? Because it is said, He hath founded his band† upon the earth (Amos ix. 6). And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges‡ (Psa. lxxxii. 1). And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened, and heard (Mal. iii. 16). And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause my name to be remembered I will come unto thee and I will bless thee (Exod. xx. 24)§. (8.) R. Eleazar, of Bertotha, said, Give unto Him of what is His, seeing that thou and what thou hast are His: this is also found expressed by David, who said, For all things come of Thee, and of Thine own we have given Thee (1 Chron. xxix. 14). (9.) R. Jacob said, He who is walking by the way and studying, and breaks off his study and says, How fine is that tree, how fine is that fallow, him the Scripture regards as if he had forfeited his life. (10.) R. Dostai, the son of Jannai, said

*Ten are the minimum to form a "congregation" (Edah).

†Five, the minimum to constitute a "band" (Aguddah).

‡The smallest judicial tribunal was composed of three judges.

מִזְבְּחֵי מַתִּים׃ שֶׁנֶּאֱמַר כִּי כָל־שְׁלֹחֲנוֹת מְלֹאוֹ קִיָּא צֵאָה בְּלִי
 מְקוֹם . אָבֵל שְׁלֹשָׁה שָׁאָבְלוּ עַל שְׁלֹחַן אֶחָד וְאָמְרוּ עָלֵינוּ
 דְּבִרֵי תוֹרָה בְּאֵלוֹ אָבְלוּ מִשְׁלֹחֵנוּ שֶׁל־מְקוֹם׃ שֶׁנֶּאֱמַר וַיְדַבֵּר
 אֵלַי זֶה הַשְּׁלֹחַן אֲשֶׁר לִפְנֵי יי׃ (ה) רַבִּי חֲנִינְיָא בְּן־חַבִּיבֵי
 אָמַר . הַגְּעוֹר בְּלִילָה וְהַמְהִלָּךְ בְּדֶרֶךְ יְחִידֵי וּמִפְּנֵי לְבוֹ
 לְבַשְׁתָּה הֲרֵי זֶה מִתְחַיֵּב בְּנִפְשׁוֹ׃ (ו) רַבִּי נְחוּנְיָא בְּן־הַקְּנָה
 אָמַר . כָּל־הַמְקַבֵּל עָלָיו עַל תּוֹרָה מַעֲבִירִים מִמֶּנּוּ עַל
 מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ . וְכָל־הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה נוֹתֵנִים
 עָלָיו עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ׃ (ז) רַבִּי חֵלְפָתָא בְּרִי
 הוֹסָא אִישׁ בָּפֵר חֲנִינְיָא אָמַר . עֲשֶׂדָה שְׁיִזְשִׁיבִים וְעוֹסְקִים
 בַּתּוֹרָה שְׂכִינָה שְׂרוּיָה בִּינֵיהֶם . שֶׁנֶּאֱמַר אֱלֹהִים נֹצֵב בְּעַדְת־
 אֵל . וּמִנִּין אֶפִּילוֹ חֲמִשָּׁה . שֶׁנֶּאֱמַר וְאֶגְדָּתוֹ עַל־אֶרֶץ יִסְדָּה .
 וּמִנִּין אֶפִּילוֹ שְׁלֹשָׁה . שֶׁנֶּאֱמַר בִּקְרַב אֱלֹהִים יִשְׁפֹּט . וּמִנִּין
 אֶפִּילוֹ שְׁנַיִם . שֶׁנֶּאֱמַר אִזּוּ נִדְבָרוּ וַיֵּרְאוּ יי אִישׁ אֶל־רֵעֵהוּ
 וַיִּקְשַׁב יי וַיִּשְׁמַע . וּמִנִּין אֶפִּילוֹ אֶחָד . שֶׁנֶּאֱמַר בְּכָל־הַמְּקוֹם
 אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבֵא אֱלֹהִים וַיְבַרְכְתֶיהָ׃ (ח) רַבִּי אֶלְעָזָר
 אִישׁ בְּרַתּוֹתָא אָמַר . תִּן־לוֹ מִשְׁלוֹ שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ
 וְכֵן בְּדוֹד הוּא אָמַר כִּי־מִמָּךְ הֵבֵל וּמִיָּדְךָ נִתְּנוּ לָךְ׃
 (ט) רַבִּי יַעֲקֹב אָמַר . הַמְהִלָּךְ בְּדֶרֶךְ וְשׁוֹנֵה וּמִפְּסִיק
 מִמִּשְׁנָתוֹ וְאוֹמֵר מַה־נָּאֵר אֵילָן זֶה מַה־נָּאֵה נִיר זֶה מַעֲלָת
 עָלָיו הַכְּתוּב בְּאֵלוֹ מִתְחַיֵּב בְּנִפְשׁוֹ׃ (י) רַבִּי הוֹסָתִי בַר

in the name of R. Meir, Whoso forgets one word of his study, him the Scripture regards as if he had forfeited his life, for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen (Deut. iv. 9). Now, one might suppose that the same result follows even if a man's study has been too hard for him. To guard against such an inference, it is said (*ibid.*), And lest they depart from thy mouth all the days of thy life. Thus, a person's guilt is not established until he deliberately and of set purpose removes those lessons from his heart. (11.) R. Chanina, the son of Dosa, said, He in whom the fear of sin comes before wisdom, his wisdom shall endure; but he in whom wisdom comes before the fear of sin, his wisdom will not endure. (12.) He used to say, He whose works exceed his wisdom, his wisdom shall endure; but he whose wisdom exceeds his works, his wisdom will not endure. (13.) He used to say, He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight; and he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the All-present takes not delight. (14.) R. Dosa, the son of Horkinas, said, Morning sleep, and midday wine, and children's talk, and attending the houses of assembly of the ignorant put a man out of the world. (15.) R. Eleazar Hammudai said, He who profanes things sacred, and despises the festivals, and puts his fellow-man to shame in public, and makes void the covenant of Abraham our father, and makes the Torah bear a meaning other than the right, such a one, even though knowledge of the Torah and good deeds be his, has no share in the world to come. (16.) R. Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with

תפלת מנחה לשבת

יְיָ מִשֶׁם רַבִּי מֵאִיר אֹמֵר. כָּל־הַשּׁוֹכֵת דָּכָר אֶחָד מִמִּשְׁנֵתוֹ
 מַעֲלָה עָלָיִי הִכְתוּב בְּאֵלוֹ מִתְחַיֵּב בְּנַפְשׁוֹ. שֶׁנֶּאֱמַר רַק
 הַשָּׁמַר לָךְ וְשָׁמַר גַּפְשֶׁךָ מְאֹד פְּנֵי־תִשְׁבַּח אֶת־הַדְּבָרִים
 אֲשֶׁר רָאוּ עֵינֶיךָ. וְכוּלֵּךְ אֶפִּילוֹ תִקְפָּה עָלָיו מִשְׁנֵתוֹ. תִּלְמוּד
 לֹאֵמַר וּפְנֵי־קִסְרוֹ מִלְבָּבְךָ כֹּל יְמֵי חַיֶּיךָ. הֵא אֵינִי מִתְחַיֵּב
 בְּנַפְשׁוֹ עַד־שֵׁי־יָשֵׁב וַיְסִירֶם מִלְבוֹ; (יא) רַבִּי חֲנִינְיָא בְּיַד־דּוֹסָא
 אֹמֵר. כֹּל שֶׁיִּרְאֵת חֲטָאוֹ קוֹדֶמֶת לְחֲכָמְתוֹ חֲכָמְתוֹ
 מִתְקַיְמָת וְכֹל שֶׁחֲכָמְתוֹ קוֹדֶמֶת לִירְאֵת חֲטָאוֹ אֵין חֲכָמְתוֹ
 מִתְקַיְמָת; (יב) הוּא הָיָה אֹמֵר. כֹּל שֶׁמַּעֲשִׂי מְרִבִּים
 מִחֲכָמְתוֹ חֲכָמְתוֹ מִתְקַיְמָת וְכֹל שֶׁחֲכָמְתוֹ מְרַבָּה מִמַּעֲשָׂיו
 אֵין חֲכָמְתוֹ מִתְקַיְמָת; (יג) הוּא הָיָה אֹמֵר. כֹּל שְׁרוֹת
 הַבְּרִיּוֹת גּוֹחָה הַיּוֹמֵנוּ רֹחַ הַמְּקוֹם גּוֹחָה הַיּוֹמֵנוּ. וְכֹל שֶׁאֵין
 רֹחַ הַבְּרִיּוֹת גּוֹחָה הַיּוֹמֵנוּ אֵין רֹחַ הַמְּקוֹם גּוֹחָה הַיּוֹמֵנוּ;
 (יד) רַבִּי דוֹסָא בְּיַד־רַבִּינָם אֹמֵר. שְׁנֵה שְׁלֹש־שַׁחֲרִית וְגִזְזֵן
 שְׁלֹש־צְהַרְהִים וְשִׁיחַת הַיְלָדִים וְיִשִּׁיבַת בְּתֵי כְנֻסִיּוֹת שְׁלֹש־עָמִי
 הָאָרְצַי מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם; (טו) רַבִּי אֶלְעָזָר
 הַמּוֹדֵעִי אֹמֵר. הַמְּחַלֵּל אֶת־הַקְּדוּשִׁים וְהַמְּבַזֵּה אֶת־הַמּוֹעֲדוֹת
 וְהַמְּלַבֵּין פְּנֵי חֲבֵרֵי בְרָבִים וְהַמְּפַר בְּרִיתוֹ שְׁלֹש־אַבְרָהָם
 אֶבְרָהָם וְהַמְּגַלָּה פָּנִים בַּתּוֹרָה שְׁלֹא בְהִלְכָה אֶת עַל פִּי שֵׁשׁ
 בְּיַד־וְתוֹרָה וּמַעֲשִׂים מוֹבִים אֵין לוֹ חֶלֶק לְעוֹלָם הַבָּא;
 (טז) רַבִּי יִשְׁמַעְאֵל אֹמֵר. הָיָה קָל לְדַאֵשׁ וְגוֹחַ לַתְּשַׁחֲרַת

cheerfulness. (17.) R. Akiba said, Jestings and levity lead a man on to lewdness. The Massorah* is a fence to the Torah; tithes are a fence to riches; vows are a fence to abstinence; a fence to wisdom is silence. (18.) He used to say, Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said, For in the image of God made he man (Gen. ix. 6). Beloved are Israel, for they were called children of the All-present; but it was by a special love that it was made known to them that they were called children of the All-present, as it is said, Ye are children unto the Lord your God (Deut. xiv. 1). Beloved are Israel, for unto them was given the desirable instrument; but it was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, as it is said, For I give you good doctrine; forsake ye not my Law (Prov. iv. 2). (19.) Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work. (20.) He used to say, Everything is given on pledge, and a net is spread for all the living: the shop is open; and the dealer gives credit; and the ledger lies open; and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not, and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast. (21.) R. Eleazar, the son of Azaryah, said, Where there is no Torah, there are no manners; where there are no manners, there is no Torah: where there is no wisdom, there is no fear of God; where there is no fear of God, there is no wisdom; where there is no knowledge, there is no understanding; where there is no understanding, there is no

*The oral tradition, in accordance with which the text of the Scriptures is determined and interpreted.

וְהָיָה מִקְבֵּל אֶת־כָּל־הָאָדָם בְּשִׂמְחָה: (י) רַבִּי עֲקִיבָא
 אָמַר. שְׁחוּק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת־הָאָדָם לְעֲרֹהָ:
 בְּסִרְתָּ סִיג לַתּוֹרָה מִעֲשָׂרוֹת סִיג לְעֶשֶׂר נְדָרִים סִיג
 לְפִרְיָשׁוֹת סִיג לַחֲכָמָה שְׁתִּיקָה: (יח) הוּא הָיָה אָמַר.
 חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם חֶבֶה יִתְרָה נֹדַעַת לוֹ שֶׁנִּבְרָא
 בְּצֶלֶם אֱלֹהִים. שֶׁנֶּאֱמַר כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:
 חֲבִיבִים יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם חֶבֶה יִתְרָה נֹדַעַת
 לָהֶם שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם. שֶׁנֶּאֱמַר בָּנִים אַתֶּם לַיְי
 אֱלֹהֵיכֶם: חֲבִיבִים יִשְׂרָאֵל שֶׁנִּתְּנָן לָהֶם כָּלִי חֲמֻדָּה חֶבֶה
 יִתְרָה נֹדַעַת לָהֶם שֶׁנִּתְּנָן לָהֶם כָּלִי חֲמֻדָּה שָׁבוּ נִבְרָא
 הָעוֹלָם. שֶׁנֶּאֱמַר כִּי לָקַח טוֹב נִתְּנִי לָכֶם תּוֹרָתִי אֶל־תִּעְזְבוּ:
 (יט) הַכֹּל צָפוּי וְהָרְשׁוֹת נְתוּנָה וּבְטוֹב הָעוֹלָם נָדוּן וְהַכֹּל
 לְפִי רֹב הַמַּעֲשֵׂה: (כ) הוּא הָיָה אָמַר. הַכֹּל נִתּוֹן בְּעֶרְבּוֹן
 וּמִצֻּדָה פְּרוּשָׁה עַל־כָּל־הַחַיִּים. הַחֲנוּת פְּתוּחָה וְהַחֲנוּנִי
 מְקִיף וְהַפְּגָמָה פְּתוּחָה וְהַיָּד כּוֹתֶכֶת וְכָל הָרוּצָה לְלוֹוֹת יִבֵּא
 וְיִלְוֶה וְהַנִּבְאִים מְחִזְרִים תְּדִיר בְּכָל־יּוֹם וּנְפָרְעִים מִן־הָאָדָם
 מִדַּעַתָּ וְשִׁלָּא מִדַּעַתָּ וְיֵשׁ לָהֶם עַל מַה־שִּׁיִּסְמְכוּ יְהִי
 דִין אֲמֵת. וְהַכֹּל מִתְקַן לְסַעֲוֵדָה: (כא) רַבִּי אֶלְעָזָר בֶּן־
 עֲזַרְיָה אָמַר. אִם אֵין תּוֹרָה אֵין קֶרֶד אֶרֶץ אִם אֵין קֶרֶד
 אֶרֶץ אֵין תּוֹרָה. אִם אֵין חֲכָמָה אֵין יִרְאָה אִם אֵין יִרְאָה
 אֵין חֲכָמָה. אִם אֵין בְּעַת אֵין בִּינָה אִם אֵין בִּינָה אֵין

knowledge: where there is no meal, there is no Torah; where there is no Torah, there is no meal. (22.) He used to say, He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face, as it is said, And he shall be like a lonely juniper tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited (Jeremiah xvii. 6). But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place, as it is said, And he shall be as a tree planted by the waters; and that spreadeth out its roots by the river, and shall not perceive when heat cometh, but his leaf shall be green; and shall not be troubled in the year of drought, neither shall cease from yielding fruit (Jeremiah xvii. 8). (23.) R. Eleazar Chisma said, The laws concerning the sacrifices of birds and the purification of women are ordinances of moment; astronomy and geometry are the after-courses of wisdom.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

CHAPTER IV.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Ben Zoma said, Who is wise? He who learns from

בַּעַת, אִם אֵין קָמַח אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קָמַח:
 (כב) הוּא הָיָה אֹמֵר. כֹּל שְׁחַכְמָתוֹ מְרַבֵּה מִמַּעֲשָׂיו לְמָה
 הוּא דוֹמֶה. לְאֵילָן שְׁעֲנָפָיו מְרַבִּים וְשָׂרְשָׁיו מְעַטִּים וְהָרוּחַ
 בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו. שֵׁנְאָמַר וְהָיָה כְּעָרְעָר
 כְּעָרְבָה וְלֹא יֵרָאֶה כִּי־יּוֹבֵא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ
 מַלְקָה וְלֹא תֵשֵׁב. אֲבָל כֹּל שְׁמַעֲשָׂיו מְרַבִּים מִחַכְמָתוֹ
 לְמָה הוּא דוֹמֶה. לְאֵילָן שְׁעֲנָפָיו מְעַטִּים וְשָׂרְשָׁיו מְרַבִּים
 שְׂאֵפִילוּ כָּל־הָרוּחוֹת שְׁבָעוּלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִינִים
 אוֹתוֹ מִמְקוֹמוֹ. שֵׁנְאָמַר וְהָיָה כְּעֵץ שְׁתוּל עַל־מָוֶם וְעַל־יּוֹבֵל
 יִשְׁלַח שָׂרְשָׁיו וְלֹא יֵרָאֶה כִּי־יּוֹבֵא חֵם וְהָיָה עָלָיו רֵעָנָן
 וּבִטְנַת בְּצֵרֶת לֹא יֵדָאֵג וְלֹא יִמִּישׁ מַעֲשׂוֹת פְּרִי: (כג) רַבִּי
 אֶלְעָזָר חֶסְמָא אֹמֵר. קִנְיִן וּפְתָחַי נִגְדָה הֵן הֵן גּוֹפִי
 הַלְכוֹת. תְּקוּפוֹת וְגַמְטָר־יָאוֹת פְּרַפְרִיּוֹת לַחֲכָמָה:

רַבִּי חֲנִנְיָא בֶן־עֲקִישָׁא אֹמֵר. רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכֶךָ הֲרַבָּה לָהֶם תּוֹרָה וּמִצְוֹת.
 שֵׁנְאָמַר יְיָ חָפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וְנֹאדִיר:

פֶּרֶק רַבִּיעִי:

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֵׁנְאָמַר וְעַמּוּד כָּלָם
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גִּזְרִי מַטְשֵׁי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר:

(א) בֶּן זוֹמָא אֹמֵר. אֵיזְהוּ חֶכֶם. הַלּוֹמֵד מִכָּל־אֲדָמָה

all men, as it is said, From all my teachers I have gotten understanding (Psalm cxix. 99). Who is mighty? He who subdues his passions, as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city (Prov. xvi. 32). Who is rich? He who rejoices in his portion, as it is said, When thou eatest the labor of thine hands, happy art thou, and it shall be well with thee (Psalm cxxviii. 2); happy art thou in this world, and it shall be well with thee in the world to come. Who is honored? He who honors others, as it is said, For them that honor me I will honor, and they that despise me shall be held in contempt (1 Sam. ii. 30). (2.) Ben Azzai said, Run to do even a slight precept, and flee from transgression; for precept draws precept in its train, and transgression, transgression; for the recompense of a precept is a precept, and the recompense of a transgression, a transgression. (3.) He used to say, Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place. (4.) R. Levitas, of Jabneh, said, Be exceedingly lowly of spirit, since the hope of man is but the worm. (5.) R. Jochanan, the son of Berokah, said, Whosoever profanes the Name of Heaven in secret will suffer the penalty for it in public; and this, whether the Heavenly Name be profaned in ignorance or in wilfulness. (6.) R. Ishmael, his son, said, He who learns in order to teach, to him the means will be vouchsafed both to learn and to teach; but he who learns in order to practice, to him the means will be vouchsafed to learn and to teach, to observe and to practice. (7.) R. Zadok said, Separate not thyself from the congregation; (in the judge's office) act not the counsel's part; make not of the Torah a crown wherewith to aggrandise thyself, nor a spade wherewith to dig. So also used Hillel to say, He who makes a worldly use of the crown of the Torah shall waste away. Hence thou mayest infer, that whosoever derives a profit for himself from the words of the Torah is

שְׁנֵאמַר מְבַלְמַלְמְדֵי הַשְּׁבִלְתֵי: אִיזְהוּ גְבוּר. הַבּוֹבֵשׁ אֶת־
 יָצָרוֹ. שְׁנֵאמַר טוֹב אֶרְךָ אַפְּיִם מִגְבוּר וּמִשֵּׁל בְּרוּחוֹ מִלְּכָד
 עִיר: אִיזְהוּ עֲשִׂיר. הַשְּׂמִיחַ בְּחֶלְקוֹ. שְׁנֵאמַר יָגִיעַ בְּפִיךָ
 כִּי תֹאכַל אֶשְׂרִיף וְטוֹב לָךְ. אֶשְׂרִיף בְּעוֹלָם הַזֶּה וְטוֹב
 לָךְ לְעוֹלָם הַבָּא: אִיזְהוּ מְכַבֵּד. הַמְּכַבֵּד אֶת־הַבְּרִיּוֹת.
 שְׁנֵאמַר כִּי מְכַבְּדֵי אֲכַבֵּד וּבְנֵי יִקְלוּ: (ב) בְּן־עֲזִי אֹמֵר.
 הֵנּוּ רַע לְמִצְוָה קָלָה וּבוֹרֵחַ מִן־הָעֲבָרָה. שְׂמִצְוָה גּוֹרֶרֶת
 מִצְוָה וְעֲבָרָה גּוֹרֶרֶת עֲבָרָה שְׂשֹׁכֵר מִצְוָה מִצְוָה וּשְׂכֹר
 עֲבָרָה עֲבָרָה: (ג) הוּא הֵנּוּ אֹמֵר. אֶל־תְּהִי בּוֹ לְכָל־אָדָם
 וְאֶל־תְּהִי מִפְּלִיג לְכָל־דְּבָר שְׂאִין לָךְ אָדָם שְׂאִין לוֹ שְׂעִד
 וְאִין לָךְ דְּבָר שְׂאִין לוֹ מְקוּם: (ד) רַבִּי לְוִיטָם אִישׁ יִבְנֶה
 אֹמֵר. מְאֹד מְאֹד הֵנּוּ שְׁפַל רוּחַ שְׂתִקְנֹת אָנוּשׁ רַמָּה:
 (ה) רַבִּי יוֹחָנָן בֶּן־בְּרוּקָה אֹמֵר. כָּל־הַמְּחַלְלֵל שֵׁם שְׁמַיִם
 בִּסְתֵר נִפְרָעִים מִמֶּנּוּ בְּגֻלוֹי. אֶחָד בְּשׁוֹגֵג וְאֶחָד בְּמִזִּיד
 בְּחִלּוּל הַשֵּׁם: (ו) רַבִּי יִשְׁמַעְאֵל בְּנֵי אֹמֵר. הַלּוֹמֵד עַל־
 מְנַת לְלַמֵּד מִסְפִּיקִים בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד. וְהַלּוֹמֵד עַל־
 מְנַת לַעֲשׂוֹת מִסְפִּיקִים בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד לְשִׁמּוֹר
 וְלַעֲשׂוֹת: (ז) רַבִּי צְדוּקָה אֹמֵר. אֶל־תִּפְרוֹשׁ מִן־הַצְּבוּר
 וְאֶל־תַּעֲשֵׂ עֲצָמָה בְּעוֹרְכֵי הַדִּינִים וְאֶל־תַּעֲשֶׂה עֲטָרָה
 לְהַתְּגַדֵּל־בָּהּ וְלֹא קָרַדְתָּ לְחִפְר־בָּהּ. וְכִּי הֵנּוּ הַלֵּל אֹמֵר.
 יְדֹאֲשֵׁתֵמֶשׁ בְּתַגָּא חֲלָהּ. הֵא לְמַדְתָּ כָּל־הַנְּהַנְּהָה מִדְּבָרֵי

helping on his own destruction. (8.) R. José said, Whoso honors the Torah will himself be honored by mankind, but whoso dishonors the Torah will himself be dishonored by mankind. (9.) R. Ishmael, his son, said, He who shuns the judicial office rids himself of hatred, robbery and vain swearing; but he who presumptuously lays down decisions is foolish, wicked and of an arrogant spirit. (10.) He used to say, Judge not alone, for none may judge alone save One; neither say (to thy judicial colleagues), Accept my view, for the choice is theirs (to concur); and it is not for thee (to compel concurrence). (11.) R. Jonathan said, Whoso fulfils the Torah in the midst of poverty shall in the end fulfil it in the midst of wealth; and whoso neglects the Torah in the midst of wealth shall in the end neglect it in the midst of poverty. (12.) R. Meir said, Lessen thy toil for worldly goods, and be busy in the Torah; be humble of spirit before all men; if thou neglectest the Torah, many causes for neglecting it will present themselves to thee, but if thou labor-est in the Torah, He has abundant recompense to give thee. (13.) R. Eliezer, the son of Jacob, said, He who does one precept has gotten himself one advocate; and he who commits one transgression has gotten himself one accuser. Repentance and good deeds are as a shield against punishment. (14.) R. Jochanan, the sandal maker, said, Every assembly which is in the Name of Heaven will in the end be established, but that which is not in the Name of Heaven will not in the end be established. (15.) R. Eleazar, the son of Shammua, said, Let the honor of thy disciple be as dear to thee as thine own, and the honor of thine associate be like the fear of thy master, and the fear of thy master like the fear of Heaven. (16.) R. Judah said, Be cautious in study, for an error in study may

תורה נוטל חַיּו מן־העֵלָם: (ח) רבי יוסי אומר. כָּל־
 הַמְּכַבֵּד אֶת־הַתּוֹרָה גּוֹפוֹ מְכַבֵּד עַל־הַבְּרִיּוֹת. וְכָל־הַמְּחַלְל
 אֶת־הַתּוֹרָה גּוֹפוֹ מְחַלְל עַל־הַבְּרִיּוֹת: (ט) רבי ישמעאל
 בָּנוּ אומר. החושף עצמו מן־הדין פורק ממנו איבה וְגוֹל
 וּשְׁבוּעַת שָׁוָא. וְהַגַּם לְבוֹ בְּהוֹרָאָה שׁוֹמֵה רָשָׁע וְגַם רוֹחַ
 (י) הוא הָיָה אומר. אֱלֹהֵי בֶן יְחִידִי שְׂאִין בֶּן יְחִידִי
 אֵלָא אֶחָד. וְאַל־תֹּאמַר קָבְלוּ בְעֵתִי שְׁהִם רְשָׁאִים וְלֹא אָתָּה:
 (יא) רבי יונתן אומר. כָּל־הַמְּקַיֵּם אֶת־הַתּוֹרָה מֵעַנִי סוֹפוֹ
 לְקַיְמָה מֵעַשֵׂר. וְכָל־הַמְּבַטֵּל אֶת־הַתּוֹרָה מֵעַשֵׂר סוֹפוֹ לְבַטְלָהּ
 מֵעַנִי: (יב) רבי מאיר אומר. הָיָה מְמַעַט בְּעַסְק וְעַסְק
 בַּתּוֹרָה וְהָיָה שְׂפַל־רוּחַ בְּפָנָי כָּל־אָדָם. וְאִם־בְּטִלְתָּ מִן־הַתּוֹרָה
 יִשְׁלַךְ בְּטִלִּים הַרְבֵּה בְּגִגְדָּךְ. וְאִם־עֲמַלְתָּ בַתּוֹרָה יִשְׁלוּ
 שָׂכָר הַרְבֵּה לְתַנְלָךְ: (יג) רבי אליעזר בן־יעקב אומר.
 הַעוֹשֶׂה מַצָּוָה אַחַת קוֹנֶה לוֹ פְּרָקְלִיט אֶחָד. וְהַעוֹבֵר עַבְרָה
 אַחַת קוֹנֶה לוֹ קַטְגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים מוֹכִימ
 בְּתָרִים בְּפָנָי הַפְּרָעָנוֹת: (יד) רבי יוחנן הסנדלר אומר.
 כָּל־בְּגִסְיָה שֶׁהִיא לְשֵׁם שְׁמַיִם סוֹפָה לְהַתְּקִימ. וְשֶׁאִינָה לְשֵׁם
 שְׁמַיִם אֵין סוֹפָה לְהַתְּקִימ: (טו) רבי אלעזר בן שמוע
 אומר. יְהִי כְבוֹד תְּלַמִּידְךָ חָבִיב עֲלֶיךָ כְּשֶׁלְּךָ וְכְבוֹד
 תְּבָרְךָ כְּמוֹרָא רַבָּךְ וּמוֹרָא רַבָּךְ כְּמוֹרָא שְׁמַיִם: (טז) רבי
 יהודה אומר. הָיָה זְהִיר בְּתַלְמוּד שִׁשְׁנֵי תַלְמוּד עוֹלָה

amount to presumptuous sin. (17.) R. Simeon said, There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all. (18.) R. Nehorai said, Wander forth to a home of the Torah, and say not that the Torah will come after thee; for there thy associates will establish thee in the possession of it; and lean not upon thine own understanding. (19.) R. Jannaï said, It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. (20.) R. Mattithyah, the son of Cheresch, said, Be beforehand in the salutation of peace to all men; and be rather a tail to lions than a head to foxes. (21.) R. Jacob said, This world is like a vestibule before the world to come; prepare thyself in the vestibule, that thou mayest enter into the hall. (22.) He used to say, Better is one hour of repentance and good deeds in this world than the whole life of the world to come; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world. (23.) R. Simeon, the son of Eleazar, said, Do not appease thy fellow in the hour of his anger, and comfort him not in the hour when his dead lies before him, and question him not in the hour of his vow, and strive not to see him in the hour of his disgrace. (24.) Samuel the younger used to quote, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease him, and he turn away his wrath from him (Prov. xxiv. 17, 18). (25.) Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper.

תפלת מנחה לשבת

וְרוֹן: (י) רַבִּי שְׁמַעוֹן אוֹמֵר. שְׁלֹשָׁה כְּתָרִים הֵן. כְּתָר תּוֹרָה
 וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת. וְכְתָר שֵׁם טוֹב עוֹלָה עַל
 גְּבִיּוֹתָן: (יח) רַבִּי נְהוֹרִי אוֹמֵר. הֵנּוּ גּוֹלָה לְמָקוֹם תּוֹרָה
 וְאֶל־תֵּאמַר שֶׁהִיא תְּבוּא אֲחֵרֶיךָ. שְׁחַבְרֶיךָ יְבִימוּהָ כְּיָדֶיךָ.
 וְאֶל־בֵּינְתֶךָ אֶל־תִּשְׁעַן: (יט) רַבִּי יְנִי אוֹמֵר. אִין בְּיָדֵינוּ
 לֹא מִשְׁלוֹת הָרְשָׁעִים וְאֵף לֹא מִסּוּרֵי הַצְּדִיקִים: (כ) רַבִּי
 מִתְתֵּה בֶן־חֲרָשׁ אוֹמֵר. הֵנּוּ מְקַדִּים בְּשִׁלוֹם כָּל־אָדָם.
 וְהֵנּוּ וְנָב לְאֲרִיזוֹת וְאֶל־תְּהִי רֹאשׁ לְשָׁעֲלִים: (כא) רַבִּי יַעֲקֹב
 אוֹמֵר. הָעוֹלָם הַזֶּה הוֹמָה לְפָרוֹזְדוֹר בְּפָנָי הָעוֹלָם הַבָּא.
 הַתִּקֵּן עֲצֻמָּה בְּפָרוֹזְדוֹר כְּדִי שְׁתַּכְּנֵם לְטַרְקְלִין: (כב) הוּא
 הָיָה אוֹמֵר. יָפָה שְׁעָה אַחַת בְּתַשׁוּבָה וּמַעֲשִׂים טוֹבִים
 בְּעוֹלָם הַזֶּה מִכָּל־חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שְׁעָה אַחַת שְׁלֹ-
 קֶבֶת רוּחַ בְּעוֹלָם הַבָּא מִכָּל־חַיֵּי הָעוֹלָם הַזֶּה: (כג) רַבִּי
 שְׁמַעוֹן בֶּן־אֶלְעָזָר אוֹמֵר. אֶל־תִּרְצֶה אֶת־חֲבִירֶיךָ בְּשִׁעַת
 בְּעָטוֹ וְאֶל־תִּנְחַמְנֵם בְּשִׁעָה שְׂמֵתוֹ מִטָּל לְפָנָיו וְאֶל־תִּשְׁאַל
 לוֹ בְּשִׁעַת נִדְרוֹ וְאֶל־תִּשְׁתַּדֵּל לְרֹאוֹתוֹ בְּשִׁעַת קְלָקְלָתוֹ:
 (כד) שְׂמוּאֵל הַקָּטָן אוֹמֵר. בְּנִפְל אֵיבָה אֶל־תִּשְׁמַח וּבְכַשְׁלוֹ
 אֶל־יִגַּל לְבָבָהּ. פֶּן־יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהָשִׁיב מִעֲלָיו אַפּוֹ:
 (כה) אֶלְיָשָׁע בֶּן־אֲבוּיָה אוֹמֵר. הַלּוֹמֵד יִלְד לְמָה הוּא דוֹמָה.
 לְדָיו כְּתוּבָה עַל־נֶגֶד חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לְמָה הוּא דוֹמָה
 לְדָיו כְּתוּבָה עַל־נֶגֶד מְחוּק: (כו) רַבִּי יוֹסִי בֶר יִתְרוֹהָ אִישׁ

(26.) R. José, the son of Judah, of Chephar Babli, said, He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks wine from his vat. And he who learns from the old, to what is he like? To one who eats ripe grapes, and drinks old wine. (27.) R. Meir said, Look not at the flask, but at what it contains: there may be a new flask full of old wine, and an old flask that has not even new wine in it. (28.) R. Eleazar Hakkappar said, Envy, cupidity and ambition take a man from the world. (29.) He used to say, They that are born are destined to die; and the dead to be brought to life again; and the living to be judged, to know, to make known, and to be made conscious that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; he it is that will in future judge, blessed be he, with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes: know also that everything is according to the reckoning: and let not thy imagination give thee hope that the grave will be a place of refuge for thee; for perforce thou wast formed, and perforce thou wast born, and thou livest perforce, and perforce thou wilt die, and perforce thou wilt in the future have to give account and reckoning before the Supreme King of kings, the Holy One, blessed be he.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21)

תפלת מנחה לשבת

כְּפַר הַבְּבִלִי אוֹמֵר. הַלּוֹמֵד מִן־הַקְּטָנִים לְמָה הוּא דוֹמֵה
 לְאוֹכֵל עֲנָבִים קְהוֹת וְשׂוֹתָהּ יַיִן מִגִּתּוֹ. וְהַלּוֹמֵד מִן־הַזְּקֵנִים
 לְמָה הוּא דוֹמֵה. לְאוֹכֵל עֲנָבִים בְּשׂוֹלוֹת וְשׂוֹתָהּ יַיִן יָשֵׁן;
 (כז) רַבִּי מֵאִיר אוֹמֵר. אֶל־תִּסְתַּכַּל בְּקִנְיָן אֶלָּא בְּמַה טֵּיִשׁ
 בּוֹ. יֵשׁ קִנְיָן חֲדָשׁ מְלֵא יָשֵׁן וְיָשֵׁן שְׂאֵפִילוֹ חֲדָשׁ אֵין בּוֹ;
 (כח) רַבִּי אֶלְעָזָר הַקָּפָר אוֹמֵר. הַקְּנָאָה וְהַתְּאָוָה וְהַכְּבוֹד
 מוֹצִיאִים אֶת־הָאָדָם מִן הָעוֹלָם: (כט) הוּא הִיָּה אוֹמֵר.
 הַיְלֹוֹדִים לָמוֹת וְהַמְתִּים לְהַחֲיוֹת וְהַחַיִּים לְדוֹן לִיבֵעַ
 וְלַהוֹדִיעַ וְלַהֲגֹדֵעַ שֶׁהוּא אֵל הוּא הַיּוֹצֵר הוּא הַבוֹרָא הוּא
 הַמְבַּיֵן הוּא הַבֵּיִן הוּא הָעֵד הוּא בְּעַל דִּין הוּא עֲתִיד לְדוֹן
 בְּרוּךְ הוּא שְׂאֵין לְפָנָיו לֹא עוֹלָה וְלֹא שְׂכָחָה וְלֹא מִשׂוֹא
 פָּנִים וְלֹא מִקַּח שֹׁחַד. וְדַע שֶׁהַכֹּל לְפִי הַחֲשָׁבוֹן. וְאֵל
 וְכַמְּיֻחָהּ יִצְרָף שֶׁהַשְּׂאוֹל בֵּית מְנוּס לָהּ. שְׁעַל כְּרִחְף אֶתָּה
 גּוֹצֵר וְעַל כְּרִחְף אֶתָּה נוֹלֵד וְעַל כְּרִחְף אֶתָּה חַי וְעַל
 כְּרִחְף אֶתָּה מֵת וְעַל כְּרִחְף אֶתָּה עֲתִיד לְתַן דִּין וְחֲשָׁבוֹן
 לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

רַבִּי חֲנִנְיָא בֶן־עֲקִישָׁא אוֹמֵר. רְצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַמּוֹת אֶת־יִשְׂרָאֵל לְפִיכָף הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוּוֹת
 שֶׁנֶּאֱמַר יִי חֲפֵץ לְמַעַן צְדָקוֹ וְגִדְוִיל תּוֹרָה וְנִאֲדִיר:

CHAPTER V.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands. that I may be glorified.

(1.) With ten Sayings* the world was created. What does this teach us? Could it not have been created with one Saying? It is to make known the punishment that will befall the wicked who destroy the world that was created with ten Sayings, as well as the goodly reward that will be bestowed upon the just who preserve the world that was created with ten Sayings. (2.) There were ten generations from Adam to Noah, to make known how longsuffering God is, seeing that all those generations continued provoking him, until he brought upon them the waters of the flood. (3.) There were ten generations from Noah to Abraham, to make known how longsuffering God is, seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned. (4.) With ten trials our father Abraham was tried, and he stood firm in them all, to make known how great was the love of our father Abraham. (5.) Ten miracles were wrought for our fathers in Egypt, and ten at the Sea. (6.) Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea. (7.) With ten temptations did our fathers tempt the Holy One, blessed be he, in the wilderness, as it is said, And they have tempted me these ten times, and have not hearkened to my voice (Numb. xiv. 22). (8.) Ten miracles were wrought for our fathers in the Temple: no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no unclean accident ever befell the high priest on the Day of

* In Genesis i. the sentence, "And God said," occurs nine times. Verse 1, "In the beginning God created heaven and earth," is taken as another "Saying" in accordance with Psalm xxxiii. 6 "By the word of the Lord were the heavens made."

פָּרָק הַמִּישִׁי :

כִּלְיִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמְּךָ כָּלָם
צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ נִגְזָר מִטְּעִי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר:

(א) בְּעִשְׂרֵה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמֵה־תְּלֻמוֹד לֹא־מֵר
וְהָלֹא בְּמֵאֻמֵּר אֶחָד יָכוֹל לְהִבְרָאוֹת. אֲלֵא לְהַפְרֵעַ מִן־
הַרְשָׁעִים שֶׁמֵּאֲבָדִים אֶת־הָעוֹלָם שֶׁנִּבְרָא בְּעִשְׂרֵה מְאֻמְרוֹת
וְלִמֵּן שָׂבַר טוֹב לְצַדִּיקִים שֶׁמִּקְנִימִים אֶת־הָעוֹלָם שֶׁנִּבְרָא
בְּעִשְׂרֵה מְאֻמְרוֹת: (ב) עִשְׂרֵה דוֹרוֹת מֵאָדָם וְעַד נִחַ
לְהוֹדִיעַ בְּמַה אֶרֶץ אֲפִיִּים לְפָנָיו. שֶׁכָּל־הַדוֹרוֹת הָיוּ מִכְּעִיסִים
לְפָנָיו עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת־מִי הַמַּבּוּל: (ג) עִשְׂרֵה
דוֹרוֹת מִנֹּחַ וְעַד אֲבָרָהֶם לְהוֹדִיעַ בְּמַה אֶרֶץ אֲפִיִּים לְפָנָיו.
שֶׁכָּל־הַדוֹרוֹת הָיוּ מִכְּעִיסִים לְפָנָיו עַד שֶׁבָּא אֲבָרָהֶם אֲבִינוּ
וְקָבַל שָׂבַר כָּלָם: (ד) עִשְׂרֵה נְסִיווֹת נִתְּנָסָה אֲבָרָהֶם
אֲבִינוּ וְעַמֵּד בְּכָלָם לְהוֹדִיעַ בְּמַה חֲבָתוֹ שֶׁל־אֲבָרָהֶם אֲבִינוּ:
(ה) עִשְׂרֵה נְסִים נַעֲשׂוּ לְאֲבוֹתֵינוּ בְּמִצְרָיִם וְעִשְׂרֵה עַל
הַיָּם: (ו) עֶשֶׂר מַכּוֹת הֵבִיא תְּקֵדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְרָיִים בְּמִצְרָיִם וְעֶשֶׂר עַל הַיָּם: (ז) עִשְׂרֵה נְסִיווֹת
נִסּוּ אֲבוֹתֵינוּ אֶת־תְּקֵדוֹשׁ בְּרוּךְ הוּא בְּמִדְבָּר. שֶׁנֶּאֱמַר וַיִּנְסּוּ
אֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: (ח) עִשְׂרֵה
נְסִים נַעֲשׂוּ לְאֲבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ. לֹא הִפְלִיחַ אִשָּׁה

Atonement; the rain never quenched the fire of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose therefrom; nor was there ever found any disqualifying defect in the omer (of new barley, offered on the second day of Passover), or in the two loaves (the first fruits of the wheat-harvest, offered on Pentecost), or in the shewbread; though the people stood closely pressed together, they found ample space to prostrate themselves; never did serpent or scorpion injure any one in Jerusalem; nor did any man ever say to his fellow, The place is too strait for me to lodge over night in Jerusalem. (9.) Ten things were created on the eve of Sabbath in the twilight:* the mouth of the earth (Numb. xvi. 32); the mouth of the well (*Ibid.* xxi. 16); the mouth of the ass (*Ibid.* xxii. 28); the rainbow; the manna; the rod (Exod. iv. 17); the Shamir;† the shape of the written characters; the writing, and the tables of stone: some say the destroying spirits also, and the sepulchre of Moses, and the ram of Abraham our father; and others say, tongs also made with tongs‡ (10.) There are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; and does not break in upon the speech of his fellow; he is not hasty to answer; he questions according to the subject matter, and answers to the point; he speaks upon the first thing first, and upon the last last; regarding that which he has not understood he says, I do not understand it, and he acknowledges the truth. The reverse of all this is to be found in an uncultured man. (11.) Seven kinds of punishment come into the world for seven important transgressions. If some give their tithes and others do not, a dearth ensues from drought, and some suffer hunger while others are full. If they all determine to give no tithes, a dearth ensues from tumult and drought. If they further re-

*All phenomena that seemed to partake at once of the natural and the supernatural, were conceived as having had their origin in the interval between the close of the work of creation and the commencement of the Sabbath.

†A worm, spoken of in the legendary history of Solomon (See *Gittin*, 68a, *Sotah*, 48b). It is said to have had the power of splitting the hardest stone upon which it was placed, and was therefore used by Solomon in building the Temple, in the construction of which no iron tool was to be employed.

‡A type of the various means and instruments which, tending in their descent and distribution to the benefit of mankind, have their origin with God.

מרים בשר הקדש. ולא הסקים בשר הקדש מעולם
ולא נראה זבוב בבית המטבחים. ולא ארע קרי לכהן
זרול ביום הכפרים. ולא כבו הגשמים אש של-עצי
המערכה. ולא נצחה הרוח את-עמוד העשן. ולא נמצא
פסול בעמר ובשתי הלחם ובלחם הפנים. עמדים צבופים
ומשתחיים רוחים. ולא הזיק נחש ועקרב בירושלים
מעולם. ולא אמר אדם לחברו צר לי המקום שאלין
בירושלים: (ט) עטרה דברים נגראו בערב שבת בין
השמשות ואלו הן. פי הארץ פי הבאר פי האתון
הקשת והמן והמטה והשמיר הבתב והמכתב והלחות.
ויש אומרים אף המזיקין וקבורתו של-משה ואילו של-
אברהם אבינו. ויש אומרים אף צבת בצבת עשויה:
(י) שבעה דברים בגלם ושבעה בתכם. חכם אינו
מדבר לפני מי שגדול ממנו בתקמה. ואינו נכנס
לתוך דברי חברו. ואינו נבהל להשיב. שואל בענין
ומשיב בהלקה. ואומר על-ראשון ראשון ועל-אחרון
אחרון. ועל מה-שלא שמע אומר לא שמעתי. ומודה
על-האמת. וחלופיהם בגלם: (יא) שבעה מיני פרעניות
באים לעולם על-שבעה גופי עברה: מקצתם מעשרים
ומקצתם אינם מעשרים רעב של-בצרת בא מקצתם רעבים
ומקצתם שבעים. נמרו שלא לעשר רעב של-מהומה ושל-

solve not to give the dough-cake (Numb. xv. 20), an exterminating dearth ensues. Pestilence comes into the world to fulfil those death penalties threatened in the Torah, the execution of which, however, is not within the function of a human tribunal, and for the violation of the law regarding the fruits of the seventh year (Levit. xxv. 1—7). The sword comes into the world for the delay of justice, and for the perversion of justice, and on account of the offence of those who interpret the Torah not according to its true sense. Noxious beasts come into the world for vain swearing, and for the profanation of the Divine Name. Captivity comes into the world on account of idolatry, immorality, bloodshed, and the neglect of the year of rest for the soil. (12.) At four periods pestilence grows apace: in the fourth year, in the seventh, at the conclusion of the seventh year, and at the conclusion of the Feast of Tabernacles in each year; in the fourth year, for default of giving the tithe to the poor in the third year (Deut. xiv. 28, 29); in the seventh year, for default of giving the tithe to the poor in the sixth year; at the conclusion of the seventh year, for the violation of the law regarding the fruits of the seventh year, and at the conclusion of the Feast of Tabernacles in each year, for robbing the poor of the grants legally assigned to them.* (13.) There are four characters among men: he who says, What is mine is mine and what is thine is thine, his is a neutral character:—some say, this is a character like that of Sodom; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine and what is mine is mine, is a wicked man. (14.) There are four kinds of tempers: he whom it is easy to provoke and easy to pacify, his loss disappears in his gain; he whom it is hard to provoke and hard to pacify, his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a wicked man. (15.) There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with difficulty and forgets with difficulty, his loss dis-

*The gleanings, the forgotten sheaves, and the corners of the field. See Levit xix. 9; Deut. xxiv. 19.

בְּצַרְתָּ בָּא. וְשָׁלֵא לְמֹזֶל אֶת־הַחֶלֶה רָעַב לְאֶל־כְּלֵיהָ בָּא.
 הַדָּבָר בָּא לְעֹלָם עַל־מִיתוֹת הָאֲמֹרוֹת בְּתוֹרָה שְׁלֵא נִמְסְרוּ
 לְבֵית דִּין וְעַל פְּרוֹת שְׁבִיעִית. חָרַב בָּאָה לְעֹלָם עַל־עֲנוֵי
 הַדִּין וְעַל־עֲוֹת הַדִּין וְעַל־הַמּוֹרִים בְּתוֹרָה שְׁלֵא כִּהְלָכָה.
 חָיָה רָעָה בָּאָה לְעֹלָם עַל־שְׁבוּעַת שְׁוֹא וְעַל־חֲלוּל הַשֵּׁם.
 גְּלוּת בָּאָה לְעֹלָם עַל־עֲבוֹדַת אֱלִילִים וְעַל־גְּלוּי עֲרִיזוֹת וְעַל־
 שְׁפִיכוֹת דָּמִים וְעַל־שְׁמֵשֶׁת הָאָרֶץ: (יב) בְּאֶרְבָּעָה פְּרָקִים
 הַדָּבָר מְתַרְבֶּה. בְּרַב־יְעִית וּבְשְׁבִיעִית וּבְמוֹצָאֵי שְׁבִיעִית
 וּבְמוֹצָאֵי הַחֵג שְׁבַבְל־שָׁנָה וְשָׁנָה: בְּרַב־יְעִית מִפְּנֵי מַעֲשֵׂר
 עֲנֵי שְׁבַבְלִישִׁית. בְּשְׁבִיעִית מִפְּנֵי מַעֲשֵׂר עֲנֵי שְׁבַבְשִׁית.
 בְּמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פְרוֹת שְׁבִיעִית. בְּמוֹצָאֵי הַחֵג
 שְׁבַבְל־שָׁנָה וְשָׁנָה מִפְּנֵי גִּזְל מַתָּנוֹת עֲנִיִּים: (יג) אַרְבַּע
 מִדּוֹת בְּאֶדָם. הָאוֹמֵר שְׁלִי שְׁלִי וְשִׁלְךָ שִׁלְךָ זֶה מִדָּה
 בִּינוֹנִית וַיֵּשׂ אוֹמְרִים זֶה מִדַּת סְדוּם. שְׁלִי שִׁלְךָ וְשִׁלְךָ
 שְׁלִי עִם הָאָרֶץ. שְׁלִי שִׁלְךָ וְשִׁלְךָ שִׁלְךָ חֲסִיד. שִׁלְךָ
 שְׁלִי וְשְׁלִי שְׁלִי רָשָׁע: (יד) אַרְבַּע מִדּוֹת בְּרַעוֹת. גּוֹחַ
 לְכַעֲס וְגוֹחַ לְרַצוֹת יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ. קָשָׁה לְכַעֲס
 וְקָשָׁה לְרַצוֹת יֵצֵא שִׁכְרוֹ בְּהַפְּסָדוֹ. קָשָׁה לְכַעֲס וְגוֹחַ
 לְרַצוֹת חֲסִיד. גּוֹחַ לְכַעֲס וְקָשָׁה לְרַצוֹת רָשָׁע: (טו) אַרְבַּע
 מִדּוֹת בְּתַלְמִידִים. מָהִיר לְשִׁמוּעַ וּמָהִיר לְאֵבֶד יֵצֵא שִׁכְרוֹ
 בְּהַפְּסָדוֹ. קָשָׁה לְשִׁמוּעַ וְקָשָׁה לְאֵבֶד יֵצֵא הַפְּסָדוֹ בְּשִׁכְרוֹ.

appears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion. (16.) As to almsgiving there are four dispositions: he who desires to give, but that others should not give, his eye is evil towards what appertains to others (since almsgiving brings blessing to the giver); he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man. (17.) There are four characters suggested by those who attend the house of study: he who goes and does not practise secures the reward for going; he who practises but does not go secures the reward for practising; he who goes and practises is a saint; he who neither goes nor practises is a wicked man. (18.) There are four qualities among those that sit before the wise: they are like a sponge, a funnel, a strainer, or a sieve: a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the lees; a sieve, which lets out the bran and retains the fine flour. (19.) Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away for ever. Which love was that which depended upon a material cause? Such was the love of Amnon and Tamar. And that which depended upon no such cause? Such was the love of David and Jonathan. (20.) Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the Name of Heaven? Such was the controversy of Korah and all his company. (21.) Whosoever causes the multitude to be righteous, through him no sin shall be brought about: but he who causes the multitude to sin

תפלת מנחה לשבת

מְהִיר לְשִׁמּוֹעַ וְקָשָׁה לְאַבֵּר זֶה חֶלֶק טוֹב. קָשָׁה לְשִׁמּוֹעַ
וְמְהִיר לְאַבֵּר זֶה חֶלֶק רָע: (טו) אַרְבַּע מְדוֹת בְּנוֹתַי
אַדְרָקָה. הַרוֹצֵה שְׂיִתֵּן וְלֹא יִתְּנוּ אַחֲרָיִם עֵינֵינוּ רָעָה בְּשֵׁל-
אַחֲרָיִם. יִתְּנוּ אַחֲרָיִם וְהוּא לֹא יִתֵּן עֵינֵינוּ רָעָה בְּשֵׁלֵנוּ. יִתֵּן
וְיִתְּנוּ אַחֲרָיִם חֲסִיד. לֹא יִתֵּן וְלֹא יִתְּנוּ אַחֲרָיִם רָשָׁע:
(יז) אַרְבַּע מְדוֹת בְּהוֹלְכֵי בֵּית הַמִּדְרָשׁ. הוֹלֵךְ וְאֵינוֹ עוֹשֶׂה
שְׂכָר הַלֵּיכָה בְּיָדוֹ. עוֹשֶׂה וְאֵינוֹ הוֹלֵךְ שְׂכָר מַעֲשֶׂה בְּיָדוֹ.
הוֹלֵךְ וְעוֹשֶׂה חֲסִיד. לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע: (יח) אַרְבַּע
מְדוֹת בְּיוֹשְׁבֵי לִפְנֵי חֲכָמִים. סְפוּג וּמְשִׁפֵּךְ מִשְׁמֶרֶת וְנִפְתָּה.
סְפוּג שֶׁהוּא סוֹפֵג אֶת-הַכֹּל. וּמְשִׁפֵּךְ שֶׁמִּכְנִים בּוֹזוּ וּמוֹצִיא
בּוֹזוּ. מִשְׁמֶרֶת שֶׁמוֹצִיאָה אֶת-הַיֵּינֹן וְקוֹלְטָת אֶת-הַשְּׂמָרִים.
וְנִפְתָּה שֶׁמוֹצִיאָה אֶת-הַקֶּמַח וְקוֹלְטָת אֶת-הַסֵּלֶת: (יט) כָּל-
אַהֲבָה שֶׁהוּא תְלוּיָהּ בְּדָבָר בְּטָל דְּבָר בְּטָלָה אַהֲבָה.
וְשֶׁאֵינָה תְלוּיָהּ בְּדָבָר אֵינָה בְּטָלָה לְעוֹלָם. אִיזוֹ הוּא
אַהֲבָה שֶׁהוּא תְלוּיָהּ בְּדָבָר זֶה אַהֲבַת אֲמִנוֹן וְהָמֵר. וְשֶׁאֵינָה
תְלוּיָהּ בְּדָבָר זֶה אַהֲבַת דָּוִד וְיֵהוֹנָתָן: (כ) כָּל-מַחְלָקֶת
שֶׁהוּא לְשֵׁם שָׁמַיִם סוֹפָה לְהַתְּקִיָּם וְשֶׁאֵינָה לְשֵׁם שָׁמַיִם
אֵין סוֹפָה לְהַתְּקִיָּם. אִיזוֹ הוּא מַחְלָקֶת שֶׁהוּא לְשֵׁם שָׁמַיִם
זֶה מַחְלָקֶת הַלֵּל וְשָׁמַיִם. וְשֶׁאֵינָה לְשֵׁם שָׁמַיִם זֶה מַחְלָקֶת
קָרַח וְכָל עֲדָתוֹ: (כא) כָּל-הַמְּזֻכָּה אֶת-הַרְבֵּי אֵין חֲטָא
בָּא עַל-יָדוֹ וְכָל-הַמִּחְטִיא אֶת-הַרְבֵּי אֵין-מִסְפִּיקִים בְּיָדוֹ

shall not have the means to repent (the sins of others being beyond the remedial action of his repentance). Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it is said, He executed the justice of the Lord and his judgments with Israel (Deut. xxxiii. 21). Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin (I Kings xv. 30). (22.) Whosoever has these three attributes is of the disciples of Abraham our father, but whosoever has three other attributes is of the disciples of Balaam the wicked. A good eye, a humble mind and a lowly spirit (are the tokens) of the disciples of Abraham our father; an evil eye, a haughty mind and a proud spirit (are the signs) of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and those of Balaam the wicked? The disciples of Abraham our father enjoy this world and inherit the world to come, as it is said, That I may cause those that love me to inherit substance, and may fill all their treasures (Prov. viii. 21); the disciples of Balaam the wicked inherit Gehinnom and descend into the pit of destruction, as it is said, But thou, O God, wilt bring them down into the pit of destruction: bloodthirsty and deceitful men shall not live out half their days; but I will trust in thee (Psalm lv. 24). (23.) Judah, the son of Tema, said, Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in heaven. He used to say, The bold-faced are for Gehinnom, the shame-faced for the Garden of Eden. (He said further) May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. (24.) He used to say, At five years the age is reached for the study of the Scripture, at ten for the study of the Mishnah, at thirteen for the

תפלת מנחה לשבת

לעשות תשובה. משה נזה ונזה את הרבים וכות הרביב
 תלוי בו. שנאמר צדקתו יעשה ומשפטיו עם ישראל ירבעם
 בין נבט חטא והחטיא את הרבים חטא הרבים תלוי בו.
 שנאמר על חטאות ירבעם אשר חטא ואשר החטיא את
 ישראל: (כב) כל מי שיש בו שלשה דברים הללו הוא
 מתלמידיו של אברהם אבינו. ושלשה דברים אחרים הוא
 מתלמידיו של בלעם הרשע. עין טובה ורוח נמוכה ונפש
 שפלה מתלמידיו של אברהם אבינו. עין רעה ורוח גבוהה
 ונפש רחבה מתלמידיו של בלעם הרשע: מה בין תלמידיו
 של אברהם אבינו לתלמידיו של בלעם הרשע. תלמידיו
 של אברהם אבינו אוכלים בעולם הזה ונותלים העולם
 הבא. שנאמר להנחיל אהבי יש ואצרהיהם אמלא.
 תלמידיו של בלעם הרשע יורשים גיהנם ויורדים לבאר
 שחת. שנאמר ואמה אלהים תורדם לבאר שחת אנשי
 דמים ומרמה לא יחצו מיהם ואני אבטח בך: (כג) יהודה
 בין תיכא אומר. הוה עו בנמר וקל פגשר רע כצבי וגבור
 בארי לעשות רצון אביך שבשמים: הוא הנה אומר.
 עו פנים לגיהנם וכוש פנים לבוער: יהי רצון מלפניך
 יי אלהינו ואלהי אבותינו שיבנה בית המקדש במהרה
 בנמינו ותן חלקנו בתורתך: (כד) הוא הנה אומר. בין
 חמש שנים למקרא בין עשר שנים למשנה בין שלש עשרה

fulfilment of the commandments, at fifteen for the study of the Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for entering into one's full strength, at forty for understanding, at fifty for counsel, at sixty a man attains old age, at seventy the hoary head, at eighty the gift of special strength (Psalm xc. 10), at ninety he bends beneath the weight of years, at a hundred he is as if he were already dead and had passed away from the world. (25.) Ben Bag Bag said, Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, and wax gray and old over it, and stir not from it, for thou canst have no better rule than this. (26.) Ben He He said, According to the labor is the reward.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

CHAPTER VI*

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

The sages taught the following in the style of the Mishnah, —Blessed be he that made choice of them and their Mishnah. (1.) R. Meir said, Whosoever labors in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him

*This chapter, called Chapter on the Acquisition of the Torah, or Boraitha of R. Meir, is not a part of the Mishnah, but of the collection of rabbinical dicta next in authority to it, and known as Boraithoth, or "External Teachings."

in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue: through him the world enjoys counsel and sound knowledge, understanding and strength, as it is said, Counsel is mine, and sound knowledge; I am understanding; I have strength (Prov. viii. 14*); and it gives him sovereignty and dominion and discerning judgment; to him the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a river that flows on with ever-sustained vigor; he becomes modest, longsuffering, and forgiving of insults; and it magnifies and exalts him above all things. (2.) R. Joshua, the son of Levi, said, Every day a Bath-kol (a heavenly voice) goes forth from Mount Sinai, proclaiming these words, Woe to mankind for contempt of the Torah, for whoever does not labor in the Torah is said to be under the divine censure, as it is said, As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion (Prov. xi. 22); and it says, And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Read not *charuth* (graven), but *cheruth* (freedom), for no man is free but he who labors in the Torah. But whosoever labors in the Torah, behold he shall be exalted, as it is said, And from Mattanah to Nachaliel, and from Nachaliel to Bamoth‡ (Numb. xxi. 19). (3.) He who learns from his fellow a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honor, for so we find with David, King of Israel, who learnt only two things from Ahitophel,§ and yet regarded him as his master, his guide and his familiar friend, as it is said, But it was thou, a man, mine equal, my guide, and my familiar friend (Psalm lv. 14). Now, is it not an argument from minor to major? If David, the King of Israel, who learned only two things from Ahitophel, regarded him as his master, guide and familiar

*Wisdom, of which the Torah is the embodiment, speaks these words.

‡A play upon the words of the text: Mattanah = "gift"; Nachaliel = "the heritage of God"; Bamoth = "high places."

§In the two matters referred to in Psalm lv. 15, "We took sweet counsel together," and "We walked into the house of God with the throng," David is said to have followed the teaching of Ahitophel.

עֲנֵנָה וְרָאֵה וּמְכַשְׁרֵתוֹ לְהִיּוֹת צְדִיק חָסִיד יֵשֶׁר וְנֶאֱמָן
 וְיִרְחַמְקֵתוֹ מִן־הַחַטָּא וּמְקַרְבָּתוֹ לִידֵי זְכוּת וְנִגְנֵינִים מִמֶּנּוּ עֲצָה
 וְתוֹשֵׁיחַ בִּינָה וְגִבּוֹרָה. שֶׁנֶּאֱמַר לִי עֲצָה וְתוֹשֵׁיחַ אֲנִי בִּינָה
 לִי גִבּוֹרָה. וְנוֹתַנְתָּ לּוֹ מַלְכוּת וּמְשֻׁלָּה וְחֲקוֹר דִּין וּמַגְלִים
 לּוֹ רְצוֹי תוֹרָה וְנַעֲשֶׂה כְּמַעֲשֵׂי שְׂאִינוֹ פּוֹסֵק וְכִנְהָר שְׂמַתְגַּבֵּר
 נְהוֹלֵךְ וְהוּא צָנוּעַ וְאַרְךְ רְיוֹם וּמוֹחֵל עַל־עֲלֹבָנוֹ וּמְגַבְּלָתוֹ
 וּמְרוֹמְמָתוֹ עַל כָּל־הַמַּעֲשִׂים: (ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן־לוּוִי.
 בְּכָל־יוֹם וַיּוֹם בַּת־קוֹל יוֹצֵאת מִהַר חוֹרֵב וּמְכַרְזֵת וְאוֹמְרַת
 אוֹי לָהֶם לְבָרִיּוֹת מַעֲלֵבּוֹנָה שְׁל־תוֹרָה. שְׁכַל־מִי שְׂאִינוֹ עוֹסֵק
 בַּתוֹרָה נִקְרָא נְזוּף. שֶׁנֶּאֱמַר גִּזְּם זָהָב בְּאֶף חַיִּיר אִשָּׁה יָפָה
 וְקָרַת טָעֵם: וְאוֹמַר. וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים הִמָּה וְהַמְּקַתֵּב
 מִקְּתַב אֱלֹהִים הוּא חֲרוּת עַל־הִלַּחַת. אַל־תִּקְרָא חֲרוּת אֶלָּא
 חֲרוּת שְׂאִין לָךְ בֶּן־חֲרוּיִן אֶלָּא מִי שֶׁעוֹסֵק בַּתְּלִמוּד תוֹרָה.
 וְכַל־מִי שֶׁעוֹסֵק בַּתְּלִמוּד תוֹרָה הֵרִי זֶה מִתְעַלָּה. שֶׁנֶּאֱמַר
 וּמִמִּתְנָה גִּחְלִיאַל וּמִנִּחְלִיאַל בְּמוֹת: (ג) הַלּוֹמֵד מִחֲבָרוֹ פָּרַק
 אֶחָד אוֹ הִלְכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דְבוּר אֶחָד אוֹ אֶפְלוֹ
 אוֹת אַחַת צָרִיף לָנֶהֱג בּוֹ כְּבוֹד. שֶׁבֶן מַצִּינוֹ בְּדוֹד מִלָּךְ
 יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאַחִיתִּפָּל אֶלָּא שְׁנֵי דְבָרִים בְּלִבְד קָרָא
 רַבּוֹ אֶלּוּפּוֹ וּמִידְעוֹ. שֶׁנֶּאֱמַר וְאַתָּה אֲנִי שֶׁכְּעָרְכִי אֶלּוּפִי וּמִידְעִי:
 וְהֵלֹא דְבָרִים קָל וְחֲמֹר. וּמִה דְּוִד מִלָּךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד
 מֵאַחִיתִּפָּל אֶלָּא שְׁנֵי דְבָרִים בְּלִבְד קָרָא רַבּוֹ אֶלּוּפּוֹ וּמִידְעוֹ.

friend, how much more ought one who learns from his fellow a chapter, rule, verse, expression, or even a single letter, to pay him honor? And honor is nothing but Torah, as it is said, The wise shall inherit honor (Prov. iii. 35); and the perfect shall inherit good (*Ibid.* xxviii. 10). And good is nothing but Torah, as it is said, For I give you good doctrine, forsake ye not my Torah (*Ibid.* iv. 2). (4.) This is the way that is becoming for the study of the Torah: a morsel of bread with salt thou must eat, and water by measure thou must drink, thou must sleep upon the ground, and live a life of trouble the while thou toilest in the Torah. If thou doest this, Happy shalt thou be and it shall be well with thee (Psalm cxxviii. 2); happy shalt thou be in this world, and it shall be well with thee in the world to come. (5.) Seek not greatness for thyself, and court not honor; let thy works exceed thy learning; and crave not after the table of kings; for thy table is greater than theirs, and thy crown is greater than theirs, and thy Employer is faithful to pay thee the reward of thy work. (6.) The Torah is greater than the priesthood and than royalty, seeing that royalty demands thirty qualifications,* the priesthood twenty-four,† while the Torah is acquired by forty-eight. And these are they: By audible study; by distinct pronunciation; by understanding and discernment of the heart; by awe, reverence, meekness, cheerfulness; by ministering to the sages, by attaching oneself to colleagues, by discussion with disciples; by sedateness; by knowledge of the Scripture and of the Mishnah; by moderation in business, in intercourse with the world, in pleasure, in sleep, in conversation, in laughter; by longsuffering; by a good heart; by faith in the wise; by resignation

*See *Sanhedrin* ch. ii.

†See *Baba Kama*, 110b, and *Mid. Tanchuma*, section *Bo-midbar*.

הלומד ממִּגְדוֹ פָּרַק אֶחָד אוֹ הִלְכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ
דְּבוּר אֶחָד אוֹ אִפְּלוֹ אוֹת אַחַת עַל־אַחַת כַּמָּה וְכַמָּה שְׁצַרְיָךְ
לְנִהְגַּב בּוֹ כְּבוֹד. וְאִין כְּבוֹד אֶלֶּא תוֹרָה. שְׁנַאֲמַר כְּבוֹד חֲכָמִים
יִנְחָלוּ וְחֲמִימִים יִנְחָלוּ טוֹב. וְאִין טוֹב אֶלֶּא תוֹרָה. שְׁנַאֲמַר
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תוֹרַתִּי אֶל־תִּעֲזוּבוּ: (ד) כִּדּוּ הִיא
בְּרָכָה שְׁל־תוֹרָה. פֶּת בְּמַלְחָתָא כִּל וּמִים בְּמִשׁוּרָה תִּשְׁתֵּה
וְעַל הָאָרֶץ תִּישָׁן וְחַיִּי צַעַר תַּחֲוֶה וּבַתוֹרָה אַתָּה עֲמַל. אִם־
אַתָּה עֲשֵׂה בֵּן אֲשֶׁרִיךְ וְטוֹב לָךְ. אֲשֶׁרִיךְ בְּעוֹלָם הַזֶּה וְטוֹב
לָךְ לְעוֹלָם הַבָּא: (ה) אֶל־תִּבְקַשׁ גְּדֻלָּה לְעַצְמְךָ וְאֶל־תַּחְמוֹד
כְּבוֹד. יוֹתֵר מִלְמוּדָךְ עֲשֵׂה. וְאֶל־תַּתְאוּה לְשִׁלְחָנָם שְׁל־
מְלָכִים. שְׁשִׁלְחָנְךָ גְּדוֹל מְשִׁלְחָנָם וְכַתְרְךָ גְּדוֹל מְכַתְרָם.
וְנַאֲמֵן הוּא בְּעַל מְלֹאכְתְּךָ שִׁישְׁלֵם לָךְ שִׁכְרֵךְ פְּעֻלָּתְךָ:
(ו) גְּדוֹלָה תוֹרָה יוֹתֵר מִן־הַכְּהֻנָּה וּמִן־הַמְּלָכוּת. שְׁהַמְּלָכוּת
נִקְנִית בְּשִׁלְטִים כְּעֵלוֹת וְהַכְּהֻנָּה בְּעִשְׂרִים וְאַרְבַּע וְהַתוֹרָה
נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים. וְאֵלוֹ הֵן. בְּתִלְמוּד
בְּשִׁמִּיעַת הָאָזֶן. בְּעִרְיַכַת שְׂפָתָיִם. בְּכִינַת הַלֵּב בְּשִׁכּוּל
הַלֵּב. בְּאִימָה. בְּיִרְאָה. בְּעִנְיָה בְּשִׁמְחָה. בְּשִׁמוּשׁ חֲכָמִים.
בְּדְבוּק חֲבָרִים. בְּפִלְפוּל הַתְּלָמוּדִים. בְּיִשׁוּב. בְּמִקְרָא
וּבְמִשְׁנָה. בְּמַעוֹט סְחוּרָה. בְּמַעוֹט דְּרָךְ אֶרֶץ. בְּמַעוֹט
תִּעֲנוּג. בְּמַעוֹט שִׁנְיָה. בְּמַעוֹט שִׁיחָה. בְּמַעוֹט שְׁחוּק. בְּאֶרֶץ
אַפְּוִם. בְּלִב־טוֹב. בְּאַמוּנַת חֲכָמִים. בְּקַבְּלַת הַיְסוּרִים.

under chastisement; by recognizing one's place, rejoicing in one's portion, putting a fence to one's words, claiming no merit for oneself; by being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof; by keeping oneself far from honor, not boasting of one's learning, nor delighting in giving decisions; by bearing the yoke with one's fellow, judging him favorably, and leading him to truth and peace; by being composed in one's study; by asking and answering, hearing and adding thereto (by one's own reflection); by learning with the object of teaching, and by learning with the object of practising; by making one's master wiser, fixing attention upon his discourse, and reporting a thing in the name of him who said it. So thou hast learnt, Whosoever reports a thing in the name of him who said it brings deliverance into the world, as it is said, And Esther told the king in the name of Mordecai (Esther ii. 22). (7.) Great is the Torah which gives life to those that practise it in this world and in the world to come, as it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it says, It shall be health to thy navel, and marrow to thy bones (*Ibid.* iii. 8); and it says, It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy (*Ibid.* iii. 18); and it says, For they shall be a chaplet of grace unto thy head, and chains about thy neck (*Ibid.* i. 9); and it says, It shall give to thine head a chaplet of grace: a crown of glory it shall deliver to thee (*Ibid.* iv. 9); and it says, For by me thy days shall be multiplied, and the years of thy life shall be increased (*Ibid.* ix. 11); and it says, Length of days is in its right hand; in its left hand are riches and honor (*Ibid.* iii. 16); and it says, For length of days, and years of life, and peace shall they add to thee (*Ibid.* iii. 2). (8.) R. Simeon, the son of Judah, in the name of R. Simeon, the son of Jochai, said, Beauty, strength, riches, honor, wisdom, old age and a hoary head and children are comely to the righteous and comely to the world, as it is said, The hoary head is a crown of glory, if it be found

תפלת מנהה לשבת

המכיר את־מקומו. והשמח בקלקו. והעושה סיג לרב־ריו.
ואינו מחזיק מוצה לעצמו. אהוב. אהב את־המקום.
אהב את־הבריות. אהב את־הצדקות. אהב את־
המישרים. אהב את־התוכחות. ומתרחק מן־הכבוד.
ולא־מגים לבו בתלמודו. ואינו שמח בהוראוו. נושא בעל
עם־תברו. ומכריעו לבר זכות. ומעמידו על־האמת.
ומעמידו על־השלום. ומתישב בתלמודו. שואל. ומשיב.
שומע ומוסר. הלומד על־מנת ללמד. והלומד על־מנת
לעשות. המחכים את־רבו. והמבונ את־שמועתו. והאומר
דבר בשם אומרו. הא למדת בל־האומר דבר בשם
אומרו מביא גאלה לעולם. שנאמר ותאמר אסתר למלך
בשם מרדכי: (ו) גדולה תורה שהיא נותנת חיים לעושיה
בעולם הזה ובעולם הבא. שנאמר כי־חיים הם למצאיהם
ולבר־בשרו מרפא. ואומר רפאות תהי לשך ושקוי
לעצמותיה. ואומר עץ־חיים היא למחזיקים בה ותמכיה
מאשר. ואומר כי לנות חן הם לראשך ובענקים לגרגרתך.
ואומר תתן לראשך לנות חן עמרת תפארת תמננה.
ואומר כי בי ירבו ימיה ויסיפו לך שנות חיים. ואומר
אך ימים בימינה בשמאולה עשר וכבוד. ואומר כי
אך ימים ושנות חיים ושלום וסיפו לך: (ח) רבי שמעון
בן־יהודה משם רבי שמעון בן־יוחי אומר. הנני והקמ
והעשר והכבוד והתקמה הזקנה והשיבה והבנים נאה
לצדיקים ונאה לעולם. שנאמר עמרת תפארת שיבה

in the way of righteousness (*Ibid.* xvi. 31); and it says, The glory of young men is their strength, and the adornment of old men is the hoary head (*Ibid.* xx. 29); and it says, A crown unto the wise is their riches (*Ibid.* xiv. 24); and it says, Children's children are the crown of old men, and the adornment of children are their fathers (*Ibid.* xvii. 6); and it is said, Then the moon shall be confounded and the sun ashamed; for the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his elders shall be glory (Isaiah xxiv. 23). R. Simeon, the son of Menasya, said, These seven qualifications which the sages enumerated as becoming to the righteous were all realized in Rabbi Judah the Prince, and in his sons. (9.) R. José, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm cxix. 72); and not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him, but only Torah and good works, as it is said, When thou walkest it shall lead thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee (Prov. vi. 22):—when thou walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come. And it says, The silver is mine, and the gold is

תפלת מנהה לשבת

בְּדַרְדַּר צָדָקָה תִּמְצֵא. וְאוֹמֵר תִּפְאֶרֶת בְּחוֹרִים כְּחֵם וְהַדָּר
 וְקָנִים שִׁיבָה. וְאוֹמֵר עֲטָרַת חֲכָמִים עֲשָׂרָם. וְאוֹמֵר עֲטָרַת
 וְקָנִים בְּנֵי בָנִים וְתִפְאֶרֶת בְּנֵים אֲבוֹתָם. וְאוֹמֵר וְחִפְרָה
 הַלְבָנָה וְבוֹשֶׁה הַחֲמָה כִּי-מֶלֶךְ יִצְבֹּא וְתִבְרָא צִיּוֹן וְבִירוֹשָׁלַם
 וְנִגְדַּר וְקָנִיו כְּבוֹד; רַבִּי שְׁמַעוֹן בֶּן-מִנְסִיא אָמַר. אֵלֶּיךָ שָׁבַע
 מִדֹּת שְׁמִנּוֹ חֲכָמִים לְצַדִּיקִים בְּלָם נִתְקַיְמוּ בְּרַבִּי וּבְבָנָיו;
 (ט) אָמַר רַבִּי יוֹסִי בֶן-קֶסְמָא. פָּעַם אֶחָת הָיִיתִי מְהַלֵּךְ בְּדַרְדַּר
 וְקָנַע בִּי אָדָם אֶחָד וְנִתְּנָ-לִי שְׁלוֹם וְהִחְזִירְתִּי לוֹ שְׁלוֹם. אָמַר
 לִי. רַבִּי מֵאִי-זֶה מְקוֹם אָתָּה. אָמַרְתִּי לוֹ. מֵעִיר גְּדוּלָה שְׁלִי-
 חֲכָמִים וְשְׁלִס-פָּרִים אָנִי. אָמַר לִי. רַבִּי רְצוֹנָךְ שֶׁתְּדוּר עֲמָנִי
 בְּמִקְוֵמִנִי וְאֲנִי אֶתֵּן לְךָ אֶלְתָּאֵלִפִּים דִּינְרֵי זָהָב וְאֶבְרָנִים טוֹבוֹת
 וּמְרַגְלִיּוֹת. אָמַרְתִּי לוֹ. אִם אַתָּה נוֹתֵן לִי כָּל-כֶּסֶף וְזָהָב
 וְאֶבְרָנִים טוֹבוֹת וּמְרַגְלִיּוֹת שֶׁבְעוֹלָם אֵינִי דָר אֶתָּא בְּמִקְוֵם
 תּוֹרָה. וְכֵן כְּתוּב בְּכֶסֶף תִּהְיֶים עַל-יַדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל.
 טוֹב לִי תּוֹרַת פִּיךָ מֵאֵלֶפֶי זָהָב וְכֶסֶף. וְלֹא עוֹד אֶלָּא
 שֶׁבִשְׁעַת פְּטִירְתּוֹ שְׁלִי-אָדָם אֵין מְלִיזִים לוֹ לְאָדָם לֹא כֶּסֶף
 וְלֹא זָהָב וְלֹא אֶבְרָנִים טוֹבוֹת וּמְרַגְלִיּוֹת אֶלָּא תּוֹרָה וּמַעֲשִׂים
 מִזִּבִּים בְּלָבָד. שֶׁנֶּאֱמַר בְּהִתְהַלְכְּךָ מִנְּחָה אֶתְךָ בְּשִׁבְבְּךָ
 תִּשְׁמַר עֲלֶיךָ וְהִקִּיצוֹת הִיא תִּשְׁיַחֲךָ. בְּהִתְהַלְכְּךָ מִנְּחָה
 אֶתְךָ בְּעוֹלָם הִזָּה בְּשִׁבְבְּךָ תִּשְׁמוֹר עֲלֶיךָ בְּקִבְרָה וְהִקִּיצוֹת
 הִיא תִּשְׁיַחֲךָ לְעוֹלָם הַבָּא. וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב

mine, saith the Lord of hosts (Haggai ii. 8). (10.) Five possessions the Holy One, blessed be he, made especially his own in his world, and these are they, The Torah, heaven and earth, Abraham, Israel, and the house of the sanctuary. Whence know we this of the Torah? Because it is written, The Lord possessed me as the beginning of his way, before his works, from of old (Prov. viii. 22). Whence of heaven and earth? Because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what manner of place for my rest? (Isaiah lxvi. 1); and it says, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions (Psalm civ. 24). Whence of Abraham? Because it is written, And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth (Genesis xiv. 19). Whence of Israel? Because it is written, Till thy people pass over, O Lord, till the people pass over which thou hast acquired (Exod. xv. 16); and it says, As for the saints that are in the earth, they are noble ones in whom is all my delight (Psalm xvi. 3). Whence of the house of the sanctuary? Because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have prepared (Exod. xv. 17) and it says, And he brought them to the border of his sanctuary, to this mountain which his right hand had acquired (Psalm lxxviii. 54). (11.) Whatsoever the Holy One, blessed be he, created, in his world he created but for his glory, as it is said, Everything that is called by my name, it is for my glory I have created it, I have formed it, yea, I have made it (Isaiah xliii. 7); and it says, The Lord shall reign for ever and ever (Exod. xv. 18).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

"It is our duty," etc., p. 262. Mourner's Kaddish, p. 263.

וְיָאָם יי צְבָאוֹת: (י) חַמְשָׁה קַנְיָנִים קָנָה לוֹ הַקָּדוֹשׁ בְּרוּךְ
 הוּא בְּעוֹלָמוֹ וְאֵלֹהֵי הַזֶּן. תוֹרָה קַנְיָן אֶחָד שְׁמַיִם וָאָרֶץ קַנְיָן
 אֶחָד אַבְרָהָם קַנְיָן אֶחָד יִשְׂרָאֵל קַנְיָן אֶחָד בֵּית הַמִּקְדָּשׁ
 קַנְיָן אֶחָד: תוֹרָה מַנְיָן. דְּכַתִּיב יי קַנְיָן רֵאשִׁית דְּרַכּוֹ קָדָם
 מִפְּעֻלָּיו מֵאֵז: שְׁמַיִם וָאָרֶץ מַנְיָן. דְּכַתִּיב כֹּה אָמַר יי הַשְּׁמַיִם
 כִּסְאִי וְהָאָרֶץ הַדָּם רַגְלֵי אִיזָה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאִיזָה
 מְקוֹם מְנוּחָתִי. וְאוֹמֵר מָה רַבּוֹ מַעֲשָׂיָהּ יי כָּלָם בְּחֻכְמֹו
 עֲשִׂיתָ מְלָאָה הָאָרֶץ קַנְיָנָהּ: אַבְרָהָם מַנְיָן. דְּכַתִּיב וַיִּבְרָכְהוּ
 וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן קָנָה שְׁמַיִם וָאָרֶץ: יִשְׂרָאֵל
 מַנְיָן. דְּכַתִּיב עַד-יַעֲבֹר עִמָּךְ יי עַד-יַעֲבֹר עִם-זוֹ קַנְיָתָ. וְאוֹמֵר
 לְקָדוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַהִיא וְאֵדִירִי כָּל-חִפְצֵי בָם: בֵּית
 הַמִּקְדָּשׁ מַנְיָן. דְּכַתִּיב מִכּוֹן לְשִׁבְתָּהּ פָּעִלְתָּ יי מִקְדָּשׁ אֲדָנִי
 בּוֹנֵנִי יְדוּךְ. וְאוֹמֵר וַיְבִיאֵם אֶל-גְּבוּל קְדֹשׁ הַרְיָה קָנְתָה
 יְמִינוֹ: (יא) כֹּל מַה-שִּׁבְרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ לֹא
 בְּרָאוֹ אֶפְסָא לְכַבּוּדוֹ. שְׁנַנְאֵמַר כֹּל הַנִּקְרָא בְּשְׁמֵי וְלְכַבּוּדֵי
 בְּרֵאשִׁיתוֹ וְצִרְתֵּיּוֹ אַף עֲשִׂיתֵּיּוֹ: וְאוֹמֵר. יי וַיִּמְלֹךְ לְעֵלְמֹו וְעַד:
 רַבִּי חֲנַנְיָא בְּזַעֲקֻשְׁיָא אָמַר. רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת-יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תוֹרָה וּמִצְוֹת.
 שְׁנַנְאֵמַר יי חֲפֵץ לְמַעַן צְדָקוֹ וַגְּדִיל תוֹרָה וַיֵּאדִיר:

SERVICE FOR THE CONCLUSION OF THE SABBATH

Psalm cxliv.

A Psalm of David. Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my stronghold, and my deliverer; my shield, and he in whom I take refuge: who subdueth my people under me. Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Flash forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hands from above; rescue me, and deliver me out of great waters, out of the hand of strangers; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a harp of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store, and our sheep bring forth by thousands; yea, are multiplied by tens of thousands in our fields; when our oxen are well laden; when there is no breach and no surrender, and no

ערבית למוצאי שבת :

תהלים קמ"ד

לְדוֹד אֲבִירֹךְ יְהוָה צוּרִי הַמְלַמֵּד יָדַי לְקָרֵב
אֲצַבְעוֹתַי לְמִלְחָמָה: חֲסֹדַי וּמְצוּדָתִי מִשֹּׁנֵב
וּמִפְּלִטֵי-לִי מְגַנֵּי וּבֹו חֲסוּתִי הָרוּדֵד עִמִּי תַחְתֵּי
יְהוָה מִה־אָדָם וַתִּדְעֵהוּ בְּן־אָנוּשׁ וַתַּחֲשֹׁבְהוּ
אָדָם לְהִקְבֵּל דָּמָה יָמָיו כְּצֵל עוֹבֵר: יְהוָה הַטֵּ
שְׁמִיךְ וַתִּרְדּוּ נַע בְּהָרִים וַיַּעֲשֶׂנוּ: בָּרוּךְ בָּרַךְ
וַתִּפְיֹצֵם שְׁלַח חֲצִיךָ וַתִּהְיֶם: שְׁלַח יָדֶיךָ מִמְּרוֹם
פְּצָנִי וְהַצִּילֵנִי מִמָּוִם רַבִּים מִיַּד בְּנֵי־נֹכַר: אֲשֶׁר־
פִּיהֶם דְּבַר־שׂוֹא וַיִּמְיָנִם יָמִין שֶׁקֶר: אֱלֹהִים שִׁיר
חֲדָשׁ אֲשִׁירָה לָּךְ בְּנִיבָל עֲשׂוֹר אֲזַמְּרָה־לָּךְ
הַנּוֹתֵן תְּשׁוּעָה לְמַלְכִים הַפּוֹצֵה אֶת־דָּוִד עַבְדּוֹ
מִתְּקַב רָעָה: פְּצָנִי וְהַצִּילֵנִי מִיַּד בְּנֵי־נֹכַר אֲשֶׁר־
פִּיהֶם דְּבַר־שׂוֹא וַיִּמְיָנִם יָמִין שֶׁקֶר: אֲשֶׁר בְּגִינֹו
בְּנִטְעִים מְגִדְלִים בְּנִעֲוִירֵיהֶם בְּנוֹתֵינוּ כְּזוּיוֹת
מִחֲטָבוֹת תְּבִנִית הַיָּבֵל: מְזוּנֵינוּ מְלֵאִים מִפִּיקִים
זַעַן אֶל־זֶן צֹאנֵינוּ מֵאֲלִיפוֹת מְרֻבָּבוֹת בְּחֹצוֹתֵינוּ:
אֲלוֹפֵינוּ מְסֻבָּלִים אֵין פֶּרֶץ וְאֵין יוֹצֵאת וְאֵין

lamentation in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord.

Psalm lxvii.

For the Chief Musician; on Neginoth. A Psalm. A Song. May God be gracious unto us, and bless us; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. O let the nations rejoice and exult: for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. The earth hath yielded her increase: God even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

For Evening Service, Amidah and Kaddish to "And say ye Amen," see pp. 128-149. Then say the following:

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

צוֹחָה, בְּרַחֲבֵי־נֵנוּ: אֲשֶׁר־י הָעַם שֶׁכָּבָה לּוֹ, אֲשֶׁר־
הָעַם, שִׁיחָה אֱלֹהֵיו:

תהלים ס"ז

לְמַנְצָחַ בְּנִינֵת, מְזִמֹּר שִׁיר: אֱלֹהִים יִחַנְנוּ
וַיִּבְרְכֵנוּ, יָאֵר פָּנָיו אֶתְנוּ סִלָּה: לְדַעַת בְּאֶרֶץ
יְרֵדָה בְּכָל־גּוֹיִם יִשׁוּעָתְךָ: יוֹדוּךָ עַמִּים | אֱלֹהִים
יוֹדוּךָ עַמִּים כָּל־ם: יִשְׁמְחוּ וַיִּרְנְנוּ לְאֲמִים, כִּי־
תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֲמִים בְּאֶרֶץ תִּנְחָם סִלָּה
יוֹדוּךָ עַמִּים | אֱלֹהִים, יוֹדוּךָ עַמִּים כָּל־ם: אֶרֶץ
נִתְּנָה יְבוּלָה, וַיִּבְרְכֵנוּ אֱלֹהִים, אֱלֹהֵינוּ: וַיִּבְרְכֵנוּ
אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ, כָּל־אֶפְסֵי־אֶרֶץ:

בְּעֶלְמָא *For Evening Service, Amidah and Kaddish to*
see pp. 128—149. Then say the following. וְאָמְרוּ אָמֵן

וַיְהִי נֶעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ,
כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ, כּוֹנֵנָהּ:
יֹשֵׁב בְּסִתְרַ עֲלִיּוֹן, בְּצֵל שִׁדֵי יִתְלוֹנֵן: אָמַר
לִיהוָה, מַחְסֵי וּמַצוּדָתִי, אֱלֹהֵי, אֶבְטַח־בוֹ: כִּי
הוּא יִצִּילֵךְ מִפֶּחַ יְקוּשׁ, מִדְּבַר הַזּוֹת: בְּאֶבְרָתִי

He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radi-

* The Chaldee paraphrase of the preceding verse.

יִסְדֹּךָ לָךְ, וְתַחַת כְּנָפָיו תִּתְחַסֵּךְ, צַנְהָה וְסַחֲרָה אָמְתוּ:
 לֹא-תִירָא מִפֶּחֶד לְוִלָּה, מִחֶץ יַעֲוֶף יוֹמָם: מִדְּבַר
 בָּאֵפֶל יִהְיֶה, מִקָּטָב יִשׁוּד צְהָרִים: יִפֹּל מִצִּדְךָ
 אֲלֶיךָ, וְרָבָה מִיַּמִּינְךָ, אֲלֶיךָ לֹא יִנָּשׁ: רַק בְּעֵינֶיךָ
 תִּבְיט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: כִּי-אַתָּה יְהוָה
 מַחְסִי, עֲלִיּוֹן שָׁמַת מְעוֹנֶךָ: לֹא-תֵאָנֶה אֲלֶיךָ
 רָעָה, וְנִגַּע לֹא-יִקְרַב בְּאַהֲלֶיךָ: כִּי מִלְּאָכָיו
 יִצְוֶה-לָךְ, לְשַׁמְרֶךָ, בְּכָל-דְּרָכֶיךָ: עַל-כַּפְּיִם
 יִשְׂאִינֶךָ, בֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ: עַל-שַׁחַל וּפְתָן
 תִּדְרֹךְ, תִּרְמַס כַּפִּיר וְתַנִּין: כִּי בִי חָשַׁק וְאַפְלִמְהוּ,
 אֶטְנֶבְהוּ כִּי-יָדַע שְׁמִי: יִקְרְאֵנִי וְאַעֲנֶהוּ, עִמּוֹ
 אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאַכְבֶּדְהוּ: אֲרַךְ יָמִים
 אֲשַׁבֵּיעְהוּ, וְאַרְאֶהוּ, בִּישׁוּעָתִי:

Repeat the last verse.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
 אֶל-זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת, מְלֵא
 כָּל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵי־יָדָיו מִזְדֵּדִים, וְאֲמַרִין
 קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה, בֵּית שְׂכִינְתָּהּ. קְדִישׁ
 עַל-אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלָם וְלְעַלְמֵי
 עַלְמֵיָא. יי צְבָאוֹת, מְלֵא כָּל-אֲרֻעָא זִיו וְקָרָה:

ance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah). The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we

* The Chaldee paraphrase of the preceding verse.

וּתְשֹׁאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרַי קוֹל רַעַשׁ גְּדוֹל,
 בְּרוּךְ כְּבוֹדֶי מִמְּקוֹמוֹ: וְנִטְלֵתְנִי רוּחָא, וְשִׁמְעֵת
 בְּתַרֵּי קָל זְוַע שְׁנַיָא, דִּי מִשְׁבַּחִין וְאַמְרִין. בְּרוּךְ
 יְקָרָא דִּי יִי מְאַתֵּר בֵּית שְׂכִינְתָּהּ: יִי וַיְמַלֵּךְ לְעֵלָם
 וְעַד: יִי מַלְכוּתָהּ קָאָם לְעֵלָם וּלְעֵלְמֵי עָלְמַיָּא:
 יִי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמַרְהֵ-
 זֹאת לְעוֹלָם, לְיִצְרַר מַחֲשָׁבוֹת לְבַב עַמּוּךְ, וְהַבֵּן
 לְבָבָם אֱלֹהֵךְ: וְהוּא רַחוּם, יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית,
 וְהִרְבָּח לְהַשְׁיֵב אִפּוֹ וְלֹא יַעִיר כָּל-חַמָּתוֹ: כִּי-
 אַתָּה אֲדֹנָי טוֹב וְסֵלָה, וְרַב-חֶסֶד לְכָל-קְרֹאֲיֵךְ:
 צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּינוּ
 מִיַּמֵּי קְדָם: בְּרוּךְ אֲדֹנָי, יוֹם אֶוּם, יַעֲמַס-לָנוּ,
 הָאֵל יִשׁוּעָתָנוּ סֵלָה: יִי צְבָאוֹת עֲמָנוּ, מִשֹּׁנֵי-לָנוּ
 אֱלֹהֵי יַעֲקֹב סֵלָה: יִי צְבָאוֹת, אֲשֶׁר־יִי אָדָם בְּמִחַ
 בְּךָ: יִי הוֹשִׁיעָה. הַמְּלִיךְ יַעֲנֵנוּ בְּיוֹם-קְרֹאֲנוּ: בְּרוּךְ
 אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן-הַתּוֹעִים,
 וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ. הוּא
 יִפְתַּח לְבָנֵינוּ כְּתוּרָתוֹ, וְיִשֵּׁם בְּלִבֵּנוּ אֱהָבָתוֹ וְיִרְאַתוֹ.

may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

Should a Festival occur on any day of the following week, "And let the pleasantness," etc., and "But thou art holy," are not said. If the Fast of the Ninth of Ab commences at the termination of the Sabbath, "And let the pleasantness," etc., is omitted.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵבב שָׁלֵם. לְמַעַן לִי
 גִּינֵעַ לָרִיק, וְלֹא גִלְדַּר לַבְּהֵלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקְךָ בְּעוֹלָנוֹ
 הַזֶּה. וְנִזְכָּה וְנִתְהַיָּה וְנִרְאָה, וְנִירָשׁ מִזִּכָּה וּבְרָכָה
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
 יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם. יי אֱלֹהֵי לְעוֹלָם אוֹהֶבֶךָ
 בְּרוּךְ הַנֶּבֶר אֲשֶׁר יִבְטַח בְּיָי וְיִתְהַיָּה יי מִבְּטַחוֹ
 בְּטַחוֹ בְּיָי עַד־יְעַד, כִּי בָיָה יי צוֹר עוֹלָמִים
 וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזַבְתָּ הַרְשִׁיף יי
 יי חַפֵּץ לְמַעַן צְדָקוֹ, יִגְדִּיל תּוֹרָה וַיֵּאדִיר:

*Should a Festival occur on any day of the following week,
 and וְיִתְהַיָּה קָרוֹשׁ are not said. If the Fast of the
 9th of Ab commences at the termination of the Sabbath,
 וְיִתְהַיָּה is omitted.*

Reader. יִתְגַּבֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
 בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיִמִיכוּן וּבְחַיֵּי דִּי־
 כָּל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מִבְּרַךְ לְעָלְמָא וְלְעָלְמֵי

עָלְמֵי אֵלֵּי.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

On Chanukah the lights are here kindled by the Reader.

And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. From the God of thy father—

Reader. יתְכַרֵּךְ וַיִּשְׁמַח וַיִּתְפַּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדַּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדִישָׁא בְּרִיךְ הוּא.
לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי-
אֲמִירָן בְּעֵלְמָא. וְאֲמַרו אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִּי-כָל-יִשְׂרָאֵל קְדָם

אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאֲמַרו אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהִי שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאֲמַרו אָמֵן:

Cong. עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאֲמַרו אָמֵן:

On Chanukah the lights are here kindled by the Reader.

וַיִּתֵּן-לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דְּגָן
וְתִירֹשׁ: וַעֲבָדוּךָ עַמִּים וַיִּשְׁתַּחֲוּ לָךְ לְאֲמִים הֵנּוּ גְבִיר
לְאַחֲוֶיךָ וַיִּשְׁתַּחֲוּ לָךְ בְּגִי אִמָּךְ אֲבִרְוֶיךָ אָרוּר וּמְבַרְכֶיךָ
בְּרוּךְ: וְאֵל שְׂבִי וּבִרְךָ אֶתְךָ וַיִּפְרֹךְ וַיִּרְבֶּךָ וְהִיִּימָ לְקַהֵל
עַמִּים: וַיִּתֵּן-לָךְ אֶת-בְּרַכְתָּא אֲבִרְבָּהֶם לָךְ וּלְזִרְעֶךָ אִמָּךְ
לְדִשְׁתָּךְ אֶת-אָרֶץ מִזְרְוֶיךָ אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם:

may he help thee,—and the Almighty—may he bless thee with blessings of the heavens above, blessings of the deep that coucheth beneath, blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: may they be on the head of Joseph, and on the crown of the head of him that is prince among his brethren. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the offspring of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. The Lord, the God of your fathers, make you a thousand times so many more as you are, and bless you, as he hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy kneading-trough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the young of thy flock. The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall open unto thee his good treasury, the heavens, to give the rain of thy land in its season, and to bless

מאל אֲבִיךָ וְיַעֲזְרֶךָ וְאֵת שְׂפִי וַיְבָרְכֶךָ בְּרַכַּת שָׁמַיִם מֵעַל
 בְּרַכַּת תְּהוֹם רַבָּצַת תַּחַת בְּרַכַּת שָׁדַיִם וְרַחֵם: בְּרַכַּת
 אֲבִיךָ גָּבְרוּ עַל-בְּרַכַּת הַיָּרֵי עַד-תַּאֲוֹת גְּבַעַת עוֹלָם תִּהְיֶינָה
 לְרֹאשׁ יוֹסֵף וְלִקְדֻקַּד גִּזִּיר אֶחָיו: וְאַהֲבֶךָ וּבִרְכֶךָ וְהִרְבֶּךָ
 וּבִרְךָ פְּרִי-בִטְנֶךָ וּפְרִי-אֲדָמָתְךָ וְדִגְנֶךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ שִׁגְרֵךָ
 אֶלְפִיךָ וְעִשְׂתֵּרֶת צִאֲנֶךָ עַל-הָאֲדָמָה אֲשֶׁר-נִשְׁבַּע לְאַבְרָהָם
 לָתֵת לָךְ: בָּרוּךְ תִּהְיֶה מִכָּל-הָעַמִּים לֹא-יִהְיֶה כֶּךָ עֶקֶר
 וְעֶקְרָה וּבְבִהְמָתְךָ: וְהִסִּיר יְיָ מִמֶּךָ כָּל-חֲלִי וְכָל-מַדְוֵי
 מִצָּרִים הָרָעִים אֲשֶׁר יִבְרַעַת לֹא יִשְׁמַם כֶּךָ וּנְתַנֵּם בְּכָל-
 שְׁנָאֶיךָ:

הַמְּלֶאךָ הַגָּאֵל אֹתִי מִכָּל-רָע וּבְרַךְ אֶת-הַנְּעָרִים וַיִּקְרָא
 בָּהֶם שְׁמֵי וְשֵׁם אֲבֹתֵי אֲבֹתֶיךָ וַיִּצְחַק וַיִּדְגֹּן לָרֹב בְּקֶרֶב
 הָאָרֶץ: יְיָ אֱלֹהֵיכֶם הִרְבֶּה אֶתְכֶם וְהִנֵּכֶם הַיּוֹם כְּבוֹכֵי
 הַשָּׁמַיִם לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתְכֶם יוֹסֵף עֲלֵיכֶם כָּכֶם אֶלְךָ
 פְּעָמִים וַיְבָרַךְ אֶתְכֶם בְּאֲשֶׁר דִּבֶּר לָכֶם:

בָּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ אַתָּה בְּבֹאֶךָ
 וּבְרוּךְ אַתָּה בְּצֵאתְךָ: בָּרוּךְ מִנְּאֶיךָ וּמִשְׂאֵרְתְךָ: בָּרוּךְ פְּרִי-
 בִטְנֶךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמָתְךָ שִׁגְרֵךָ אֶלְפִיךָ וְעִשְׂתֵּרוֹת
 צִאֲנֶךָ: יֵצֵו יְיָ אֶתְךָ אֶת-הַבְּרִכָּה בְּאַסְמִיךָ וּבְכָל מִשְׁלַח יָדְךָ
 וּבִרְכֶךָ בְּאֶרֶץ אֲשֶׁר-יְיָ אֱלֹהֶיךָ נָתַן לָךְ: וּפְתַח יְיָ לָךְ אֶת-
 אוֹצְרוֹ הַטּוֹב אֶת-הַשָּׁמַיִם לָתֵת מִטֶּרֶם-אֶרְצֶךָ בְּעֵת אוֹלַבְרַךְ אֶת

all the work of thy hand: and thou shalt lend unto many nations, but thou shalt not borrow. For the Lord thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy majesty! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places.

I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye nethermost parts of the earth; break forth into singing, ye mountains, and forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify himself in Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Israel is saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded for ever and ever. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. And one shall say in that day, Lo, this is our God;

ערבית למוצאי שבת

כַּל-מַעֲשֵׂה יָדָךְ וְהַלְוִיָּתָ גּוֹיִם רַבִּים וְאַתָּה לֹא-תִלְוֶהּ׃ כִּי
 יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּאֲשֶׁר דִּבַּר-לְךָ וְהִעֲבַטְתָּ גּוֹיִם רַבִּים
 וְאַתָּה לֹא תַעֲבֹט וּמַשְׁלַת בְּגוֹיִם רַבִּים וּבָךְ לֹא יִמְשְׁלוּ
 אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עִם גּוֹשֵׁעַ בְּנֵי מִצְרַיִם עִזְרָךְ וְאֲשֶׁר
 חָרַב גְּאוֹתֶיךָ וַיִּכְחָשׁוּ אֵיבֹרֶיךָ לְךָ וְאַתָּה עַל-בְּמוֹתֵימֹךָ תִּדְרֹךְ
 מִחַיְתֵי כָעֵב פִּשְׁעֶיךָ וּכְעָנָן חֲטָאתֶיךָ שׁוֹבָה אֵלַי כִּי
 גִּאלְתִּיךָ׃ דָּנוּ שָׁמַיִם בִּי-עֲשֵׂה יְיָ הִרְעוּ תַחְתֵּימֹת אֲרֶזֶץ פִּצְד
 הַרִים רָגַה יַעַר וְכַל-עֵץ בּוֹ כִּי-גָאֵל יְיָ יַעֲקֹב וּבִי-יִשְׂרָאֵל
 יִתְפָּאֵר׃ גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל׃

יִשְׂרָאֵל גּוֹשֵׁעַ בְּנֵי תַשׁוּעַת עוֹלָמִים לֹא-תִבְשׁוּ וְלֹא-תִכְלַם
 עַד-עוֹלָמֵי עַד׃ וְאֲכַלְתֶּם אֶכּוֹל וְשָׂבֹעַ וְהַלְלַתֶּם אֶת-שֵׁם יְיָ
 אֱלֹהֵיכֶם אֲשֶׁר-עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא-יִבְשׁוּ עַמִּי לְעוֹלָם
 וַיַּדְעַתֶּם כִּי בִקְרַב יִשְׂרָאֵל אָנֹכִי וְאָנֹכִי יְיָ אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא
 יִבְשׁוּ עַמִּי לְעוֹלָם׃ כִּי-בְשִׁמְחָה תִצְאֹוּ בְשִׁלּוֹם תּוֹכְלוּן הַהָרִיג
 וְהִגְבַּעוֹת יִפְצְחוּ לִפְנֵיכֶם רָגַה וְכַל-עֵצֵי הַשָּׂדֶה יִמְחָאוּ-כָךְ
 הִנֵּה אֵל יִשׁוּעַתִּי אֶבְטַח וְלֹא אֶפְחַד כִּי עֲזִי וְזִמְרַת יְיָ יְיָ
 וַיְהִי-לִי לִישׁוּעָה׃ וְשִׂאֲבַתֶּם-מַיִם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה
 וְאַמְרַתֶּם בַּיּוֹם הַזֶּה הוֹדוּ לַיְיָ קְרָאוּ בְשִׁמּוֹ הוֹדִיעוּ בְּעַמִּיב
 עֲלִילְתִּיו הוֹקִירוּ כִּי נִשְׁגַּב שְׁמוֹ׃ וּמָרוּ יְיָ כִּי גִאוֹת עָשׂוֹ
 מוֹדַעַת זֹאת בְּכַל-הָאָרֶץ׃ צַהֲלִי וְרַנֵּי יִשְׁבַּת צִיּוֹן כִּי-גָדוֹג
 בְּקִרְבֶּךָ קְדוֹשׁ יִשְׂרָאֵל׃ וְאָמַר בַּיּוֹם הַזֶּה הִנֵּה אֱלֹהֵינוּ וְ

we have waited for him that he should save us: this is the Lord; we have waited for him, let us be glad and rejoice in his salvation.

O house of Jacob, come ye, and let us walk in the light of the Lord. And abundance of salvation, wisdom and knowledge shall be the steadfastness of thy times: the fear of the Lord is his treasure. And David prospered in all his ways; and the Lord was with him. He hath rescued my soul in peace so that none might come nigh me, for they were many that were striving with me. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? Far be it; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not. And the rescued of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness. And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. Then the spirit came upon Amasai, who was chief of the captains (and he said), Thine are we, David, and on thy side, O son of Jesse; peace, peace be unto thee, and peace be to him that helpeth thee; for thy God helpeth thee. Then David received them, and made them chiefs of the band. And thus ye shall say, All hail, and peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rabbi Jochanan said, In every passage where thou findest

קנינו לו וישיענו זה יי קנינו לו נגילה ונשמחה בישועתו:
 בית יצקב לבו ונגלכה באור יי: ודהה אמונת עתיד
 וסן ישועת חכמת ודעת יראת יי היא אוצרו: ויהי
 דוד לקל-דרך משכיל ויי עמו: פדה בשלום נפשי מקרב-
 לי כי-ברבים היו עמדי: ויאמר העם אל-שאול היונתן
 ימות אשר עשה הישועה הגדולה הזאת בישראל חלילה
 מי-יי אם-יפל משערת ראשו ארצה כי-עם-אלהים עשה
 היום הזה ויפדו העם את-יונתן ולא-מות: ופדויי יי ישבון
 וקאו ציון ברנה ושמחת עולם על-ראשם ששון ושמחה
 ישונו ונסו יגון ונאנחה: הפקת מספדי למחול לי פתחת
 שקי ומאזני שמחה: ולא-אכה יי אלהיך לשמוע אל-
 בלעם ונתפך יי אלהיך דה את-הקללה לברכה כי אהבה
 יי אלהיך: אז תשמח בתולה במחול ובתרים וזקנים יחדו
 והפקתי אכלם לששון ונחמתים ושמחתים מיגונם:

בורא ניב שפתים שלום ו שלום לרחוק ולקרוב אמר יי
 ורפאתיו: ורוח לבשה את-עמשי ראש השלישים לה דוד
 ועמה בן-ישי. שלום ו שלום לה ושלום לעזרה כי עזרה
 אלהיך ונקבלם דויד ויתנם בראשי הגדוד: ואמרתם כה
 לחי ואתה שלום וביתך שלום וכל אשר-לה שלום:
 יי עז לעמו יתן יי ו יברה את-עמו בשלום:

אמר רבי יוחנן בכל-מקום שאתה מוצא נדרתו של-

the greatness of God mentioned, there thou findest also his humility. This is written in the Law, repeated in the Prophets, and a third time stated in the Writings.* It is written in the Law, for the Lord your God, he is God of gods, and Lord of lords, the great, mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written afterwards, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written, For thus saith the high and lofty One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is a third time stated in the Writings, Sing unto God, sing praises to his name: extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. And it is written afterwards, A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for his righteousness' sake, to magnify the Law and to make it honorable.

Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy

* The third division of the Holy Scriptures, the first two being the Law and the Prophets.

מקדוש ברוך הוא שם אתה מוצא ענותנותו. דבר זה
 כתוב בתורה. וישנוי בגביאים. ומישששש בכתובים: כתוב
 בתורה כי יי אלהיכם הוא אלהי האלהים ואדני האדנים
 האל הגדל הגבר והנורא אשר לא יושא פנים ולא יקח
 שחד: וקתיב בתורה עשה משפט תום ואלמנה ואהב
 גר לתת לו לחם ושמלה: ישנוי בגביאים דקתיב כי כה
 אמר רם ונשא שכבן עד וקדוש שמו קרום וקדוש אשכון
 ואת דבקה ושפל-רום להחיות רום שפלים ולהחיות לב
 גבאים: מיששש בכתובים דקתיב שירו לאלהים וקרו
 שמו סלו לרכב בערבות בנה שמו ועלו לפניו: וקתיב
 בתורה אבי יתומים ורין אלמנות אלהים במעון קדשו:
 יהי יי אלהינו עמנו באשר הנה עם-אבותינו אל-יעקבו
 ואל-ישישנו: ואתם הדבקים ביי אלהיכם חיים בקרבם היום:
 כי-נחם יי ציון נחם כל-חרבתייה וישם מרבה בערן
 וערבתיה בגורני שישון ושמחה ימצא בה תודה וקול ומקה:
 יי חפץ למען צדקו ונדיל תודה ונאדיר:

תהלים קכ"ח

שיר המעלות אשרי כל-יבא יי הלה בדרביו: ויע
 בפיה כי תאכל אשריה ושוב לך: אשתך בגסן פרה
 בירבתי ביתך בגיה בשתלי ויתים סביב לשלחנה: הגה

table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

The Reader says Habdalah, p. 310, omitting the Introductory Verses.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

כִּי־כֹן יִבְרַךְ גִּבּוֹר יְהוָה יִבְרַךְ יְהוָה מִצִּיּוֹן וְרָאָה בְּמוֹב
וְרוֹשָׁלַם כָּל יְמֵי חַיָּוֶה וְרָאָה בְּנֵי לְבָנֶיהָ שְׁלוֹם עַל־יִשְׂרָאֵל:

*The Reader says הַבְּרָכָה, p. 310, omitting the
Introductory Verses.*

עָלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית. שְׁלֵא עֲשָׂנוּ בְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלַקְנוּ בָהֶם,
וְגָרְלָנוּ בְּכָל־הַמוֹנָם. וְאִנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ
הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָרוֹ
בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵנֵת עִזּוֹ בְּנִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מִלְּבָנוּ. אָפֶס זִילְתוֹ.
בְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל־לְבָבָהּ,
כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאֲרֶץ
מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִבְרָחָה לָךְ יי אֱלֹהֵינוּ לְרָאוֹת מְהֵרָה
בְּתַפְאֲרַת עֲזֻךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶץ
וְהָאֱלִילִים בְּרוֹת וּבְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדְיָה וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֶלְיָךְ
לְלִרְשָׁעֵי אֲרֶץ: וּבִירוֹ וַיִּדְעוּ כָּל־יְיִשְׁבֵי תְּבֵלָה.

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

בִּי לֵךְ תִּכְרַע כָּל-בֶּרֶךְ תִּשָּׁבַע כָּל-לִשׁוֹן: לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנֶנּוּ.
 וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שְׁלֶךָ הוּא.
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרָתֶךָ.
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיִּנְאָמֶר. וְהָיָה יְיָ לְמֶלֶךְ עַל-
 כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ אֶחָד:
Mourner. יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-רַבָּא
 כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיִּי דִּי-
 כָּל-בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:
Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי
 עֲלֵמָיָא.

Mourner. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַכַּם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.
 לְעֵלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דִּי-
 אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:
Mourner. יְהֵא שְׁלָמָא רַבָּא מִן-שְׂמַיָּא, וְחַיִּים עֲלֵינוּ
 וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
Cong. עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׂמַיִם וָאָרֶץ:
Mourner. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עֲלֵינוּ
 וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

THE HABDALAH SERVICE

A cup of wine is taken in the right hand, and the following is said:—

Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Blessed art thou, O Lord our God, King of the universe who createst the fruit of the vine.

The spice-box is taken, and the following is said:—

Blessed art thou, O Lord our God, King of the universe who createst divers kinds of spices.

The hands are spread towards the light, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

The cup is again taken in the right hand, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel

A cup of wine is taken in the right hand, and the following is said:—

הִנֵּה אֵל יִשׁוּעָתִי אֲבִטַח וְלֹא אֶפְחָד כִּי עָוִי
 יִזְמַרְתָּ יְהוָה יְיָ וַיְהִי-לִי לִישׁוּעָה: וּשְׂאֲבָתָם מִיָּם
 בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: לִי הַיְשׁוּעָה עַל-עַמּוּךְ
 בְּרִבְתֶּךָ סֵלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשָּׁנָב-לָנוּ אֱלֹהֵי
 יַעֲקֹב סֵלָה: לַיהוּדִים הַיְתָה אֹרֶה וּשְׂמַחָה
 יִשְׁשׁוֹן וַיִּקְרַר: בֵּן תִּהְיֶה לָנוּ: בּוֹס יִשׁוּעוֹת אֲשָׂא
 בְּשֵׁם יְיָ אֱלֹהֵינוּ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי
 הַגֶּפֶן:

The spice-box is taken, and the following is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיָּי
 בְּשָׂמִים:

The hands are spread towards the light, and the following is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
 זְאוּרֵי הָאֵשׁ:

The cup is again taken in the right hand, and the following is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל
 בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל

and other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

The day hath declined like the palm tree's shade; I call upon God who performeth all things for me; the watchman saith, The morning cometh, though it now be night.

Thy righteousness is like Mount Tabor: O pass thou wholly over my sins; let them be as yesterday which is past, and as a watch in the night.

The season of mine oblations is over: would that rest again were mine! I am weary with my groaning; in my tears I melt away every night.

Hear my voice, let it not be cast away; open to me the lofty gate, for my head is filled with dew, my locks with the drops of the night.

Be entreated, O dreaded and awful God; while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me; make me to know the path of life; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night?

We are like clay in thy hand; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

לְעַמּוּם. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בְּרוּךְ אַתָּה יְיָ. הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטֵאתֵינוּ יִמְחַל. וְרַעְנוּ וְכִסְפֵנוּ
וְרָבָה בְּחֹל. וְכַבּוּדָבָיִם בְּלַיְלָה:

יוֹם פְּנֵה בְּצֵל תְּמַר. אֶקְרָא לְאֵל עָלַי גִּמְרָה. אָמַר שׁוֹמֵר.
אַתָּא בְּקָר וְגַם-לַיְלָה:

אַדְרַקְתָּךְ בְּהַר תְּבוּרָה. עַל חֲטָאֵי עֲבוּר תַּעֲבוּרָה. כִּיּוֹם
אַתְמוּל כִּי יַעֲבוּר. וְאַשְׁמוּרָה בְּלַיְלָה:

חֲלָפָה עֹנֶת מְנוּחָתִי. מִי יִתֵּן מְנוּחָתִי. יִגְעַפְתִּי בְּאַנְחָתִי.
אַשְׁחָה בְּכָל לַיְלָה:

קוֹלִי שְׁמָעָה בֵּל יִגְמַל. פֶּתַח לִי שַׁעַר הַמְּנַטָּל. שְׁרָאֲשִׁי
נִמְלָא טָל. קִנְצוֹתַי רְסִימֵי לַיְלָה:

הַעֲתֵר נוֹרָא וְאִיוֹם. אֲשׁוּעַ תָּנָה כְּדִיוֹם. בְּגִשְׁףָךְ בְּעָרֵב יוֹם.
בְּאִישׁוֹן לַיְלָה:

קָרְאתִיךָ יְהִי הוֹשִׁיעֵנִי. אֲרַח חַיִּים תּוֹרִיעֵנִי. מִדְּכָה
תִּבְצָעֵנִי. מִיּוֹם עַד לַיְלָה:

טַהַר טַהוּרָה מַעֲשִׂי. פֶּן יֵאמְרוּ מְכַעֲסִי. אִיָּה נָא אֱלוֹהֵ
עֲשִׂי. נִתֵּן וְמִירוֹת בְּלַיְלָה:

נִחַנּוּ בְּיָדְךָ בְּחֻמְרָה. סָלַח נָא עַל כָּל גְּחֻמְרָה. יוֹם לַיּוֹם
יִבִּיעַ אָמַר. וְלַיְלָה לַלַיְלָה:

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטֵאתֵינוּ יִמְחַל. וְרַעְנוּ וְכִסְפֵנוּ
וְרָבָה בְּחֹל. וְכַבּוּדָבָיִם בְּלַיְלָה:

MEDITATION AND BLESSINGS ON TAKING THE LULAB.

On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:—

Lo, I am prepared and ready to fulfil the command of my Creator, who hath commanded us in his Law, And ye shall take you on the first day the fruit of the tree Hadar, branches of palm trees, a bough of the tree Aboth, and willows of the brook. While I wave them, may the stream of blessings flow in upon me, together with holy thoughts which tell that he is the God of gods and Lord of lords, governing below and above, whose kingdom ruleth over all. May this my observance of the precept of the Four Species be accounted as though I had fulfilled it in all its details and particulars. And let the pleasantness of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Blessed be the Lord for ever, Amen, and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the taking of the Lulab.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.

סדר נטילת לולב :

On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:-

הִרְגִי מוֹכֵן וּמְזֻמָּן לְקַיֵּם מִצְוַת בּוֹרְאֵי שְׁצֻנּוֹ בְּתוֹרָתוֹ
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַרְאֵשׁוֹן פְּרֵי עֵץ הָדָר בַּפֶּת תְּמָרִים
וּבְעֵנַף עֵץ-עֵבֶת וְעֵרְבֵי-נָחַל. וּבְנִעְנוּעֵי אוֹתָם יִשְׁפִיעַ עָלַי
שְׁפַע בְּרָכוֹת וּמַחְשָׁבוֹת קְדוֹשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים
וְאֲדוֹנֵי הָאֲדוֹנִים שְׁלִיט בְּמַמְטָה וּבְמַמְעַל וּמְלַכּוֹתוֹ בְּכֹל מְשָׁלָה.
וְתֵהָא חֲשׂוּבָה מִצְוַת אֶרְבָּעָה מֵיָנִים כְּאֵלוֹ קַיְמַתִּיהָ בְּכֹל-
פְּרָטֶיהָ וְדַקְדָּקוֹתֶיהָ. וַיְהִי גַעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
זְדִינוּ בּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה זְדִינוּ בּוֹנֵנָהוּ. בָּרוּךְ יְיָ לְעוֹלָם.
אָמֵן וְאָמֵן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לוּלָב :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִתְיַדְּוּנוּ
וְקִיְיָמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה :

The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.

HALLĒL.

*The following Prayer (Hallel) is said on New Moon, on
Passover, Pentecost and Tabernacles, and on Chanukah.
On the Intermediate Days of Festivals the Tephillin are
removed before Hallel; on New Moon, before the
Additional Service.*

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to read the Hallel.

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so low upon the heavens and the earth? He raiseth up the lowly out of the dust, and lifteth up the needy from the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains

סדר הלל:

The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah.

On the intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֹּא אֶת-הַהֲלֵל:

תהלים קי"ג

הַלְלוּיָהּ | הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת-שֵׁם יְיָ:
יְהי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד-עוֹלָם: מְמוֹרָח-
שָׁמֶשׁ עַד-מְבֹאוֹ מְהֵלֵל שֵׁם יְיָ: רָם עַל-כָּל-
גּוֹיִם | יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ
הַמְּנַבִּיחַ לְשָׁבֶת: הַמְּשַׁפִּילֵי לְרֹאוֹת בַּשָּׁמַיִם
וּבְאָרֶץ: מְקִימֵי מִעֶפֶר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:
לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי |
עֵקֶרֶת הַבַּיִת אִם-הַבְּנִים שְׂמִיחָה. הַלְלוּיָהּ:

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בֵּית יַעֲקֹב מֵעַם לֵעָו:
הִיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הַיּוֹם
רָאָה וַיִּגַּם הַיְרֵדֵן יִסַּב לְאַחֹר: הַהָרִים רָקְדוּ

skipped like rams, the hills like lambs. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

On New Moon and the last Six Days of Passover omit the following paragraph:—

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy lovingkindness and for thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, he doeth whatsoever he pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not; as for their feet, they walk not; they give no sound through their throat. They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.

בְּאֵלִים נִבְעוֹת בְּבִנְיָ-צֶאֱן: מִה־לֶּךְ הַיָּם כִּי תָנוּס
 תִּירֶדֶן תִּפֹּב לְאַחֹר: הֶהָרִים תִּרְקְדוּ כְּאֵילִים
 נִבְעוֹת בְּבִנְיָ-צֶאֱן: מִלְּפָנֵי אֲדוֹן חוּלֵי אֶרֶץ מִלְּפָנֵי
 אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצֹּר אֲנִים-מָיִם חֲלָמִישׁ
 לְמַעַיְנֵי-מָיִם:

*On New Moon and the last Six Days of Passover omit
 the following paragraph:—*

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תָּן כְּבוֹד עַל-
 חֲסִדֶיךָ עַל-אַמְתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הֵנָּה
 אֱלֹהֵיהֶם: וְאֵלֵהֵינוּ בַשָּׁמַיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה:
 עֲצִבֵיהֶם כִּסֶּף וְזָהָב מַעֲשֵׂה יָדֵי אָדָם: פֶּה-לָהֶם
 וְלֹא יִדְבְּרוּ עֵינֵיהֶם לָהֶם וְלֹא יֵרְאוּ: אֲזִנֵּיהֶם לָהֶם
 וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיֹחוּ: יְדֵיהֶם וְלֹא
 יִמִּישׁוּן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא-יִהְיוּ בְּגִרוֹנָם:
 כְּמוֹתֵהֶם יְהִיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר-בְּיַמְתָּ בָהֶם:
 יִשְׂרָאֵל כְּטַח בִּיהוָה עֲזָרָם וּמְגִנָּם הוּא: בֵּית
 אֱהֲרֹן כְּטַחוּ בִיהוָה עֲזָרָם וּמְגִנָּם הוּא: יֵרְאִי
 יְהוָה כְּטַחוּ בִיהוָה עֲזָרָם וּמְגִנָּם הוּא:

The Lord hath been mindful of us; he will bless, he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

On New Moon and the last Six Days of Passover omit the following paragraph:—

Psalm cxvi.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God ever when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

יי וְכִתְּבֵנוּ וְכָרַךְ וְכָרַךְ אֶת־בֵּית יִשְׂרָאֵל וְכָרַךְ
 אֶת־בֵּית אֶחָדָן: וְכָרַךְ וְרָאוּ יי הַקַּטְּנִים עִם־
 הַגְּדֹלִים: יוֹסֵף יי עֲלֵיכֶם עֲלֵיכֶם וְעַל־כַּנְיֹכֶם:
 בְּרוּכִים אַתֶּם לַיְי עֵשָׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם
 שָׁמַיִם לַיְי וְהָאָרֶץ נָתַן לַבְּנֵי־אָדָם: לֹא־הִמְתִּים
 יְהִלְלוּ־יָהּ וְלֹא כָל־יְרֵדֵי דוּמָה: וְאַנְהֵנוּ נְכָרַךְ
 יָהּ מִעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

*On New Moon and the last Six Days of Passover omit
 the following paragraph:—*

תהלים קט"ז

אָחַבְתִּי כִי־יִשְׁמַע | יי אֶת־קוֹלִי תַחֲנִנֵנִי: כִּי־
 הִטָּה אָזְנוֹ לִי וּבְדָמֵי אֶקְרָא: אֶפְפוּנֵי הַבְּלִי־מָוֶת
 וּמִצָּרֵי שְׂאוּל מִצָּאֵנִי צָרָה וְנִגּוֹן אֶמְצָא: וּבְשֵׁם־
 יי אֶקְרָא אָנָּה יי מִלְּטָה נַפְשִׁי: חֲנִין יי וְצַדִּיק
 וְאַלְהֵינוּ מִרְחָם: שִׁמְרֵ פִתְאִים יי בִּלְתִּי וְלִי
 יְהוֹשִׁיעַ: שׁוּבֵי נַפְשִׁי לְמַנְי־חַיִּי כִּי יי גָּמַל עַלְיָי:
 כִּי הִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינֵי מִן־דְּמָעָה אֶת־
 בִּגְדֵי מִדְּחִי: אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת חַיִּים:
 הַאֲמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתוּ מְאֹד: אֲנִי אֶמְרֹתִי
 כְּחֶבְיִ כָּל־דָּאָדָם כּוֹב:

What can I render unto the Lord for all his benefits towards me? I will lift the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his loving ones. Ah, Lord, truly I am thy servant: I am thy servant, the son of thy handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations; laud him, all ye peoples. For his lovingkindness is mighty over us; and the truth of the Lord endureth for ever. Praise ye the Lord.

The following verses are chanted by the Reader, the Congregation at the end of each verse repeating, "O give thanks," etc., to "ever."

Psalm cxviii.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man.

מָה אָשִׁיב לַיְיָ כָּל־תְּנוּמוֹלוֹהוּ עָלַי: כּוּס־יְשׁוּעוֹת
 אֲשָׂא וּבְשֵׁם יְיָ אֶקְרָא: נְדָרַי לַיְיָ אֲשַׁלֵּם נְגִדָה־
 נָא לְכָל־עַמּוֹ: יִקָּר בְּעֵינַי יְיָ הַמְּוֹתָה לַחֲסִידָיו:
 אָנָּה יְיָ כִּי־אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בֶּן־אֲמֹתֶיךָ
 פִּתְחַת לְמוֹסְרַי: לֵךְ אֲזַבַּח וְזָבַח תּוֹדָה וּבְשֵׁם יְיָ
 אֶקְרָא: נְדָרַי לַיְיָ אֲשַׁלֵּם נְגִדָה־נָּא לְכָל־עַמּוֹ:
 בְּחִצְרוֹת בַּיִת יְיָ בְּתוֹכְכִי יְרוּשָׁלָּם. הִלְלוּיָהּ:

תהלים קי"ז

הִלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִיּוֹת:
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמֶּת־יְיָ לְעוֹלָם. הִלְלוּיָהּ:

The following verses are chanted by the Reader, the Congregation responding הוֹדוּ etc. at the end of each verse.

תהלים קי"ח

הוֹדוּ לַיְיָ כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרֵ־נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בַּיִת אֶהְרֹן	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חַסְדּוֹ:

מִן־הַמִּצַּר קָרָאתִי יְיָ עֲנֵנִי בְּמִדְבַּר־תְּבִיָּה: יְיָ לִי
 לֹא אִירָא מִה־יַּעֲשֶׂה לִי אָדָם: יְיָ לִי בְּעֹזְרִי וְאֲנִי
 אֲרֹאֶה בְּשֵׁנָאִי: טוֹב לַחֲסוֹת בֵּינִי מִבְּטַח בְּאָדָם:

It is better to trust in the Lord than to confide in princes. All nations compassed me about: in the name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the name of the Lord I surely cut them down. They compassed me about like bees;—they were extinguished as a fire of thorns:—in the name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and recount the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord; the righteous may enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

Repeat this and the next three verses.

The stone which the builders rejected is become the head-stone of the corner.

This was the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will be glad and rejoice thereon.

Reader and Congregation:—

Save, we beseech thee, O Lord.

Save, we beseech thee, O Lord.

We beseech thee, O Lord, send prosperity.

We beseech thee, O Lord, send prosperity.

טוב לחטות בַּיּ מִבֶּטֶחַ בְּנִדְיָבִים: כָּל־נוֹמִים
 סָבְבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילֵם: סָבְבוּנִי גַם־כִּבְבוּנִי
 בְּשֵׁם יְיָ כִּי אֲמִילֵם: סָבְבוּנִי כְּדַבְרֵים דַּעְכוּ כְּאֵשׁ
 קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילֵם: רַחֵם רַחֲמֹתַי לְנַפְלִי
 וַיְיָ עֲזָרְנִי: עֲזֵי וְזַמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה: קוֹל
 רָנָה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים יָמִין יְיָ עֲשֵׂה חֲוִל:
 יָמִין יְיָ רֹמְמָה יָמִין יְיָ עֲשֵׂה חֲוִל: לֹא־אֲמוֹת
 כִּי־אֲחִיָּה וְאִסְפָּר מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרֹנִי יְהוָה וְלִמּוֹת
 לֹא נִתְּנָנִי: פִּתְחוּ־לִי שַׁעֲרֵי־צַדִּיק אֲבֹא־בָם אוֹדָה
 יְהוָה: וְהֵשַׁעַר לִי צַדִּיקִים וּבֹאוּ בּוֹ:

אוֹדָה כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה:

Repeat this and the next three verses.

אֲבֹן מָאֵסוּ הַבּוֹנִים הַיְתָה לְרֹאשׁ פְּנָה:
 מֵאֵת יְיָ הַיְתָה זֹאת הִיא נִפְלְאֵת בְּעֵינֵינוּ:
 זֶה־הַיּוֹם עֲשֵׂה יְיָ נִגִּילָה וְנִשְׂמְחָה בּוֹ:

Reader and Congregation:—

אָנָּה יְיָ הוֹשִׁיעָה נָא: אָנָּה יְיָ הוֹשִׁיעָה נָא:
 אָנָּה יְיָ הַצִּלִּיחָה נָא: אָנָּה יְיָ הַצִּלִּיחָה נָא:

Blessed be he that cometh in the name of the Lord:
we bless you out of the house of the Lord.

Repeat this and the next three verses.

The Lord is God, he hath given us light: bind the
festal offering with cords, even unto the horns of the
altar.

Thou art my God, and I will give thanks unto thee:
thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for
his lovingkindness endureth for ever.

All thy works shall praise thee, O Lord our God, and
thy pious ones, the just who do thy will, together with
all thy people, the house of Israel, shall with exulta-
tion thank, bless, praise, glorify, exalt, reverence,
sanctify and ascribe sovereignty unto thy name, O
our King; for it is good to give thanks unto thee, and
becoming to sing praises unto thy name, because from
everlasting to everlasting thou art God. Blessed art
thou, O Lord, a King extolled with praises.

Kaddish, pp. 302, 303. *On Chanukah, Kaddish*, pp. 253, 254.

*For Order of Service at the Reading of the Law on New
Moons and the Intermediate Days of Festivals*, see pp.
81-87; *on Festivals and on New Moons falling on Sab-
baths*, see pp. 207-225.

On New Moons and the Intermediate Days of Festivals:—

"Happy are they," p. 87.

"And a redeemer," p. 90, to "honorable," p. 92.

Say *Kaddish* to "in the world, and say ye, Amen," p. 92.

On New Moons continue with the following *Amidah*.

On Festivals, and on the Intermediate Days of Festivals, say
the appropriate *Amidoth* of the *Additional Service*, pp.
336-347.

כָּרוּךְ הָבָא בְּשֵׁם יְיָ בִּרְכָנוּכֶם מִבֵּית יְיָ:

Repeat this and the next three verses.

אֵל יְיָ וַיֵּאָר לָנוּ אֶסְרוּחַג בַּעֲבַתִּים עַד קַרְנוֹת
הַמִּזְבֵּחַ:

אֵלֵי אַתָּה וְאוֹרְךָ אֱלֹהֵי אֲרוֹמְמֶךָ:

הוֹדוּ לִי כִי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ:

יְהִלְלוּךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ. וַחֲסִידֶיךָ

צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל

בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ

וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּכָנוּ. כִּי לָךְ טוֹב

לְהַדוֹת וּלְשַׁמֵּךְ נֶאֱחָה לְזַמֵּר כִּי מֵעוֹלָם וְעַד עוֹלָם

אַתָּה אֵל. כָּרוּךְ אַתָּה יְיָ. מִלְּךָ מְהִלָּל בְּתִישְׁבְּחוֹת:

Kaddish, pp. 302, 303. On Chanukah, Kaddish pp. 253, 254.

For Order of Service at the Reading of the Law on New Moon and the Intermediate Days of Festivals, see pp. 81—87; on Festivals and on New Moons falling on Sabbaths, see pp. 207—225.

On New Moons and the Intermediate Days of Festivals say
חֲצִי קִדִּישׁ, p. 90, וּבָא לְצִיּוֹן, p. 87, אֲשֶׁרִי
בְּעֶלְכָּא. וְאָמְרוּ אֲמִן

On New Moon continue with the following Amidah. On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidoth of the Additional Service.

ADDITIONAL SERVICE FOR THE NEW MOON

The following prayer (Amidah) to "as in ancient years," p. 324, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O king, Helper, Savior and shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

(See page 320).

תפלת מוסף לראש חדרש בחול :

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָתָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּגִיָּתָם לְמַעַן שְׁמוֹ בְּאַהֲבָה :
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן : בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָתָם :
אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ .

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מְשִׁיב הַרְוּת וּמוֹרִיד הַגֶּשֶׁם :

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ
בַּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ. מִלֶּךְ מַמְיֵת וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה .

וַיִּבְרָא אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ .

מְחַיֶּה הַמֵּתִים : * (See page 320).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah, the following is said, to "holy God."

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

The beginnings of the months thou didst assign unto thy people for a season of atonement throughout their generations. While they offered unto thee acceptable sacrifices, and goats for a sin offering to atone for them, these were to be a memorial for them all, and the salvation of their soul from the hand of the enemy. O do thou establish a new altar on Zion, and

אֶתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יוֹם
 הַלְלוֹךְ סִלָּה. בְּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following
 קדושה is said.*

Reader. * נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שִׁמְךָ יִשְׂרָאֵל
 אוֹתוֹ בְּשִׁמִּי מְרוֹם בְּכַתוּב עַל יַד נְבִיאֶךָ. וְקָרָא
 יי אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יי
 צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ: *Reader,* לְעַמְּתָם
 בְּרוּךְ יֵאמְרוּ: *Cong.* בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:
Reader. וּבְדַבְּרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר. *Cong.* יִמְלֹךְ
 יי לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:
Reader. לְדֹר וָדֹר נְגִיד נְדָלָךְ. וְלִנְצַח נִצְחֵיךָ
 קְדֻשָּׁתְךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינֵנו לֹא
 יִמּוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה. בְּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

רֵאשֵׁי חֲדָשִׁים לְעַמְּךָ נִתְּתָה זְמַן בְּפָרָה לְכָל־
 הַיְּהוּדִים. בְּהַיּוֹתָם מִקְרִיבִים לְפָנֶיךָ וּבְחֵי רְצוֹן
 וְשִׁעִירֵי חַטָּאת לְכַפֵּר בְּעַדָם. וְקָרוֹן לְכָלֶם יְהוּ.
 וְתִשׁוּעַת נַפְשָם מִיַּד שׂוֹנְאֵי: מִזְבַּח קָדֶשׁ בְּצִיּוֹן

we will offer upon it the burnt offering of the New Moon, and prepare he-goats for thine acceptance; while we all of us rejoice in the service of the sanctuary, and in the songs of David thy servant, which shall then be heard in thy city and chanted before thine altar. O vouchsafe unto them everlasting love, and the covenant of the fathers remember unto the children. Bring us with exultation to Zion thy city, and to Jerusalem thy sanctuary with everlasting joy, and there will we prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this New Moon we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah of fine flour for each bullock, two tenth parts for the ram, one tenth for each lamb, and wine according to the drink offering of each, a goat for atonement, and two daily offerings according to their institution.

Our God and God of our fathers, renew this month unto us for good and for blessing, for joy and gladness, for salvation and consolation, for support and sus-

תָּבִין וְעוֹלֹת רֹאשׁ חֹדֶשׁ נַעֲלָה עָלָיו. וּשְׁעִירֵי עֲזִים
נַעֲשֶׂה בְרָצוֹן. וּבַעֲבֹדַת בַּיִת הַמִּקְדָּשׁ נִשְׁמַח
בְּלִנּוּ. וּבְשִׁירֵי דָוִד עֲבֹדָה הַנְּשַׁמְעִים בְּעִירָה
דְּאָמוּרִים לְפָנֵינוּ מוֹדְבָה: אֶהְבֵּת עוֹלָם תָּבִיא לָהֶם.
וְבָרִית אֲבוֹת לְבָנִים תִּזְכֹּר: וְהַבִּיאֵנוּ לְצִיּוֹן עִירָה
בְּרָנָה וְלִירוּשָׁלַיִם בַּיִת מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ תְּמִידִים
בְּסִדְרָם וּמוֹסָפִים בְּהַלְבָּתָם: וְאֶת־מוֹסֵף יוֹם
רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה
בְּמִצּוֹת רְצוֹנֶךָ כְּמוֹ שֶׁתְּכַתֵּב עָלֵינוּ בְּתוֹרָתְךָ
עַל־יְדֵי מֹשֶׁה עֲבֹדָה מִפִּי כְבוֹדֶךָ בְּאָמוּר:
וּבְרֵאשֵׁי חֲדָשֶׁיךָ תִּקְרִיבוּ עָלָה לִּי פָרִים
בְּנֵי־בָקָר שְׁנָיִם וְאַיִל אֶחָד בְּכַשִּׁים בְּנֵי־שָׁנָה
שֶׁבַע הַתְּמִימִם: וּמִנְחָתָם וְנִסְבֵּיהֶם בְּמִדְבַר שְׁלֹשָׁה
עֶשְׂרֵנִים לֶפֶר וּשְׁנֵי עֶשְׂרֵנִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶד
וַיִּין בְּנִסְבוֹ וְשִׁעִיר לְכַפֵּר וּשְׁנֵי תְּמִידִים בְּהַלְבָּתָם:
אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. חֲדַשׁ עָלֵינוּ אֶת־
הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבָרָכָה. לְשִׁשּׁוֹן וְלְשִׂמְחָה.
לְיִשׁוּעָה וְלִגְחָמָה. לְפָרְנֶסָה וְלִבְלִבְלָה. לְחַיִּים

tenance, for life and peace, for pardon of sin and forgiveness of iniquity, (*in Leap Year add, and for atonement of transgression*); for thou hast chosen thy people Israel from all nations, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest Israel and the beginnings of the months.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

וּלְשָׁלוֹם. לְמַחִילת חַטָּא וְלִסְלִיחת עֲוֹן *In Leap*
 וְלִכְפָּרת פְּשָׁעוֹ. *Year add* כִּי בַעֲמֻד יִשְׂרָאֵל בְּחֶרֶף
 מִכָּל־הָאֲמוֹת. וְחִקֵּי רָאשֵׁי חֲדָשִׁים לָהֶם קָבַעְתָּ.
 בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֲדָשִׁים:
 רָצָה יְיָ אֱלֹהֵינוּ בַעֲמֻד יִשְׂרָאֵל וּבַתְּפִלָּתָם.
 וְהָשִׁב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבַּל בְּרָצוֹן. וְתְהִי לְרָצוֹן
 תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבֶךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
 אַתָּה יְיָ. הַמַּחְזִיר לְשִׁבְתָּנוּ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 כָּל־בְּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְתַקְדוּשׁ. עַל שֶׁהַחַיִּיתָנוּ וְקִבַּמְתָּנוּ.
 בֶּן תַּחֲנוּנוֹ וְתַחֲנוּמָנוּ. וְתַאֲסוּף
 וְלִיִּיתָנוּ לְחֶצְרֵת קְדוֹשֶׁךָ, לְשִׁמְךָ
 חֲקוּךָ, וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
 בְּלֵבב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
 צוֹר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתְךָ עַל
 חַיִּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn, and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee also," etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

הַפְּקִידוֹת לָךְ, וְעַל נִסְיֶיךָ שֶׁבְּכָל-יוֹם עֲמַנּוּ וְעַל
נִבְלָאוֹתֶיךָ וְטִבּוֹתֶיךָ שֶׁבְּכָל-עֵת עָרַב וּבִקְרָב
וּצְהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵב
כִּי לֹא-תָמוּ חַסְדֶיךָ מֵעוֹלָם קַוִּינוּ לָךְ:

On Chanukah say על הנסים p. 63.

וְעַל-כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ תָּמִיד
לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
בְּאַמֶּת. הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה תְּמִשְׁלֵשׁח
בְּתוֹרָה. תְּבַתּוּבָה עַל יְדֵי מוֹשֶׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן
וּבָנָיו בְּהַגִּים. עִם קְדוֹשֶׁךָ בְּאֲמֹר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם
לָךְ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבְרַכָּה חַיִּים חַן וְחֶסֶד וּרְחֻמִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
בְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ

Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee. O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us all and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Kaddish, p. 92.

"It is our duty," etc., p. 93.

Mourner's Kaddish, p. 94.

Psalm civ, p. 264.

אֱלֹהֵינוּ תִּזְכְּרֵנוּ תִּזְכְּרֵנוּ חַיִּים וְאַהֲבַת חֶסֶד וְצְדָקָה וְיִבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־
 עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ׃
 בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹמֵ
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנִפְשֵׁי, בְּעַפְרָ
 לְכָל תַּהֲיֶיהָ׃ פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הֲפֹר עֲצָתָם, וְקַלְקַל מַחֲשַׁבֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קֹדֶשְׁתֶּךָ׃
 עֲשֵׂה לְמַעַן תִּזְכְּרֶנִּי. לְמַעַן יִחַלְצֵנִי יְדִידֶיךָ
 הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְּנֵנִי׃ יְהִי לְרָצוֹן אִמְרֵי־פִי
 וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי׃ עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשָׂם
 נַעֲבֹדֶךָ בְּיָרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעַרְבָה
 לֵי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת׃

SERVICE FOR FESTIVALS.

On lighting the Festival Lamp in the Home, the following is said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to kindle [*on Friday add: the Sabbath and*] the Festival light.

On the Eve of Festivals, Afternoon Service is said as on Weekdays, see pp. 109-128, but omitting "And David said," p. 123, "O Guardian of Israel," p. 124, "It is our duty" and "Kaddish," pp. 126-127.

For Evening Service, see pp. 159-166. Should the evening of the Festival fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.

The following Amidah is said at the Evening, Morning and Afternoon Services of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the Great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possess-est all things; who rememberest the pious deeds of their patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

סדר המועדים והרגלים :

On lighting the Festival Lamp in the Home, the following is said:—

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

On the Eve of Festivals, Afternoon Service is said as on Weekdays; see pp. 109—128, but omitting וַיֹּאמֶר ה' וְד', p. 123, קַדִּישׁ נְתוּם and עֲלֵינוּ, p. 124, שׁוֹמֵר יִשְׂרָאֵל, pp. 126—127.

For Evening Service, see pp. 159—166. Should the evening of the Festival fall on Friday, the Evening Service commences with מְזֻמָּר שִׁיר לְיוֹם הַשַּׁבָּת, p. 156,

The following Amidah is said at the Evening, Morning and Afternoon Service of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים
וְקוֹנֵה הַכּוֹל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: כָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹתֵינוּ:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall,

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah, the following is said, to "holy God," p. 327.

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

סדר התפלה לרגלים

אתה גבור לעולם אדני. מתייה מתים אתה
רב להושיע.

*From the Eighth Day of Solemn Assembly until the First
Day of Passover say:—*

משיב הרוח ומוריד הגשם :

מבלבל היום בחד. מתייה מתים ברחמים
רבים. סומך גופלים. ורופא חולים ומתיר
אסורים ומקים אמונתו לישגי עפר. מי כמוד
בעל גבורות ומי דומה לך. מלך ממית ומתייה
ומצמיח ישועה.

וגאמן אתה להחיות מתים. ברוך אתה יי.
מתייה המתים: *

אתה קדוש. ושמך קדוש. וקדושים בכל יום
יהללך סלה. ברוך אתה יי. האל הקדוש:

*When the Reader repeats the Amidah, the following
קדושה is said.*

Reader. * נקדש את שמך בעולם בשם שמקדישים
אורו בשמי מרום בכתוב על יד נביאך. וקרא
יה אל זה ואמר. *Cong.* קדוש קדוש קדוש, יי
צבאות. מלא כל הארץ כבודו: *Reader.* או בקול

Reader.—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמַיִם קוֹל מִתְנַשְׂאִים
 לְעַמַּת שָׂרָפִים לְעַמָּהֶם בָּרוּךְ יֵאמְרוּ. *Cong.* בָּרוּךְ
 כְּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* מִמְּקוֹמָהּ מִלְּבָנוּ תוֹפִיעַ
 וְתִמְלֹךְ עָלֵינוּ כִּי מִהַפִּים אֲנַחְנוּ לָךְ: מָתִי תִמְלֹךְ
 בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּבֵּל
 וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר
 וְלִנְצַח נִצְחִים: וְעֵינֵינוּ תִרְאֶנָּה מִלְּכוּתְךָ בְּדָבָר
 הָאֲמוֹר בְּשִׁירֵי עֲנוּךְ עַל יְדֵי דוֹר מְשִׁיחַ צְדִיקְךָ:
 יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
Cong.
 הַלְלוּיָהּ:

לְדוֹר וָדוֹר נְגִיד נִדְלָהּ. *Reader.* וְלִנְצַח נִצְחִים
 קִדְשָׁתְךָ נְקֻדִישׁ. וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעִבּוֹדְתְךָ. וְיִשְׁמַךְ
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתְךָ:

On Saturday Night add the following:—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days: thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

On Passover say:—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost:—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles:—

The Feast of Tabernacles, the season of our Gladness;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

סדר התפלה לרגלים

On Saturday Night add the following:—

וּתְוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
 חֲקֵי רְצוֹנְךָ. וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
 אֱמֶת חֲקִים וּמִצְוֹת טוֹבִים. וּתְנַחֵלְנוּ זְמַנֵּי שְׂשׂוֹן וּמוֹעֲדֵי
 קֹדֶשׁ וְחַגֵּי גְדָּה. וּתְוֹרִישְׁנוּ קִדְשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד
 וְתַגִּיעַת הַרְגָּל. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹרֶז
 לְחֶשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי
 הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּבֻלָּה
 אֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁהּ. הַבְּבֻלָּה
 קִבְּשָׁהּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבָתוֹת לְמִנוּחָה] וּ
 מוֹעֲדִים לְשִׂמְחָה חֲנֻמִּים וְזְמַנִּים לְשְׂשׂוֹן. אֶת־יוֹם
 [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Passover say:—

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ

On Pentecost:—

חַג הַשְּׁבָעוֹת הַזֶּה. זְמַן מִתַּן תּוֹרָתְנוּ

On Tabernacles:—

חַג הַסִּבּוֹת הַזֶּה. זְמַן שְׂמִחָתְנוּ

*On the Eighth Day of Solemn Assembly and on
 the Rejoicing of the Law:—*

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה. זְמַן שְׂמִחָתְנוּ
 [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ וְכִר לִיצִיאַת מִצְרָיִם:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

On Passover:—

The Feast of Unleavened Bread;

On Pentecost:—

The Feast of Weeks;

On Tabernacles:—

The Feast of Tabernacles;

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law:—

The Eighth-day Feast of Solemn Assembly.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, with thy goodness, and gladden us with thy salvation; and grant our portion in thy Law; satisfy us purify our hearts to serve thee in truth; and let us in-

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֵא וַיְגַיַע
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ
 וַיִּפְקֹדֵנוּ וַיִּזְכְּרוּן אֲבוֹתֵינוּ. וַיִּזְכְּרוּן מְשִׁיחַ בְּנֵי-דָוִד
 עֲבָדֶיךָ. וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדֹשְׁךָ. וַיִּזְכְּרוּן
 כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְבִלְיִטָּה וּלְטוֹבָה
 וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם כְּיוֹם

On Passover say:—

חַג הַמִּצּוֹת

On Pentecost:—

חַג הַשָּׁבָעוֹת

On Tabernacles:—

חַג הַסֻּכּוֹת

*On the Eighth Day of Solemn Assembly, and on
 the Rejoicing of the Law:—*

הַיּוֹם הַשְּׁמִינִי חַג הַעֲצָרֹת

הַיּוֹם. וַזְכֹּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ
 לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה
 וּבְרַחֲמִים חַוּס וְחַנּוּן וּרְחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
 אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה:

וְהוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת-בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים
 וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׂשׂוֹן בְּאִשֶּׁר רָצִיתָ וְאָמַרְתָּ
 לְבָרְכֵנוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתְנוּ
 קְדֹשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂהַעֲנֵנוּ
 מִמּוֹבָד וְשִׂמְחָנוּ בִישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעֲבֹדֶיךָ

herit, O Lord our God, [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ וְבִאֲהָבָה וּבְרַצוֹן בְּשִׂמְחָה
 וּבְשִׂשׂוֹן [שַׁבָּת ו] מוֹעֲדֵי קִדְשֶׁךָ. וַיְשִׂמְחוּ בְךָ
 יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יְיָ. מִקִּדְשֵׁי
 הַשַּׁבָּת וְ יִשְׂרָאֵל וְהַיּוֹמִים:

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
 וְתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרַצוֹן. וְתִהִי לְרַצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

וְתִחַוְוֶנָּה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
 אַתָּה יְיָ. הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 כָּל-בְּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ. עַל שֶׁהִחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.
 בֵּן תַּחֲסִיגֵנוּ וּתְקַיְּמֵנוּ. וְתִאֶסְפֵּךְ
 גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹ
 חֲקִיךָ, וְלַעֲשׂוֹת רַצְוֶךָ, וְלַעֲבֹדְךָ
 בְּלֵב טָהוֹר וְשִׂמְחָה, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָמוֹעַד.
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתְךָ עַל
 חַיֵּינוּ הַמְּסוּרִים
 בְּיַדְךָ וְעַל נַשְׁמוֹתֵינוּ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning Service say:—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֹךְ שִׁבְכָל-יוֹם עֲמָנוּ וְעַל
 נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שִׁבְכָל-עֵת עֲרֵב וּבִקְרָא
 וְצִהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 כִּי לֹא-תִמּוּ הַסְּדוּךְ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל-כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שִׁמְךָ מִלְּכָנוּ תָמִיד
 לְעוֹלָם וָעֶד:

וְכֹל הַחַיִּים יִיְדוּךָ סְלָה. וַיִּהְלָלוּ אֶת-שִׁמְךָ
 בְּבֹאֲמֵת. הֵאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה
 יי. הַטּוֹב שִׁמְךָ וּלְךָ נָאֵה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשֻׁלָּשֶׁת
 בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהַרֹן
 וּבָנָיו כֹּהֲנִים. עִם קְדוֹשֶׁךָ בְּאָמֹר. יי וַיִּשְׁמְרֶךָ:
 יֵאָר יי פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יֵשֵׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֵׂם
 לָךְ שְׁלוֹם:

At the Morning Service say:—

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
 בְּאֶחָד בְּאֹר פְּנִיָּה. כִּי בְּאֹר פְּנִיָּה גִתַּת לָנוּ יי

Law of Life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Services say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
וּרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:

At the Afternoon and Evening Services say:—

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי
אֵתָּה הוּא מִלְּךָ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמְךָ.

כָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:
אֱלֹהֵי. וְצוֹר לְשׁוֹנֵי מִרְעַע וְשֹׁפְטֵי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תְּרַדוּךָ נַפְשֵׁי. וְכָל חַחוּשָׁבִים עָלַי רָעָה מְהֵרָה
דַּבֵּר עֲצָתָם וּקְלַקְל מַחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֹךָ עֲשֵׂה
לְמַעַן יִמְנַגֵּךָ עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ עֲשֵׂה לְמַעַן תוֹרַתְךָ. לְמַעַן
יִחַלְצוּן וְיִדְרִיךְ הוֹשִׁיעָה יִמְנַגֵּךָ וְעֲנֵנִי: יְהִיו לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא
עֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשָׁם נַעֲבֹדְךָ
בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים בְּדַמוּנֵיזוֹת: וְעָרְבָה לִּי מִנְסַת
יְהוּדָה וִירוּשָׁלָּם כִּימֵי עוֹלָם וּכְשָׁנִים בְּדַמוּנֵיזוֹת:

KIDDUSH FOR FESTIVALS

To be said on Passover, Pentecost and Tabernacles.

When the Festival occurs on Sabbath begin here:—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

On Passover say:—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost:—

The Feast of Weeks, the season of the Giving of our Law;

סדר קרוש לרגלים:

To be said on Passover, Pentecost and Tabernacles.

When the Festival occurs on Sabbath begin here:—

וַיְהִי-עָרֵב וַיְהִי-בֶקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְבָרֵךְ אֹתוֹ כִּי בּו שְׁבֹת מִכָּל-
מְלֹאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגֶּפֶן:

On Sabbath add the words in brackets.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּחֶרֶב־בָּנוּ מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ
בְּמִצּוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֹתוֹת
לְמִנוּחָה] מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׂוֹן.
אֶת-יוֹם [הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם]

On Passover say:—

חַג הַמִּצּוֹת הַזֶּה. וּמִן הַרוּתְּנוּ

On Pentecost:—

חַג הַשְּׁבֹעוֹת הַזֶּה. וּמִן מִתֵּן יַתּוּרְתְּנוּ

On Tabernacles:—

The Feast of Tabernacles, the season of our Gladness ;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love] ; an holy convocation, as a memorial of the departure from Egypt ; for thou hast chosen us, and sanctified us above all peoples, and thy holy [Sabbath and] appointed times thou hast caused us to inherit [in love and favor] in joy and gladness. Blessed art thou, O Lord, who sanctifiest [the Sabbath,] Israel and the festive seasons.

On Saturday night the following is added:—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days ; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The last Blessing is said on the following occasions:—The first two nights of Passover ; the two nights of Pentecost ; the first two nights of Tabernacles ; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law.

On Tabernacles:—

חג הסוכות הזה. ומן שמחתנו

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

השמיני חג העצרת הזה. ומן שמחתנו

ובאהבה מקרא קדש וזכר ליציאת מצרים: כי בנו
בחרת ואותנו קדשת מכל העמים [ושבת ו] מועדי
קדשך ובהבה ובציון בשמחה ובששון הנחלתנו.
ברוך אתה יי. מקדש השבת ו] ישראל והזמנים:

On Saturday night the following is added:—

ברוך אתה יי אלהינו מלך העולם. בורא מאורי האש:
ברוך אתה יי אלהינו מלך העולם. המבדיל בין קדש
לחול בין אור לחשך בין ישראל לעמים. בין יום השביעי
לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב
הבבולת. ואת יום השביעי משש ימי המעשה קדשת.
הבבולת וקדשת את עמך ישראל בקדשתך. ברוך אתה
יי. המבדיל בין קדש לקדש:
ברוך אתה יי אלהינו מלך העולם. שהחיינו
וקיימנו והגיענו לזמן הזה:

The last Blessing is said on the following occasions:— the first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law:

MEDITATION IN THE TABERNACLE.

To be said in the Tabernacle on the first night of the Festival.

May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling, and whereby we establish in fear and love the unity of thy holy and blessed name. O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant (thy handmaid). And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. O wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life, O Lord; vouchsafe unto me the abundance of thy blessings; and to such as are hungry and thirsty give bread and water unfailingly. Make me worthy to dwell trustingly in the covert of thy shadowing wings at the time when I part from the world. O deal graciously with us in the decree to which thou settest thy seal, and make us worthy to dwell many days upon the land, the holy land, ever serving and fearing thee. Blessed be the Lord for ever. Amen and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to dwell in the Tabernacle.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

סדר חג הסכות :

To be said in the Tabernacle on the first night of the Festival

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁתַּשְׂרֶה
שְׁכִינְתְּךָ בִּינֵינוּ וְתַפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ בְּזִכּוֹת מִצְוֹת
סֶכֶה שְׁאַנְחָנוּ מִמְּקוֹמֵינוּ לְיַחַד שְׂמֶךָ הַקְדוֹשׁ בְּרוּךְ הוּא
בְּיִרְאָה וּבְאַהֲבָה. וְתַקִּיר אֹתָנוּ מִיּוֹ כְבוֹדְךָ הַקְדוֹשׁ
וְהַטְהוֹר נְטוּי עַל רְאשֵׁינוּ מִלְמַעְלָה בְּנֶשֶׁר יָעִיר קִנּוּ.
וּמְשֹׁם יִשְׁפַע שְׁפַע הַחַיִּים לְעַבְדְּךָ (פב"פ). לְאַמְתְּךָ
(פב"ב). וּבְזִכּוֹת צֵאתִי מִבֵּיתִי הַחוּצָה וְדַרְךְ מִצְוֹתֶיךָ
אֲרוּצָה יִחַשְׁב־לִי בְּזֹאת בְּאֵלוֹ הַרְתַּקְתִּי נְדוּד. וְהִרְבַּ בְּכִסְיִי
מִצְוֵי וּמַחֲשָׁאֵי טְהוֹרֵי. תְּחַיֵּינִי אֲדֹנָי תִּשְׁפִּיעַ לִי רֵב
בְּרָכוֹת וְלָרַעְבִים גַּם צְמֵאִים תֵּן לַחֲמֵם וּמִים נְאֻמָּנִים.
וְתַתֵּן-לִי זְכוּת לְשִׁבְתִּי וְלַחֲסוֹת בְּסִתְרִי צֶל כְּנָפֶיךָ בְּעֵת
טְשִׁירְתִּי מִן-הָעוֹלָם. וְתַטִּיב לָנוּ הַחֲתִימָה וְתִזְכְּנוּ לִישֵׁב
יָמִים רַבִּים עַל הָאָרֶזָה אֲדַמַּת קֹדֶשׁ. בְּעַבְדְּתְךָ וּבְיִרְאָתְךָ.
בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישֵׁב בְּסֶכֶה:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֵחִינוּ
וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

ADDITIONAL SERVICE FOR 'THE FESTIVALS

To be said on Passover, Pentecost and Tabernacles, and on the intermediate days of Festivals.

The following prayer (Amidah) to "as in ancient years," p. 347, is said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possess all things who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to

תפלת מוסף לרגלים:

To be said on Passover, Pentecost and Tabernacles, and on the Intermediate Days of Festivals.

אֲדֹנָי, שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהּם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ גּוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵם
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מַמְיֵת וּמְחַיֶּה
וּמְצַמֵּחַ יְשׁוּעָה.

quicken the dead. Blessed art thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah, the following is added to "holy God," p. 338.

* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is Our God; he is our Father; he is our King, he is our Savior; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

Cong.—"I am the Lord your God."

וַיִּצְמַן אֶתָּה לְהַחַיֹּת מֵתִים. בְּרוּךְ אַתָּה יי
 מַחַיֵּה הַמֵּתִים: •

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יְוֹם
 יִהְיֶה לְךָ סֵלָה. בְּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

*When the Reader repeats the Amidah, the following
 קדושה is said.*

Reader. • גַּעֲרִי צַדִּיק וְנִקְדֵּי יִשְׂרָאֵל כְּסוּד עֵינַי שְׂרָפָה
 קֹדֶשׁ הַמִּקְדָּשִׁים שִׁמְךָ בְּקֹדֶשׁ. בְּכַתוּב עַל יַד
 נְבִיאֶיךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ
 קָדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
Reader כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים זֶה
 לָזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.
Cong בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ. *Reader.* מִמְּקוֹמוֹ
 הוּא יִפֹּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב
 וְבִקֵּר בְּכָל יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע
 אוֹמְרִים. *Cong.* שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:
Reader אֶחָד הוּא אֱלֹהֵינוּ הוּא אֱבִינוּ הוּא מְלֻכְנוּ
 הוּא מוֹשִׁיעֵנו. וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי
 בְּלַחֵי לְהַיּוֹת לָכֶם לְאֱלֹהִים: *Cong.* אֲנִי יי

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

On Passover say:—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost:—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles:—

The Feast of Tabernacles, the season of our Gladness:

אֱלֹהֵיכֶם: *Reader.* וּבְדָרֵי קִדְשׁךָ כְּתוּב לֵאמֹר.
Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
 הַלְלוּיָהּ:

Reader. לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ. וּלְנֶצַח נֶצְחִים
 קִדְשֵׁךָ נִקְדִּישׁ. וְשִׁבְחֵךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
 יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשֵׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שִׁשְׁתּוֹת לְמִנוּחָה וְ]
 מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת־יּוֹם
 [הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם]

On Passover say:—

חַג הַמִּצּוֹת הַזֶּה. וְזִמְנֵנוּ חַרּוּתָנוּ

On Pentecost:—

חַג הַשִּׁבְעוֹת הַזֶּה. וְזִמְנֵנוּ מַתָּן תּוֹרָתָנוּ

On Tabernacles:—

חַג הַסֻּכּוֹת הַזֶּה. וְזִמְנֵנוּ שִׁמְחַתָּנוּ

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before thee, and to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of [this Sabbath day with the additional offering of] this—

On Passover say:—

Feast of Unleavened Bread---

תפלת מוסף לרגלים

*On the Eighth Day of Solemn Assembly and on
the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הַעֲצֻרֹת הַזֶּה . וּמִן שְׂמֵחָתֵנוּ
 וּבְאַהֲבָהּ מִקְרָא קֹדֶשׁ וְזָכַר לִיציאת מצרים:
 וּמִפְּנֵי חֲטָאֵינוּ וְנִלְיֵנוּ מֵאַרְצֵנוּ וּנְתַרְחֲקֵנוּ מֵעַל
 אֲדָמָתֵנוּ . וְאִין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וְלִרְאוֹת
 וְלַהֲשִׁיחֹות לְפָנֶיךָ וְלַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית
 בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ : יְהִי רָצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ מִלֵּךְ רַחֲמָן
 שֶׁתִּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
 הַרְבִּים וְתִבְנֶהוּ מִהֲרָה וְתִגְדֵּל כְּבוֹדוֹ : אָבִינוּ
 מִלְּבָנוּ . גַּלְיָה כְּבוֹד מְלֻכּוֹתֶיךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ
 וְהַנִּשְׂאָ עָלֵינוּ לְעֵינֵי כָל־חַי . וְקָרֵב פְּזוּרֵינוּ מִבֵּין
 הַגּוֹיִם וּנְפּוּצוֹתֵינוּ כִּנְסִים מִיִּרְבֵּיתִי אֶרֶץ . וְהִבְיֵאֵנוּ
 לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
 בְּשִׂמְחַת עוֹלָם . וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבָנוֹת
 חֻבוֹתֵינוּ תְּמִידִים בְּסֻדְרָם וּמִיִּסְפִּים כְּהִלְכָתָם :
 וְאֶת־מוֹסֵף יוֹם הַשְּׁבִעִת הַזֶּה וְאֶת מוֹסֵף יוֹם

On Passover say:—

חַג הַמִּצּוֹת

On Pentecost:—

Feast of Weeks—

On Tabernacles:—

Feast of Tabernacles—

*On the Eighth Day of Solemn Assembly and on the Rejoicing
of the Law.*

Eighth-day Feast of Solemn Assembly we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said :

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

On the first two days of Passover say:—

And in the first month, on the fourteenth day of the month, is the Passover unto the Lord. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. On the first day shall be an holy convocation; ye shall do no servile work.

And ye shall offer an offering made by fire, a burnt offering unto the Lord; two young bullocks and one ram, and seven he-lambs of the first year; they shall be unto you without blemish.

*On Passover, after the first two days, say the last paragraph
only.*

On Pentecost:—

חַג הַשָּׁבָעוֹת

On Tabernacles:—

חַג הַסֻּכּוֹת

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

הַשְּׁמִינִי חַג הָעֲצָרֶת

הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת
רְצוֹנֶיךָ כְּמוֹ שְׂכַת־בֹּתָ עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי
מֹשֶׁה עֶבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמֹר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כַבָּשִׂים בְּנֵי-שָׁנָה תְּמִימִם וְשְׁנֵי
עֶזְרָגִים קָלִים מִנְחָה בְּלוּלָה בְשֶׁזֶן וְנִסְכוּ: עַל־תְּשַׁבֵּת
בְּשַׁבְּתוֹ עַל-עֹלַת הַתָּמִיד וְנִסְכָּהּ:]

On the first two days of Passover say:—

וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֲדָשׁ פָּסַח לַיהוָה:
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חַג שִׁבְעַת יָמִים מִצּוֹת
וְאָכַל: בְּיוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלֶאכֶת עֲבָדָה לֹא
תַעֲשׂוּ:

וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאֵיל
אֶחָד וְשִׁבְעָה כַבָּשִׂים בְּנֵי שָׁנָה תְּמִימִם וְהָיוּ לָכֶם:

*On Passover, after the first two days, say the last
paragraph only*

On Pentecost say:—

And on the day of the first fruits, when ye offer a new meal offering unto the Lord in your Feast of Weeks, ye shall have an holy convocation; ye shall do no servile work; ye shall offer a burnt offering for a sweet savor unto the Lord; two young bullocks, one ram, seven he-lambs of the first year.

On the first two days of Tabernacles say:—

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish.

On all Festivals say:—

And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

On the first of the Intermediate Days of Tabernacles say:—

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On Pentecost say:—

וביום הבכורים בהקריבכם מנחה חדשה ליהוה
 ושבעתיכם מקרא-קדש יהיה לכם כל-מלאכת עבדה
 לא תעשו: והקרבנתם עולה לריח ניחח ליהוה פרים
 בני-בקר שנים איל אחד שבעה כבשים בני שנה:

On the first two days of Tabernacles say:—

ובחמשה עשר יום לחודש השביעי מקרא-קדש יהיה
 לכם כל-מלאכת עבדה לא תעשו וחסגתם חג ליהוה
 שבעת ימים: והקרבנתם עולה אשה ריח ניחח ליהוה
 פרים בני-בקר שלשה עשר אילם שנים כבשים בני-
 שנה ארבעה עשר תמימים יהיו:

On all Festivals say:—

ומנחתם ונסביהם במדבר. שלשה עשרנים לפר. ושני
 עשרנים לאיל. ועשרון לכבש וגו' כנסבו. ושעיר לכפר.
 ושני תמידים בהלכתם:

On the first of the Intermediate Days of Tabernacles say:—

וביום השני פרים בני-בקר שנים עשר אילם שנים כבשים
 בני שנה ארבעה עשר תמימים: בהלכתם to ומנחתם Repeat
 וביום השלישי פרים עשתי-עשר אילם שנים כבשים בני-
 שנה ארבעה עשר תמימים: בהלכתם to ומנחתם Repeat

On the second of the Intermediate Days of Tabernacles, say:—

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the third of the Intermediate Days of Tabernacles, say:—

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the fourth of the Intermediate Days of Tabernacles, say:—

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

*On the fifth of the Intermediate Days of Tabernacles
(Hoshana Rabba), say:—*

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the seventh day ye shall offer seven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the second of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֲשֵׂתִי-עֶשֶׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

On the third of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

On the fourth of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

וּבַיּוֹם הַשְּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

*On the fifth of the Intermediate Days of Tabernacles
 (Hoshana Rabba), say:—*

וּבַיּוֹם הַשְּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שֶׁבַעַה אֵילִם שְׁנָיִם כִּבְשִׂים בְּגִי-
 שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם: כִּהֲלֹכְתֶם to וּמִנְחָתֶם Repeat

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say:—

On the eighth day ye shall have a solemn assembly; ye shall do no servile work. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord: one bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering, etc.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, merciful King, have mercy upon us, O thou good and beneficent Being, suffer thyself to be sought of us; return unto us in thy yearning compassion for the fathers' sake who did thy will; rebuild thy house as at the beginning, and establish thy sanctuary upon its site; grant that we may see it in its rebuilding, and make us rejoice in its re-establishment; restore the priests to their service, the Levites to their song and psalmody, and Israel to their habitations: and there we will go up to appear and prostrate ourselves before thee at the three periods of our festivals, according as it is written in thy Law, Three times in the year shall all thy males appear before the Lord thy God in the place which he shall choose, on the feast of unleavened bread; and on the feast of weeks, and on the feast of tabernacles: and they shall not appear before the Lord empty. Every man shall bring according as he is able, according to the blessing of the Lord thy God which he hath given thee.

*On the Eighth Day of Solemn Assembly, and on
the Rejoicing of the Law, say:—*

בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רַיִם נִיחָם לִיהוָה פֶּר אֶחָד
אֵיל אֶחָד כְּבָשִׂים כְּגִי־שָׁנָה שִׁבְעָה תְּמִימִם: *etc.* וּמִנְחָתָם
וַיִּשְׁמְחוּ בַמִּלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָנִי. עִם מְקַדְּשֵׁי
שְׁבִיעֵי כָּל־עַם יִשְׂרָאֵל וְיִתְעַנְּנוּ מִשׁוֹבָבָךְ. וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ
וְקִבַּשְׁתָּו חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶךְ רַחֲמָן רַחֵם עָלֵינוּ
טוֹב וַיִּמְטִיב הַדָּדֶךָ־שֶׁלָּנוּ. שׁוֹבָה אֱלֵינוּ בְּהַמּוֹן
רַחֲמֶיךָ בְּגִלְגָל אָבוֹת שָׁעָשׂוּ רִצּוֹנְךָ. בְּגִיה בֵּיתְךָ
כְּבַתְחֻלָּה וְכוּנֵן מְקַדְּשֶׁךָ עַל־מְכוּנֵנוּ. וְהִרְאֵנוּ
כְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתַקּוּנוֹ. וְהַשֵּׁב כְּהַנִּים לְעַבְדֶּיךָ
וְלוֹיִם לְשִׁירָם וְלוֹמְרָם וְהַשֵּׁב יִשְׂרָאֵל לְנוֹיָהֶם.
וְשֵׁם נַעֲלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ
פְּעָמֵי רְגְלֵינוּ. בְּכַתּוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ פְּעָמִים
בַּשָּׁנָה יִרְאָה כָּל־זְכוּרָךְ אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ
בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמִּצּוֹת וּבְחַג הַשִּׁבְעוֹת
וּבְחַג הַסִּכּוֹת וְלֹא יִרְאָה אֶת־פְּנֵי יְהוָה רִיקָם: אִישׁ
כְּמַתַּגַּת יָדוֹ כְּבִרְבֵּת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן־לְךָ:

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel who hallow thy name rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restoreth thy divine presence unto Zion.

We give thanks unto thee,
for thou art the Lord our
God and the God of our
fathers for ever and ever;

Congregation in an undertone:

We give thanks unto thee,
for thou art the Lord our
God and the God of our fathers,
the God of all flesh, our
Creator and the Creator of
all things in the beginning.

וְהַשִּׂיאוּנוּ יי אֱלֹהֵינוּ אֶת־בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים
 וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׁשׁוֹן בְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
 לְבָרְכֵנוּ : וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּכַוְנַתְּכֶנּוּ
 קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ . שִׂבְעֵנוּ
 מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ . וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת . וְהִנְחֵילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה
 וּבְשִׁשׁוֹן [שַׁבַּת ו] מוֹעֲדֵי קִדְשֶׁךָ . וְיִשְׂמַחוּ בְךָ
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ . בְּרוּךְ אַתָּה יי . מִקִּדְשֵׁי
 הַשָּׁבַת וְיִשְׂרָאֵל וְהַזְּמַנִּים :

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם .
 וְהִשֵּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :

וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ
 אַתָּה יי . הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן :

The Cong. in an undertone—

מִוְדִים אֲנַחְנוּ לָךְ
 מִוְדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הוּא
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 כָּל־בָּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

thou art the Rock of our lives, the shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art

all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

תפלת מוסף לרגלים

צור חיינו מִגֵּן יִשְׁעֵנו
 אֲתָה הוּא לְדוֹר
 וְדוֹר. נוֹרָה לָךְ
 וְנִסְפָּר תְּהַלְתָּךְ עַל
 חַיֵּינוּ הַמְּסוּרִים
 בְּנִגְדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַמְּקוּדוֹת לָךְ, וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל־עֵת עֲרֵב
 וְבִקְרָא וְצִדְקָתְךָ.
 הַטּוֹב כִּי לֹא־כָלוּ
 רַחֲמֶיךָ. וְהַמְּרַחֵם
 כִּי לֹא־תָמוּ חַסְדֶּיךָ
 מֵעוֹלָם קִוִּינוּ לָךְ:

בְּרָכוֹת וְהוֹדָאוֹת
 לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ
 וְקִבְּלָתָנוּ. בֵּן
 תַּחֲיֵנוּ וְתַמְנֵנוּ.
 וְתִאֶסְףָּךְ נַפְלְאוֹתֵינוּ
 לְחִצְרוֹת קִדְשְׁךָ,
 לְשִׁמּוֹר חֻקֶּיךָ,
 וְלַעֲשׂוֹת רְצוֹנְךָ,
 וְלַעֲבֹדְךָ בְּלִבָּב
 שְׁלָם, עַל שֶׁאַנְחָנוּ
 מוֹדִים לָךְ. בְּרוּךְ
 אַל הַהוֹדָאוֹת:
 וְעַל־כֵּן יִתְקַבֵּר
 וְיִתְרוֹמַם שִׁמְךָ
 מִלְּבָנוּ תָּמִיד לְעוֹלָם
 וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ
 סֶלָה. וַיְהִלְלוּ אֶת־שִׁמְךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ
 וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ
 אַתָּה יי. הַטּוֹב שִׁמְךָ
 וְלָךְ נִאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 בְּרַבְּנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת
 בַּיּוֹרְכָה. הַבְּתוּבָה עַל יְדֵי
 מֹשֶׁה עַבְדְּךָ. הַאֲמוּרָה
 מִפִּי אֲהַרֵן

his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He

וּבָנִינוּ בְּהַנִּים. עִם קְרוֹשָׁה כְּאֹמֵר. וּבִרְכָה יְיָ וַיִּשְׁמְרֶהָ:
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶהָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם
 לָהּ שְׁלוֹם:

שִׂים שְׁלוֹם מְזוּכָה וּבִרְכָה חַיִּים חַזַּן וְחֹסֵד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרְכֵנוּ אָבוּנוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פְּנִינָה. כִּי בְּאוֹר פְּנִינָה נִתְּתָה לָנוּ יְיָ
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
 עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ:
 בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפַתִּי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעַפְרָה
 לְכָל תְּהִיָּה: פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכָל חַחוּשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וּקְלָקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמִּינֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצֵנִי יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יְהִיו לְרָצוֹן אִמְרֵי־פִי
 וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ. יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם

who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

THE ORDER OF THE BLESSING OF THE PRIESTS

On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after "acceptable unto thee," p. 344.

The Priests ascend the steps of the Ark.

Cong. and Reader.—And may our prayer be acceptable unto thee as burnt offering and as sacrifice. O thou who art merciful, we beseech thee, in thine abundant mercy to restore thy divine presence unto Zion, and the ordained service to Jerusalem. And let our eyes behold thy return in mercy to Zion, and there will we worship thee in awe, as in the days of old and as in ancient years.

בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל . וְאָמְרוּ אָמֵן :

יְהִי רָצוֹן לְפָנֶיךָ , יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ; וְשֵׁם
נַעֲבֹדֶךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת; וְעֲרָבָה
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת;

סדר נשיאת כפים :

*On Festivals, except on Sabbath, the following Order of the
Blessing of the Priests is added in the Additional Amidah
after יִשְׂרָאֵל עֲמִידָה, p. 344.*

The Priests ascend the steps of the Ark.

Congregation and Reader.
בְּעוֹלָה וּכְקָרְבָן . אָנָּה רַחוּם בְּרַחֲמֶיךָ הַרְבִּים
הָשִׁב שְׂכִינְתֶךָ לְצִיּוֹן עִירֶךָ וְסֹדֶר הָעֲבוּדָה
לִירוּשָׁלַם . וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן
בְּרַחֲמִים . וְשֵׁם נַעֲבֹדֶךָ בְּיִרְאָה כִּימֵי עוֹלָם
וּכְשָׁנִים קַדְמוֹנִיּוֹת :

Reader.—Blessed art thou, O Lord, whom alone we serve in awe.

Continue "We give thanks unto thee," p. 344, to "it is becoming to give thanks," p. 345.

The Reader says to "and his sons," in an undertone.

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons,

Reader.—The priests,

Cong.—Thy holy people, as it is said:

The Priests pronounce the following blessing:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron and hast commanded us to bless thy people Israel in love.

Reader followed by the Priests, word for word.

Cong.

The Lord bless thee and keep thee:

Amen.

The Lord make his face to shine upon thee and be gracious unto thee:

Amen.

The Lord turn his face unto thee and give thee peace.

Amen. Selah.

Continue "Grant peace," etc., p. 346, to the end of the Amidch.

Reader. בְּרוּךְ אַתָּה יְיָ. שְׂאוֹתֶךָ לְבִדְךָ בְּיְרֵאָה

נִעְבֹּד :

Continue מוֹרִים, p. 344 to לְהוֹדוֹת, p. 345.

The Reader says to וּבָנָיו in an undertone.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַבְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדְּךָ.
הָאֱמוּנָה מִפִּי אֲהָרֹן וּבָנָיו.

Reader. בְּהַגִּים.

Congregation. עִם קְרוֹשֶׁךָ בְּאִמּוֹר :

The Priests pronounce the following blessing:—

בְּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם אֲשֶׁר
קִדְשָׁנוּ בְּקִדְשָׁתוֹ שֶׁל אֲהָרֹן וּצְנִנֵי לְבָרְךָ אֶת
עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה :

Congregation Reader followed by the Priests, word by word.

יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ . אָמֵן :

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ . אָמֵן :

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם : אָמֵן סְלָה :

Continue שִׁים שְׁלוֹם, p. 346, to the end of the Amidah.

SERVICE FOR NEW YEAR

The lighting of the Festival Lamp as on p. 325.

Afternoon Service as on Fridays. For Evening Service, see pp. 159-166. Should the first evening of the New Year fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.

The following Amidah is said at the Evening, Morning and Afternoon Services.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like

תפלת ראש השנה :

The lighting of the Festival Lamp and the Afternoon Service as on p. 325. For Evening Service see pp. 159—166. Should the first evening of the New Year fall on Friday, the Evening Service commences with תפלת שיר ליום השבת *, p. 156.*

The following Amidah is said at the Evening, Morning and Afternoon Services.

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהַלְלָתְךָ :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנָי
בְּגֵיתָהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

זָכַרְנוּ לַחַיִּים מְלֶכֶךְ חַפְצֵן בְּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם:
אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוּר
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי בַמּוֹךְ

unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מִמִּית וּמַחְיָה
וּמְצַמִּיחַ יְשׁוּעָה.

מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לַחַיִּים
בְּרַחֲמִים :

וַיֵּאֱמָן אַתָּה לְהַחְיֹת מֵתִים. כָּרוֹךְ אַתָּה יי.
מַחְיָה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם
יִתְלַלְלוּךָ סֻלָּה.

וּבְכֵן תֵּן פַּחְדְּךָ יי אֶל־הֵינוּ עַל כָּל־מַעֲשֵׂיךָ
וְאִימַתְךָ עַל כָּל־מַה־שֶּׁבָרָאָתָּ. וַיִּירָאוּךָ כָּל־
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ
כָּל־מַה־אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵב־שָׁלֵם.
כְּמוֹ שֶׁיְדַבְּרֵנוּ יי אֶל־הֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בִּיָּדְךָ
וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאָתָּ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לְיִרְאוּךָ וְתִקְוָה
לְדוֹרֶיךָ וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לָךְ. שְׂמֵחָה
לְאַרְצְךָ וַיִּשְׂשׂוֹן לְעִירְךָ וְצַמִּיחַת קֶרֶן לְדוֹר עַבְדְּךָ
וְעַרִיבַת גֵּר לְבֶן־יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בְּיָמֵינוּ:

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments and brought us near unto thy service, O our King, and called us by thy great and holy name.

On Saturday Night add the following:—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ
 וַחֲסִידִים בְּרָנָה יִגְלוּ. וְעוֹלָתָה תִקְפָּץ פִּיהָ וְכָל-
 הַרְשָׁעָה בָּלָה בְּעֵשֶׁן תִּכְלָה. כִּי תַעֲבִיר מִמִּשְׁלַת
 יְרוּן מִן־הָאָרֶץ:

וְתַמְלוֹךְ אַתָּה יי לְבַהֶךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁךְ
 בְּכַתוּב בְּדַבְרֵי קְדֻשָּׁךְ. וּמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ.
 בְּכַתוּב. וַיִּגְבֹּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 נִקְבֵּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יי. הַמְּלֹךְ הַקְּדוֹשׁ:
 אַתָּה בְּחֵרְתָנוּ מִכָּל־הָעַמִּים. אֲהַבָּתָ אוֹתָנוּ.
 וְרָצִיתָ בָנוּ. וְרוּמְמָתָנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ
 בְּמִצּוֹתֶיךָ. וְקִרְבָּתָנוּ מִלְּבָנוּ לְעִבּוֹדֶתְךָ. וְשִׁמְךָ
 כְּגֹדֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָ:

On Saturday Night add the following:—

וּתְוַדִּיעֵנו יי אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
 חֻמֵי רְצוֹנְךָ. וּתְתַזְלֵנוּ יי אֱלֹהֵינוּ מִשְׁפָּטִים יִשְׂרָאֵל וְתוֹרוֹת
 אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים וּתְנַחֵלְנוּ וּמְנֵי שְׁשׂוֹן וּמוֹעֲדֵי

of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God [this Sabbath Day and] this Day of Memorial, a day of blowing the Shofar, [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation as a memorial of the departure from Egypt.

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Memorial. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

קָדַשׁ וְחַיֵּי גְדוּבָה. וּתְוַרִישְׁנוּ קְדוּשַׁת שַׁבָּת וְכְבוֹד מוֹעֵד
 נְחִינֻת הַקָּנֹל. וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קָדַשׁ לְחֹל בֵּין אֹר
 לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמּוּם בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
 הַמַּעֲשֶׂה. בֵּין קְדוּשַׁת שַׁבָּת לְקְדוּשַׁת יוֹם טוֹב הַבְּבֻלָּה
 וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִבְּשָׁם. הַבְּבֻלָּה
 וְקִבְּשָׁם אֶת-עַמּוּד יִשְׂרָאֵל בְּקִדְשָׁהּ:

On Sabbath add the words in brackets.

וּתְתַן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם וְהַשַּׁבָּת
 הַזֶּה וְאֶת יוֹם הַזְּכוּרֹן הַזֶּה. יוֹם הַזְּכוּרֹן הַתְּרוּעָה
 וְהַבְּהִיחַ מִקְרָא קָדַשׁ וְזָכַר לִיצִיאַת מִצְרָיִם:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וַיְנַיֵּם
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וְזָכְרוּנָנוּ
 וּפְקֻדוֹתֵינוּ וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד
 עֲבִדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ. וְזָכְרוֹן
 כָּל-עַמּוּד בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וְלַטּוֹבָה
 לְחַן וְלַחֲסֵד וְלִרְחָמִים וְלְחַיִּים וְלִשְׁלוֹם בְּיוֹם
 הַזְּכוּרֹן הַזֶּה. וְזָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לַטּוֹבָה. וּפְקֻדָּנוּ בּוֹ
 לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה
 וְרַחֲמִים חוּם וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
 אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה:

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, The Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon.] O purify our hearts to serve thee in truth, for thou art God in truth and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם
כָּלֹּ בְּכַבּוּדָּךְ . וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ .
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנֹךְ עַל כָּל־יְוֹשְׁבֵי תֵבֶל
אֶרֶץ־ךָ . וַיַּדַּע כָּל־פְּעוּל כִּי אַתָּה בְּעַלְתּוֹ וַיִּבִין
כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתּוֹ וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה
בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ וּמְלֻכּוֹתָו בְּכֹל
מְשָׁלָה: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתְנוּן קִדְשֵׁנוּ
בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ . שְׂבַעֲנוּ מִשׁוֹבָךְ
וְשִׁמְחֵנוּ בִישׁוּעָתְךָ . וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ וַיְנַחֲחוּ־בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ . וְשִׁהַר
לִבְנוֹ לְעַבְדְּךָ בְּאַמֶּת . כִּי אַתָּה אֱלֹהִים אֱמֶת
וּדְבָרְךָ אֱמֶת וּקְיָם לְעַד . בְּרוּךְ אַתָּה יי . מְלֹךְ עַל
כָּל־הָאָרֶץ מִקִּדְשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן:
רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם .
וְהַשֵּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבָךְ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ
אַתָּה יי . הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which

are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth,

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 כָּל-בָּשָׂר. יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְתַקְדוּשׁ. עַל שֶׁהֵחֵייתָנוּ וְקִבַּלְתָּנוּ
 בֶּן תַּחֲנִינוּ וְתַתְּנֵנוּ, וְתִאֶסְפוּךָ
 נְלִיזְתִּינוּ לְחֻצְרַת קִדְשֶׁךָ, לְשִׁמּוֹר
 חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדֶךָ
 בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בָּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יי
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אֵתָהּ הוּא לְדוֹר
 נְדוֹר. נוֹרָה לָךְ
 וְגַם פֶּר תִּהְלַתְךָ עַל
 חַיֵּינוּ הַפְּסוּרִים
 בְּיָדֶךָ וְעַל נַשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל
 נַפְלְאוֹתֶיךָ וְשׁוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת
 עֶרֶב וּבֹקֶר
 וְצַהֲרָיִם. הַטּוֹב כִּי
 לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם
 קִיְּנוּ לָךְ:

וְעַל-כֵּן יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּבָנוּ
 תָּמִיד לְעוֹלָם וָעֶד:

וּבְתוֹב לְחַיִּים מוֹבִים כָּל-בְּנֵי בְרִיתְךָ;

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִי לָנוּ אֶת-שִׁמְךָ

O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the reader the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning Service say:—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Service Say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God! guard my tongue from evil and my lips

בְּאַמַּת הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. כָּרוּךְ אַתָּה
יְיָ הַטּוֹב שְׂמֵךְ וּלְךָ נָאָה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו
בְּהַגִּים. עִם קְרוֹשָׁשׁ בְּאֲמֹר. יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פְּנֵינוּ
אֱלֹהֶיךָ וַיִּחַן לָנוּ: יִשְׂאֵא יְיָ פְּנֵינוּ אֱלֹהֶיךָ וַיְשִׁים לָךְ שְׁלוֹם:
שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה חֵן וְחֶסֶד וּבְרַחֲמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲקִינוּ כְּלָנוּ כְּאֶחָד בְּאֹר פְּנִיָּךְ.
כִּי בְּאֹר פְּנִיָּךְ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ מַזְבֵּחַ חַיִּים וְאַהֲבַת חֶסֶד
וְאֲדָקָה וּבְרַכָּה וּבְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְכַרְךָ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

At the Afternoon and Evening Services say:—

שְׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא
מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְכַרְךָ אֶת-עַמְּךָ
יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפְרַת חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִנְיָה טוֹבָה נְזַכֵּר
וְנִכְתֵּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשְׁלוֹם. כָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשְּׁלוֹם:
אֱלֹהֵי-נִצּוֹר לְשׁוֹנֵי מִרְעַע וְשׁוֹפְתֵי מִדְּבַר

from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The following form of greeting is used on New Year:

May you be inscribed for a happy year.

מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי כְּעֶבֶר
 לְכָל תְּהוֹנָה: פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
 הִפֵּר עֲצָתָם, וּבִלְקַל מִחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִתְלַצוּן יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי: יְהִי לְרַצוֹן אֲמָרֵי-פִי
 וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
 בְּמַרְוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רַצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ; וְשָׂם
 נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת; וְעָרְבָה
 לָנוּ מִנְחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנִיּוֹת:

The following forms of greeting are used on New Year, the expression being varied according to the sex and number of the person or persons addressed:—

לְשָׁנָה טוֹבָה תִּכְתָּב: לְשָׁנָה טוֹבָה תִּכְתָּבוּ:
 לְשָׁנָה טוֹבָה תִּכְתָּבֵי: לְשָׁנָה טוֹבָה תִּכְתָּבְנָה:

KIDDUSH FOR NEW YEAR

When New Year occurs on Sabbath begin here:—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt. For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

סדר קדוש לראש השנה :

When New Year occurs on Sabbath begin here:—

וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי : וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם : וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה : וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-
מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן :

On Sabbath add the words in brackets.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר
בְּחֶרֶב-בָּנוּ מְכַל-עַם וְרוּמָמְנוּ מְכַל-לְשׁוֹן וְקִדְשָׁנוּ
בְּמִצּוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת
יוֹם הַשְּׁבֹת הַזֶּה [וְאֵת] יוֹם הַזְּכוּרֹן הַזֶּה יוֹם [וְזִכְרוֹן]
תְּרוּעָה [וְבִאֲהָבָה] מִקְרָא קִדְשׁ וְזִכָּר לִיציאת מצרים.
כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְשָׁתָּ מְכַל-הָעַמִּים.
וַיְדַבֵּר אֱמֶת וְקִיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מְלֶכֶךְ עַל
כָּל-הָאָרֶץ מְקַדֵּשׁ וְהַשְּׁבֹת וְיִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן :

On Saturday night the following is added:

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the tree.

After having partaken of the apple and honey, say:—

May it be thy will, O Lord our God, and God of our fathers, to renew unto us a happy and pleasant year.

On Saturday night the following is added:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאֹרֵי הָאֵשׁ:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדֵּיל בֵּין קֹדֶשׁ
 לְחוֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב
 הַבְּבֻלָּה. וְאֵת יוֹם הַשְּׂבִיעִי מִשְׁשֵׁת יָמֵי הַמַּעֲשֶׂה קִבְּשָׁתָּ.
 הַבְּבֻלָּה וְקִבְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתְּךָ. בְּרוּךְ אַתָּה
 יְיָ הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵנוּ
 וְקַיְמָנוּ וְהַגִּיעָנוּ לְזְמַן הַיְהוּ:

*Kiddush and the Blessing over the Bread having been said,
 an apple, dipped in honey, is taken, before partaking of
 which the following is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָעֵץ:

After having partaken of the apple and honey, say:—

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שְׂתַחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וְיַתִּיקָה:

ADDITIONAL SERVICE FOR NEW YEAR

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembl-eth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

תפלת מוסף לראש השנה:

אֲדַנְיָ, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּיָהֶם לְמַעַן שְׁמוֹ הַאֲהָבָה:

זְכַרְנוּ לַחַיִּים מְלֶךְ הַחַיִּים בְּחַיִּים. וְכָתְבָנוּ בְּסֵפֶר
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהּם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדַנְיָ. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵךְ
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ
בַּעַל גִּבּוֹרוֹת וּמִי דוֹמֵה לָךְ. מְלֶךְ מִמִּית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יַעֲזָרֵנוּ לַחַיִּים
בְּרַחֲמִים:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

תפלת מוסף לראש השנה

וַיִּבְרָא אֶתְּךָ אֶתְּךָ לְהַחַיּוֹת מִתִּיבִים בְּרוּךְ אַתָּה יי
מַחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקַדוּשֵׁים בְּכָל־יּוֹם
יִתְגַּלְגֵּל אֶתְּךָ פָּלָה.

וּבְכֵן תֵּן פְּחָדֶךָ יי אֶלְהֵינוּ עַל כָּל־מַעֲשֵׂיךָ
וְאִמְתֶּךָ עַל כָּל־מַה־שֶּׁבְרָאתָ וְיִירָאוּךָ כָּל־
הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיַעֲשׂוּ
כְּלָם אֲנִידֶיךָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם
כְּמוֹ שֶׁיְדַעְנוּ יי אֶלְהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְּיָדֶךָ
וְנִבְרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבְרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהַלֵּל לִירְאוּךָ וְתִקְוָה
לְדוֹרֶיךָ וּפְתַחֲוֹן פֶּה לְמִיַּחֲלוּם לָךְ שְׂמֵחָה
לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ וְצְמִיחַת־קַרְן לְדוֹד עֲבָדֶךָ
וְעַרְיַבַת גֵּר לְבֶן־יִשְׂרָאֵל מִשִּׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׁרִים יַעֲלוּ
וְחַסִּידִים בְּרַגְלָה יִגְלוּ וְעוֹלָתָה תִּקְפָּץ־פִּיָּה וְכָל־
הַרְשָׁעָה בְּלָה בְּעֵשֶׂן תִּכְלָה כִּי תַעֲבִיר מִמִּשְׁלַח
גְּדוֹן מִדְּהָרְךָ.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbaths substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord

וּתְמַלֹּךְ אֶתְּךָ יְיָ לְבַהֶךָ עַל כָּל־מַעֲשֵׂיךָ בְּחַר
 צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשֶׁךָ.
 בְּכַתוּב בְּדַבְרֵי קְדוֹשֶׁךָ. וַיִּמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדוֹר וָדוֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
 בְּכַתוּב. וַיִּנְבֵּה יְיָ אֶצְבָּאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 וְנִקְבֵּשׁ בְּצַדִּיקָהּ: כְּרוּךְ אַתָּה יְיָ. הַמְלִיךְ הַקְּדוֹשׁ:
 אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֵּת אֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוּמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעִבּוֹדֶתְךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרֹאתָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת
 הַזֶּה וְאֶת יוֹם] הַזְּכוּרוֹן הַזֶּה. יוֹם [וְזִכְרוֹן] תְּרוּעָה
 [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ וְזָכַר לִיצִיאַת מִצְרָיִם:
 וּמִפְּנֵי חַטָּאתֵינוּ וְנִלְוֵנוּ מֵאַרְצֵנוּ וּנְתַרְחֲקֵנוּ מֵעַל
 אֲדָמָתָנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
 בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשֶׁךָ: וְהִי רָצוֹן

our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this Day of Memorial, we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it shall be a day of blowing the Shofar unto you. And ye shall offer a burnt offering

מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלְּךָ רַחֲמָן
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
הַרְבִּים וְתִבְנֶהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ: אָבִינוּ
מִלְּכֵנוּ. גִּלְהָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וּנְפִיצוֹתֵינוּ בְּנֶגַם מִירְכְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ
לְצִוּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קְרִבְנוֹת
חֻבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם וּמוֹסְפִים כְּהַלְכָתָם:
וְאֶת־מוֹסְפֵי יוֹם [הַשַּׁבָּת הַזֶּה וְיוֹם] הַזְּכָרוֹן הַזֶּה.
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמַצּוֹת רְצוֹנְךָ
כְּמוֹ שֶׁתְּבַתְּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְּבוֹדְךָ כְּאָמֹר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כַבָּשִׁים בְּנֵי־שָׁנָה תְּמִימִם וְשְׁנֵי
עֶשְׂרֵנִים סֵלֶת מְנַחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלַת שַׁבָּת
בְּשַׁבָּתוֹ עַל־עֲלַת הַתְּמִיד וְנִסְכָּהּ:

וּבְחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֳדָשׁ
יְהִי לָכֶם כָּל־מְלֶאכֶת עֲבוּדָה לֹא תַעֲשׂוּ יוֹם
תְּרוּעָה יְהִי לָכֶם: וַעֲשִׂיתֶם עֲלֶיהָ לְרִיחַ גִּיחַח

for a sweet savor unto the Lord; one young bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment; beside the burnt offering of the New Moon and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according to their ordinance, for a sweet savor, an offering made by fire unto the Lord.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that

לַיְי פֶר וְצַדִּיקָר אֶחָד אֵיל אֶחָד בְּבָשִׁים בְּנֵי־
 שָׁנָה שְׂבָעָה תְּמִימִים: וּמִנְחָתָם וְנִסְבֵּיהֶם כְּמִדְבָּר
 שְׁלֹשָׁה עֶשְׂרֵנִים לֶפָר וּשְׁנַיִ עֶשְׂרֵנִים לְאֵיל וְעֶשְׂרוֹן
 לִבְבֶּשֶׁת וַיִּזֶן כְּנִסְכּוֹ וּשְׁנַיִ שְׁעִירִים לְכַפֵּר. וּשְׁנַיִ
 תְּמִידִים כְּהִלְכָתָם: מִלְּבַד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ.
 וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ. וְנִסְבֵּיהֶם כְּמִשְׁפָּטָם
 לְהִיחַ נִיחָח אִשָּׁה לַיְי:

וַיִּשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שְׁבֹת וְקוֹרְאֵי עֲנָג. עִם מְקוֹדְשֵׁי
 שְׁבִיעֵי כָּלֶם וְשָׂבְעוּ וַיִּתְעַנְּגוּ מִשׁוֹבָבָךָ. וְהַשְּׁבִיעֵי רְצִיחַת בּוֹ
 וְקִדְשָׁתוֹ חֲמֻדַּת יָמִים אֲתוֹ קָרְאֵת וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

עָלֵינוּ לְשִׁבְחָ לְאֶדוֹן הַכּוֹל, לְתֵת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפָּחוֹת הָאָדָמָה. שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם,
 וְגִדְלָנוּ כְּכָל־הַמוֹנָם. וְאַנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹמֵה שָׁמַיִם וַיּוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמֵת מִלְּכָנוּ. אָפֶס זִילְתּוֹ.
 כְּכַתוּב בְּתוֹרָתוֹ. וַיַּדְעָת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ

the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever.

And it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the trumpet shout of a King is among them. And it is said, And he became King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together. And in thy Holy Words it is written, saying, For the kingdom is the Lord's, and he is ruler over the nations. And it is said, The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be

כִּי יי הוּא הַאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
מִתַּחַת אֵין עוֹד:

עַל-כֵּן נִבְרָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מִהֲרָה
בְּתַפְאֲרַת עֲזוּךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהַאֲלִילִים כָּרוֹת וּכְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁבְיָי וּכְל-בְּנֵי בְּשָׂר וּקְרָאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֶלְיֶיךָ
כָּל-רְשָׁעֵי אָרֶץ: וּבִירוֹ וְיִדְעוּ כָּל-יוֹשְׁבֵי תֵבֵל.
כִּי לָךְ תִּכְרַע כָּל-בְּהֵמָה תִּשָּׁבַע כָּל-לְשׁוֹן: לְפָנֶיךָ
יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו.
וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם
מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא.
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרַתֶךָ.
יי | וּמְלֹךְ רְעוּסָם וָעֶד:

וַיִּנְאָמֶר. לֹא-הֵבִישׁ אָנֹכִי בִיעֶקֶב וְלֹא-דָרָא עָמְלִי
בְּיִשְׂרָאֵל יְהוָה אֱלֹהֵיו עִמּוֹ וּתְרוּעַת מְלֹךְ בּוֹ:
וַיִּנְאָמֶר. וַיְהִי בִישְׂרוֹן מְלֹךְ בְּהַתְאַסֵּף רָאשֵׁי עָם
יְחַד שְׁבָטֵי יִשְׂרָאֵל: וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.
כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם: וַיִּנְאָמֶר. יי מְלֹךְ
גְּאוֹת לָבַשׁ לָבַשׁ יי עוֹ הַתְּאֵזֵר אִתָּה תִכּוֹן תֵּבֵל

moved. And it is said, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.) And by the hands of thy servants, the prophets, it is written, saying, Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And it is said, And saviors shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One and his name One. And in thy Law it is written saying, Hear, O Israel: the Lord our God, the Lord is One.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King and his dominion ruleth over all. [Our God and

בַּל תִּמְוֹטֵנוּ וַיִּנְאֹמֶר. שָׂאוּ שְׁעָרַיִם רְאִישֵׁיכֶם וְהִנָּשְׂאוּ
 פִּתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ
 הַכְּבוֹד. יְיָ עֶזְרֵנוּ וְגִבּוֹר יְיָ גִבּוֹר מִלְחָמָה: שָׂאוּ
 שְׁעָרַיִם רְאִישֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ
 הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יְיָ צְבָאוֹת הוּא
 מֶלֶךְ הַכְּבוֹד סֶלְהֵ: וְעַל־יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
 כָּתוּב לֵאמֹר. כֹּה אָמַר יְיָ מֶלֶךְ־יִשְׂרָאֵל וַנִּגְאָלוּ
 יְיָ צְבָאוֹת אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעְדֵי אֵין
 אֱלֹהִים: וַיִּנְאֹמֶר. וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשֹׁפֵט
 אֶת־הַר עֲשׂוּ וְהִיטָה לִּי הַמְּלוּכָה: וַיִּנְאֹמֶר. וְהָיָה
 יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ
 אֶחָד וְשֵׁמוֹ אֶחָד: וּבִתְוֹרֶתְךָ כָּתוּב לֵאמֹר. שְׁמַע
 יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם
 כָּלוּ בְּכִבּוּדֶךָ. וְהִנָּשְׂא עַל כָּל־הָאָרֶץ בִּיקְבֻכָּךְ.
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנֶךָ עַל כָּל־יּוֹשְׁבֵי תֵבֵל
 אֲרָצֶךָ. וַיִּדַע כָּל־פֶּעִיל כִּי אַתָּה פְּעַלְתָּו וַיִּבִין
 כָּל־יָצוֹר כִּי אַתָּה יִצַּרְתָּו וַיֵּאמֶר כֹּל אֲשֶׁר נִשְׁמָה
 בָּאֵפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלִכוּתוֹ בְּכֹל

God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation: [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord,) King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Thou rememberest what was wrought from eternity and art mindful of all that hath been formed from of old: before thee all secrets are revealed and the multitude of hidden things from the beginning; for there is no forgetfulness before the throne of thy glory; nor is there ought hidden from thine eyes. Thou rememberest every deed that hath been done: not a creature is concealed from thee: all things are manifest and known unto thee, O Lord our God, who lookest and seest to the end of all generations. For thou wilt bring on the appointed time of memorial when every spirit and soul shall be visited, and the multitudinous works be remembered with the innumerable throng of thy creatures. From the beginning thou didst make this thy purpose known, and from aforetime thou didst disclose it. This day, on which was the beginning of thy work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries,—which of them is destined to the

מִשְׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתְנוּן קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שִׁבְעֵנוּ מִפּוֹקֵךָ
וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן
שִׁבֹּת קִדְשֶׁךָ וְיִגְוֹחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ. וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת
וּדְבָרֶךָ אֱמֶת וּקְיָם לְעַד. בָּרוּךְ אַתָּה יְיָ. מִלֵּךְ עַל
כָּל־הָאָרֶץ מִקִּדְשׁ וּהַשְּׁבֵת וְיִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן:
אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפּוֹקֵד כָּל־יְצוּרֵי
קִדְשׁ. לְפָנֶיךָ נִגְלוּ כָּל־תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת
שִׁמְבְּרָאשִׁית. כִּי אֵין שִׁכְחָה לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ.
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ: אַתָּה זוֹכֵר אֶת־כָּל־
הַמַּבְעָל. וְגַם כָּל־הַיְצוּר לֹא נִכְחָד מִמֶּךָ. הַכֹּל
נִלְוִי וְיִדְוַע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. צוּפָה וּמַבִּיט עַד
סוֹף כָּל־הַדּוֹרוֹת. כִּי תָבִיא חֹק וּפְרוֹן לְהַפְקֵד
כָּל־רוּחַ וְנִבְּשׁ. לְהַזְכֵּר מַעֲשִׂים רַבִּים וְהַמּוֹן
בְּרִיּוֹת לְאֵין תְּכַלִּית. מִרְאשִׁית כּוֹזֵאת הוֹדְעֶת.
וּמִלְפָּנִים אוֹתָהּ נִלְיָתָ. וְהַ הַיּוֹם תַּחֲלֵת מַעֲשֵׂיךָ
וּפְרוֹן לְיוֹם רֵאשׁוֹן. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב: וְעַל הַמְדִינּוֹת בּוֹ יֹאמְרָ. אִי־יִי

sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before thee, each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee. Yea, the remembrance of all works cometh before thee, and thou enquirest into the doings of them all. Of Noah also thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy, when thou broughtest the waters of the flood to destroy all flesh on account of their evil deeds. So his remembrance came before thee, O Lord our God, to increase his seed like the dust of the earth, and his offspring like the sand of the sea: as it is written in thy Law, And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters subsided. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. And it is said, Then will I remember my covenant with

לְחֶרֶב. וְאִי־זוֹ לְשָׁלוֹם. אִי־זוֹ לְרָעָב. וְאִי־זוֹ לְשִׁבְעָה.
 וּבְרִיּוֹת בּוֹ יִפְקְדוּ. לְהַזְכִּירָם לַחַיִּים וְלַמּוֹת׃ מִי
 לֹא נִפְקָד בְּהַיּוֹם הַזֶּה. כִּי זָכַר כָּל הַיְצוּר לְפָנֶיךָ
 בָּא. מִעֲשֵׂה אִישׁ וּפְקֻדָתוֹ. וְעַל־לֵלוֹת מְצַעְדֵי נֶגֶד.
 מִחֲשֻׁבוֹת אָדָם וְתַחֲבוּלוֹתָיו וְיִצְרֵי מַעֲלָלֵי אִישׁ׃
 אֲשֶׁר־י אִישׁ שָׁלֵא יִשְׁכַּחֲךָ. וּבֶן אָדָם יִתְאַמֵּץ־כָּדֵךְ.
 כִּי דוֹר־שִׁיחַ לְעוֹלָם לֹא יִכְשָׁלוּ. וְלֹא יִכְלְמוּ לְנִצְחָה
 כָּל־הַחוֹסִים בָּךְ׃ כִּי זָכַר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ
 בָּא וְאַתָּה דוֹרֵשׁ מִעֲשֵׂה כָל־כֵּלִים׃ וְגַם אֶת־נֶחַם בְּאַהֲבָה
 זְכַרְתָּ. וְתִפְקְדֶהוּ בְדַבָּר יְשׁוּעָה וְרַחֲמִים בְּהַבִּיאֲךָ
 אֶת־יְמֵי הַמַּבּוּל לְשַׁחַת כָּל־בָּשָׂר מִפְּנֵי רוּעַ
 מַעֲלָלֵיהֶם. עַל־כֵּן זָכְרוּנוּ בָּא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 לְהַרְבּוֹת וְרַעוּ כְּעַפְרוֹת תִּבְלֵל. וְצִאֲצֹאֵינוּ כְּחוֹל
 הַיָּם׃ כִּכְתוּב בְּתוֹרָתְךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחַם
 וְאֵת כָּל־הַחַיָּה וְאֵת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
 בַּתְּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכּוּ
 הַמַּיִם׃ וַנִּאֶמֶר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָתָם אֶת־יִצְחָק וְאֶת־
 יַעֲקֹב׃ וַנִּאֶמֶר. וַיִּזְכַּרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֵת

Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And in thy Holy Words it is written saying, He hath made a memorial for his wondrous works: the Lord is gracious and full of compassion. And it is said, He hath given food unto them that fear him: he will ever be mindful of his covenant. And it is said, And he remembered for them his covenant, and repented according to the multitude of his loving-kindnesses. And by the hands of thy servants, the prophets, it is written saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thy bridal state; how thou wentest after me in the wilderness, in a land that was not sown. And it is said, Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And it is said, Is Ephraim a precious son unto me? Is he a caressed child? As often as I spake against him, I earnestly remembered him: therefore my heart yearneth for him: I will surely have mercy upon him, saith the Lord.

Our God and God of our fathers, let us be remembered by thee for good: grant us a visitation of salvation and mercy from thy heavens, the heavens of old; and remember unto us, O Lord our God, the covenant and the lovingkindness and the oath which thou swarest unto Abraham our father on Mount Moriah: and may the binding with which Abraham our father bound his son Isaac on the altar appear before thee,

אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר
 וְהָאָרֶץ אֶזְכֹּר: וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר. זְכֹר
 עָשָׂה לְנַפְלְאֹתָיו חֲנוּן וְרַחוּם יי: וְנֹאמַר. מִתְּרָף
 נָתַן לִירֵאָיו יוֹזֵר לְעוֹלָם בְּרִיתוֹ: וְנֹאמַר. וַיִּזְכֹּר
 לָהֶם בְּרִיתוֹ וַיִּנָּחֵם. כָּרַב חֲסָדָיו: וְעַל־יְדֵי עֲבָדָיו
 הִנְבִּיאִים כָּתוּב לֵאמֹר. הַלֹּךְ וּקְרֵאתָ בְּאָזְנֵי
 יְרוּשָׁלַם לֵאמֹר. כֹּה אָמַר יי זְכַרְתִּי לְךָ חֲסֵד
 נְעוּרָיִךְ אֲהַבֵת כָּל־וְלִתְיָךְ לְכַתֵּךְ אַחֲרַי בְּמִדְבָר
 בְּאֶרֶץ לֹא זְרוּעָה: וְנֹאמַר. וַזְכַּרְתִּי אֲנִי אֶת־בְּרִיתִי
 אֹתְךָ בַיּוֹם נְעוּרָיִךְ וְהַקִּימוֹתִי לְךָ בְּרִית עוֹלָם:
 וְנֹאמַר. הֲבֵן יָקוּר לִי אֶפְרָיִם אִם יֶלֶד שְׁעֵשׂוּעִים
 כִּי־מֵדֵי דַבְרֵי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ
 מֵעַי לֹא רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יי:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וְזָכְרֵנוּ בְּזִכְרוֹן טוֹב
 לְפָנֶיךָ וּפְקַדְנוּ בְּפִקְדַת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי
 שְׁמֵי קָדְשׁ וּזְכַר־לָנוּ יי אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־
 הַחֲסֵד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם
 אָבִינוּ בְּהַר הַמֹּרְיָה. וְתִרְאֶה לְפָנֶיךָ עֲקָדָה שְׁעָקַד
 אַבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל גַּב הַמִּזְבֵּחַ

how he overbore his compassion in order to perform thy will with a perfect heart. So may thy compassion overbear thine anger against us; in thy great goodness may the fierceness of thy wrath turn aside from thy people, thy city and thine inheritance. Fulfil unto us, O Lord our God, the word in which thou hast bidden us trust in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said: But I will remember unto them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord. For thou art he who remembereth from eternity all forgotten things, and before the throne of whose glory there is no forgetfulness. O remember the binding of Isaac this day in mercy unto his seed. Blessed art thou, O Lord, who rememberest the covenant.

Thou didst reveal thyself in a cloud of glory unto thy holy people in order to speak with them. Out of heaven thou didst make them hear thy voice and was revealed unto them in clouds of purity. The whole world trembled at thy presence, and the works of creation were in awe of thee, when thou didst thus reveal thyself, O our King, upon Mount Sinai to teach thy people the law and commandments, and didst make them hear thy majestic voice and thy holy utterance out of flames of fire. Amidst thunders and lightning thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them; and it is written in thy Law, And it came to pass on th

וּכְבַשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלֵב שָׁלֵם.
 וּכְבֹשׁ רַחֲמֶיךָ אֶת־בַּעַסְךָ מֵעֲלֵינוּ וּבְטוֹבְךָ הַגָּדוֹל
 יָשׁוּב הַרְוֵן אַפֶּךָ מֵעַמָּךְ וּמֵעִירְךָ וּמִנְחַלְתֶּךָ
 וּבָקִים־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַדָּבָר שֶׁהִבְטַחְתָּ
 בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
 כְּאִמּוֹר. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁימִים אֲשֶׁר
 הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהַיְהוֹת
 לָהֶם לְאֱלֹהִים אֲנִי יְהוָה: כִּי זָכַר כָּל־הַנְּשָׁכָחוּ
 אֶתְּךָ הוּא מֵעוֹלָם וְאִין שִׁכְחָה לְפָנַי כִּסֵּא כְבוֹדְךָ
 וְעֵקֶדֶת יִצְחָק לְזָרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר
 בְּרוּךְ אַתָּה יְיָ. וְזָכַר הַבְּרִית:

אַתָּה נְגִלִית בְּעֵינֵי כְבוֹדְךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר
 עִמָּם. מִן הַשָּׁמַיִם הַשְּׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם
 בְּעֶרְפְּלֵי טַהַר. גַּם כָּל הָעוֹלָם כָּלוּ חָל מִפְּנֵי
 וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָ בְּהַנְּלוֹתְךָ מִלְּבַב
 עַל־הַר סִינַי לְלַמֵּד לְעַמְּךָ תוֹרָה וּמִצְוֹת
 וּתְשֻׁמִּיעֵם אֶת־הוֹד קוֹלְךָ וּדְבָרוֹת קְדוֹשֶׁיךָ
 מִלְּהַבּוֹת אֵשׁ. בְּקִלּוֹת וּבְרַקִּים עֲלֵיהֶם נְגִלִית
 וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפְעֵתָ: בְּכַתוּב בְּתוֹרָתְךָ

third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the Shofar exceeding loud; and all the people that were in the camp trembled. And it is said, And the sound of the Shofar waxed louder and louder; Moses spake, and God answered him by a voice. And it is said, And all the people perceived the thunderings and the lightnings, and the sound of the Shofar, and the mountain smoking: and when the people saw it, they were moved and stood afar off. And in thy Holy Words it is written, saying, God is gone up with a shout, the Lord with the sound of a Shofar. And it is said, With trumpets and sound of Shofar shout joyously before the King, the Lord. And it is said, Blow the Shofar on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob. And it is said, Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the Shofar: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. And by the hands of thy servants, the prophets, it is written saying, All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye, and when the Shofar is

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיֹת הַבְּקָר וַיְהִי קִלְח
וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקַל שֶׁפָּר חָזַק מְאֹד
וַיִּהְיֶה רָד כָּל־הָעַם אֲשֶׁר בַּמַּהֲנֶה: וַיֹּאמֶר. וַיְהִי קוֹל
הַשֶּׁפָּר הוֹלֵךְ וְחֹזֵק מְאֹד מִשֶּׁה יִדְבֵּר וְהָאֱלֹהִים
יַעֲנֶנּוּ בְּקוֹל: וַיֹּאמֶר. וְכָל־הָעַם רֹאִים אֶת־הַקּוֹלֹת
וְאֶת־הַלְּפִידִם וְאֵת קוֹל הַשֶּׁפָּר וְאֶת־הָהָר עֹשֶׂן
וַיֵּרָא הָעַם וַיִּנְעֻוּ וַיַּעֲמֻוּ מֵרַחֵק: וּבְדַבְרֵי קִדְשׁ
כְּתוּב לֵאמֹר. עָלָה אֱלֹהִים בְּתִרְוַעָה יְיָ בְּקוֹל
שׁוֹפָר: וַיֹּאמֶר. בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ
דַּבְּרֵי הַמֶּלֶךְ יְיָ: וַיֹּאמֶר. תִּקְעוּ בַחֲדָשׁ שׁוֹפָר
בַּבִּסֻּסָּה לְיוֹם חַגֵּנוּ: כִּי חֵק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב: וַיֹּאמֶר. הִלְלוּיָהּ. הִלְלוּ אֵל בְּקִדְשׁוֹ
הִלְלוּהוּ בְּרִקְיעַ עֻזּוֹ: הִלְלוּהוּ בְּגִבּוֹרֹתָיו הִלְלוּהוּ
בְּרֹב גְּדֻלוֹ: הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר הִלְלוּהוּ בְּגִבּוֹל
וּבְגִזֹר: הִלְלוּהוּ בְּתֵרֵף וּמַחֹל הִלְלוּהוּ בְּמִנִּים
וְעִנָּב: הִלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ הִלְלוּהוּ בְּצִלְצְלֵי
הַרְוַעָה: כֹּל הַנְּשָׁמָה תִהְיֶה נָה. הִלְלוּיָהּ: וְעַל־
יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר. כָּל־יֹשְׁבֵי
תִּבְל וְשִׁכְנֵי אֶרֶץ בְּנִשְׁאֲנִים הָרִים תִּרְאוּ וְכִתְקַע

blown, hear ye. And it is said, And it shall come to pass on that day, that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem. And it is said, And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Shofar, and shall go with the whirlwinds of the south. The Lord of hosts shall be a shield unto them. So be a shield unto thy people Israel with thy peace.

Our God and God of our fathers, sound the great Shofar for our freedom, lift up the ensign to gather our exiles; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feast, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and then

שׁוֹפָר תִּשְׁמָעוּ: וַיִּנְאָמַר. וְהָיָה בַּיּוֹם הַהוּא יִתְקַן
 בְּשׁוֹפָר גְּדוֹל וּבָאוּ הָאֲבָרִים בְּאָרֶץ אֲשׁוּר
 וְהַנְּדָחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לִי בְּהוֹ
 הַקֶּדֶשׁ בִּירוּשָׁלַם: וַיִּנְאָמַר. וַיִּי עֲלֵיהֶם יִרְאוּ
 וַיֵּצֵא כְּבָרֶק חֲצוֹ וְאֲדָנִי יִהְיֶה בְּשׁוֹפָר יִתְקַן
 וְהִלְךְ בְּסַעֲרוֹת תִּימָן: יִי צְבָאוֹת יִגַן עֲלֵיהֶם: כִּי
 תִּגַן עַל־עַמֶּךָ יִשְׂרָאֵל בְּשָׁלוֹמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גְּדוֹל
 לְחַרוֹתֵנוּ וְשָׂא גַם לְקַבֵּץ גְּלוֹיֹתֵנוּ. וְקָרַב פְּזוֹרֵינוּ
 מִבֵּין הַגּוֹיִם וּנְפֹצוֹתֵינוּ בֵּינָם מִיִּרְכַּתִּי אָרֶץ
 נְהַבִּיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרַנָּה וּלְיִרוּשָׁלַם בְּיַד
 מַקְדָּשֶׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׂם גַּעֲשָׂה לְפָנֶיךָ
 אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ כַּמִּצְוָה עָלֵינוּ בְּתוֹרַתֶךָ
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבֹדֶךָ כְּאֲמוֹר. וּבִיּוֹם
 שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשְׁכֶם וּתְקַעְתֶּם
 בְּחֲצֹצְרוֹת עַל עֲלֵיתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם
 וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אָנִי יִי אֱלֹהֵיכֶם:
 כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאֹזֵן תְּרוֹעָה וְאִי

is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

דומה לך: ברוך אתה יי. שומע קול תרועת
עמו ישראל ברחמים:

רצה יי אלהינו בעמך ישראל ובתפלתם.
והשב את העבודה לדביר ביתך ואשי ישראל
ובתפלתם באהבה תקבל ברצון. ותהי לרצון
תמיד עבודת ישראל עמך:

ותחנונה עינינו בשוכך לציון ברחמים. ברוך
אתה יי. המחזיר שכינתו לציון:

The Cong. in an undertone—

מוזרים אנחנו לך, שאתה הוא
יי אלהינו ואלהי אבותינו, אלהי
כל-בשר. יוצרנו, יוצר בראשית.
ברכות והודאות לשמך הגדול
והקדוש. על שהחיייתנו וקיימתנו.
בן תחינו ותקיימנו. ותאסוף
גלויותינו לחצרת קדשך, לשמר
חקיך, ולעשות רצונך, ולעבדך
בלבב שלם, על שאנחנו מוזרים
לך. ברוך אל ההודאות:

מוזרים אנחנו לך
שאתה הוא יי
אלהינו ואלהי
אבותינו לעולם ועד.
צור חיינו מגן ישענו
אתה הוא לדור
ודור. נודה לך
ונספר תהלתך על
חיינו המסורים
בידך ועל נשמותינו
הפקודות לך, ועל

גפוך שבכל-יום עמנו ועל

wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God,

תפלת מוסף לראש השנה

נְבִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל־עֵת עָרַב וּבִקְרָב
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרָחֵם
 כִּי לֹא־תִמּוּ חַסְדֶיךָ מֵעוֹלָם קִנְיֵנוּ לָךְ:

וְעַל־כָּלָם יִתְבַרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּבָנוּ תָּמִיד
 לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת־שִׁמְךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סְלָה. בָּרוּךְ אַתָּה
 יי. הַטּוֹב שִׁמְךָ וְלִךָ נֶאֱחָה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה. הַתְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ. הַאֲמוּרָה מִפִּי אֲהָרֹן
 וּבָנָיו בְּהַנִּים. עִם קְדוֹשֶׁךָ כְּאֲמֹר. יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:
 יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ: יִשְׂאֵ יי פָּנָיו אֵלֶיךָ, וַיִּשֶׁם
 לָךְ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יי

the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord who makest peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-
 עַמּוֹךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:
 בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמּוֹךְ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעַפְרָ
 לְכָל תַּהְוָה: פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 תִּפְרַע עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצֵנִי יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי
 וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

For the Blessing of the Priests when the New Year falls on a week-day, see pp. 347-348.

On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other piece of water, and to say the following:—

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in lovingkindness. He will turn again and have mercy upon us; he will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea. O mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall be no more remembered or visited, or ever

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם
 גְּבוּרָתְךָ בְּיָרָא, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדְמוֹנִיּוֹת: וְעֲרָבָה
 לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קְדְמוֹנִיּוֹת.

*For the Blessing of the Priests when the New Year falls on
 a week-day, see pp. 347—348.*

סדר תשליך

*On the First Day of New Year, or, when New Year falls on
 Sabbath, on the Second Day, after the Afternoon Service,
 it is customary to go to the banks of a river, or of any other
 piece of water, and to say the following:—*

מִי אֵל כְּמוֹךָ נִשְׂא עֶזְוֹן וְעֶבֶר עַל-פְּשָׁע
 לְשִׂאֲרֵית גַּחְלָתוֹ לֹא הִתְחַזֵּיק לְעַד אִפּוֹ כִּי חָפֵץ
 חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ וּכְבֹּשׁ עֲוֹנוֹתֵינוּ
 וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל-חַטָּאתָם: וְכָל-חַטָּאת
 עִמָּךְ בַּיִת יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקְוֵם אֲשֶׁר לֹא-
 יִזְכְּרוּ וְלֹא-יִפְקְדוּ וְלֹא-יַעֲלוּ עַל-לֵב לְעוֹלָם:

again come to mind. Thou wilt show faithfulness to Jacob, and lovingkindness to Abraham as thou hast sworn unto our fathers from the days of old.

SERVICE FOR THE EVE OF THE DAY OF ATONEMENT

On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After "who makest peace," p. 65, say "Our God . . . let our prayer come," to the end of the Amidah for the Day of Atonement; see pp. 383-389.

"It is our duty," etc., p. 93. Kaddish, p. 94.

Before going to Synagogue the lamp is lighted, and the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of the [Sabbath and the] Day of Atonement.

תַּתֵּן אֱמֶת לְיַעֲקֹב הַסֵּדֵר לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ
לְאַבְתָּיִנוּ מִיְמֵי קֶדֶם:

סדר ערב יום כפור :

On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After אֱלֹהֵינוּ וְאֱלֹהֵי אַבְתָּיִנוּ תָּבֵא עוֹשֵׂה הַשְּׁלוֹם, p. 65, say *לְפִנֵּיךָ*, to the end of the Amidah for the Day of Atonement; see pp. 383—389.

קַדִּישׁ יְתוֹם, p. 94. עֲלִינוּ, p. 93.

Before going to Synagogue the lamp is lighted, and the following Blessing is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
ad שַׁבָּת וְשֶׁל יוֹם הַכְּפוּרִים

SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things, who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keep-est thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

תפלת יום כפור:

The following Anidah is said at the Evening, Morning and Afternoon Services.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַנּוֹבֵר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לְבָנָי
בְּיָהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

נִבְרָנוּ לַחַיִּים מִלֶּךְךָ תִּפְעַן בַּחַיִּים. וְכִתְבֵנוּ בְּסֵפֶר
הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם:
אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵל חַיִּים בְּחֶסֶד. מְחַיֶה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ גּוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
אֲסוּרִים וּמְקַיֵם אֲמוּנָתוֹ לְיִשְׂרָאֵל עֲפָר. מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ מְמִית וּמְחַיֶה
מִצְמִיחַ יְשׁוּעָה.

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all

תפלת יום כפור

מִי כְמוֹד אֵב הַרְחָמִים זוֹכֵר יִצְוֶיךָ לַחַיִּים
בְּרַחֲמִים :

וְנֶאֱמַן אַתָּה לְהַחְיוֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ
מַחְיֵה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקַדוּשֵׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה.

וּבְכֵן תֵּן פְּחָדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ
וְאִמְתֶּךָ עַל כָּל-מַה-שֶּׁבָרָאתָ. וְיִירָאוּךָ כָּל-
הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ
כְּכֹל אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
כִּמּוֹ שִׁיבַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵמָן לְפָנֶיךָ עַז בְּיָדְךָ
וְנִבְוָרָה בְּיַמִּינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהַלֵּלָה לְיִרְאֵיךָ וְתִקְנֶה
לְדוֹרֵשֶׁיךָ וּפְתַחֲוֹן פֶּה לְמִינְחִים לָךְ. שִׁמְחָה
לְאַרְצֶךָ וְשִׁשׂוֹן לְעֵינֶיךָ וְצַמִּיחַת קִרְוֵן לְדָוִד עַבְדְּךָ
וְעַרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרָיִם יַעֲלוּזוּ
נַחֲסִידִים בְּרַגְלָהּ יִגְלוּ. וְעוֹלָתָה תִּקְבָּץ-פִּיָּהּ וְכָל-

wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

הַרְשָׁעָה כְּלָהּ כְּעֵשֶׂן תִּכְלָהּ. כִּי תַעֲבִיר מִמִּשְׁלַת
 יָדוֹן מִן־הָאָרֶץ:

וְתִמְלֹךְ אִתָּהּ יי לְבַקֵּךְ עַל כָּל־מַעֲשֵׂיךָ בְּהַר
 צִיּוֹן מִשְׁבֵּן בְּבוֹרֶךְ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.
 בְּכַתּוּב בְּדַבְרֵי קִדְשֶׁךָ. וּמִלֶּךְ יי לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּנָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
 בְּכַתּוּב. וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יי. הַמְלִיךְ הַקְּדוֹשׁ:
 אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֲהַבְתָּ אוֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוּמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשָׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וְתִתֵּן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבָּת
 הַזֶּה לְקִדְשָׁהּ וְלִמְנוּחָהּ [וְאֶת־יוֹם] הַבְּפֹרִים הַזֶּה לְמַחֲוִילָהּ
 וְלִסְלִיחָהּ וְלִבְפָּרָהּ וְלִמְחֹל־בוּ אֶת־כָּל־עֲוֹנוֹתֵינוּ
 וְבְאַהֲבָה מִקָּרָא קִדְשׁ וְגַר לִיציאת מצרים:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah, the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments. and grant

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַנְיִיעַ
 וְיַבְרָאָה וְיַרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיַזְכֵּנוּ
 וְיַפְקֹדֵנוּ וְיַזְכְּרוֹן אֲבוֹתֵינוּ. וְזַכְרוֹן מְשִׁיחַ בֶּן דָּוִד
 עַבְדְּךָ. וְזַכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ. וְזַכְרוֹן כָּל-
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְמוֹצָה
 וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם
 הַכִּפּוּרִים הַזֶּה. וְזַכְּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמוֹצָה. וּפְקֹדֵנוּ
 בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה
 וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
 אֲלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם
 הַשַּׁבָּת הַזֶּה וּבְיוֹם הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגִּזְרֵי עֵינֶיךָ. כְּאָמֹר. אָנֹכִי
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא-
 אֲזַכֵּר; וְנֹאמֵר. מְחִיתִי כְעֵב פְּשָׁעֶיךָ וְכַעֲנֵן
 חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי גֵאֲלֶתֶיךָ; וְנֹאמֵר. כִּי-
 בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְמַהֲרָה אֶתְכֶם מִכָּל
 חַטָּאתֵיכֶם לְפָנַי יְיָ תִשְׁתַּחֲוּ; וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רָצָה בְּמִנוּחֵהֶנּוּ קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתָן חֲלֻקָּתֵנוּ

our portion in thy Law ; satisfy us with thy goodness, and gladden us with thy salvation ; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath ; and may Israel, who hallow thy name, rejoice thereon] ; and purify our hearts to serve thee in truth ; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer ; restore the service to the oracle of thy house ; receive in love and favor both the fire offerings of Israel and their prayer ; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever ; thou art the Rock of our lives, the Shield of

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ • שִׁבְעֵינוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִישׁוּעַתְךָ •
 זִכְרֵנוּ חַיִּלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבַת קַדְשֶׁךָ וְיָנוּחַ
 בָּהּ יִשְׂרָאֵל מִמִּדְּשֵׁי שָׁמָיִם וְטָהַר לִבָּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי
 יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה. בָּרוּךְ אַתָּה יְיָ. מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ לְעוֹנֵתֵינוּ וְלְעוֹנֹת עַמּוֹ בֵּית יִשְׂרָאֵל
 וּמַעֲבִיר אֲשֶׁמּוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלֶּךְ עַל
 כָּל־הָאָרֶץ מִקִּדְשׁ הַשָּׁמַיִם וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:
 רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם.
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ
 אַתָּה יְיָ. הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 כָל־בֶּשֶׂר. וְיִצְהָנוּ, וְיִצַּר בְּרַאשִׁית

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָמוֹעַד

our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who are all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the

תפלת יום כפור

צור חַיִּינוּ מִגַּן יִשְׁעֵינוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לְךָ
 וְנִסְפָּר תְּהַלְתֶּךָ עַל
 חַיִּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לְךָ, וְעַל
 גַּפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל־עֵת עָרַב
 וְבִקְרָא וְצִהְרָם. הַטּוֹב
 כִּי לֹא־כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם כִּי לֹא־תִמּוּ
 חַסְדֶיךָ מֵעוֹלָם
 קוֹיֵנוּ לְךָ:
 וְעַל־כָּל־מַעֲלֵינוּ
 וְיִתְבַרַךְ וְיִתְרוֹמֵם
 שְׁמֶךָ מִלְּבָנוּ
 תָּמִיד לְעוֹלָם
 וָעֶד:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְּרִיתְךָ:

וְכֹל חַיִּים יוֹדֶיךָ סְלָה. וַיְהִלְלוּ אֶת־שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סְלָה. בְּרוּךְ אַתָּה
 יי. הַטּוֹב שְׁמֶךָ וְלְךָ נִאֲחָה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning Service say:—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Service say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,
let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

בַּתוֹרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֲהַרֹן
 וּבְנֵי מַלְאָכָיִם. עִם קְדוֹשֶׁיךָ כְּאֲמֹר. וְבִרְכָּךָ יְיָ וְיִשְׁמְרֶךָ: יֵאָדָר
 יְיָ פָנָיו אֱלֹהֶיךָ וְיִחַנְּךָ: יִשָּׂא יְיָ פָנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שָׁלוֹם:
 שִׂים לְשׁוֹם טוֹבָה וּבְרָכָה חַן וְחֶסֶד וּבְרַחֲמִים עָלֵינוּ וְעַל
 כָּל-יִשְׂרָאֵל עִמָּךְ. גְּבִרְכֵנו אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְּאוֹר פְּנִיךָ נִתְתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְאֲדָקָה וּבְרָכָה וּבְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
 אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

At the Afternoon and Evening Services say:—

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא
 מְלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ
 יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תַּמְלִתָּנוּ. וְאַל תִּתְּעַלֵּם מִתַּחֲנֻתָנוּ.
 שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עוֹרְףָה לֹאמַר לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא
 חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

תפלת יום כפור

אֲשַׁמְנוּ. בְּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּבִי. הִעֲוִינוּ.
 וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסְנוּ. טָפְלָנוּ שִׁקָּר. יַעֲצָנוּ רָע.
 כְּזָבְנוּ. לָצָנוּ. מָרְדְנוּ. נֹאֲצָנוּ. סָרְדְנוּ. עָוִינוּ.
 פִּשְׁעֵנוּ. צָרְדְנוּ. קִשְׁיֵנוּ עָרָף. רִשְׁעֵנוּ. שִׁחַתְנוּ.
 תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעֵנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת
 עָשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפַּר
 לְפָנֶיךָ שׁוֹבֵן שִׁחָקִים. הֲלֹא כָל־הַנִּסְתָּרוֹת
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְוֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי:
 אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן וּבּוֹחֵן כְּלָיוֹת וָלֵב:
 אִין דָּבָר נֶעְלָם מִמֶּךָ. וְאִין נִסְתָּר מִנְּגִיד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל־הִי
 אָבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל הַטְּאֵתֵינוּ. וְתִמְחַל־
 לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פִּשְׁעֵינוּ:

- For the sin which we have committed before thee under compulsion, or of our own will;
- And for the sin which we have committed before thee in hardening of the heart:
- For the sin which we have committed before thee unknowingly;
- And for the sin which we have committed before thee with utterance of the lips:
- For the sin which we have committed before thee by unchastity;
- And for the sin which we have committed before thee openly and secretly:
- For the sin which we have committed before thee knowingly and deceitfully:
- And for the sin which we have committed before thee in speech:
- For the sin which we have committed before thee by wronging our neighbor;
- And for the sin which we have committed before thee by the sinful meditating of the heart:
- For the sin which we have committed before thee by association with impurity;
- And for the sin which we have committed before thee by confession with the mouth alone:
- For the sin which we have committed before thee by despising parents and teachers;
- And for the sin which we have committed before thee in presumption or in error:
- For the sin which we have committed before thee by violence;
- And for the sin which we have committed before thee by the profanation of the divine Name:
- For the sin which we have committed before thee by unclean lips;
- And for the sin which we have committed before thee by folly of the mouth:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאֵגֶם וּבְרָצוֹן:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִלֵי דָעַת:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרָמָה:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַעֲיַדַת זְנוּת:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמַזְרִים:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְנָה:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזֵק יָד:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:

For the sin which we have committed before thee by
the evil inclination;

And for the sin which we have committed before thee
wittingly or unwittingly:

For all these, O God of forgiveness, forgive
us, pardon us, grant us remission.

For the sin which we have committed before thee by
denying and lying;

And for the sin which we have committed before thee
by taking of bribes:

For the sin which we have committed before thee by
scoffing;

And for the sin which we have committed before thee
by slander:

For the sin which we have committed before thee in
business;

And for the sin which we have committed before thee
in eating and drinking:

For the sin which we have committed before thee by
usury and interest;

And for the sin which we have committed before thee
by the stretched forth neck of pride:

For the sin which we have committed before thee by
the conversation of our lips;

And for the sin which we have committed before thee
with wanton looks:

For the sin which we have committed before thee
with haughty eyes;

And for the sin which we have committed before thee
by effrontery:

For all these, O God of forgiveness, forgive
us, pardon us, grant us remission.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיַצֵּר הָרָע:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים:

וְעַל כָּלֵם אֵלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפֶר-לָנוּ:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּכַפַּת-שָׁחַד:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִצּוֹן:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּנִמְצֵית גְּרוֹן:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינַי:

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֵינֵינוּ רְמוֹת:

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּעֻזֹת מְצַח:

וְעַל כָּלֵם אֵלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפֶר-לָנוּ:

For the sin which we have committed before thee by
 breaking off the yoke of thy commandments;
 And for the sin which we have committed before thee
 by contentiousness:
 For the sin which we have committed before thee by
 ensnaring our neighbor;
 And for the sin which we have committed before thee
 by envy:
 For the sin which we have committed before thee by
 levity;
 And for the sin which we have committed before thee
 by being stiff-necked:
 For the sin which we have committed before thee by
 running to do evil;
 And for the sin which we have committed before thee
 by tale-bearing:
 For the sin which we have committed before thee by
 vain oaths;
 And for the sin which we have committed before thee
 by causeless hatred:
 For the sin which we have committed before thee by
 breach of trust;
 And for the sin which we have committed before thee
 with confusion of mind:

For all these, O God of forgiveness, forgive
 us, pardon us, grant us remission.

And also for the sins for which we owe a burnt offer-
 ing:
 And for the sins for which we owe a sin offering:
 And for the sins for which we owe an offering, varying
 according to our means:
 And for the sins for which we owe an offering, whether
 for certain or for doubtful trespass.
 And for the sins for which we are liable to the penalty
 of chastisement:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפִלְלוֹת:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּצַדִּית הָעַ:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינַי:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקַלּוֹת רֹאשׁ:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֲרָף:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּרִיצַת רְגָלַיִם לְהָרַע:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּרִכּוּלוֹת:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁבוּעַת שְׂוֵא:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵב:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח־לָנוּ. מְחַל־

לָנוּ. בְּפָרִי־לָנוּ:

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם עוֹלָה:

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם חֲטָאת:

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיִזְרֵד:

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אֶשְׁמֹדַאי וְתַלְוִי:

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִכַּת מַרְדּוֹת:

And for the sins for which we are liable to the penalty of forty stripes :

And for the sins for which we are liable to the penalty of death by the hand of heaven :

And for the sins for which we are liable to the penalty of excision and childlessness :

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מִלְּקוֹת אַרְבָּעִים
 וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מִיְּתָה בִּיְדֵי שָׁמַיִם
 וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם כְּרִת וְעִרְרוּת :
 וְעַל כָּל־אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-
 לָנוּ. בִּפְרֵ-לָנוּ :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם אַרְבַּע מִיְּתוֹה
 בֵּית דִּין. סְקִיָּלָה. שְׂרָפָה. הַרְגָּה. וְהַנֶּקֶד. עַל מַצּוֹח
 עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שֵׁשֶׁשׁ-בָּה קוּם
 עֲשֵׂה. וּבֵין שְׁאֵין בָּה קוּם עֲשֵׂה. אֶת-הַגְּלוּיִם לָנוּ
 וְאֶת שְׂאִינָם גְּלוּיִם לָנוּ : אֶת-הַגְּלוּיִם לָנוּ כְּכֹר
 אֲמִרְנוּם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עֲלֵיהֶם. וְאֶת-שְׂאִינָם
 גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וַיְהוּעִים. כִּדְבַר
 שְׁנַאֲמַר הַנְּסַתְרַת לִי אֱלֹהֵינוּ. וְהַנְּגַלַת לָנוּ
 וְלִבְנֵינוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה
 הַזֹּאת: כִּי אַתָּה סָלַחַן לְיִשְׂרָאֵל וּמַחְלֵן לְשִׁבְטֵי
 יִשְׂרָאֵל כְּכֹל דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְּךָ
 מוֹחַל וְסוֹלֵחַ אֵלָּא אַתָּה :

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כָדִי. וְעַכְשָׁו
 שְׁנוֹצַרְתִּי כְּאֵלֹו לֹא נוֹצַרְתִּי. עָפָר אֵנִי בַחַיִּי. קַל
 וְחֹמֶר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מְלֹא

thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

בוֹשָׁה וּבְלִמָּה. יְהוֹי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתַי שְׁלֵא אֶחְטֵא עוֹד. וּמֵה שְׁחַטָּאתַי לְפָנֶיךָ
 מָרַק בְּרַחֲמֶיךָ הַרְבִּים. אֲכַל לֹא עַל יְדֵי יִסּוּרִים
 יִתְגַּלִּים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי כְּעֶפֶר
 לְכָל תְּהוֹנָה: פָּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 תִּפְרַע עֵצְתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יִחַלְצוּן יִדְוִיֶךָ.
 הוֹשִׁיעָה יִמְיָנֶךָ וְנַגְנִי: יְהוֹי לְרָצוֹן אִמְרֵי פִי
 וְהַיְיֹוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהוֹי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשֵׁם
 נִעְבְּדֶךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת: וְעֲרֵבֵה
 לֵב מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קִדְמוֹנוֹת:

ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustaineſt the living with lovingkindness quickenest the dead with great mercy, supportest the falling, healeſt the ſick, looſeſt the bound, and keepes thy faith to them that ſleep in the duſt. Who is like unto thee Lord of mighty acts, and who reſembleth thee, O King, who killeſt and quickeneſt, and cauſeſt ſalvation to ſpring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

תפלת מוסף ליום כפור:

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּגִיָּהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְכִרְגֵנוּ לַחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים. וְכִתְבֵנוּ בְּסִפּוֹר
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: כָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהּם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
אֲסוּרִים וּמְקַיֵּם אַמּוּנָתוֹ לְיִשְׂרָאֵל עֲפָר. מִי כְמוֹךָ
בְּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מֵמִית וּמְחַיֶּה
יִמְצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לַחַיִּים
בְּרַחֲמִים:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

וַיֵּאמֶן אֶתָּה לְהַחְיוֹת מֵתִים. בָּרוּךְ אַתָּה יי
מַחְיֵה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם
יִהְיֶה לְךָ סֵלָה.

וּבְכֵן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
וְאִמְתֵּךְ עַל כָּל-מַה-שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל-
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַכְּרוֹאִים. וַיַּעֲשׂוּ
כָּל־מַצְוָתְךָ אַחַת לְעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם.
כִּמוֹ שֶׁיְדַעְנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלָמִין לְפָנֶיךָ עוֹ בְּיָדְךָ
וְגִבּוֹרְתָה בְּיָמֶיךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לְיִרְאוּךָ וְתִקְוָה
לְדוֹרֶשֶׁיךָ וּפְתִיחוֹן פֶּה לַמְּיַחֲלִים לָךְ. שְׂמַחָה
לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ וְצַמִּיחַת קִרְוֵן לְדוֹד עֲבָדֶיךָ
וְעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלוּ
וַיִּחְסִידוּם בְּרָנָה יִגְלוּ. וְעוֹלָתְךָ תִּקְפֹּץ-פִּיָּה וּכְלִ-
הַרְשָׁעָה כִּלְהָה כַּעֲשׂוֹן תִּכְלָה. כִּי תַעֲבִיר מִמְּשַׁלַּת
יְרוּן מִן-הָאָרֶץ:

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and hast brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy

וּתְמַלֹּךְ אֶתְּהָ יְיָ לְבָרְכָהּ עַל כָּל־מַעֲשֵׂיהָ בְּהַר
צִיּוֹן מִשָּׁבִין בְּבוֹדָהּ וּבִירוּשָׁלַיִם עִיר קְדוֹשָׁה.
בְּפֶתַח בְּדַבְרֵי קְדוֹשָׁה. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ
צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
בְּפֶתַח וַיְנַבֵּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָיִל הַקְּדוֹשׁ
נִקְבָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְיָ. הַמְּלִיךְ הַקְּדוֹשׁ:
אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמּוּם. אָהַבְתָּ אוֹתָנוּ,
וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וּתְתַנֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם הַשַּׁבָּת
הַזֶּה לְקְדוּשָׁה וְלְמִנוּחָה וְאֶת־יּוֹם הַבְּפֹרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלְבִפְרָה וְלְמַחֲלֵבוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקְּרָא קְדֹשׁ וְכָר לִיצִיאַת מִצְרָיִם:

וּמִפְּנֵי חַטָּאתֵינוּ נָלִינוּ מֵאַרְצָנוּ וְנִתְרַחַקְנוּ מֵעַל
אֲדָמָתָנוּ וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית
בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ

name because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this day of Atonement we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:—

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And on the tenth day of this seventh month there shall be an holy convocation unto you; and ye shall

עָלֵינוּ מִפְּנֵי הַיָּד שְׁנֵשֶׁת־לָחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ מִלֵּךְ רַחֲמָן
 שְׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
 הַרְבִּים וְתִבְגְּהוּ מִהֲרָה וְתִגְדַּל כְּבוֹדוֹ: אָבִינוּ
 מְלַבְּנֵנוּ. גִּלְהָ כְבוֹד מְלֻכּוֹתֶיךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ
 וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרֵב שְׂוֵהֵינוּ מִבֵּין
 הַגּוֹיִם וְנַפּוּצוֹתֵינוּ בְּנִים מִיִּרְבֵּיתִי אֶרֶץ. וְהִבִּיאֵנוּ
 לְצִיּוֹן עִירֶךָ בְּרִנָּה וְלִירוּשָׁלַיִם בַּיּוֹם מִקְדָּשְׁךָ
 בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת
 חוֹבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְכָתָם:
 וְאֶת־מוֹסֵף יוֹם [הַשְּׁבִעִת הַזֶּה וְאֶת מוֹסֵף יוֹם] הַכִּפּוּרִים
 הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצּוֹת רַצוֹנֶיךָ
 כְּמוֹ שְׂכָת־בָּת עָלֵינוּ בְּתוֹרָתֶךָ עַל יְדֵי מַשָּׁה עֲבָדֶיךָ
 מִפִּי כְבוֹדֶךָ בְּאַמּוֹר:

[וְיָוִם הַשְּׁבִעִת שְׁנֵי־כַבָּשִׁים בְּגִי־שָׁנָה תְּמִימִם וְשְׁנֵי
 עֶשְׂרֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְבּוּ: עֲלֵת שְׁבִעַת
 בְּשִׁבְתוֹ עַל־עֲלֵת הַתְּמִיד וְנִסְבָּה:]

וּבְעֶשְׂרֵי לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קִדְשׁ
 יְהִי לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה:

afflict your souls, ye shall do no manner of work. And ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant

לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֵה לַי רִיחַ נִיחַח פֶּר
 בֶּן־בְּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שְׁבַע
 תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר
 שֶׁלֹּשָׁה עֶשְׂרִים לֶפֶר. שְׁנֵי עֶשְׂרִים לְאֵיל.
 וְעֶשְׂרוֹן לִבְבֹשׁ. וַיִּזֶן בְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים לְכַפֵּר.
 וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם:

וַיִּשְׁמְחוּ בְּמַלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם מְקַדְּשֵׁי
 שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָךְ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ
 וְקִדְשֵׁתוֹ חֲמִדַת יָמִים אֹתוֹ קָרָאתָ וְכָר לְמַעֲשֵׂה בְּרֵאשִׁית:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם
 הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכֹּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד עֵינֶיךָ. כְּאָמֹר. אָנֹכִי
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעְנֵי וְחַטָּאתֶיךָ לֹא־
 אֲזַכֵּר: וְנֹאמֵר. מְחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי נֹאֲלֶתֶיךָ: וְנֹאמֵר. כִּי־
 בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְמַחַר אֲתָכֶם מְכַל
 חַטָּאתֵיכֶם לְפָנַי יִי תִשְׁתַּהֲרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רָצָה בְּמִנוּחַתְנוּ בְּדִשְׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלֻקְנוּ

our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

תפלת מוסף ליום כפור

בְּתוֹרַתְךָ • שִׁבְעֵנוּ מִטּוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ •
 וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וַיְנַחֲמוּ
 כָּה יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְמֵי
 יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר. וּמִכְּלָעֲדֶיךָ אֵין לָנוּ מִלָּךְ
 מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה. בְּרוּךְ אַתָּה יי. מִלָּךְ
 מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
 וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלָּךְ עַל
 כָּל־הָאָרֶץ מִקִּדְשׁ וּמִשְׁכַּת וְיִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים:
 רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִחַוְוֶנָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
 אַתָּה יי. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנִיחֵנוּ לָךְ
 שְׂאֵתָה הוּא יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
 כָּל־בְּשָׂר. יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.

our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers. bless us with th

תפלת מוסף ליום כפור

צור חיינו מגן ישענו
 אתה הוא לדור
 נדור. נוֹדָה לָךְ
 וְנִסַּפֵּר תְּהַלְתֵּךְ עַל
 חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל נַפְסוֹךְ שְׂבָבֵל-יּוֹם עַמּוּנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵל-עַת עֶרֶב וּבִקְר
 וְצַהֲרַיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶיךָ מֵעוֹלָם קִנְיֵנוּ לָךְ:
 וְעַד-כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ תָּמִיד
 לְעוֹלָם וָעֶד:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הֵאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בָּרוּךְ אַתָּה
 יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת

our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease we have ever hoped in thee.

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At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers. bless us with the

תפלת מוסף ליום כפור

צור חיינו מִגֵּן יִשְׁעֵנו
 אַתָּה הוּא לְדוֹר
 נְדוּר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהַלְתָּךְ עַל
 חַיֵּינוּ הַפְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 בְּרֹחַ אֵל הַהוֹדְאוֹת:

הַפְּקוּדוֹת לָךְ, וְעַל גַּפְיִךְ שֶׁבְכָל-יּוֹם עֲמָנוּ וְעַל
 גַּפְלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל-עֵת עֲרֵב וּבִקְרָא
 וְצַהֲרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לָךְ:
 וְעַד-כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ תְּמִיד
 לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:
 וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הֵאל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בְּרוּךְ אַתָּה
 יי. הַטּוֹב שְׁמֶךָ וְיָךְ נִאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בִּרְכָנוּ בְּבִרְכַּה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

תפלת מוסף ליום כפור

בַּתּוֹרָה. הִכְתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהַרֹן
 וּבָנָיו בְּהַנִּים. עִם קְדוֹשֶׁךָ כְּאָמֹר. וְבָרַכְךָ יְיָ וְיִשְׂמְרְךָ:
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִתְנֶנָּה: יִשְׂאֵר יְיָ פָּנָיו אֵלֶיךָ, וְיִשֶׁם
 לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחָמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ בְּלָנוּ
 בְּאַחַד בְּאוֹר פְּנוּךָ. כִּי בְּאוֹר פְּנוּךָ נִתְּתָ לָנוּ יְיָ
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וּרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת-
 עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:
 בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ.

תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְּעַלֵּם מִתְּחִנָּתֵנוּ.
 שְׂאִין אֲנַחְנוּ עַיִן פָּנִים וְקָשִׁי עוֹרָה לֹאמַר לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא
 חֲטָאנוּ אֲכָל אֲנַחְנוּ חֲטָאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

תפלת מוסף ליום כפור

אֲשַׁמְנוּ. בְּגִדְנוּ. גָּזְלוּנוּ. דִּבְרָנוּ דָּפוּ. הִעֲוִינוּ.
 וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסָנוּ. טָפְלוּנוּ שִׁקְרָה. יַעֲצָנוּ רַע.
 כִּזְבָּנוּ. לָצָנוּ. מָהֲרָנוּ. נִאֲצָנוּ. סָרְרָנוּ. עֲוִינוּ.
 פִּשְׁעָנוּ. צָרְרָנוּ. קִשְׁיָנוּ עֲרָף. רָשָׁעָנוּ. שַׁחֲתָנוּ.
 תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוִה
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת
 עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפָּר
 לְפָנֶיךָ שׁוֹבֵן שִׁחֲקִים. הֲלֹא כָּל־הַנְּסֻתוֹת
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָוֵי עוֹלָם. וְתַעֲלֹמוֹת סִתְרֵי כָל־חַי:
 אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטֵן וּבוֹחֵן כְּלָיוֹת וְלֵב:
 אִין דְּדָבָר נִעְלָם מִמֶּךָ. וְאִין נִסְתָּר מִנְּגִיד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַל־יְהִי
 אַבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטְאוֹתֵינוּ. וְתִמְחַל־
 לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פִּשְׁעֵינוּ:

- For the sin which we have committed before thee under compulsion, or of our own will;
- And for the sin which we have committed before thee in hardening of the heart:
- For the sin which we have committed before thee unknowingly;
- And for the sin which we have committed before thee with utterance of the lips:
- For the sin which we have committed before thee by unchastity;
- And for the sin which we have committed before thee openly and secretly:
- For the sin which we have committed before thee knowingly and deceitfully:
- And for the sin which we have committed before thee in speech:
- For the sin which we have committed before thee by wronging our neighbor;
- And for the sin which we have committed before thee by the sinful meditating of the heart:
- For the sin which we have committed before thee by association with impurity;
- And for the sin which we have committed before thee by confession with the mouth alone:
- For the sin which we have committed before thee by despising parents and teachers;
- And for the sin which we have committed before thee in presumption or in error:
- For the sin which we have committed before thee by violence;
- And for the sin which we have committed before thee by the profanation of the divine Name:
- For the sin which we have committed before thee by unclean lips;
- And for the sin which we have committed before thee by folly of the mouth:

- עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאֲנָם וּבְרָצוֹן׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבְלֵי דָעַת׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתָיו׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָר׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַעֲיַדַת זְנוּת׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְנָה׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחֻזַק יָד׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃
 עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתָיו׃
 וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה׃

For the sin which we have committed before thee
the evil inclination;

And for the sin which we have committed before thee
wittingly or unwittingly:

For all these, O God of forgiveness, forgive
us, pardon us, grant us remission.

For the sin which we have committed before thee
denying and lying;

And for the sin which we have committed before thee
by the taking of bribes:

For the sin which we have committed before thee
scoffing;

And for the sin which we have committed before thee
by slander:

For the sin which we have committed before thee
business;

And for the sin which we have committed before thee
in eating and drinking:

For the sin which we have committed before thee
usury and interest;

And for the sin which we have committed before thee
by the stretched forth neck of pride:

For the sin which we have committed before thee
the conversation of our lips;

And for the sin which we have committed before thee
with wanton looks:

For the sin which we have committed before thee with
haughty eyes;

And for the sin which we have committed before thee
by effrontery:

For all these, O God of forgiveness, forgive
us, pardon us, grant us remission.

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיַצָּר הָרָע:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֹדַעִים וּבְלֹא יֹדַעִים

וְעַל בָּלָם אֵלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפָר-לָנוּ:

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת-שֹׁחַד:

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִצּוֹן:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמַתָּן:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתָּה:

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשֵׁיחַ שְׁפֹתֹתֵינוּ:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינַי:

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת:

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מְצַח:

וְעַל בָּלָם אֵלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפָר-לָנוּ:

For the sin which we have committed before thee by breaking off the yoke of thy commandments;
 And for the sin which we have committed before thee by contentiousness:

For the sin which we have committed before thee by ensnaring our neighbor;

And for the sin which we have committed before thee by envy:

For the sin which we have committed before thee by levity;

And for the sin which we have committed before thee by being stiff-necked:

For the sin which we have committed before thee by running to do evil;

And for the sin which we have committed before thee by tale-bearing:

For the sin which we have committed before thee by vain oaths;

And for the sin which we have committed before thee by causeless hatred:

For the sin which we have committed before thee by breach of trust;

And for the sin which we have committed before thee with confusion of mind:

For all these, O God of forgiveness, forgive us
 pardon us, grant us remission.

And also for the sins for which we owe a burnt offering:

And for the sins for which we owe a sin offering:

And for the sins for which we owe an offering, varying according to our means:

And for the sins for which we owe an offering whether for certain or for doubtful trespass.

And for the sins for which we are liable to the penalty of chastisement:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּפִלְלוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצַדִּית רַע:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֲרָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלוֹם לְהִרְע:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִכִּילוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבְעַת שָׂוֵא:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵב:

וְעַל כָּל־מַחֲלֵי אֱלוֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפֶרֶר-לָנוּ:

וְעַל חֲטָאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם עוֹלָה:

וְעַל חֲטָאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם חֲטָאת:

וְעַל חֲטָאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיִזְרָד:

וְעַל חֲטָאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם אֶשֶׁם וְדַאי וְתַלְוִי:

וְעַל חֲטָאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם מִכַּת מַרְדּוֹת:

And for the sins for which we are liable to the penalty of forty stripes:

And for the sins for which we are liable to the penalty of death by the hand of heaven:

And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us we have already declared and confessed unto thee while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but a though I had not been formed. Dust am I in my life how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion

וְעַל חַטָּאִים שְׁאַנּוּ חַיִּבִּים עָלֵיהֶם מַלְקוֹת אַרְבָּעִים
 וְעַל חַטָּאִים שְׁאַנּוּ חַיִּבִּים עָלֵיהֶם מוֹתָהּ בְּיַד שָׁמַיִם
 וְעַל חַטָּאִים שְׁאַנּוּ חַיִּבִּים עָלֵיהֶם כָּרַת וְעִרְרוֹת׃
 וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל
 לָנוּ. כַּפֹּר-לָנוּ׃

וְעַל חַטָּאִים שְׁאַנּוּ חַיִּבִּים עָלֵיהֶם אַרְבַּע מוֹתוֹת
 בֵּית דִּין. סְקִילָה. שַׂרְפָּה. הֶהָרְג. וְחַנְקָה. עַל מַצּוֹת
 עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שְׁשִׁי-בָה קוֹם
 עֲשֵׂה. וּבֵין שְׁאִין בָּה קוֹם עֲשֵׂה. אֶת-הַגְּלוּיִם לָנוּ
 וְאֶת שְׁאִינָם גְּלוּיִם לָנוּ׃ אֶת-הַגְּלוּיִם לָנוּ כָּבוֹד
 אִמְרָנוֹם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עָלֵיהֶם. וְאֶת-שְׁאִינָם
 גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. כְּדָבוֹר
 שֶׁנֶּאֱמַר הַנְּסִתָּרֵת לִי אֱלֹהֵינוּ. וְהַנְּגִלָת לָנוּ
 וְדַבְּרֵנוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה
 הַזֹּאת׃ כִּי אַתָּה סָלַחַן לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי
 יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמַבְלַעְהֶיךָ אִין לָנוּ מְחַל
 מוֹחַל וְסוֹלַח אֵלֹהֵינוּ׃

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדִי. וְעַכְשָׁ
 שְׁנוֹצַרְתִּי בְּאֵלֹהֵינוּ לֹא נוֹצַרְתִּי. עֲפָר אֲנִי בְּחַיִּי. קִד
 וְחָמַר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מֵלֵךְ

O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

For the Blessing of the Priests when the Day of Atonement falls on a week-day, see pp. 347-348

בוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתַי שְׁלֹא אֶחְטֵא עוֹד. וּמֵה שְׁחַטָּאתַי לְפָנֶיךָ
 מָרַק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל לֹא עַל יְדֵי יְסוּדֵי
 וְחֻלָּיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי בְּעַפְרָה
 לְכָל תְּהִיָּה: פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשִׁי. וְכָל חַוְשָׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצִין יְדֵיֶיךָ.
 הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְנֵי: יְהִי לְרָצוֹן אִמְרֵי־פִי
 וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְנֹאֲלֵי: עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמִהְרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ; וְשֵׁם
 נִעֲבָדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעֲרָבָה
 לָנוּ מְנַחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

*For the Blessing of the Priests when the Day of Atonement
 falls on a week-day, see pp. 347—348.*

AFTERNOON SERVICE FOR THE DAY OF ATONEMENT

For the Amidah, see p. 377

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT

"Happy are they," etc., "Aid a redeemer," etc., and "Kaddish"
pp 250-254.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and seal us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest

תפלת מנחה ליום כפור:

For the Amidah see p. 377.

תפלת נעילה:

For the Amidah see pp. 250—254 and וְכֹא לְצִיּוֹן, אֲשֶׁר־י

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵינוּ
אֲבָרְכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבֵי
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּיָמֵינוּ לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְזָכְרֵנוּ לַחַיִּים מְלֶךְ חַפְצֵן בְּחַיִּים. וְחַתְּמָנוּ בְּסִפּוֹ
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי מְגַן אֲבָרְכֶה
אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמֵינוּ
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְחַיֶּה

the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָיִם. מִי כָמוֹךָ
 בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ מַמְיֵת וּמַחְיֵה
 וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אֵב דְּרַחֲמִים זוֹכֵר יְצוּרֵי לַחַיִּים
 גְּרַחֲמִים :

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. כָּרוּךְ אַתָּה יי.
 מַחְיֵה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ גְּדוֹשׁ. וּקְדוּשֵׁים בְּכָל-יוֹם
 יִהְלֶלְוֶךָ סֵלָה.

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
 וְאִימַתְךָ עַל כָּל-מַה-שֶּׁבָרְאָתָּ. וַיִּירָאוּךָ כָּל-
 הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ
 כָּל־אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבב שָׁלֵם.
 כְּמוֹ שִׁדְבָעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְיָדְךָ
 וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרְאָתָּ:
 וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהַלֵּלָה לִירְאוּךָ וּתְקַוָּה
 לְדוֹר־שֵׁיךָ וּפְתַחֲוֹן פֶּה לְמִיחֲלִים לָךְ. שְׁמַחָה
 לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ וְצְמִיחַת קַרְנֵי לְדָוִד עַבְדְּךָ
 וְעִרְיַבַת גֵּר לְבֶן-יִשְׂרָאֵל מִשִּׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement that we may [in love] obtain pardon thereon for our iniquities; an holy convocation. as a memorial of the departure from Egypt.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ
 וְחַסִּידִים בְּרָנָה יִגְלוּ. וְעוֹלָתָה תִקְפָּץ-פִּיָּהּ וְכָל-
 הַרְשָׁעָה בָּלָה כְּעָשָׂן תִּכְלֶה. כִּי תַעֲבִיר מִמְּשַׁלֵּת
 יְרוּן מִן-הָאָרֶץ:

וְתַמְלוֹךְ אֶתָּה יְיָ לְבִקְךָ עַל כָּל-מַעֲשֵׂיךָ בְּהַר
 צִיּוֹן מִשְׁבֵּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשְׁךָ.
 בְּכַתּוּב בְּדַבְרֵי קְדוֹשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
 בְּכַתּוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְיָ. הַמְלִיךְ הַקְּדוֹשׁ:
 אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ
 וַרְצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְּשָׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבּוֹדְתֶךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ:

On Sabbath add the words in brackets.

וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם וְהַשַּׁבָּת
 הַזֶּה לְקִדְּשָׁה וְלִמְנוּחָה וְאֶת-יוֹם הַבְּפִרִים הַזֶּה לְמַחִילָה
 וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל-כּוּ אֶת-כָּל-עֲוֹנוֹתֵינוּ
 בְּאַהֲבָה מִקְּרָא קִדְּשׁ וְכִר לְיִצְיָאָת מִצָּרִים:

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וַיְנַיֵּעַ
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ
 וַיִּפְקְדֵנוּ וַיִּזְכְּרוּן אֲבוֹתֵינוּ. וַיִּזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד
 עֲבֹדְךָ. וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ. וַיִּזְכְּרוּן כָּל-
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וּלְמוֹצָה
 וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם
 הַכְּפָרִים הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמוֹצָה. וּפְקֹדֵנוּ
 בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה
 וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
 אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם
 הַשְּׂבִיטָה הַזֶּה וּבְיוֹם] הַכְּפָרִים הַזֶּה. מְחַה וְהַעֲבֵר
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגִּזְרֵי עֵינֶיךָ. כְּאָמֹר. אָנֹכִי
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לְאֵ-
 אֲזֹכֵר: וַנֵּאמֶר. מְחִיתִי כָעֵב פְּשָׁעֶיךָ וּכְעָנָן
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶתֶיךָ: וַנֵּאמֶר. כִּי-
 בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
 חַטָּאתֵיכֶם לְפָנַי יִי תִטְהָרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רָצָה בְּמִנוּחַתְנוּן קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלָקֵנוּ

grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salva-

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

בְּתוֹרַתְךָ . שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׁמְחֵנוּ בִישׁוּעַתְךָ
 וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבַת קַדְשֶׁךָ וְיָנוּחַ
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמַיָּךְ וּמֵהָרָר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת . כִּי אַתָּה סִלַּחַן לְיִשְׂרָאֵל וּמַחֲלִין לְשִׁבְטֵי
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר . וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְּךָ
 מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה . בָּרוּךְ אַתָּה יי . מִלְּךָ
 מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל
 וּמַעֲבִיר אֲשַׁמּוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה . מִלְּךָ עַל
 כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשְּׁבֵת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים
 רִצָּה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם
 וְהַשֵּׁב אֶת הָעֲבוּרָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
 וּתַפִּלָּתָם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן . וְתֵהִי לְרַצוֹן
 תָּמִיד עֲבוּרַת יִשְׂרָאֵל עִמָּךְ :

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים . בָּרוּךְ
 אַתָּה יי . הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן :

The Cong. in an undertone -

מוֹדִים אֲנַחְנוּ לָךְ , שְׂאֵתָה הוּא
 יי אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ , אֵלֵהֵי
 כָּל־בְּשׂוֹר . יוֹצֵרֵנוּ , יוֹצֵר בְּרֵאשִׁית

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יי
 אֵלֵהֵינוּ וְאֵלֵהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד .

tion through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O seal all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the

תפלת נעילה ליום כפור

צור חיינו מִגַּן יִשְׁעֵינוּ
 אַתָּה הוּא לְדוֹר
 נְדוּר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהַלְתָּךְ עַל
 חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 בְּרַחֲמֵיךָ אֵל הַהוֹדְאוֹת:

הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֶׁךָ שֶׁבְּכָל-יוֹם עַמְּנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עֲרֵב וּבִקְרֹ
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קְוִינֵנוּ לָךְ:

וְעַד-כֵּן יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכֵנוּ תָמִיד
 לְעוֹלָם וָעֶד:

וּחְתוּם לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:
 וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הֵאל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בְּרוּךְ אַתָּה
 יי. הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and sealed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֲהָרֹן
 וּבְנָיו בְּהַגִּים. עִם קְרוֹשֶׁה כְּאֹמֹר. יְבָרְכֵךָ יְיָ וַיִּשְׁמְרֵךָ:
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
 לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם מוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וְרַחֲמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-
 עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:
 בְּסִפּוֹר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה מוֹבָה נִזְכָּר
 וְנִחַתִּם לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 מוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.

תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתֵּעַלֵם מִתְּחִנָּתֵנוּ.
 שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקִשֵׁי עוֹרֶף לֹאֵר לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא
 חֲטָאנוּ אֲבָל אֲנַחְנוּ חֲטָאנוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou givest a hand to transgressors, and thy right hand is stretched out to receive the penitent; thou hast taught us, O Lord our God, to make confession unto thee of all our sins, in order that we may cease from the violence of our hands, that thou mayest receive us into thy presence in perfect repentance, even as fire offerings and sweet savors, for thy words' sake which thou hast spoken. Endless would be the fire offerings required for our guilt, and numberless the sweet savors for our trespasses; but thou knowest that our latter end is the worm, and hast therefore multiplied the

אֲשַׁמְנוּ. בְּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפִי. הִעֲוִינוּ.
 וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסְנוּ. טָפְלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע.
 כַּזְבְּנוּ. לֵאצְנוּ. מָרְדְנוּ. נֶאֱצְנוּ. סָרְדְנוּ. עֲוִינוּ.
 פִּשְׁעֵנוּ. צָרְדְנוּ. קִשְׁיֵנוּ עֲרָף. רִשְׁעֵנוּ. שַׁחַתְנוּ.
 תַּעֲבֵנוּ. תַּעֲוִנוּ. תַּעֲתָעֵנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת
 עֲשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ:

מֵה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה־נִּסְפָּר
 לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֲלֹא כָל־הַנִּסְתָּרוֹת
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפּוֹשְׁעִים וַיִּמְיָךְ בְּשׁוֹטָה לְקַבֵּל
 שָׁבִים. וְתִלְמִידֵנוּ יֵי אֶלְהֵינוּ לְהַתְּוֹהוֹת לְפָנֶיךָ עַל
 כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נִחָדֵל מֵעֲשֶׂק יָדֵינוּ וְתִקְבְּלֵנוּ
 בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ בְּאֲשִׁים וּבְנִיחָחִים לְמַעַן
 דַּבְּרֶיךָ אֲשֶׁר אָמַרְתָּ: אִין גִּזְן לְאִשֵּׁי חוֹבוֹתֵינוּ
 וְאִין מִסְפָּר לְנִיחָחֵי אֲשַׁמוֹתֵינוּ. וְאַתָּה יוֹדֵעַ
 שְׂאֲחַרִּיתֵנוּ רַמָּה וְתוֹלַעָה לְפִיכָךְ הִרְבִּיתָ

means of our forgiveness. What are we? What is our life? What is our piety? What our righteousness? What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Thou hast distinguished man from the beginning, and hast recognized his privilege that he might stand before thee; for who shall say unto thee, What doest thou? and if he be righteous what can he give thee? But thou of thy love hast given us, O Lord our God [this Sabbath day and] this Day of Atonement to be the end of, as well as the season of pardon and forgiveness for, all our iniquities, that we may cease from the violence of our hands, and may return unto thee to do the statutes of thy will with a perfect heart. O do thou, in thy abounding compassion, have mercy upon us, for thou delightest not in the destruction of the world, as it is said, Seek ye the Lord, while he may be found, call ye upon him while he is near. And it is said, Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. But thou art O God ready to forgive, gracious and merciful, slow

סְלִיחָתֵנוּ: מָה אֲנַחֲנוּ מִה חַיֵּינוּ מִה חֲסִידֵינוּ מִה־
 צַדִּיקֵנוּ מִה־יִשְׁעֵנוּ מִה־כַּחַנוּ מִה־נְבוֹרָתֵנוּ . מִה־
 נֹאמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . הֲלֹא
 כָּל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ וְאֲנִשֵׁי הַשָּׁמַיִם כָּלֹא הָיוּ
 וְחֲכָמִים כְּבָלִי מִדָּע וְנְבוֹנִים כְּבָלִי הַשָּׁבַל . כִּי
 רַב מַעֲשֵׂיהֶם תְּהוֹ וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ .
 וּמֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל :
 אַתָּה הַבְּדִלְתָּ אֲנוֹשׁ מֵרֹאשׁ וּתְפִירָהוּ לַעֲמוּד
 לְפָנֶיךָ . כִּי מִי יֹאמֵר לְךָ מִה־תִּפְעַל וְאִם־יִצְדַק
 מִה־יִתֵּן־לְךָ: וְתִתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת
 יוֹם נְהַשְׁבֵּת הַזֶּה וְאֵת יוֹם הַכְּפָרִים הַזֶּה קֶץ וּמְחִילָה
 וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נַחְדֵּל מִעַשְׂק
 יָדֵינוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִדֶיךָ רְצוֹנְךָ בְּלִבְב
 שְׁלָם: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא
 תַחֲפוּץ בְּהַשְׁחַתַּת עוֹלָם . שְׁנֹאמֵר . דַּרְשׁוּ יְיָ
 בְּהַמְצֵאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קָרוֹב: וְנֹאמֵר . יַעֲזֹב
 רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ וַיָּשׁוּב אֵל־יְיָ
 יִירַחֲמֵהוּ וְאֵל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ: וְאַתָּה
 אֱלֹהֵי סְלִיחוֹת חַנּוּן וְרַחוּם אֲרַךְ־אַפַּיִם וְרַב־

to anger, plenteous in lovingkindness, and abounding in goodness; thou delightest in the repentance of the wicked, and hast no pleasure in their death; as it is said, Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And it is said, Have I at all any pleasure in the death of the wicked, saith the Lord God, and not rather that he should return from his way, and live? And it is said, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. For thou art the pardoner of Israel and the forgiver of the tribes of Jeshurun in every generation, and beside thee we have no King who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust

חֶסֶד וּמִרְבָּה לְהַטִּיב. וְרוּצָה אֶתְּךָ בְּתִשׁוּבַת
 רְשָׁעִים וְאִין אֶתְּךָ חֶפֶץ בְּמִיתָתָם. שֶׁנֶּאֱמַר.
 אָמַר אֲלֵיהֶם חַי־אֲנִי נָא אֲדַנִּי יְהוָה אִם־אֶחְפֹּץ
 בְּמוֹת הַרְשָׁע כִּי אִם־בְּשׁוּב רְשָׁע מִדַּרְכּוֹ וְחָיָה.
 שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וּלְמָה תָּמוּתוּ
 בַּיַּת יִשְׂרָאֵל: וְנֶאֱמַר. הֶחֱפֵץ אֶחְפֹּץ מוֹת רְשָׁע
 נָא אֲדַנִּי יְהוָה הֲלוֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָיָה:
 וְנֶאֱמַר. כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נָא אֲדַנִּי
 יְהוָה. וְהַשִּׁיבוּ וְחַיּוּ: כִּי אֶתְּךָ סָלַחַן לְיִשְׂרָאֵל
 וּמִחֲלָן רְשָׁעֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר. וּמִבְּרָעָדָיִךְ
 אִין רָנוּ מִלֶּךְ מוֹחֵל וְסוֹלֵחַ:

אֱלֹהֵי. עַד שֶׁלֹּא נּוֹצַרְתִּי אִינִי כְּרִי. וְעַכְשָׁו
 שֶׁנּוֹצַרְתִּי כְּאֵלוֹ לֹא נּוֹצַרְתִּי. עָפָר אֲנִי בְּחַיִּי. קַל
 וְחֶמֶד בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מָלֵא
 בּוֹשָׁה וּכְלָמָה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתַי שֶׁלֹּא אֶחְטָא עוֹד. וּמָה שֶׁחָטָאתִי לְפָנֶיךָ
 מָרַק בְּרִדְוָמֶיךָ הָרַבִּים. אֲבָל לֹא עַל יְדֵי יִסּוּרִים
 וְחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוּנֵי מַרְע, וּשְׁפָתִי מִדְּבַר
 מַרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעָפָר
 לְכָל תְּהִיָּה: פֶּתַח לְבָי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ

Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

"Our Father, our King," pp. 67-70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.

The Reader says the following verse, the Congregation repeating it:—

Hear, O Israel: the Lord our God, the Lord is One.
The Reader and Congregation say the following three times—

Blessed be His name, whose glorious Kingdom is for ever and ever.

The Reader and Congregation say the following seven times:—
The Lord, he is God.

The Shofar is sounded.

תְּרוֹחֶה נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רַעָה, מְהֵרָה
הַפֵּר עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֹךְ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ.
עֲשֵׂה לְמַעַן תּוֹרַתֶךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי: יְהִי לְרָצוֹן אִמְרֵי-פִי
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְחַן חֲלָקְנוּ בְּתוֹרַתֶךָ: וְשֵׁם
נִשְׁבַּדְךָ בְּיָרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדְמוֹנִיּוֹת: וְעַרְבָה
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קְדְמוֹנִיּוֹת:

pp. 67—70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.

The Reader says the following verse, the Congregation repeating it:—

שִׁמְעֵ יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

The Reader and Congregation say the following three times:—

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

The Reader and Congregation say the following seven times:—

יי הוּא הָאֱלֹהִים:

The Shofar is sounded:

ORDER OF COUNTING THE OMER

The Omer is counted from the second night of Passover until the night before Pentecost.

Lo, I am about to fulfil the affirmative precept of the counting of the Omer, as it is written in the Law, And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.

סדר ספירת העמר :

*The Omer is counted from the second night of Passover
until the night before Pentecost.*

הַנְּנִי מִקִּבִּים מִצֹּת עֲשֵׂה שְׁל־סְפִירַת הָעֶמֶר כְּמוֹ שְׁכַתּוֹב
בַּתּוֹרָה. וּסְפַרְתֶּם לָכֶם מִמִּתְחַרַּת הַשָּׁבַת מִיּוֹם הַבִּיאָכֶם
אֶת־עֶמֶר הַתְּנוּפָה שֶׁבַע שָׁבָתוֹת תְּמִימַת תִּהְיֶינָה עַד
מִמִּתְחַרַּת הַשָּׁבַת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמֵשִׁים יוֹם :

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֶמֶר :

1. הַיּוֹם יוֹם אֶחָד לְעֶמֶר :

2. הַיּוֹם שְׁנֵי יָמִים לְעֶמֶר :

3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֶמֶר :

4. הַיּוֹם אַרְבָּעָה יָמִים לְעֶמֶר :

5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֶמֶר :

6. הַיּוֹם שֵׁשֶׁה יָמִים לְעֶמֶר :

7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שְׁבֻעַ אֶחָד לְעֶמֶר :

8. הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שְׁבֻעַ אֶחָד וַיּוֹם אֶחָד

לְעֶמֶר :

9. הַיּוֹם תְּשַׁעָה יָמִים שֶׁהֵם שְׁבֻעַ אֶחָד וּשְׁנֵי יָמִים

לְעֶמֶר :

10. This is the tenth day, making one week and three days of the Omer.

11. This is the eleventh day, making one week and four days of the Omer.

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

10. היום עשרה ימים שהם שבוע אחד ושלושה ימים
לעמר:

11. היום אחד עשר יום שהם שבוע אחד וארבעה ימים
לעמר:

12. היום שנים עשר יום שהם שבוע אחד וחמשה ימים
לעמר:

13. היום שלושה עשר יום שהם שבוע אחד ושלושה ימים
לעמר:

14. היום ארבעה עשר יום שהם שני שבועות לעמר:

15. היום חמשה עשר יום שהם שני שבועות ויום אחד
לעמר:

16. היום ששה עשר יום שהם שני שבועות ושני ימים
לעמר:

17. היום שבעה עשר יום שהם שני שבועות ושלושה
ימים לעמר:

18. היום שמונה עשר יום שהם שני שבועות וארבעה
ימים לעמר:

19. היום תשעה עשר יום שהם שני שבועות וחמשה
ימים לעמר:

20. היום עשרים יום שהם שני שבועות ושלושה ימים
לעמר:

21. This is the twenty-first, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

21. היום אחד ועשרים יום שהם שלשה שבועות לעומר.

22. היום שנים ועשרים יום שהם שלשה שבועות ויום

אחד לעומר:

23. היום שלשה ועשרים יום שהם שלשה שבועות ושני

ימים לעומר:

24. היום ארבעה ועשרים יום שהם שלשה שבועות

ושלשה ימים לעומר:

25. היום חמשה ועשרים יום שהם שלשה שבועות

וארבעה ימים לעומר:

26. היום ששה ועשרים יום שהם שלשה שבועות

נחמשה ימים לעומר:

27. היום שבעה ועשרים יום שהם שלשה שבועות

וששה ימים לעומר:

28. היום שמונה ועשרים יום שהם ארבעה שבועות לעומר:

29. היום תשעה ועשרים יום שהם ארבעה שבועות

ויום אחד לעומר:

30. היום שלשים יום שהם ארבעה שבועות ושני ימים

לעומר:

31. היום אחד ושלשים יום שהם ארבעה שבועות

ושלשה ימים לעומר:

32. היום שנים ושלשים יום שהם ארבעה שבועות

וארבעה ימים לעומר:

33. היום שלשה ושלשים יום שהם ארבעה שבועות

נחמשה ימים לעומר:

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְשִׁטָּה יָמִים לְעֹמֵר:

35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
לְעֹמֵר:

36. הַיּוֹם שֵׁשָׁה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם
אֶחָד לְעֹמֵר:

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וַיִּשְׁנֵי יָמִים לְעֹמֵר:

38. הַיּוֹם שְׁמֹנֶה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לְעֹמֵר:

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֵר:

40. הַיּוֹם אַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה
יָמִים לְעֹמֵר:

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה
יָמִים לְעֹמֵר:

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת לְעֹמֵר:

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת וַיּוֹם
אֶחָד לְעֹמֵר:

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וַיִּשְׁנֵי יָמִים לְעֹמֵר:

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

May the All-merciful restore the service of the temple to its place. May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Psalm lxxvii., p. 299.

We beseech thee, release thy captive nation by the mighty strength of thy right hand. Accept the joyful chant of thy people, lift us and purify us, O revered God. O thou mighty One, guard as the apple of thine eye them that meditate upon thy unity. Bless them, purify them, have mercy upon them, ever vouchsafe thy righteousness unto them. O powerful and holy Being, in thine abounding goodness lead thy congregation. Turn, thou who art the only and exalted God, unto thy people, who are mindful of thy holiness. Accept our prayer and hearken unto our cry, thou who knowest all secrets. Blessed be His name, whose glorious kingdom is for ever and ever.

45. היום חמשה וארבעים יום שהם ששה שבועות
וששה ימים לעמר:

46. היום ששה וארבעים יום שהם ששה שבועות
וארבעה ימים לעמר:

47. היום שבעה וארבעים יום שהם ששה שבועות
וחמשה ימים לעמר:

48. היום שמונה וארבעים יום שהם ששה שבועות
וששה ימים לעמר:

49. היום תשעה וארבעים יום שהם שבעה שבועות
לעמר:

הבחמן הוא יחזיר עבודת בית המקדש למקומה: יהי
רצון לפניה יי אלהינו ואלהי אבותינו שיבנה בית המקדש
במהרה בימינו ויזן חלקנו בתורתה: ושם נעבדה בירא
בימי עולם ובשנים קדמוניות:

299. תהלים ס"ז

אנא בקח גדלת ימינה תתיר צרורה. קבל רנת עמך
שגבנו שיהנו נורא. נא גבור דורשי יחודה כקבת שמרם.
ברכם שהרם בחיוב אדקתה תמיד וכלם. חסין קרוש
ברב טובה גהל עדתה. יחיד גאה לעמך פנה זוכרי
קדשתה. שועתנו קבל ושמע צעקתנו יודע מעלמות
בווד ישם קבור מלכותו לעולם ועד:

SERVICE FOR CHANUKAH

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of the Sabbath.

Before kindling the lights the following Blessings are said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of Chanukah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

The following Blessing is said on the first evening only:—

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After kindling the first light, the following is said:—

We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers, by means of thy holy priests. During all the eight days of Chanukah these lights are sacred, neither is it permitted us to make any profane use of them; but we are only to look at them, in order that we may give thanks unto thy name for thy miracles, thy deliverances and thy wonders.

In the Synagogue Psalm xxx., p. 103 is chanted.

סדר הנוכה :

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of the Sabbath.

Before kindling the lights the following Blessings are said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה
נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:

The following Blessing is said on the first evening only:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲחִינּוּ
וְקִיַּמְנוּ וְהַגִּיעֵנוּ לְזִמְנֵי הַזֶּה:

After kindling the first light, the following is said:—

הַגִּדּוֹת הַלָּלוּ אֲנַחְנוּ מִדְּלִיקֵיךָ עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת
וְעַל הַנִּפְלְאוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ עַל-יְדֵי בְּהִנְיָהּ הַקְּדוֹשִׁים.
וְכָל-שְׁמֵנֵי יָמֵי חֲנֻכָּה הַגִּדּוֹת הַלָּלוּ קֹדֶשׁ וְאֵין לָנוּ רְשׁוֹת
לְהַשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לְרְאוּתָם בְּלִבְד. כְּדֵי לְהוֹדוֹת לְשִׁמְךָ
עַל-נִסְיָךְ יְעַל-יְשׁוּעָתְךָ וְעַל-נִפְלְאוֹתֶיךָ:

In the Synagogue מְנומֹר שִׁיר חֲנֻכַּת הַבַּיִת, p. 103, is chanted

In the home the following Hymn is chanted.

O Fortress, Rock of my salvation, unto thee it is becoming to give praise: let my house of prayer be restored, and I will there offer thee thanksgivings; when thou shalt have prepared a slaughter of the blaspheming foe, I will complete with song and psalm the dedication of the altar.

Full sated was my soul with ills, my strength was spent with sorrow; they embittered my life by hardship during my subjection to the dominion of Egypt,* but God with his great power brought forth the chosen race, while the host of Pharaoh and all his seed sank like a stone into the deep.

To his holy oracle he brought me, yet there also I found no peace, for the oppressor came and led me captive, because I had served strange gods: I had to quaff the wine of bewilderment; well nigh had I perished, when Babylon's end drew near; through Zerubbabel I was saved after seventy years.

The Agagite (Haman), the son of Hammedatha, sought to cut down the lofty fir tree (Mordecai)†; but his design became a snare to himself, and his pride was brought to an end. The head of the Benjamite thou didst exalt, but the enemy's name thou didst blot out: the many sons he had gotten thou didst hang upon the gallows.

The Grecians were gathered against me in the days of the Hasmoneans; they broke down the walls of my towers, and defiled all the oils; but from one of the last remaining flasks a miracle was wrought for thy beloved‡, and their men of understanding appointed these eight days for song and praises.

* "The kingdom of the heifer," see Jeremiah xlv. 20.

† See Talmud Babli, Tr. Megillah, 10 b.

‡ Likened to a lily in Song of Solomon ii. 2.

In the home the following Hymn is chanted:—

מְעוֹז צוֹר יִשְׁעֵתִי. לֵךְ נֹאֵה לְשִׁבְתִּי. תִּכּוֹן בַּיִת תִּפְלְתִי.
 וְשֵׁם תּוֹדָה נִזְבַּחַת. לְעֵת תִּכּוֹן מִטְבַּחַת. מִצָּר הַמְּנַגַּחַת. אֲזוֹ
 אֲגַמּוֹר. בְּשִׁיר מְזֻמּוֹר. חֲנֻכַּת הַמְּזֻבַּחַת.

רְעוֹת שְׂבָעָה נִפְשֵׁי. בְּיָגוֹן כָּחִי כָּלָה. חֲנִי מְבָרוּ בְּקוֹשֵׁי.
 בְּשִׁעְבוֹר מַלְכוּת עֲנָלָה. וּבְיָדוֹ הַגְּדוּלָּה. הוֹצִיא אֶת-הַסְּגוּלָּה.
 חֵיל פְּרָעָה. וְכַל-זָרְעוֹ. יָרְדוּ כְּאֶבֶן מִצִּוְלָה:

דְּבִיר קִדְשׁוֹ הִבִּיאֲנִי. וְגַם שָׁם לֹא שָׁקַמְתִּי. וּבֵא נוֹגֵשׁ
 וְהִגְלִנִי. בִּיזְרוֹיִם עֲבַדְתִּי. וַיִּזְרַעֵל מִסִּבְתִּי. כְּמַעַט שְׁעַבְרְתִּי.
 הֵן בָּבֶל. זָרְבָבֶל. לָקַח שְׂבָעִים נוֹשְׁעֵתִי:

כָּרַת קוֹמַת בְּרוֹשׁ בְּקֶשׁ. אֲגִנִי בֶן-הַמְּדַבָּרָא. וְנִהְיֶתָה לֹא
 לְמוֹקֶשׁ. וְגִאֲוַתוֹ נִשְׁבַּתָּה. רֹאשׁ יְמִינִי נִשְׁאֲתָ. וְאוֹיֵב שְׂמוֹ
 מִחֵית. רוֹב בְּנָיו. וְקִנְיָנוֹ. עַל הָעֵץ תִּלְיֶת:

יְוָנִים נִקְבְּצוּ עָלַי. אֲזִי בִימֵי חֲשָׁמַיִם. וּפְרָצוּ חוֹמוֹת
 מִגְּדָלַי. וְטָמְאוּ כָּל הַשְּׂמָנִים. וּמְנוֹתַר קִנְיָנִים. גַּעֲשׂה גַם
 לְשׁוֹשְׁנִים. בְּנֵי בִינָה. יְמֵי שְׂמֻנָה. קָבְעוּ שִׁיר וְרִנְנִים:

SERVICE FOR PURIM

Before reading the Book of Esther the following blessings are said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After reading the Book of Esther say:—

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Savior.

The following paragraph is omitted after the Reading of the Book of Esther in the morning:—

—Who broughtest the counsel of the heathen to nought, and madest the devices of the crafty of none effect, when a wicked man, an arrogant offshoot of the seed of Amalek, rose up against us. Insolent in his riches, he digged himself a pit, and his own greatness laid him a snare. In his mind he thought to entrap, but was himself entrapped, he sought to destroy, but was speedily destroyed. Haman displayed the hatred of his fathers, and stirred up against the children the ancient enmity of the brothers (Esau and Jacob), remembering not the mercy of Saul, through whose compassion for Agag the enemy was born. The wicked plotted to cut off the just, and the unclean was caught in the hands of the pure. (Mordecai's)

סדר פורים

Before reading the Book of Esther the following Blessings are said:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְנוּחָה:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שִׁיעָשָׂה
נִסִּים לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִחַיֵּנוּ
וְקִיַּמְנוּ וְהוֹשִׁיעֵנו לְזִמְנֵי הַזֶּה:

After reading the Book of Esther say:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָרַב אֵת רִיבֵנו
וְהִדָּן אֵת דִּינֵנו וְהִנּוּקֵם אֵת נַקְמָתֵנו וְהַמְשִׁילֵם גְּמוּלָ לְכָל
אוֹיְבֵי נַפְשָׁנוּ וְהַנְּפָרֵעַ לָנוּ מִצָּרֵינוּ: בְּרוּךְ אַתָּה יי. הַנְּפָרֵעַ
לְעַמּוֹ יִשְׂרָאֵל מִכָּל־צָרֵיהֶם. הָאֵל הַמוֹשִׁיעַ:

The following paragraph is omitted after the Reading of the Book of Esther in the morning:—

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם וַיִּפָּר מַחֲשָׁבוֹת עַרְוֹמִים: בְּקוּם עָלֵינוּ
אָדָם רָשָׁע נָצַר וְדוֹן מְזוּבַע עַמְּלֵק: גָּאָה בְּעֶשְׂרוֹ וְקָרָה לוֹ בּוֹר
וַיַּדְלָתוּ וְקָשָׁה לוֹ לָכֶד: דָּמָה בְּנַפְשׁוֹ לְלִבְדוֹ וְנִלְכָד בִּקְשׁוֹ
לְהַשְׁמִיד וְנִשְׁמַד מִהֲרָה: הָמָן הוֹדִיעַ אֵיבֵת אֲבוֹתָיו וְעוֹרֵר
שִׁנְאָת אֲחִים לְבָנִים וְלֹא וָכֹר וַיַּחְמֵי שְׂאוּל כִּי־בָחַמְלָתוֹ עַל־
אָנָּה נוֹלַד אוֹיֵב: וְכֵם רָשָׁע לְהַכְרִית אֲדִיק וְנִלְכָד טָמֵא בִּידֵי

lovingkindness (to Esther) prevailed over the father's (Saul's) error, but the wicked (Haman) heaped sin upon the sins of his ancestor. In his heart he hid his cunning devices, and sold himself to do wickedness. He stretched forth his hand against God's saints; he gave his silver to cut off the remembrance of them. When Mordecai saw that wrath had gone forth, and that the decrees of Haman were issued in Shushan, he put on sackcloth and wrapped himself in mourning, ordained a fast and sat upon ashes. Who will rise up to atone for error, and obtain pardon for the sin and iniquity of our fathers? A flower blossomed from the palm tree: lo! Hadassah arose to awaken the merit of those that slept in the grave. Her servants hastened to make Haman drink the wine of the poison of snakes. He rose by his riches, but fell in his wickedness; he made him a gallows, and was himself hanged thereon. All the inhabitants of the world opened their mouths, for the lot of Haman was turned to be our lot. When the righteous was delivered out of the hand of the wicked, and the enemy was put in his stead, the Jews ordained for themselves to celebrate Purim, and to rejoice thereon every year. Thou didst regard the prayer of Mordecai and Esther: Haman and his sons thou didst hang upon the gallows.

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

"But thou art holy," etc., p. 300, to "honorable," p. 302. On Saturday evening begin "And let the pleasantness," etc., p. 299. The Reader says Kaddish, p. 302, omitting "May the prayers," etc.. "It is our duty," etc., p. 308. On Saturday evening say the Conclusion Service, p. 303.

מהור: חסד גבר על-שגנת אב ורשע הוסיף חטא על
 חטאיו: טמן בלבבו מחשבות ערומו ויתמכר לעשות רע
 ידו שלח בקדושי אל כספו נתן להקרית וכרם: כראו
 מרדכי כי-יצא קצף ודתי המן נתנו בשושן. לבש שק וקשו
 מספר וגור צום וישב על-האפר: מי זה יצמוד לכפר שנגן
 ולמחול חטאת עון אבותינו: גע פרח מלולב הן הדפסו
 עמדה לעורר ישנים: סריסה ההקילו להמן להשקותו
 חמת תנינים: עמד בעשרו ונפל ברשעו עשה לו עץ ונתלה
 עליו: פיהם פתחו כל-יושבי תבל כי פור המן גהפן
 לפניהם: צדיק נחלץ מיד רשע אויב נתן תחת גפשו: קימו
 עליהם לעשות פורים ולשמוח בכל-שנה ושנה: ראית
 את-תפלת מרדכי ואסתר. המן ובניו על-העץ תלות:
 שושנת יעקב צהלה ושמחה בראותם יחד תכלת
 מרדכי: תשועתם היית לנצח ותקנתם בכל-דור ודור:
 להודיע שכל-קוף לא יבשו ולא יפלמו לנצח כל-
 החוסים בו: ארור המן אשר בקש לאבדי. ברוך מרדכי
 היהודי. ארורה ורש אשת מפחידו. ברוכה אסתר מגנה
 בעדי. וגם תרבונה זכור לטוב:

p. 302. On Saturday Evening
 p. 300, to ויאדיר, p. 302. On Saturday Evening
 p. 299. The Reader says קדיש, p. 302,
 omitting עלינו, p. 308. On Saturday Evening say
 ותתקבל, p. 303.

GRACE BEFORE AND AFTER MEALS

On washing the hands, previous to partaking of a Meal, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

The following Blessing is said over the Bread:—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

GRACE AFTER MEALS

On Sabbaths and Holy days, and on those days when Tachanun is not said, Psalm cxxvi. is said:—

Psalm cxxvi.

A Song of Degrees.—When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

סדר סעודה וברכותיה:

On washing the hands, previous to partaking of a Meal, say:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

The following Blessing is said over the Bread:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצֵיא
לֶחֶם מִן הָאָרֶץ:

GRACE AFTER MEALS.

On Sabbaths and Holydays, and on those days when Tachanun is not said, Psalm cx.xvi, is said:—

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת-שִׁיבַת צִיּוֹן הִינּוּ כְּחֻלְמִים:
אִז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אִז יֹאמְרוּ בְּגוֹיִם הַגְּדִיל
יְיָ לַעֲשׂוֹת עִם-אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הִינּוּ שְׂמֵחִים:
שׁוֹבָה יְיָ אֶת-שְׁבִיתָנוּ כַּאֲפִיקִים בְּנֶגֶב: הִזְרְעִים בְּדִמְעָה
בְּרִנָּה וּקְצְרוּ: הַלֹּךְ וַלֹּךְ וּבָכָה נִשְׂא מִשָּׁךְ-תִּזְרַע בְּאֵי-יבֵא
בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:

He who says Grace commences thus:—

Let us say grace.

The others respond:—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace proceeds:—

With the sanction of those present,

If there be present ten or more Males above the age of thirteen, the words "our God" are added:—

We will bless (our God) him of whose bounty we have partaken.

The others respond:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Persons present who have not partaken of the Meal, say the following:—

Blessed be his name, yea, continually to be blessed for ever and ever.

He who says Grace replies:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Blessed be he, and blessed be his name.

If less than three Males above the age of thirteen be present, begin here:—

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness

The following introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:

He who says Grace commences thus:—

רבוּתִי נְבָרְךָ:

The others respond:—

יְהִי שֵׁם יְיָ מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם:

He who says Grace proceeds:—

בְּרִשׁוֹת רַבּוּתִי:

If there be present ten or more Males above the age of thirteen, the word אֱלֹהֵינוּ is added.

נְבָרְךָ (אֱלֹהֵינוּ) שְׂאֲבָלָנוּ מִשְׁלֹ:

The others respond:—

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲבָלָנוּ מִשְׁלֹ וּבְטוּבוֹ חַיֵּינוּ:

Persons present who have not partaken of the Meal, say the following:—

בְּרוּךְ וּמְבֹרָךְ שְׁמוֹ תָמִיד לְעוֹלָם וָעֶד:

He who says Grace replies:—

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲבָלָנוּ מִשְׁלֹ וּבְטוּבוֹ חַיֵּינוּ:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

If less than three Males above the age of thirteen be present, begin here:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם. הֲזֵן אֶת-
הָעוֹלָם בְּלוֹ. בְּטוּבוֹ בְּחֵן בְּהֶסֶד וּבְרַחֲמִים. הוּא
נוֹתֵן לָחֶם לְכָל-בָּשָׂר. כִּי לְעוֹלָם חֶסֶדוֹ: וּבְטוּבוֹ

endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

On Chanukah and Purim add, "We thank thee also for the miracles," etc., pp. 63, 64.

For all this, O Lord our God, we thank and bless thee, blessed be thy name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יִחַסֵּר-לָנוּ מְזוֹן
 לְעוֹלָם וָעֶד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן
 וּמְפָרְגִים לְכֹל וּמְטִיב לְכֹל וּמְבִין מְזוֹן לְכָל־
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ. הֵזֵן אֶת־הַכֹּל:

נוֹדָה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ יְיָ
 אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבָדִים.
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁתָּנוּ. וְעַל תּוֹרַתְךָ
 שֶׁלְּמַדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן
 וְחֶסֶד שֶׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֶן
 וּמְפָרְגִים אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־
 שָׁעָה:

On Chanukah and Purim add עַל הַנְּסִים, pp. 63,64.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ וּמְבָרְכִים
 אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
 וָעֶד: בְּבִתּוֹב. וְאֲכִילַת וּשְׂבָעָתָ וּבִרְכַת אֶת־יְיָ
 אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן־לְךָ. בְּרוּךְ
 אַתָּה יְיָ. עַל־הָאֶרֶץ וְעַל־הַמְּזוֹן:

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

On Sabbath say:—

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favor, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

On New Moons and Festivals add:—

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the

וּזְכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עֲבֹדָה. וְזְכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁה.
 וְזְכְרוֹן כָּל עַמּוֹת בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְמִצּוֹת
 וּלְחֵן וּלְחַסֵּד וּלְבְחָמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

on Tabernacles:—

חג הסוכות

on New Year:—

הזכרון

on New Moon:—

ראש החודש

on Pentecost:—

חג השבועות

on Passover:—

חג המצות

*on the 8th Day of Solemn
 Assembly and on the
 Rejoicing of the Law:—*

השמיני חג העצרת

הַזֶּה. וְזָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמִצְוָה. וּפְקָדָנוּ בּוֹ לְבִרְכָה.
 וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחָמִים חוּם וְחַנּוּן
 וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינָנו. כִּי אֵל מֶלֶךְ חַנוּן
 וּרְחוּם אַתָּה:

וּבִנְיַה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ.
 בָּרוּךְ אַתָּה יְיָ. בִּנְיַה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל
 אֲבִינוּ מִלְכֵנוּ. אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלָנוּ יּוֹצֵרָנוּ
 קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנו רוֹעֵה יִשְׂרָאֵל.
 הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכֹל. שֶׁבְּכָל־יוֹם וְיוֹם
 הוּא הַטִּיב הוּא מְטִיב הוּא יְטִיב לָנוּ: הוּא גִמְלָנוּ
 הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד. לְחֵן לְחַסֵּד
 וּלְבְחָמִים וּלְרַחֲמֵיךָ. הַצֵּלָה וְהַצִּלָּה בְּרַכָּה וַיְשׁוּעָה.

and salvation, consolation, sustenance and support, mercy, life, peace and all good: of no manner of good let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honored amongst us for everlasting. May the All-merciful grant us an honorable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

The following has to be varied according to circumstances:—

May the All-merciful bless my honored father, the master of this house, and my honored mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say Amen.

נְחֻמָּה פְּרַנְסָה וּבְלִפְלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
וְכָל-טוֹב. וּמִכָּל-טוֹב אֱלֹהֵינוּ הַסְּרֵנוּ:

הַרְחֵמְנוּ. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הַרְחֵמְנוּ.
הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ: הַרְחֵמְנוּ. הוּא יִשְׁתַּבַּח
לְדוֹר הַדּוֹרִים. וְיִתְפָּאֵר בָּנוּ לְגִצַּח נְצָחִים. וְיִתְהַדַּר
בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים: הַרְחֵמְנוּ. הוּא יִפְרֹסֵנוּ
בְּכַבּוֹד: הַרְחֵמְנוּ. הוּא יִשְׁבּוֹר עָלֵינוּ מֵעַל צְוֹאֲרֵנוּ.
וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמְנוּ. הוּא
יִשְׁלַח בְּרָכָה מְרָבָה בְּבֵית הַזֶּה. וְעַל שְׁלֵחַן זֶה
שְׂאֵבְלֵנוּ עָלֵינוּ: הַרְחֵמְנוּ. הוּא יִשְׁלַח לָנוּ אֶת
אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב. וְיִבְשֹׁר-לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יְשׁוּעוֹת וְנְחֻמוֹת:

The following has to be varied according to circumstances:—

הַרְחֵמְנוּ. הוּא יְבָרֵךְ אֶת אָבִי מוֹרֵי בְּעַל הַבַּיִת
הַזֶּה. וְאֶת אִמִּי מוֹרְתֵי בְּעַלֵּת הַבַּיִת הַזֶּה. אוֹתָם
וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ
וְאֶת-כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבֹתֵינוּ
אֲבָרְהָם יִצְחָק וְיַעֲקֹב בְּכָל מִכָּל כּוֹל. כֵּן יְבָרֵךְ
אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

On Sabbath:—

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

On New Moon:—

May the All-merciful renew unto us this month for good and for blessing.

On Festivals:—

May the All-merciful let us inherit the day which is altogether good.

On New Year:—

May the All-merciful renew unto us this year for good and for blessing.

On the Intermediate Days of Tabernacles:—

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-merciful make us worthy of the days of the Messiah, and of the life of the world to come.

סדר ברכת המזון

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוּת שְׁתֵּה
 לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וְצִדְקָה
 מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא-חֵן וְשֹׁכֵל טוֹב בְּעֵינֵי
 אֱלֹהִים וְאָדָם:

On Sabbath:—

הַבְּרַחְמָן. הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי
 הָעֲלָמִים:

On New Moon:—

הַבְּרַחְמָן. הוּא יַחְדֵּשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטָבָה וְלִבְרָכָה:

On Festivals:—

הַבְּרַחְמָן. הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוֹ טוֹב:

On New Year:—

הַבְּרַחְמָן. הוּא יַחְדֵּשׁ עָלֵינוּ אֶת-הַשָּׁנָה הַזֹּאת לְטָבָה וְלִבְרָכָה:

On the Intermediate Days of Tabernacles:—

הַבְּרַחְמָן. הוּא יָקִים לָנוּ אֶת-סִבְתַּת דָּוִד הַנִּפְלְאָה:

הַבְּרַחְמָן. הוּא יִזְבְּנוּ לַיָּמֹת הַמְּשֻׁיַח וְלַחַיֵּי הָעוֹלָם
 הַבָּא:

On Week-days:—

Great salvation giveth he to his king.*

On Sabbaths, Festivals, and New Moons:—

He is a tower of salvation to his king;*

And showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favor. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.

* These changes are based upon the two readings of this verse in Psalm xviii. 51, and 2 Sam. xxii. 51 respectively.

On Week-days:—

מְגִדֵּל

On Sabbaths, Festivals, and New Moons:—

מְגִדֵּל

יְשׁוּעוֹת מְלָכוֹ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ
 עַד-עוֹלָם: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה
 שְׁלוֹם עַלְיָנוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת-יְיָ קֹדְשָׁיו. כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ
 וְרַעְבוּ. וְדַרְשֵׁי יְיָ לֹא-יִחְסְרוּ כָּל-טוֹב: הוֹדוּ לַיְיָ כִּי-טוֹב.
 כִּי לְעוֹלָם חֶסֶדוֹ: פֹּתַח אֶת-זִדְקָה. וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן:
 בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בְּיָי. וְהָיָה יְיָ מִבְּטַחוֹ: גֹּעַר הַיִּזְתִּי
 גַּם-זִקְנָתִי. וְלֹא-רְאִיתִי צָדִיק נִעְזֵב וְזֶרְעוֹ מִבְּקִשׁ-לֶחֶם: יְיָ
 עֹז לְעַמּוֹ יִתֵּן. יְיָ וַיְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

BLESSINGS ON VARIOUS OCCASIONS

Before drinking Wine:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats, and spelt):—

Blessed art thou, O Lord our God, King of the universe, who createst various kinds of food.

After any Food, excepting Bread:—

Blessed art thou, O Lord our God, King of the universe,

After Wine:—

—for the vine and the fruit of the vine;

After partaking of Grapes Figs, Pomegranates, Olives and Dates:—

—for the tree and the fruit of the tree;

After Food prepared as above:—

—for the sustenance and the nourishment;

After Food prepared as above and Wine:—

—for the sustenance and the nourishment, the vine and the fruit of the vine;

—for the produce of the field; for the desirable, good and ample land which thou wast pleased to give as an heritage unto our fathers, that they might eat of its fruits and be satisfied with its goodness. Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon thine altar and thy temple. Rebuild Jerusalem, the holy city, speedily in our days: lead us up thither and make us rejoice in its rebuilding.

סדר הברכות:

Before drinking Wine:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and Spell:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְּנֵי מְזֻנּוֹת:

After any Food, excepting Bread:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל

After Wine:—

הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן

After partaking of Grapes, Figs, Pomegranates, Olives or Dates:—

הָעֵץ וְעַל פְּרֵי הָעֵץ

After Food prepared as above:—

הַמַּחְיָה וְעַל הַבְּלִכְלָה

After Food prepared as above and Wine:—

הַמַּחְיָה וְעַל הַבְּלִכְלָה עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה שְׂרָאִית
וְהִנְחַלְתָּ לְאַבּוֹתֵינוּ לְאֹכּוֹל מִפְּרֵיהָ וּלְשִׁבּוֹעַ מִטּוֹבָהּ. רַחֵם
יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבִּיחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ

May we eat of the fruits of the land, and be satisfied with its goodness, and bless thee for it in holiness and purity.

On Sabbath say:—

Be pleased to fortify us on this Sabbath day.

On New Moon:—

Be mindful of us on this day of the New Moon

On Festivals:—

Make us rejoice—

On Passover:—

On this Feast of Unleavened Bread.

On Pentecost:—

On this Feast of Weeks.

On Tabernacles:—

On this Feast of Tabernacles.

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

On this Eighth-day Feast of Solemn Assembly.

On New Year:—

Be mindful of us for good on this Day of Memorial
For thou, O Lord, art good and beneficent unto all
and we will give thee thanks for the land,

After Wine:—

and for the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine.

בְּבִנְיָנָה. וְנֹאכַל מִפְרֵיהָ וְנִשְׁבַּע מִטּוֹבָהּ וְנִבְרַךְ אֱלֹהֵינוּ
בְּקִדְשָׁהּ וּבְטַהֲרָהּ:

On Sabbath say:—

וְרָצָה וְהִחְלִיצֵנוּ בְּיוֹם הַשְּׁבִת הַזֶּה:

On New Moon:—

וְזָכְרֵנוּ בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה:

On Festivals:—

וְשִׂמְחֵנוּ בְּיוֹם חַג—

On Passover:—

הַמִּצּוֹת הַזֶּה

On Pentecost:—

הַשְּׁבָעוֹת הַזֶּה

On Tabernacles:—

הַסִּבּוֹת הַזֶּה

*On the Eighth Day of Solemn Assembly and on the
Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הַעֲצָרֶת הַזֶּה

On New Year:—

וְזָכְרֵנוּ לְטוֹבָהּ בְּיוֹם הַזִּכְרוֹן הַזֶּה

כִּי אַתָּה יי טוב וּמְטִיב לְכָל וְנִזְדָּה לָךְ עַל הָאָרֶץ

After Wine:—

וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן

After Fruit:—

—and for the fruits. Blessed art thou, O Lord, for the land and for the fruits.

After Food prepared from any of "the five species of Grain":—

—and for the sustenance. Blessed art thou, O Lord for the land and for the sustenance.

After Food prepared as above and Wine:—

—for the sustenance and for the fruit of the vine. Blessed art thou, O Lord, for the land, the sustenance and the fruit of the vine.

If Wine and Fruit are partaken of at the same time, begin the Blessing thus:—

—for the vine and the fruit of the vine, the tree and the fruit of the tree.

and conclude:—

—for the land, the vine and the fruits. Blessed art thou, O Lord, for the land, the vine and the fruits.

If Food prepared from any of "the five species of Grain, and Fruit are partaken of at the same time, begin:—

—for the sustenance and the nourishment, the tree and the fruit of the tree.

and conclude:—

—for the land, the sustenance and the fruits. Blessed art thou, O Lord, for the land, the sustenance and the fruits.

If Food prepared from any of "the five species of Grain, Fruit and Wine are partaken of at the same time, begin:—

—for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

After Fruit:—

וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ וְעַל הַפְּרוֹת:

After Food prepared from any of "the five species of Grain":—

וְעַל הַמִּתְּיָה. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ וְעַל הַמִּתְּיָה:

After Food prepared as above and Wine:—

וְעַל הַמִּתְּיָה וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ

וְעַל הַמִּתְּיָה וְעַל פְּרֵי הַגֶּפֶן:

*If Wine and Fruit are partaken of at the same time,
begin the Blessing thus:—*

עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

And conclude:—

עַל הָאָרֶץ וְעַל הַגֶּפֶן וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל

הָאָרֶץ וְעַל הַגֶּפֶן וְעַל הַפְּרוֹת:

*If Food prepared from any of "the five species of Grain" and
Fruit are partaken of at the same time commence:—*

עַל הַמִּתְּיָה וְעַל הַכֹּלֶלָה וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

And conclude:—

עַל הָאָרֶץ וְעַל הַמִּתְּיָה וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי'. עַל

הָאָרֶץ וְעַל הַמִּתְּיָה וְעַל הַפְּרוֹת:

*If Food prepared from any of "the five species of Grain," Fruit
and Wine are partaken of at the same time, begin:—*

עַל הַמִּתְּיָה וְעַל הַכֹּלֶלָה וְעַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל

הָעֵץ וְעַל פְּרֵי הָעֵץ.

And conclude:—

Blessed art thou, O Lord, for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

All the following Blessings begin with the words, "Blessed art thou O Lord our God, King of the universe."

On eating Fruit which grows on trees:—

—who createst the fruit of the tree.

On eating Fruit which grows on the Ground, Herbage, etc.:—

—who createst the fruit of the earth.

On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:—

—by whose word all things exist.

After partaking of any of the Aliments referred to in the three preceding Blessings:—

—who createst many living beings with their wants, for all the means thou hast created wherewith to sustain the life of each of them. Blessed be he who is the life of all worlds.

On smelling Fragrant Woods or Barks:—

—who createst fragrant woods.

On smelling Odorous Plants:—

—who createst odorous plants.

On smelling Odorous Fruits:—

—who givest a goodly scent to fruits.

On smelling Fragrant Spices:—

—who createst divers kinds of spices.

And conclude:—

בְּרוּךְ אַתָּה יְיָ. עַל הַיַּעַן:

All the following Blessings begin with the words,

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם.

On eating Fruit which grows on Trees:—

בוֹרֵא פְּרֵי הַיַּעַן:

On eating Fruit which grows on the Ground, Herbage, etc.:—

בוֹרֵא פְּרֵי הָאֲדָמָה:

On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor excepti Wine:—

שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ:

After partaking of any of the Aliments referred to in the three preceding Blessings:—

בוֹרֵא נֶפֶשׁוֹת רַבּוֹת וְחֶסְרוֹנָן. עַל כָּל-מֵה-שֶׁבָּרָאתָ לְהַחְיֹר
בָּהֶם נֶפֶשׁ כָּל-חַי. בְּרוּךְ חַי הָעוֹלָמִים:

On smelling Fragrant Woods or Barks:—

בוֹרֵא עֲצֵי בְּשָׂמִים:

On smelling Odorous Plants:—

בוֹרֵא עֲשֵׂבוֹת בְּשָׂמִים:

On smelling Odorous Fruits:—

הַנוֹתֵן רִיחַ טוֹב בְּפִרְוֹת:

On smelling Fragrant Spices:—

בוֹרֵא מִיְיָ בְּשָׂמִים:

On seeing a King and his Court:—

—who hast given of thy glory to flesh and blood.

On seeing strangely formed Persons, such as Giants or Dwarfs:—

—who variest the forms of thy creatures.

On fixing a Mezuzah:—

—who hast sanctified us by thy commandments, and commanded us to affix the Mezuzah.

On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—

—who hast kept us in life, and hast preserved us, and hast enabled us to reach this season.

On hearing Good Tidings:—

—who art good, and dispensest good.

On hearing Evil Tidings:—

—the true Judge.

The following is said on the Appearance of the New Moon:—

Blessed art thou, O Lord our God, King of the universe, by whose word the heavens were created, and by the breath of whose mouth all their host. Thou didst assign them a statute and a season, that they should not change their appointed charge. They are glad and rejoice to do the will of their Master, the truthful Worker whose work is truth, who bade the moon renew itself, a crown of glory unto those that have been upborne by him from the womb, who in the time to come will themselves be renewed like it, to honor their Creator for his glorious kingdom's sake. Blessed art thou, O Lord, who renewest the months.

On seeing a King and his Court:—

שָׂנַתָּן מִכְבוֹדוֹ לְבָשָׂר וָדָם :

On seeing strangely formed Persons, such as Giants or Dwarfs:—

מִשְׁנֵה הַבְּרִיּוֹת :

On fixing a Mezuzah:—

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוְּנוּ לְקַבֵּעַ מוֹזָזָה :

On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—

שֶׁהֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה :

On hearing Good Tidings:—

הַטּוֹב וְהַמְּטִיב :

On hearing Evil Tidings:—

בֵּין הָאֲמֹת :

The following is said on the Appearance of the New Moon:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּמֵאֲמָרוֹ
בָּרָא שְׁחָקִים. וּבְרִית פִּיּוֹ כָּל־צְבָאָם: חֶק וְזֶמֶן נָתַן לָהֶם.
שְׁלֹא יִשְׁנוּ אֶת־תְּפִקִּידָם: שְׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן
קוֹנָם. פּוֹעֵל אֲמֹת שֶׁפְּעָלְתוּ אֲמֹת. וְלִלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ
עֲמֻרַת תְּפִאֲרַת לַעֲמוּסֵי בְּטָן. הָעֵתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָה.
וּלְפֶאֱר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מְלָכוּתוֹ. בְּרוּךְ אַתָּה יְיָ.
מְחַדֵּשׁ חֲדָשִׁים :

PRAYERS BEFORE RETIRING TO REST AT NIGHT

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

God, faithful King.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

סדר קריאת שמע על המטה :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְפִּיל
חֲבָלֵי שָׁנָה עַל-עֵינַי וְתַנּוּמָה עַל-עַפְעָפַי: וַיְהִי
רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתִּשְׁכַּח בְּנֵי
לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם. וְאַל יִבְהַלּוּנִי רַעֲיוֹנֵי
נַחֲלוֹמוֹת רָעִים וְהַרְהוּרִים רָעִים. וְתִהְיֶה מִמְּתֵי
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינַי פֶּן-אִישָׁן הַמָּוֶת. כִּי
אַתָּה הַמְאִיר לְאִישׁוֹן בֵּת-עֵינַי. בְּרוּךְ אַתָּה יְיָ.
הַמְאִיר לְעוֹלָם כְּבוֹד בְּכָבוֹדוֹ:

אל מלך נאמן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד:

וְאַחַרְכֵּן אַתָּה יְיָ אֱלֹהֵינוּ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם עַל-לְבָבְךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ
בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטָטְפֹת
בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High, abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm iii.

Lord, how are mine adversaries increased! Many are they that rise up against me. Many there are which

ויהי נעם אדני אלהינו עלינו ומעשה ידינו
כוננה עלינו ומעשה ידינו כוננהו:

תהלים צ"א

ישב בסתר עליון בצל שדי יתלוּן: אמר
ליהוה מחסי ומצודתי אלהי אבטח-בו: כי הוא
יצילך מפח יקוש מדבר הוות: באבדתו יסוך
לך ותחת כנפיו תחסה צנה וסחרה אמתו: לא-
תירא מפחד לילה מחץ יעוף יומם: מדבר באפל
יהלך מקטב ישוד צהררים: יפל מצדך אלה
ורבבה מימיך אלה לא יגש: רק בעיניך תביט
ושלמת רשעים תראה: כי אתה יהוה מחסי עליון
שמת מעונך: לא תאנה אלה רעה ונגע לא יקרב
באתך: כי מלאכיו יצוה לך לשמרך בכל-
דרכיך: על כפים ישאונך פן תגף באבן רגלך:
על-שחל ופתן תדרוך תרמס כפיר ותניז: כי בי
חשק ואפלטוהו אשנבהו כי ידע שמי: יקראני
ואענהו עמו אנכי בצרה אחלצוהו ואכבדהו: ארך
ימים אשביעהו ואראהו בישועתי:

Repeat the
last verse

תהלים נ"י

י מה רבו צרי רבים קמים עלי: רבים אומרים

say of my soul, There is no salvation for him in God. (Selah.) But thou, O Lord, art a shield about me; my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he answereth me from his holy mountain. (Selah.) I laid me down and slept; I have awaked, for the Lord sustaineth me. I will not be afraid of the ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.)

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is, said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord, God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

לְנַפְשִׁי אִין יִשׁוּעָתָה לֹא בְּאֱלֹהִים סָלָה: וְאַתָּה יי
 מִן בְּעַדִי כְבוֹדִי וּמְרִים רֵאשִׁי: קוֹלִי אֶל־יִי
 אֶקְרָא וַיַּעֲנֵנִי מִהַר קָדְשׁוֹ סָלָה: אָנֹכִי שָׁכַבְתִּי
 וְאִישָׁנָה הִקְיַצְתִּי כִּי יי וְסִמְכֵנִי: לֹא־אִירָא
 מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב שָׁתוּ עָלַי: קוֹמָה יי
 הוֹשִׁיעֵנִי אֱלֹהֵי כִּי־הַבִּית אֶת־כָּל־אֲבוֹי לְחֵי שְׁנֵי
 רְשָׁעִים שִׁבְרָתָ: לִי הַיְשׁוּעָה עַל־עַמּוֹד בְּרַבְתָּךְ
 סָלָה:

הַשְׁכִּיבֵנו יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ
 לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ. וְתִקְנֵנוּ בְּעֵצָה
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו בְּמַעַן שְׁמֶךָ. וְהִנֵּן
 בְּעַדֵנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעִב
 וַיְגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצֵל כְּנָפֶיךָ
 תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל
 מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צְאֵתֵנוּ וּבֹאֵנוּ
 לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יי בְּיוֹם. בָּרוּךְ יי בְּלַיְלָה. בָּרוּךְ יי בְּשָׁכְבֵנוּ. בָּרוּךְ
 יי בְּקוּמֵנוּ: כִּי בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדְךָ
 נַפְשׁ כָּל־חַי וְרוּחַ כָּל־בָּשָׂר אִישׁ: בְּיָדְךָ אֶפְקִיד רוּחֵי
 פְּקִידָה אוֹתִי יי אֵל אֲמֵת: אֱלֹהֵינוּ שְׁבִשְׁמֵיִם נַחַד שְׁמֶךָ
 וְנִים מְלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעַד:

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.—And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.—And the Lord said unto the adversary, The Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?—Behold the bed of Solomon: threescore mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night.—The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

To be said three times:—

Behold, he that guardeth Israel will neither slumber nor sleep.

To be said three times:—

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

וְרָאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ וְתִגַּל גַּפְשֵׁנוּ בִּישׁוּעָתְךָ בְּאֵמֶת
 בְּאֵמֶר לְצִיּוֹן מִצֵּד אֱלֹהֶיךָ. יי מִלֵּךְ יי מִלֵּךְ יי וְיִמְלֹךְ לְעֹלָם
 וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְדוּךָ בְּקַבּוּד.
 כִּי אִין לָנוּ מִלֵּךְ אֱלֹא אַתָּה:

הַמַּלְאָךְ הַגָּאֵל אֶתִּי מִכָּל־רָע וּבָרַךְ אֶת־הַנְּעָרִים
 וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם אָבִתִּי אַבְרָהָם וַיִּצְחָק
 וַיִּדְבְּרוּ לָרַב בְּקֶרֶב הָאָרֶץ: וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע
 לְקוֹל יי אֱלֹהֶיךָ וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזִינָה
 לְמִצְוֹתָיו וְשָׁמְרָתְךָ כָּל־חֻקָּיו כָּל־הַמִּחְלָה אֲשֶׁר
 שָׁמַתִּי בְּמִצְרַיִם לֹא־אֲשִׁים עָלֶיךָ כִּי אָנִי יי רַב־אֱלֹהִים:
 וַיֹּאמֶר יי אֵל הַשָּׁטָן יִנְעַר יי בְּךָ הַשָּׁטָן וַיִּנְעַר יי
 בְּךָ הַבַּחַר בִּירוּשָׁלַם הֲלֹא זֶה אוֹד מִצֵּר מֵאֲשֶׁ:
 הִנֵּה מִפְּתוֹ שֶׁל־שְׁלֹמֹה שְׁשִׁים גְּבָרִים סָבִיב לָהּ
 מִגְּבֵרֵי יִשְׂרָאֵל: בְּכֹם אַחַזִּי חָרַב מִלְּמַדֵּי מִלְחָמָה
 אִישׁ חָרְבוּ עַל־יָרְכּוּ מִפְּחָד בְּלִילוֹת: וּבְרַכָּךְ יי
 וַיִּשְׁמְרָךְ: יֵאָר יי פָּנָיו אֱלֹהִים וַיַּחֲנֶנְךָ: יִשָּׂא יי
 פָּנָיו אֱלֹהִים וַיִּשֶׂם לָךְ שְׁלוֹם:

To be said three times.

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

To be said three times.

לִישׁוּעָתְךָ קִנִּיתִי יי. קִנִּיתִי יי לִישׁוּעָתְךָ,
 יי לִישׁוּעָתְךָ קִנִּיתִי:

To be said three times:—

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii.

A Song of Degrees.—Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

To be said three times:—

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

To be said three times.

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִיְמִינֵי מִיכָאֵל. וּמִשְׁמָאלֵי נְבִרְיָאֵל.
 וּמִלְפָּנֵי אוּרִיָאֵל. וּמֵאַחוּרֵי רַפָּאֵל. וְעַל רֵאשֵׁי שְׁכִינַת אֱלֹהִים:
 שִׁיר הַמַּעֲלוֹת. אֲשֶׁרֵי כָל־יִרְאֵי יְיָ הִהֲלִיךְ בְּדַרְכָּיו: יִגִּיעַ
 כַּפְיָךְ כִּי תֹאכַל אֲשֶׁרִיךְ וְטוֹב לָךְ: אֲשֶׁתֶּךָ כְּגִפְנֵן פְּרִיָה
 בְּיַרְכְּתֵי בֵיתְךָ. בְּנִיךָ כַּשְׂתֵּלֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ: הִנֵּה
 כִּי־כֹן יִכְרֹךְ נְבִרְיָאֵל יְיָ: יִכְרֹךְ יְיָ מִצִּיּוֹן. וְרָאָה כְּטוֹב
 יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ: וְרָאָה־כְּנִים לְבְנֶיךָ. שְׁלוֹם עַל־
 יִשְׂרָאֵל:

To be said three times.

רְגוּזוּ וְאֵלֵי תִחַמְזוּ. אִמְרוּ בְּלִבְכֶם עַל־מִשְׁכְּבְּכֶם
 וְדַמּוּ סִלָּה:

;	בְּטָרֵם כָּל־יִצִיר נְבִרְיָאֵל	;	אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ
;	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא	;	לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
;	לְבַדּוֹ יִמְלוֹךְ נוֹרָא	;	וְאַחֲרֵי בְּקָלוֹת הַכֹּל
;	וְהוּא יְהִיָה בְּתַפְאָרָה	;	וְהוּא הָיָה. וְהוּא הָיָה.
;	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה	;	וְהוּא אֶחָד וְאַיִן שְׁנֵי
;	וְלוֹ הָעוֹ וְהַמְשָׁרָה	;	בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית.
;	וְצוֹר חֲבִלֵי בְּעַת אֶרֶה	;	וְהוּא אֱלֹהֵי. וְחֵי גּוֹאֲלֵי.
;	מִנָּס כּוֹסֵי בְּיוֹם אֶקְרָא	;	וְהוּא נָסִי וּמְנוּס לִי.
;	בְּעַת אִישָׁן וְאַעִירָה	;	בְּגִדוֹ אֶפְקִיד רוּחֵי.
;	יְיָ לִי וְלֹא אֵיֶרָא	;	יֵשֶׁם רוּחֵי גְּנֻתֵי.

MARRIAGE SERVICE

Blessed be he that cometh in the name of the Lord
we bless you out of the house of the Lord.

O come, let us worship and bow down; let us kneel
before the Lord our Maker.

Serve the Lord with joy; come before him with
exulting.

Psalm c., p. 23.

He who is mighty, blessed and great above all
beings, may he bless the bridegroom and the bride.

PRAYER OR ADDRESS

Blessed art thou, O Lord our God, King of the
universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the
universe, who hast sanctified us by thy commandments,
and hast given us command concerning forbidden
marriages; who hast disallowed unto us those that are
betrothed, but hast sanctioned unto us such as are
wedded to us by the rite of the canopy and the sacred
covenant of wedlock. Blessed art thou, O Lord, who
sanctifiest thy people Israel by the rite of the canopy
and the sacred covenant of wedlock.

*The Bridegroom places the ring upon the forefinger of the
right hand of the Bride, and says:—*

Behold, thou art consecrated unto me by this ring,
according to the Law of Moses and of Israel.

סדר אירוסין ונשואין:

ברוך הָבֵא בָשֵׁם יי בְּרַכְנוּכֶם מִבֵּית יי:
בָּאוּ נִשְׁמַחֵה וְנִכְרַעַה נְבִרְכָה לִפְנֵי יי עוֹשֵׂנוּ:
עֲבְדוּ אֶת יי בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:

Psalm c., p. 23.

מִי אֲדִיר עַל הַכּוֹל. מִי בָרוּךְ עַל הַכּוֹל. מִי גָדוֹל עַל הַכּוֹל.
הוּא יְבָרַךְ הַחַתָּן וְהַכֻּלָּה:

תפלה או דרשה

ברכת אירוסין:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:
ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצּוֹתָיו. וְצִוָּנוּ עַל הַעֲרִיזוֹת. וְאָסַר לָנוּ אֶת הָאֲרוֹסוֹת.
וְהַתִּיר לָנוּ אֶת הַנְּשׂוֹאוֹת לָנוּ עַל יְדֵי חֲפָה וְקַדוּשִׁין. בָּרוּךְ
אַתָּה יי. מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקַדוּשִׁין:

The Bridegroom places the ring upon the forefinger of the right hand of the Bride, and says:—

הֲרִי אֶת מְקַדְּשֵׁת לִי בְּטַבְעֶת זוֹ כְּבֵדַת מִשָּׁה וְיִשְׂרָאֵל:

The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast created all things to thy glory.

Blessed art thou, O Lord our God, King of the universe, Creator of man.

Blessed art thou, O Lord our God, King of the universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.

May she who was barren (Zion) be exceeding glad and exult, when her children are gathered within her in joy. Blessed art thou, O Lord, who makest Zion joyful through her children.

O make these loved companions greatly to rejoice, even as of old thou didst gladden thy creature in the garden of Eden. Blessed art thou, O Lord, who makest bridegroom and bride to rejoice.

Blessed art thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֵבִיל בָּרָא לְכַבּוֹדוֹ:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר הָאָדָם:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם
 בְּצַלְמוֹ. בְּצַלְמֵךְ דְּמוּת מַבְנִיתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בְּנֵן עֲבִי
 עַד. בָּרוּךְ אַתָּה יְיָ. יוֹצֵר הָאָדָם:
 שׂוֹשׁ תְּשׁוּשׁ וְתִגְל הָעֵקֶרֶת. בְּקַבּוּץ בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָה.
 בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ:
 שִׂמְחַת תְּשַׂמַּח רַעִים הָאֱהוּבִים. בְּשִׂמְחָה יִצְרֶךְ בְּגַן עֵדֶן
 מִקֶּדֶם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חֲתָן וּבְלָהּ:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּרָא שְׂשׂוֹן
 וְשִׂמְחָה. חֲתָן וּבְלָהּ. גִּילָה רְנָה דִּיּוּצָה וְחֲדוּנָה. אֶהְבֶּה וְאֶחְנֶה
 וְשָׁלוֹם וְרַעוּת. מְהֵרָה יְיָ אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה
 וּבְחוּצוֹת יְרוּשָׁלָּיִם קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה. קוֹל חֲתָן וְקוֹל
 בְּלָהּ. קוֹל מְצַהֲלוֹת חֲתָנִים מְחַפְּתָם וְנִעָרִים מְמַשְׁתָּה
 וְנִינְתָם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חֲתָן עִם הַבְּלָהּ:

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

GRACE AFTER THE WEDDING FEAST

He who says Grace commences thus:—

Banish, O Lord, both grief and wrath, and then the dumb shall exult in song. Guide us in the paths of righteousness. Regard the blessing of the children of Jeshurun.

With the sanction of those present we will bless our God, in whose abode is joy, and of whose bounty we have partaken.

The others respond:—

Blessed be our God in whose abode is joy, and of whose bounty we have partaken, and through whose goodness we live.

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425-431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.

SERVICE AT THE CONSECRATION OF A HOUSE

Psalm xxx., p. 103.

Psalm xv.

A Psalm of David.—Lord, who shall abide in thy tent? Who shall dwell in thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor bringeth reproach upon his neighbor. In whose eyes a reprobate is despised; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He

ברכת המזון לנשואין.

He who says Grace commences thus:—

יְיָ הָאֵלֹהִים יְיָ הַחַיִּים וְיָאֵז אֱלֹהִים בְּשִׁיר יְרוּשָׁה. נַחֲנוּ בְּמַעֲנֵי לֵי
צְדָקָה. שְׁעֵה בְּרַבַּת בְּנֵי יִשְׂרָאֵל:

בְּרֵשׁוֹת מְרַגְזֵן וּרְבִיבֵן וּרְבוֹתֵי. נְבָרְךָ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה
בְּמַעֲוֹנוֹ. וְשֶׁאֲכַלְנוּ מִשְׁלֹ:

The others respond:—

בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה בְּמַעֲוֹנוֹ וְשֶׁאֲכַלְנוּ מִשְׁלֹ וּבְטוֹבוֹ
חַיֵּינוּ:

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425—431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.

סדר חנוכת הבית:

תהלים ל', p. 103.

תהלים מ"ו

מְזֻמָּר לְדָוִד. יְהוָה מִי־יְגוֹר בְּאַהֲלָהּ מִי־יִשְׁכֵּן בְּהַר קָדְשֶׁךָ:
הוֹלֵךְ תָּמִים וּפָעַל צְדָקָה וְדָבַר אֱמֶת בְּלִבָּבוֹ: לֹא־רָגַל עַל־
לְשׁוֹנוֹ לֹא־עָשָׂה לְרַעְיוֹ רָעָה וְחָרְפָה לֹא־נִשְׂא עַל־קַרְבּוֹ:

that doeth these things shall never be moved. ¶

Psalm ci. A Psalm of David.

I will sing of lovingkindness and justice: unto thee, O Lord, will I sing praises. I will give heed to the way of integrity: O when wilt thou come unto me? I will walk within my house in the integrity of my heart. I will set no base thing before mine eyes: I hate licentious deeds; they shall not cleave unto me. A froward heart shall depart from me: I will know no evil thing. Whoso secretly slandereth his neighbor, him will I destroy: him that hath an high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in the way of integrity, he shall minister unto me. He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not abide before mine eyes. Morning by morning will I destroy all the wicked of the land: to cut off all the workers of iniquity from the city of the Lord.

Psalms cxi. (cxxvii., cxxviii., if appropriate), see pp. 265-268.

Psalm cxix.

BETH.

Wherewith shall a young man keep his way pure? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I treasured up within mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and look towards thy paths. I will delight myself in thy statutes: I will not forget thy word.

RESH.

Consider mine affliction, and deliver me; for I do not forget thy Law. Plead thou my cause, and redeem me: quicken me according to thy promise. Salvation

נִקְוָה בְּעֵינָיו נִמְאָם וְאֶת־יְרָאִי יִהְיֶה יִכְבֵּד נִשְׁבַּע לְהַרְע
 וְלֹא יָמִיר: בְּסִפּוֹ לֹא־נָתַן בְּנִשְׁדָּו וְשֹׁחַד עַל־נְקִי לֹא לָקַח
 עֲשֵׂה אֵלֶּה לֹא יִמוּט לְעוֹלָם:

תהלים ק"א

לְדוֹד מִזְמוֹר. חֶסֶד־וּמִשְׁפָּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְרָה:
 אֲשַׁכִּילָה בְּדַרְךָ תָּמִים מְתִי תָבוֹא אֵלַי אֶתְהַלֵּךְ בְּתָם־לִבִּי
 בְּקֶרֶב בֵּיתִי: לֹא־אֲשִׁית לְנֶגֶד עֵינַי דְּבַר־בְּלִיעַל עֲשֵׂה־
 סִטִּים שְׁנֵאתִי לֹא יִדְבֵק בִּי: לִבִּי עֲקַשׁ יָסוּר מִמֶּנִּי רַע לֹא
 אֲדַע: מְלִשְׁנִי בִסְתֵר רַעְיוֹ אוֹתוֹ אֲצַמִּית גְּבוּה־עֵינָם וּרְחַב
 לִבִּב אֶתוֹ לֹא אוֹכֵל: עֵינַי בְּנֶאֱמָנִי־אָרֶץ לְשֶׁבֶת עַמֵּי הַלֵּךְ
 בְּדַרְךָ תָּמִים הוּא יִשְׁרְתֵנִי: לֹא־יֵשֵׁב בְּקֶרֶב בֵּיתִי עֲשֵׂה
 רַמְיָה דִּבְרֵי שִׁקְרִים לֹא־יִכּוֹן לְנֶגֶד עֵינַי: לְבַקְרִים אֲצַמִּית
 כָּל־רִשְׁעֵי־אָרֶץ לְהַכְרִית מִעִיר־יְהוָה כָּל־פְּעֻלֵי אָוֶן:

תהלים קי"א (see pp. 265, 268. if appropriate) קכ"ז קכח)

תהלים קי"ט (אותיות ברכה)

ב

בְּמָה יִזְכֶּה־נִעַר אֶת־אָרְחוֹ לְשֹׁמֵר כְּדָבָרְךָ: בְּכָל־לִבִּי
 רִבְשִׁתִּיךָ אֶל־תִּשְׁגֵּנִי מִמִּצּוֹתֶיךָ: בְּלִבִּי צַפְנֵתִי אִמְרֹתֶיךָ
 לְמַעַן לֹא אֶחְטֵא־לְךָ: בְּרוּךְ אַתָּה יְהוָה לְמַדְבְּנֵי חֻקֶיךָ:
 בְּשִׁפְתֵי סִפְרֵתִי כֹל מִשְׁפָּטֵי־פִיךָ: בְּדַרְךָ עֲדוּתֶיךָ שִׁשְׁתִּי
 כָּעַל כָּל־הָאָוֶן: בְּכַקוּדְךָ אֲשִׁיחָה וְאֶבְיֹטָה אֶרְחֹתֶיךָ: בְּחֻקֹּתֶיךָ
 אֵיֶשֶׁת־עֲשֵׂה לֹא אֲשַׁבַּח דְּבָרְךָ:

is far from the wicked; for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors and mine adversaries; yet have I not swerved from thy testimonies. I beheld the treacherous dealers, and loathed them; because they observed not thy word. See how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. The sum of thy word is truth: and every one of thy righteous judgments endureth for ever.

CAPL.

My soul pineth for thy salvation: I hope for thy word. Mine eyes pine for thy promise, while I say, When wilt thou comfort me? For I am become like a wineskin in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, they who are not after thy Law. All thy commandments are faithfulness; they persecute me with falsehood; help thou me. They have almost made an end of me on earth; but I forsake not thy precepts. Quicken me according to thy lovingkindness; so shall I observe the testimony of thy mouth.

HE.

Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart. Make me to tread the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from looking at vanity, and quicken me in thy way. Confirm thy word unto thy servant, which leadeth unto the fear of thee. Turn away my reproach whereof I am afraid; for thy judgments are good. Behold, I long after thy precepts: quicken me in thy righteousness.

ו

ראה-עניי וחסל-אני כי-תורתך לא שכתתי: ריבה ריב
 ונאלגני לאמרתך מיגני: רחוק מרשעים ישועה ביי-חקיך לא
 בדרשו: בחמיה רבים | יהיה במשפטיה מיגני: רבים רדפ
 וצרי מעדותיה לא נסיתי: ראיתי בנדים ואתקושמה אשר
 אמרתך לא שמרו: ראה ביי-פקודיה אהבתי יהיה כחסדה
 מיגני: ראש-דברך אמת ולעולם כל-משפט צדקה:

ב

בלתה לתשועתך גפשי לדברך יחלתי: בלו עיני
 לאמרתך לאמר מתי תנחמני: ביי-היותי קנאד בקישור
 חקיך לא שכתתי: כמה-ימי-עבדה מתי תעשה בדרפני
 משפט: ברו-לי ודים שיחות אשר לא כתורתך: כל-
 מצותיה אמונה שקר רדפוני עזבני: במעט בלוגי בארץ
 ואני לא-עזבתי פקודיה: כחסדה מיגני ואשמרה עדות סיה:

ה

הובני יהיה דבר חקיך ואצרכה עקב: הביגני ואצרה
 תורתך ואשמרנה בכל-לב: הדריקני בנתיב מצותיה כי-
 בו חפצתי: הט-לבי אל-עדותיה ואל אל-בצע: העבר
 עיני מראות שוא בדרכה מיגני: הקם לעבדה אמרתך
 אשר ליראתך: העבר חרפתי אשר יגדתי כי משפטיה
 טובים: הנה תאבתי לפקודיה בצדקותך מיגני:

Sovereign of the universe! Look down from thy holy habitation, and in mercy and favor accept the prayer and supplication of thy children, who are assembled here to consecrate this dwelling, and to offer their thanksgiving unto thee for all the lovingkindness and truth thou hast shown unto them. We beseech thee, let not thy lovingkindness depart, nor the covenant of thy peace be removed from them. Shield this their abode that no evil befall it. May sickness and sorrow not come nigh unto it, nor the voice of lamentation be heard within its walls. Grant that the members of the household may dwell together in this their habitation in brotherhood and fellowship, that they may love and fear thee, and cleave unto thee, and may meditate in thy Law, and be faithful to its precepts.

Vouchsafe thy blessings unto the master of this house. Bless, O Lord, his substance, and accept the work of his hands. Keep him far from sin and transgression. Let thy grace be upon him, and establish thou the work of his hands. May thy lovingkindness be with her who looketh well to the ways of her household, and may she be mindful that the woman who feareth the Lord, she shall be praised. Bestow upon their sons and daughters the spirit of wisdom and understanding. Lead them in the path of thy commandments, so that all who see them may acknowledge that they are an offspring blessed of the Lord, blessed with a knowledge of thy Law and with the fear of thee. Preserve them from all evil; preserve their lives. May thy gracious promise be realized in them, Blessed shalt thou be when thou comest in, blessed when thou goest out. And even as we have been permitted to consecrate this house, so grant that we may together witness the dedication of thy great and holy temple in Jerusalem, the city of our solemnities, speedily in our days. Amen.

רבון העולם השקיפה ממעון קדשך וקבל בנחמים
 וברחון את תפלת בניך ותחנונם. אשר התאספו פה לחנך
 את הבית הזה ולהקריב לפניך את תורתם על כל החסד
 והאמת אשר עשית אתם: אנא חסדך מאתם אל ימוש
 וברית שלומך אל תמוט: הגן בעד בית מגורם. לא תאנה
 אליו רעה. ונגע וצער לא יקרב אליו. ולא ישמע קול צווחה
 בחומותיו: ובה את בני הבית לשבת במשכנם באחנה
 ורעות. לאהבה וליראה אותך ולדבקה בך. ולהגות
 בתורתך ולקיים מצותיה:

הרק ברכתך על בעל הבית. בריך יי חילו ופועל
 ידיו תרצה: הרתיקו מידי עברה ועון. ויהי נואמך
 ועליו. ומעשה ידיו כוננהו: יהי נא חסדך את אשתו צופיה
 הליכות ביתה. ותדע כי אשה יראת יי היא תתהלל:
 הזפע על גניהם ובנותיהם רוח חכמה ובינה. הדריכם
 בנתיב מצותיך. וכל רואיהם בכירום כי הם זרע בריך
 יי. ברוכים בתורה וביראה: שמרם מכל רע. שמור את
 נפשם. ויקים בהם. ברוך אתה בבוואך. וברוך אתה
 באמתך: וכאשר זכינו לעשות חנוך הבית עמה. כן נוזה
 גם יחד לראות חנפת הבית הגדול והקדוש בירושלם
 עירך קרית מועדנו במהרה בימינו. אמן.

SERVICE AT A CIRCUMCISION

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—

Blessed be he that cometh.

The Father of the Child says:—

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us, as it is written in the Law, And he that is eight days old shall be circumcised among you, every male throughout your generations.

The Mohel takes the child, and, placing it upon a seat, says:—

This is the throne of Elijah:—may he be remembered for good!

For thy salvation I have waited, O Lord. I have hoped, O Lord, for thy salvation; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Law; and there is no stumbling for them. Happy is he whom thou choosest, and causest to approach that he may dwell in thy courts.

Those present respond:—

O let us be satisfied with the goodness of thy house, thy holy temple.

The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the Circumcision.

Immediately after the Circumcision the Father says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to make our sons enter into the covenant of Abraham our father.

סדר ברית מילה :

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:-

בָּרוּךְ הַבָּא :

The Father of the Child says:—

הִנְנִי מוֹכֵן לְקַיֵּם מִצְוַת עֲשֵׂה שְׂצֻנוֹ הַבּוֹרֵא יִתְבָּרֵךְ לְמוֹל
אֶת בְּנִי . בְּכַתוּב בַּתּוֹרָה . וּבֶן־שְׁמוֹנֶת יָמִים יִמּוֹל לָכֶם
בְּלִזְבֹּךְ לְדַרְתֵּיכֶם :

The Mohel takes the Child and placing it upon a seat, says:—

זֶה הַבָּסֵא שָׁל אֱלֹהֵינוּ זְכוּר לְטוֹב : לִישׁוּעָתְךָ קִוִּיתִי יְיָ :
שִׁבְרַתִּי לִישׁוּעָתְךָ יְיָ . וּמִצְוַתְךָ עֲשִׂיתִי : שִׁבְרַתִּי לִישׁוּעָתְךָ
יְיָ : שָׁשׂ אֲנֹכִי עַל אִמְרָתְךָ בְּמוֹצֵא שָׁלָל רָב : שָׁלוֹם רַב
לְאַהֲבֵי תוֹרָתְךָ וְאִין לָמוֹ מִכְשׁוֹל : אֲשֶׁר־י תִּבְחַר וּתִקְרַב
יִשְׁבּוֹן חֲצִירְךָ .

Those present respond:—

נִשְׁבְּעָה בְּטוֹב בֵּיתְךָ קְדוֹשׁ הַיְקָלְךָ :

The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision, says the following Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הַעוֹלָם . אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוַתְךָ
וְצֻוֵנוּ עַל הַמִּילָה :

Immediately after the Circumcision the Father says the following Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הַעוֹלָם . אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוַתְךָ
וְצֻוֵנוּ לְהַכְנִיסוֹ בְּבְרִיתוֹ שָׁל אֲבֹרָהֶם אֲבֵינוּ :

Those present respond:—

Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Mohel continues:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who from the womb didst sanctify Isaac the well-beloved, didst set thy statute in his flesh, and seal his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, give command to deliver from destruction the dearly beloved of our flesh, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who makest the covenant.

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel—the son of— . Let the father rejoice in him that came forth from his loins, and the mother be glad with the fruit of her womb; as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child—, may he become great. Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Godfather drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.

Those present respond:—

כָּשִׁים שְׂנוֹכְנָם לְבָרִית בֶּן יִכְנָס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים:

The Mohel continues:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קָדַשׁ יָדָיו
מִכַּשְׂמֵן וְחוּק בְּשָׂארוֹ שָׁם וְצִאֲצָאוֹ חֶתֶם בָּאוֹת בְּרִית קָדֶשׁ.
עַל בֶּן בְּשֹׁכֵר זֹאת. אֵל חַי חֲלַקְנוּ צוּרְנוּ. צִוָּה לְהַצִּיל
יְרֵידוֹת שְׂאֵרְנוּ מִשְׁחַת. לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרָנוּ.
בָּרוּךְ אַתָּה יְיָ. בּוֹרֵת הַבְּרִית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּנִים אֶת־הַיָּלֵד הַזֶּה לְאָבִיו וּלְאִמּוֹ
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל (פְּלוֹנִי בֶן פְּלוֹנִי). וַיִּשְׂמַח הָאָב בְּיוֹצֵא
חֲלָצָיו. וַתִּגַּל אִמּוֹ בְּפָרִי בְטָנָהּ. בְּכַתּוּב. וַיִּשְׂמַח אָבִיךָ וְאִמְךָ
וַתִּגַּל יוֹלְדֶתְךָ. וַנֵּאמֶר. וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְבוֹסֶסֶת
בְּדַמְךָ וְאֶמַּר לָךְ בְּדַמְךָ חַיִּי: וְאֶמַּר לָךְ בְּדַמְךָ חַיִּי:
וַנֵּאמֶר. זָכַר לְעוֹלָם בְּרִיתוֹ. דְּבַר צִוָּה לְאַלְפֵי הָדוֹר: אֲשֶׁר
כָּרַת אֶת־אֲבֹתָהֶם וַשְׁבוּעָתוֹ לְיִצְחָק; וַיַּעֲמִידֶךָ לְיַעֲקֹב לְחֹסֶה
לְיִשְׂרָאֵל בְּרִית עוֹלָם; וַנֵּאמֶר. וַיִּמָּל אֲבֹתָהֶם אֶת־יִצְחָק בְּטֵן
בֶּן־שְׁמוֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים: הוֹדוּ לַיְיָ כִּי־
טוֹב כִּי לְעוֹלָם חֲסִדּוֹ: זֶה הַקָּטָן (פְּלוֹנִי) גְּדוֹל יְהוָה. כָּשִׁים
שְׂנוֹכְנָם לְבָרִית בֶּן יִכְנָס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים:

*The Godfather drinks of the wine; a few drops are given to
the Infant, and the Cup of Blessing being sent to the Mother,
she also partakes thereof.*

GRACE AFTER THE MEAL FOLLOWING A CIRCUMCISION

He who says Grace begins thus:—

Let us say grace.

The others respond:—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace repeats the last sentence, and continues:—

We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

The last sentence is repeated by the company present:—

With the sanction of the awful and revered God, who is a refuge in times of trouble, the God girt with strength, the Lord mighty on high, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the holy Law, pure and clear, which Moses the servant of the Lord commanded us to be an heritage, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the priests and Levites I will call upon the God of the Hebrews, I will declare his glory in every region, I will bless the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of those present I will open my lips with song, yea, my bones shall declare, Blessed is he that cometh in the name of the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

Then proceed as on p. 425, "We will bless," etc.

After "in the sight of God and man," p. 430, the following is introduced:—

May the All-merciful bless the father and mother of the child; may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom: from this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.

ברכת המזון לברית מילה

He who says Grace begins thus:—

רבותי נְבָרְךָ ;

The others respond:—

יהי שם יי מבורך מעתה ועד עולם :

He who says Grace repeats the last sentence, and continues:—

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי. בְּרוּכִים אַתֶּם לַי :

The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—

בְּרִשׁוֹת אֵל אֵיוֹם וְנוֹרָא. מְשֻׁבָּב לְעֵתוֹת בְּצָרָה. אֵל נְאֻר

בְּנִבְרָה. אֲדִיר בְּמָרוֹם יי :

בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה. מְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צָוָה

לָנוּ מוֹרָשָׁה. מִשֶּׁה עֶבֶר יי :

בְּרִשׁוֹת הַכְּהֻנִּים הַלְלוּיִם. אֶקְרָא לְאֱלֹהֵי הָעִבְרִיִּים. אֲהוֹדְנִי

בְּכָל אֵיִם. אֲבָרְכָה אֶת־יי :

בְּרִשׁוֹת מְרַגֵּן וּרְבִגֵּן וּרְבוֹתֵי. אֶפְתַּח בְּשִׁיר פִּי וּשְׁפַתִּי.

וְתֹאמְרֵנָה עֲצֹמוֹתֵי. בְּרוּךְ הָבֵא בְּשֵׁם יי :

Then proceed נְבָרְךָ, p. 425.

After בְּעֵינֵי אֱלֹהִים וְאַחֲרֵם, p. 430, the following is introduced:—

הַרְחֵמֵן הוּא יְבָרְךָ אָבִי הַיְלֹד וְאָמוּ. וַיִּזְכּוּ לְגִדְלוֹ וּלְחֻנּוֹ

וּלְחֻכְמוֹ. מִיּוֹם הַשְּׁמִינִי וְהַלְאָה יִרְצֶה דָמוֹ. וַיְהִי יי אֱלֹהֵינוּ

עִמּוֹ :

May the All-merciful bless the godfather who has observed the covenant of Circumcision and rejoiced exceedingly to perform this deed of piety; may he requite him for his act with a double recompense, and ever exalt him more and more.

May the All-merciful bless the tender infant that has been circumcised on his eighth day; may his hands and heart be firm with God, and may he become worthy to appear before the Divine Presence three times in the year.

If the Mohel says Grace, one of the Company present says the following paragraph:—

May the All-merciful bless him who has circumcised the flesh of the foreskin, duly fulfilling each part of the precept. The service would be invalid of one who is timid and faint-hearted, or who failed to perform the three essentials of the ceremony.

May the All-merciful, regardful of the merit of them that are akin by the blood of the circumcision, send us his anointed walking in his integrity, to give good tidings and consolation to the people that is scattered and dispersed among the peoples.

May the All-merciful send us the righteous priest, who remains withdrawn in concealment until a throne, bright as the sun and radiant as the diamond, shall be prepared for him, the prophet who covered his face with his mantle and wrapped himself therein, with whom is God's covenant of life and of peace.

Continue, "May the All-merciful make us worthy," etc., p. 430.

הַרְחֵמֵן הוּא יִבְרַךְ בְּעַל בְּרִית הַמִּילָה. אֲשֶׁר שָׁשׁ לַעֲשׂוֹת
צֶדֶק בְּגִילָה. וַיִּשְׁלַם פְּעָלוֹ וּמִשְׁכַּרְתּוֹ בְּפוּלָה. וַיִּתְּנֵהוּ לְמַעֲלָה
לְמַעֲלָה:

הַרְחֵמֵן הוּא יִבְרַךְ רַךְ הַנְּמוּל לְשִׁמוּנָה. וַיְהִיו יָדָיו וְלִבּוֹ
לְאֵל אֲמוּנָה. וַיִּזְכֶּה לְרֵאוֹת פְּנֵי הַשְּׂכִינָה. שֶׁלֹּשׁ פְּעָמִים
בַּשָּׁנָה:

*If the Mohel says Grace, one of the Company present says
the following paragraph:—*

הַרְחֵמֵן הוּא יִבְרַךְ הַמָּל בְּשֵׁר הָעֶרְלָה. וּפְרַע וּמִצֵּץ דְּמֵי
הַמִּילָה. אִישׁ הִזְרָא וְרַךְ הַלֵּבָב עֲבוּדָתוֹ פְּסוּלָה. אִם-שָׁלֹשׁ-
אַלָּה לֹא יַעֲשֶׂה לָּהּ:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים. בְּזִכּוֹת חַתָּנֵי
מִוִּלּוֹת דְּמִים. לְבִשָּׁר בְּשׂוֹרוֹת מִזִּבּוֹת וְנַחוּמִים. לְעַם אֶחָד
מְפֹרָד וּמְפֹרָד בֵּין הָעַמִּים:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ כַּהֵן צֶדֶק אֲשֶׁר לָקַח לְעֵלּוּם. עַד
הוֹבֵן בְּסֵאוֹ בַּשָּׁמַשׁ וַיְהַלּוּם. וַיִּקְלֵט פְּנָיו בְּאַבְרָתוֹ וַיִּגְלוּם.
בְּרִיתִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם:

Continue הַרְחֵמֵן הוּא יִזְכֶּנּוּ, etc., p. 430.

SERVICE FOR THE REDEMPTION OF THE FIRST-BORN

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration:—

This my first-born son is the first-born of his mother, and the Holy One, blessed be he, hath given command to redeem him, as it is said, And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, the shekel being twenty gerahs; and it is said, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—

Which wouldst thou rather, give me thy first-born son, the first-born of his mother, or redeem him for five selaim, which thou art bound to give according to the Law?

The Father replies:—

I desire rather to redeem my son, and here thou hast the value of his redemption, which I am bound to give according to the Law.

סדר פדיון הבן:

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration:—

זֶה בְּנִי בְּכוֹרִי הוּא פֶּטֶר רַחֵם לְאִמּוֹ. וְהִקְדַּשׁ בְּרוּךְ הוּא
צִוָּה לְפָדוֹתוֹ. שֶׁנֶּאֱמַר וּפְדוּנוּ מִבְּנֵי חֵדֶשׁ תִּפְדֶּה בְּעֶרְבֶךָ
בְּכֶסֶף חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה הוּא.
וְנֶאֱמַר קִדַּשׁ לִי כָל־בְּכוֹר פֶּטֶר כָּל־רַחֵם בְּבְנֵי יִשְׂרָאֵל
בְּאָדָם וּבְבִהֵמָה לִי הוּא:

The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—

מֵאֵי בְּעִית טָפִי לְתַנּוּ לִי בְּנֶךָ בְּכוֹרֶךָ שֶׁהוּא פֶּטֶר רַחֵם
לְאִמּוֹ. אוֹ בְּעִית לְפָדוֹתוֹ בְּעֵד חֲמִשׁ סֶלְעִים כְּדַמְחִיבָתָ
מִדְּאוּרֵי תָא:

The Father replies:—

חֲפֵץ אָנִי לְפָדוֹת אֶת־בְּנִי. וְהִילָךְ דְּמֵי פְדוּוֹנוֹ כְּדַמְחִיבָתָ
מִדְּאוּרֵי תָא:

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the redemption of the son.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God's will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen.

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction—

God make thee as Ephraim and Manasseh. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The Lord is thy guardian: the Lord is thy shade upon thy right hand. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצַּוָּנוּ עַל פְּדִיּוֹן הַבֵּן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲנֻנוּ וְקִיּוּמָנוּ
וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

זֶה פְּחַת זֶה. זֶה חִלוּף זֶה. זֶה מַחּוּל עַל זֶה. וַיִּכְנַס
זֶה הַבֵּן לְחַיִּים לַתּוֹרָה וּלְיִרְאַת שָׁמַיִם: יְהִי רְצוֹן שְׂכָרְשׁ
שְׂכָרְנֶם לְפִדְיוֹן בֶּן יִכְנַס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים.
אָמֵן:

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—

יְשִׁימָךְ אֱלֹהִים בְּאִפְרָיִם וּבְמִנְשֵׁה: יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ:
יְאָר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ
שָׁלוֹם:

יְיָ שׁוּמְרֶךָ יְיָ צִלְּךָ עַל-יַד יְמִינֶךָ: כִּי אָרְךָ יָמִים וְשָׁנוֹת
חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ: יְיָ יִשְׁמְרֶךָ מִכָּל-רָע וְשִׁמּוֹר אֶת-
נַפְשֶׁךָ. אָמֵן:

PRAYER TO BE SAID BY A SICK PERSON

Psalm xxiii.

A Psalm of David. The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.

Psalm ciii.

A Psalm of David. Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases: who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord

תפלה לחולה:

מִזְמוֹן לְדוֹד. יְיָ רַעִי לֹא אֶחָסֵר: בְּנֵאוֹת הַשָּׂא יִרְבִּיצְנִי
עַל־מִי מְנוּחַת יְנֵהֲלֵנִי: נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צַדִּיק
לְמַעַן שָׁמוּ: גַּם כִּי־אֵלֶיךָ בָּגִיא צַלְמֹת לֹא־אֵירָא רַע כִּי־
אַתָּה עֲמַדִי מַעֲבָדָה וּמַשְׁעֲנֵתָהּ הֵמָּה יִנְחֵמְנִי: תַעֲרֹךְ לִפְנֵי
שְׁלֹחַן גִּגְר צַרְרֵי דִשְׁנָתָהּ בְּשִׁמְן רֵאשֵׁי כּוֹסֵי רְנוּהָ: אֵךְ טוֹב
וַחֲסֹד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים:
לְדוֹד. בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבֵי אֶת שֵׁם קְדֹשׁוֹ:
בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחֵי כָּל־גְּמוּלוֹי: הַפְּלִיחַ לְכָל־
עֲוֹנֵי הַרְפָּא לְכָל־תַּחֲלוּאֵיכִי: הַגּוֹאֵל מִשְׁחַת חַיֵּיכִי הַמְעַטְרֵכִי
חֶסֶד וּרְחָמִים: הַמְשַׁבֵּיעַ בְּטוֹב עֲדוּךָ תַתְּחִיל בְּנִשְׁר
נַעֲרֵיכִי: עֲשֵׂה צַדִּיקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים: יוֹדִיעַ
דַּרְכָיו לְמֹשֶׁה לְבָנֵי יִשְׂרָאֵל עַל־יְלוּתָיו: רַחוּם וְחַנּוּן יְהוָה
אָרְךָ אַפַּיִם וּרְב־חֶסֶד: לֹא לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִשׂוֹר:
לֹא בַחֲטָאֵינוּ עֲשֵׂה לָנוּ וְלֹא כַעֲזַנְתִּינוּ גָּמַל עָלֵינוּ: כִּי כִגְבַתָּ
שָׁמַיִם עַל־הָאָרֶץ גָּבַר חֶסֶדְךָ עַל־יִרְאָיו: כִּרְחֹק מִזְרַח מִמַּעַרְב
הִרְחִיק מִמֶּנּוּ אֶת פְּשָׁעֵינוּ: כִּרְחַם אָב עַל־בָּנִים רַחֵם יְהוָה
עַל־יִרְאָיו: כִּי הוּא יָדַע יִצְקֵנוּ זְכוּר כִּי־עֶפְרָא אֲנַחְנוּ: אָנוּשׁ
כַּחצִיר יָמָיו כְּצִיץ הַשָּׂדֶה בֶּן יָצִיעַ: כִּי רִיחַ עֲבָרָה־בוּ וְאֵינָנוּ
וְלֹא־נִבְיָרְנוּ עוֹד מִקּוֹמוֹ: וַחֲסֹד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־
יִרְאָיו וְצַדִּיקוֹתָ לְבָנֵי בָנִים: לְשִׁמְרֵי בְרִיתוֹ וְלוֹזְכְּרֵי פְקֻדָיו

hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

Psalm cxxxix.

For the Chief Musician. A Psalm of David. O Lord, thou hast searched me, and knowest me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou sittest my path and my lying down, and art familiar with all my ways. For while there is not yet a word on my tongue, lo, thou, O Lord, knowest it all. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is too high, I cannot attain unto it. Whither can I go from thy spirit? or whither can I flee from thy presence? If I ascend into heaven, thou art there: or if I make the grave my bed, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night; even the darkness darkeneth not from thee, but the night is light as the day—the darkness is as the light. For thou didst form my reins: thou didst weave me together in my mother's womb. I will give thanks unto thee, for that I am fearfully and wonderfully made: wonderful are thy works and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the depths of the earth. Thine eyes did see mine unshapen substance; and in thy book the days, even all of them that were to be formed, were written, and for it also, there was one among them. How precious unto me are thy thoughts, O God! How great is the sum of them! If I would count them, they are more in number than the sand: when I awake, I am still with thee. O that thou wouldst slay the wicked, O God: depart from me, ye bloodthirsty men: they who mention thee for treachery, thine adversaries who take thine name in vain. Do not I hate them, O Lord, that hate thee? and do not I strive with those that rise up against thee?

תפלה לחולה

לעשותם: יהוה בשמים הכין בקאז ומלכותו בכל משלה:
 ברכו יהוה מלאכי ונבחי כח עשי ברכו לשמע בקול דברו:
 ברכו יהוה כל-אבאיו משבתיו עשי רצונו: ברכו יהוה כל-
 מעשיו בכל-מקמות ממשלתו ברכי נפשי את-יהוה:
 למנצחם לדוד מזמור. יהוה חקרני ותדע: אתה ידעת
 שבתי וקומי בנתה לרעי מרחוק: ארחי ורבי ורית וכל-
 דרכי הסבנתה כי אין מלה בלשוני הן יהוה ידעת כלה:
 אחר וקדם צרתי ותקשת עלי בפכה: פליאה בעת ממני
 נשגבה לא-אוכל לה: אנה אלך מרוחק ואנה מפניך אברח:
 אם-אסק שמים שם אתה ואציעה שאול הנדב: אשא כנפי-
 שחר אשכנה באחרית ים: גם-שם ידך תנחני ותאחוני
 ימינה: ואמר אד-חשך ישופני ולילה אור בעדני: גם-חשך
 לא-יחשיך ממך ולילה כיום יאיר כחשיכה באורה: כי-
 אתה קגית כליתי תסבני בקשן אמי: אודה על פי נוצאות
 נפליתי נפלאים מעשיו ונפשי ידעת מאד: לא-נכחד עצמי
 ממך אשר-עשיתי בסתר רקמתי בתחמיות ארץ: גלמי ראו
 עיניך ועל-ספרך כלם יכתבו ימים יצרו ולא (ולו ק) אחד
 בהם: ולי מה-יקרו רעיון אל מה עצמו ראשיהם: אספרם
 מחול ירבון הקיצתי ועודי עמך: אם תקטל אלוה רשע
 ואנשי דמים סורו מני: אשר ימרוך למזמה נשוא לשוא
 עריה: הלא-משנאיה יהוה | אשנא וכתקומתו אתקומט:

I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of sorrow in me, and lead me in the way everlasting

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: incline thy ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain, and renew my youth as the eagle's. Vouchsafe wisdom unto the physician that he may cure my wound, and so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen!

תפלה לחולה

תְּכַלִּית שְׁנֵאָה שְׁנֵאֲתִים לְאוֹיְבִים הָיוּ לִי: חֲקַנְי אֵל וְדַע
 לְבָבִי בְּחַנְי וְדַע שְׂרַעְפִּי: וּרְאֵה אִם-דָּרָדָּ-עֲצָב בִּי וּנְחַנְי
 בְּדָרָדָ עוֹלָם:

תְּפַלֵּךְ לְעַנִּי כִּי-יַעֲטֹף וּלְפָנַי יִי יִשְׁפֹּךְ שִׁיחוֹ: יִי שְׁמַעָה
 תְּפִלָּתִי וְשִׁוְעֵתִי אֲלֶיךָ תָּבוֹא: אֶל-תִּסְתַּר פְּנֶיךָ מִמְּנִי בְּיוֹם
 צָר-לִי הַטָּה-אֵלַי אֲזַנְךָ בְּיוֹם אֲקָרָא מִהֵר עֲנֵנִי: אָנָּה יִי
 רוֹפֵא כָּל בְּשָׂר. רַחֵם עָלַי וּסְעֵהֲנִי בְּחֶסֶדְךָ הַגָּדוֹל עַל
 עַרְשׁ דָּוִי. כִּי אֲמַלֵּל אֲנִי: שְׁלַח לִי תְרוּפָה וּתְעַלָּה בְּתוֹךְ
 שָׁאֵר חוּלֵי בְּנֵיךָ: רַפָּא אֶת-מִכְאָבִי וְחַדַּשׁ בְּנִשְׂר נְעוּרַי:
 חֵן בְּיָנָה לְרוֹפֵא וַיְנַהֵה מִמְּנִי מְזוּרַי. וְאַרְוֹכְתִי מִהֲרָה
 תִּצְמַח: שְׁמַע תְּפִלָּתִי וְהוֹסֵף יָמִים עַל יָמַי וְאַבְלָה שְׁנוֹתַי
 בְּנְעִימִים. לְמַעַן אוֹכַל לַעֲבוֹד עֲבוּדְתְּךָ וּלְשָׁמֹר פְּקוּדֵיךָ
 בְּלֵב שָׁלֵם: הִבִּינֵנִי וְאַדְעָה כִּי לְשָׁלוֹמִי מֵר-לִי מָר. וְאַל-
 אֲמַאֵם אֶת-מוֹסְרְךָ וּבְתִכְחֹתְךָ אֶל-אֲקוּק:

אֲלוֹהֵי סְלִיחוֹת חֲנּוּן וְרַחוּם אֲרָךְ אַפַּיִם וְרַב-חֶסֶד. מוֹדֶה
 אֲנִי לְפָנֶיךָ בְּלֵב נִשְׁבָּר וְנִדְכָּה כִּי חָטָאתִי וְהִרַע בְּעֵינֶיךָ
 עֲשִׂיתִי: הִנֵּה נַחֲמָתִי עַל רָעָתִי. וְאַשׁוּב בְּתִשׁוּבָה שְׁלָמָה
 לְפָנֶיךָ: עֲזֹהֲנִי אֱלֹהֵי יִשְׂרָאֵל. וְלֹא אָשׁוּב לְכִסֵּלָה וְאֶתְהַלֵּךְ
 לְפָנֶיךָ בְּאַמֶּת וּבְתָמִים: שִׁמְחֵן נַפְשׁ עֲבָדְךָ. כִּי-אֲלֶיךָ יִי
 נַפְשִׁי אֲשָׂא: רַפְּאֵנִי יִי וְאַרְפָּא הוֹשִׁיעֵנִי וְאַנְשָׂעָה. כִּי תִהְיֶה לְתִי
 אֲמָה. אָמֵן וְאָמֵן:

CONFESSION ON A DEATH-BED

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the bounding happiness that is treasured up for the righteous. Make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Amen, and Amen!

When the end is approaching:—

The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. (*To be said three times.*)

Blessed be His name, whose glorious kingdom is for ever and ever. (*To be said three times.*)

The Lord he is God. (*To be said seven times.*)

Hear, O Israel: the Lord our God, the Lord is one.

וידוי שכיב מרע :

מוֹדָה אֲנִי לְפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׂרַפּוּאָתִי
וּמִיתָתִי בְיָדֶךָ: יְהִי רַצוֹן מִלְּפָנֶיךָ שְׂתַרְפְּאֵנִי רַפּוּאָה שְׁלָמָה.
וְאִם הַמָּוֶת כָּלָה וְנִחְרַץ מֵעַמְךָ אֶקְחֵנִי מִיָּדֶךָ בְּאַהֲבָה.
וְתֵהִי מִיתָתִי בַּפֶּרֶה עַל כָּל חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים שֶׁחָטָאתִי
וְשָׁעוֹנִיתִי וְשִׁפְשַׁעְתִּי לְפָנֶיךָ. וְתִשְׁפִּיעַ לִי מֵרַב טוֹב הַצָּפוֹן
לְצַדִּיקִים וְתוֹדִיעֵנִי אֶרְחַח חַיִּים שְׁבַע שְׁמַחוֹת אֶת פָּנֶיךָ
נְעִימוֹת בְּיַמֶּיךָ נֶצַח:

אָבִי יְתוֹמִים וְבָנִין אֶלְמָנוֹת. הִגֵּן בְּעַד קְרוֹבֵי הַיְקָרִים
אֲשֶׁר נִפְשֵׁי קְשׁוּרָה בְּנַפְשָׁם: בְּיָדֶךָ אֶפְקִיד רוּחִי פָקִידָתְךָ
אוֹתִי יי אֵל אֱמֶת. אָמֵן וְאָמֵן:

בשעת יציאת הנשמה:

יי מַלְאָךְ. יי מַלְאָךְ. יי ו יְמַלּוּךְ לְעוֹלָם וָעֶד:

(To be said three times.)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(To be said three times.)

יי הוּא הָאֱלֹהִים:

(To be said seven times.)

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

THE BURIAL SERVICE

On those days on which Tachanun (p.70) is not said, Psalm xvi. (p. 460) is read instead of the following:—

The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he. **The Rock**, perfect in every work, who can say unto him, What workest thou? He ruleth below and above; he killeth and maketh alive: he bringeth down to the grave, and bringeth up again. **The Rock**, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do. Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion. Just art thou, O Lord, in killing and in making alive, in whose hand is the charge of all spirits; far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us for thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been. Blessed be the true Judge, who killeth and maketh alive. Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him. We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging; just art thou, O Lord, and righteous are thy judgments. O true and righteous judge! Blessed be the true judge, all whose judgments are righteous and true. The soul of every living thing is in thy hand; thy right hand is full of righteousness. Have mercy

צדוק הדין :

On those days on which Tachanun (p. 70) is not said מִבְּתָם

(p. 460) is read instead of the following:—

הַצֹּר תָּמִים פָּעָלוּ. כִּי כָל־דְּרָכָיו מִשְׁפָּט. אֵל אֲמוֹנָה
 וְאֵין עָוֹל. צַדִּיק וַיֵּשֶׁר הוּא: הַצֹּר תָּמִים בְּכָל־פְּעַל. מִי־
 יֹאמֶר לוֹ מֵה־תַּפְּעַל. הַשְּׁלִיט בְּמַטָּה וּבְמַעַל. מִמִּית
 וּמִחַיָּה. מוֹרִיד שָׁאוֹל וַיַּעַל: הַצֹּר תָּמִים בְּכָל־מַעֲשֵׂה.
 מִי־יֹאמֶר אֵלָיו מֵה־תַּעֲשֶׂה. הָאֹמֵר וְעֲשֵׂה. הַסֹּד חֲנָם לָנוּ
 תַעֲשֶׂה. וּבְזָכוֹת הַנֶּעֱקָד בָּשָׂה. הַקְּשִׁיבָה וְעֲשֵׂה: צַדִּיק
 דָּכָל־דְּרָכָיו. הַצֹּר תָּמִים. אֶרֶךְ אַפְּיִם וּמְלֵא רַחֲמִים. תְּמוֹל־
 נָא וְחוּס־נָא עַל־אֲבוֹת וּבָנִים. כִּי לָךְ אֲדוֹן הַסְּלִיחוֹת
 וְהַרְחַמִּים: צַדִּיק אַתָּה יְיָ לְהַמִּית וּלְהַחַיֹּת. אֲשֶׁר בְּיַדְךָ
 פְּקֻדוֹן כָּל־רוּחוֹת. תְּלִילָה לָךְ וְכְרוּגָנוּ לְמַחוֹת. וַיְהִי־נָא
 עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת. כִּי לָךְ אֲדוֹן הַרְחַמִּים
 וְהַסְּלִיחוֹת: אָדָם אִם בְּזֶן־שָׁנָה יִהְיֶה. אוֹ אֶלֶף שָׁנִים יִחְיֶה.
 מֵה־יִתְרוֹן לוֹ. כִּלְא־הָיָה יִהְיֶה. בְּרוּךְ בֵּין הָאֲמֹת מִמִּית
 וּמִחַיָּה: בְּרוּךְ הוּא. כִּי אֲמֵת דִּינֹו. וּמְשׁוּמֵט הַכֹּל בְּעֵינֹו.
 וּמְשַׁלֵּם לְאָדָם חֶשְׁבוֹנוֹ וְדִינֹו. וְהַכֹּל לְשִׁמוֹ הוֹדִיָּה יִתְּנוּ:
 יִדְעֵנוּ יְיָ כִּי צָדֵק מִשְׁפָּטֶיךָ. תִּצְדַּק בְּדַבְּרֶךָ. וְתוֹכַח בְּשִׁפְטֶךָ.
 וְאֵין לְהַרְהֵר אַחַר מִדַּת שִׁפְטֶךָ. צַדִּיק אַתָּה יְיָ וַיֵּשֶׁר
 מִשְׁפָּטֶיךָ: בֵּין אֲמֵת. שׁוֹפֵט צָדֵק וְאֲמֵת. בְּרוּךְ בֵּין הָאֲמֹת.
 שֶׁכָּל־מִשְׁפָּטָיו צָדֵק וְאֲמֵת: נִפְשׁ כָּל־חַי בְּיַדְךָ. צָדֵק מְלֵאָה

upon the remnant of the flock of thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright; he is my Rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath.

Psalm xvi.

Michtam of David.—Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord: I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another God: their drink offerings of blood will I not pour out, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a delightful heritage. I will bless the Lord, who hath given me counsel: yea, my reins admonish me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad: my flesh also will dwell in safety. For thou wilt not abandon my soul to the grave: neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures from evermore.

The coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following:—

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore you to life in judgment. Blessed art thou, O Lord, who quickenest the dead.

צדוק הדין

יְמִינָהּ וְיָדָהּ. רַחֵם עַל-פְּלוּטַת צֵאן יָדָהּ. וְתֹאמַר לַמַּלְאָךְ.
הֲרַף יָדָהּ; גְּדוּל הַעֲצָה. וְרַב הַעֲלִילָהּ. אֲשֶׁר עֵינֶיהָ פְּקָחוֹת
עַל-כָּל-בְּרָכִי בְּנֵי אָדָם. לָתֵת לְאִישׁ כְּדַרְכָּיו וּכְפָרֵי
מַעַלְלָיו: לְהַגִּיד כִּי-יֵשֶׁר יְיָ. צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ: יְיָ נָתַן.
יְיָ לָקַח. יְהִי שֵׁם יְיָ מְבָרָךְ: וְהוּא רַחוּם וְכַפֵּר עוֹן וְלֹא
יִשְׁחִית וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ. וְלֹא יַעִיר כָּל-חַמַּתּוֹ:

מִכַּתֶּם לְדָוָד. שְׁמַרְנֵי אֵל כִּי-חֲסוּתִי בָּךְ: אֲמַרְתָּ לִּי אֲדֹנָי
אֲתָה. מוֹבְתֵי בַל-עֲלִיָּהּ: לְקַדּוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַחַיָּה. וְאֲדֹנָי
כָּל-חַפְצֵי-כֶסֶם: וְרַבּוֹ עֲצָבוֹתֶם אַחֲרֵי מִקְרָוֹ. בַּל-אֲסִיף נִסְבִּיחֵם
מִכֶּסֶם. וּבַל-אֲשָׂא אֶת-שְׁמוֹתֶם עַל-שַׁפְּתָי: יְיָ מִנְתַּחֲלָקֵי וְכוֹסֵי.
אֲתָה תוֹמֵךְ גּוֹרְלִי: חֲבָלִים נִפְלוּ-לִי בְּנְעֻמִים. אַף-נִחַלְתָּ
שַׁפְּרָה עָלַי: אֲבָרָךְ אֶת-יְיָ אֲשֶׁר יַעֲצָנִי. אַף-לֵילוֹת יִסְרּוּנֵי
כְּלִיזְמֵי: שְׁוִיתִי יְיָ לְנִגְדֵי תְּמִיד. כִּי מִימֵנִי בַל-אֲמוּט: לְכֵן
שָׂמַח לְבִי וַיִּגָּל כְּבוֹדֵי. אַף-בְּשָׂרֵי יִשְׁכֵן לְבַטָּח: כִּי לֹא-תַעֲזֹב
נַפְשִׁי לְשָׂאוֹל. לֹא-תִתֵּן חֲסִידְךָ לְרֹאוֹת שְׁחַת: תוֹדִיעֵנִי אֲרַח
חַיִּים. שְׁבַע שְׂמַחוֹת אֶת-פְּנֵיךָ. נְעִימוֹת בְּיָמֶיךָ נֶצַח:

*The Coffin is borne from the Hall to the Burial Ground.
Those who have not visited the Burial Ground for thirty
days, say the following:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר-יָצַר אֶתְכֶם
בְּדִין. וַיְזַן וּכְלָל אֶתְכֶם בְּדִין. וְהֵמִית אֶתְכֶם בְּדִין. וַיּוֹדַע
מִסְפַּר כְּבָלְכֶם בְּדִין. וְעֵתִיד לְהַחְזִיר וּלְהַחְיוֹתְכֶם בְּדִין:
בְּרוּךְ אַתָּה יְיָ מִתְּנֵה חַמַּתִּים:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save. Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to quicken the dead.

When the coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

May he come to his place in peace.

May she come to her place in peace.

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

And they of the city shall flourish like the grass of the earth.

He remembereth that we are dust.

All those who have been present at the Interment wash their hands and say:—

He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

They then return to the Hall, and say, "And let the pleasantness of the Lord our God be upon us," to "my salvation,"
p. 439.

צדוק הדין

אתה גבור לעולם אדני. מחנה מתים אתה רב להושיע;
 מכלל כל חיים בקהר. מחנה מתים בקרמים רבים. סומך
 גופלים. ורופא חולים. ומתיר אסורים. ומקום אמונתו לישגי
 עפר. מי קמוך בעל גבורות ומי דומה לך. מלך ממת
 ומתיה ומצמים ישועה. ונאמן אתה להחיות מתים:

*When the Coffin is lowered into the Grave, the following is
 said, the sentence being varied according to the sex of the
 departed:—*

על מקומו יבא בשלום:

על מקומה תבא בשלום:

*On quitting the Burial Ground it is customary to pluck some
 grass, and to say one of the following sentences:—*

ויציצו מעיר בעשב הארץ:

זכור כי-עפר אנחנו:

*All those who have been present at the Interment wash their
 hands, and say:—*

בלע המנות לנצח. ומחה אדני אלהים דמעה מעל כל-
 פנים. וחרפת עמו יסיר מעל כל-הארץ. כי יי דבר:

They then return to the Hall, and say *to ויהי נעם*

PRAYER IN THE HOUSE OF MOURNING

After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi. p. 460, is substituted for Psalm xlix.

Psalm xlix. For the Chief Musician. A Psalm of the Sons of Korah.

Hear this all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is costly, and must be let alone for ever:) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd: but the upright shall have dominion over them in the morning; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave: for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.

תפלה בבית האבל:

After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi., p. 460, is substituted for Psalm xlix.

לְמַנְצֶנְךָ לְבְנֵי-קָרֵחַ מִזְמוֹר: שָׁמְעוּ-זֹאת כָּל-הָעַמִּים הָאֲזִינוּ
כָּל-יִשְׁבֵי חֶלֶד: גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ יַחַד עָשִׂיר וְאַבְיוֹן:
פִּי יִדְבֵר חֲקֵמוֹת וְהַגִּית לִבִּי תְבוּנוֹת: אֲטָה לְמַשָּׁל אֲזִנִּי
אֶפְתַּח בְּכִנּוּר חִידָתִי: לָמָּה אֵירָא בְיָמַי רָע עֵזֶן עֲקָבִי
יִסְבְּנִי: הַבְּטָחִים עַל-חֵילָם וּבָרַב עֲשָׂרָם יִתְהַלְלוּ: אַח לֹא-
פָּדָה יִפְדֶּה אִישׁ לֹא-יִתֵּן לֵאלֹהִים כְּפָרוֹ: וְיִקַּר פְּדִיּוֹן נַפְשָׁם
וְיִגְדַל לְעוֹלָם: וַיְחִי-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְּׁחֵת: כִּי יִרְאֶה
מַלְאָכָיִם יָמוּתוּ יַחַד כְּסִיל וּבַעַר יֵאבְדוּ וְעִזּוֹבוּ לְאַחֲרֵים חֵילָם:
קִנְיָן בְּתִימוֹ לְעוֹלָם מִשְׁכַּנְתָּם לְדוֹר וָדוֹר קָרְאוּ בְשִׁמוֹתָם
זִלּוֹ אֲדָמוֹת: וְאָדָם בִּיקָר בַּל-יִלִּין נִמְשָׁל בְּבַהֲמוֹת נְדָמוֹ:
זֶה וְיָרֵם כְּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סָלָה: פֶּעֶזֶן
לְשֹׁאֵל שֵׁמוֹ מִן יָרְעֵם וַיִּרְדּוּ בָּם יִשְׂרָיִם לְבִקָּר וְצוֹרֵם
לְבַלְלוֹ שְׁאוֹל מִזְכֵּל לוֹ: אֲדָ-אֱלֹהִים יִפְדֶּה-נַפְשִׁי מִיַּד
שְׁאוֹל יֵי יִקְחֵנִי סָלָה: אֵל-תִּירָא כִּי-יַעֲשֶׂר אִישׁ כִּי-יִרְכָּה
כְּבוֹד בֵּיתוֹ: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִגְדַל אֲחֵרָיו
כְּבוֹדוֹ: כִּי-נִפְשׁוֹ בְּתַנּוּ יִבְרַךְ וַיִּזְדַּק כִּי-תִשִּׁיב לָךְ: תִּבְאֵ
עַד-דוֹר אֲבוֹתָיו עַד-נֶצַח לֹא יִרְאוּ-אוֹר: אָדָם בִּיקָר וְלֹא
יִבְיֹז נִמְשָׁל בְּבַהֲמוֹת נְדָמוֹ:

In addition to the above, other appropriate Psalms, such as Psalms xv., p. 445; xc., p. 26; xci., p. 27; ciii., p. 455; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.

Psalm xxxix.

For the Chief Musician, for Jeduthun. A Psalm of David.— I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as handbreadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of — who hath been gathered unto his [her] people. Have mercy upon him

In addition to the above, other appropriate Psalms, such as Psalms xv. p. 445; xc. p. 26; xci., p. 27; ciii. p. 455; and xxxiv., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.

לְמַנְצֶחַם לַיהוּתוֹן מִזְמוֹר לְדָוִד: אָמַרְתִּי אֲשַׁמְרָה דְרָבִי
 מִחַטּוֹא בְלִשׁוֹנִי אֲשַׁמְרָה לְפִי מִחֶסֶם בְּעוֹד רָשָׁע לִנְגְדִי:
 נֶאֱלַמְתִּי דוֹמָה הַחֲשִׁיתִי כְּטוֹב וּכְאֲבִי נֶעְכַּר: חֶסֶל־לִבִּי
 בְּקִרְבִּי בְהִיגְנִי תִבְעַר־אֵשׁ דְּבִרְתִּי בְלִשׁוֹנִי: הוֹדִיעֵנִי יְיָ
 קִצִּי וּמִבֵּית יָמִי מַה־הִיא אֲדַעָה מַה־חִדְלֵ אָנֹכִי: הִנֵּה מִסְפָּחוֹת
 נִתְמָה יָמִי וְחִלְדִּי בְּאֵין נִגְדָה אֵךְ כָּל־הֶקְבֵּל כָּל־אָדָם נֶצַב
 סָלָה: אֵךְ־בְּצִלָּם יִתְהַלֵּךְ־אִישׁ אֵךְ־הֶקְבֵּל יִהְיִיוֹן וַיִּצְבֹּר
 וְלֹא־יִדַע מִי־אִסְפָּם: וְעַתָּה מַה־קִּנִּיתִי אֲדַנִּי תוֹחֲלִתִי לָךְ
 הִיא: מִכָּל־פְּשָׁעֵי הַצִּילֵנִי חֲרַפְתָּ נֶבֶל אֶל־תְּשִׁימֵנִי:
 נֶאֱלַמְתִּי לֹא אֶפְתַּח־פִּי בִּי אִמָּה עֲשִׂיתָ: הֶסֶר מֵעָלַי נִגְעָךְ
 מִתְנַבְּרַת יָדְךָ אָנֹכִי כָלִיתִי: בְּתוֹכָחוֹת עַל־עֶזֶן יִסְרַתְּ אִישׁ
 נִתְמָם כְּעֵשׂ חֲמוּדוֹ אֵךְ הֶקְבֵּל כָּל־אָדָם סָלָה: שְׁמָעָה תְּפִלָּתִי
 יְיָ וְשִׁוְעָתִי הִאֲזִינָה אֶל־דְּמָעָתִי אֶל־תִּחַרַּשׁ כִּי גַר אָנֹכִי
 עָמָד תּוֹשֵׁב בְּכָל־אֲבוֹתַי: הֲשַׁע מִמֶּנִּי וְאַבְלִיגָה בְּטַרְסִם
 אֵלַי וְאִינְנִי:

אָנָּה יְיָ מִלֵּךְ מָלֵא בְּחַיִּים. אֲשֶׁר בְּיַדְךָ נִפְשׁ כָּל חַי וְרוּחַ
 כָּל בָּשָׂר אִישׁ. מִמִּית וּמִחַיָּה מוֹרִיד שְׂאוֹל וַיַּעַל. אָנָּה הֶקְבֵּל
 בְּחֶסְדְּךָ הַגָּדוֹל אֶת נְשָׁמַת פְּלוֹנִי בֶן פְּלוֹנִי (פְּלוֹנִיהַ בַּת פְּלוֹנִיהַ)
 אֲשֶׁר נָאָסְךָ (נֶאֱסָפָה) אֶל עַמּוֹ (עַמָּה): חוּם וְחִמּוֹל עָלַי

[her]; pardon all his [her] transgressions, for there is not a righteous man upon earth, who doeth good and sinneth not. Remember unto him [her] the righteousness which he [she] wrought, and let his [her] reward be with him [her], and his [her] recompense before him [her]. O shelter his [her] soul in the shadow of thy wings. Make known to him [her] the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him [her] of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

תפלה בבית האבל

(עֲלֵיהָ). סֵלַח וּמַחֵל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ). כִּי אָדָם אֵין
 צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יִחַטָּא: זְכוֹר לוֹ (לָהּ)
 צַדִּיקוֹתָיו (צַדִּיקוֹתֶיהָ) אֲשֶׁר עָשָׂה (עָשָׂתָה) וַיְהִי שְׂכָרוֹ (שְׂכָרָהּ)
 אֹתוֹ (אֹתָהּ) וּפְעֻלָּתוֹ (וּפְעֻלָּתֶיהָ) לְפָנָיו (לְפָנֶיהָ): אֲנִי הַסֹּתֵר
 אֶת נַשְׁמָתוֹ (נַשְׁמָתָהּ) בְּצַל בְּנִפְיָהּ. הוֹדִיעָהוּ (הוֹדִיעָהּ)
 אֶרֶח חַיִּים שְׁבַע שְׁמֵחוֹת אֶת פְּנֵיהָ נְעִימוֹת בְּיַמִּינָהּ נִצַּח-
 וּתְשַׁפֵּיעַ לוֹ (לָהּ) מֵרֵב טוֹב הַצָּפוֹן לְצַדִּיקִים. כָּמוֹ שְׂכָתוֹב
 מָה רַב טוֹבָךְ אֲשֶׁר-צִפְנָתָ לִירֵאָיִךְ פְּעֻלָּתְךָ לַחֹסִים בְּךָ
 נִגְדַּת בְּנֵי אָדָם:

אֲנִי יְיָ הַרוּפָא לַשְּׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְבוֹתָם. שְׁלֵם
 נַחוּמִים לְאַבְלִים. תֵּן בְּלִבָּם יִרְאָתְךָ וְאַהֲבָתְךָ לְעַבְדְּךָ
 בְּלִבָּב שְׁלֵם. וַתְּהִי אַחֲרֵיתָם שְׁלוֹם. אָמֵן:

כָּאִישׁ אֲשֶׁר אָמוֹ תִּנְחַמְנוּ בֶן אֲנָכִי אֲנַחֲמָכֶם וּבִירוֹשָׁלַם
 תִּנְחַמְנוּ: לֹא-יָבֹא עוֹד שִׁמְשׁוֹ וִירַחְךָ לֹא יֵאָסֵף כִּי יְיָ יְהִי
 לָךְ לְאוֹר עוֹלָם וְשְׁלָמוֹ יָמֵי אָבְלָךְ: בְּלַע הַמָּוֶת לְנִצְחָה
 וּמַחָה יְיָ אֱלֹהִים דְּמַעְזָה מֵעַל כָּל-פְּגָמִים וְחִרְפַת עַמּוֹ יִסִּיר
 מֵעַל כָּל-הָאָרֶץ כִּי יְיָ דִבֵּר:

SERVICE AT THE SETTING OF A TOMBSTONE

Psalm i.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

Psalm xv., p. 445; xvi. p. 460; xc. p. 26.

As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Oh that they were wise, that they understood this, that they would consider their latter end. For at his death he shall carry nothing away; his glory shall not descend after him. Mark the innocent man, and behold the upright; for the latter end of that man is peace. The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned. How precious is thy lovingkindness, O God! and the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. He shall enter into peace; they shall rest on their beds—each one that walketh in his uprightness.

Psalm xci. p. 27; "O Lord and King, who art full of compassion," etc., p. 464; Mourner's Kaddish, p. 94.

סדר תפלה בבית חיים בהקים מצבה לקרוביו :

אֲשֶׁר־יֵאָמֵר אִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רַשָּׁעִים וּבְדַרְךְ
חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לַצִּיּוֹם לֹא יָשָׁב: כִּי אִם־בְּתוֹרַת
יְיָ חָפְצוֹ וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וּלְיָלֵלָה: וְהָיָה כְּעַץ שָׁתוּל
עַל־פְּלִיגְיָמִים אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעֲלֵהוּ לֹא יִבּוֹל וְכֹל
אֲשֶׁר־יַעֲשֶׂה וְצִלּוֹתָיו: לֹא כֵן הַרְשָׁעִים כִּי אִם־כַּמֶּץ אֲשֶׁר־
תִּדְבְּקֵנוּ רוּחַ: עַל־כֵּן לֹא יִקְמוּ רַשָּׁעִים בַּמִּשְׁפָּט וְחַטָּאִים
בַּבְּעֵת צְדִיקִים: כִּי־יִדְבַּע יְיָ דַרְךְ צְדִיקִים וְדַרְךְ רַשָּׁעִים
תֵּאבֵד:

Psalm xv., p. 445; xvi. p. 460; xc. p. 26.

אָנוּשׁ כַּחצִיר יָמָיו כְּצִיץ הַשָּׁדֶה כֵּן יָצִיץ: כִּי רוּחַ
עֲבָרָה־בוֹ וְאֵינָנוּ וְלֹא־יִכְרְנוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְיָ מֵעוֹלָם
וְעַד־עוֹלָם עַל־יִרְאָיו וְצִדְקָתוֹ לְבָנֵי בָנִים: לוֹ חֶקְמוֹ יִשְׁכְּלוּ
אֵת יָבֵינוּ לְאַחֲרֵיתָם: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא־יִרַד
אֲחֲרָיו כְּבוֹדוֹ: שְׁמֵר־תָּם וּרְאֵה יִשְׂרָאֵל כִּי אַחֲרֵית לְאִישׁ
שָׁלוֹם: פּוֹדֶה יְיָ נַפְשׁ עַבְדּוֹ וְלֹא יֶאֱשָׁמוּ כָּל־הַחוֹסִים בּוֹ:
מִה־יָקָר חֲסִדָּה אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנַפְיָהּ יַחֲסִיּוּן:
יִרְוֶנוּ מִדְּשֵׁן בֵּיתָהּ וְנִחַל עֲדֻנְיָהּ תִּשְׁקֵם: וְיֵאָ שָׁלוֹם
יָנוּחוּ עַל־מִשְׁכְּבוֹתָם הוֹלֵךְ נִכְחוֹ:

p. 94, קנדיש יתום: p. 464, אָנָּא וכו'; p. 27, תהלים צ"א

MEMORIAL SERVICE FOR THE DEAD

On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—

Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright: for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave: for he will receive me. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

May God remember the soul of my revered father [mother] who has gone to his [her] repose. May his [her] soul be bound up in the bond of life. May his [her] rest be glorious, with fulness of joy in thy presence, and pleasures for evermore at thy right hand.

Father of mercy, in whose hand are the souls of the living and the dead, may thy consolation cheer us as we remember (on this holy day) our beloved and honored kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us thy statutes and command-

הזכרת נשמות.

On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—

יְיָ מָה-אָדָם וְתַדְעֶהוּ בֶן-אָנוּשׁ וְתַחֲשִׁבֵהוּ: אָדָם לַהֲבֵל
 דָּמָה יָמָיו כְּצֵל עוֹבֵר: בִּבְקָר וַצִּיץ וְחִלָּף לְעָרֵב יְמוֹלֵל
 וְיָבֵשׁ: לְמִנּוֹת יָמָיו כִּן הוֹדַע וְנָבִיא לִבָּב חֲכָמָה: שְׁמֵר-
 תָם וּרְאֵה יִשְׂרָאֵל כִּי אַחֲרִית לְאִישׁ שְׁלוֹם: אֲדָ-אֱלֹהִים יִפְדֶּה-
 נַפְשֵׁי מִיַּד שָׂאוֹל כִּי יִקְחֵנִי סָלָה: כָּלָה שְׂאֵרֵי וּלְבָבִי צוּר
 לְבָבִי וְחִלָּקֵי אֱלֹהִים לְעוֹלָם: וַיֵּשֶׁב הָעֶפְרַיִם עַל-הָאָרֶץ
 כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים אֲשֶׁר נִתְּנָה: אֲנִי בְצִדְקָה
 אֶחְיֶה פְּנוּיָה אֲשַׁבְּעָה בְּהַקִּיץ תִּמְוִנְתֶּךָ:

יִזְכּוֹר אֱלֹהִים נְשָׁמַת אָבִי מוֹרִי (פ' בן פ') (אָמִי מוֹרְתִי)
 (פ' בת פ') שְׁהֲלֵךְ לְעוֹלָמוֹ (שְׁהֲלֵכָה לְעוֹלָמָה). אֲנָא תְהִי
 נַפְשׁוֹ (נַפְשָׁה) צְרוּרָה בְצָרוֹר הַחַיִּים וְתְהִי מְנוּחָתוֹ
 (מְנוּחָתָה) כְּבוֹד שְׁבַע שְׁמֵחֹת אֶת פְּנוּיָה נְעִימוֹת בְּיַמֵּינֶךָ
 נָצַח. אָמֵן:

אֵב הַרְחָמִים אֲשֶׁר בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים.
 תִּנְחַמְנִיךָ יִשְׁעֶשְׁעוּ נַפְשֵׁנוּ בְּזִכְרֵנוּ (בַּיּוֹם הַקָּדוֹשׁ הַזֶּה) אֶת-
 קְרוֹבֵנוּ הָאֱהוּבִים וְהַנִּבְכָּדִים אֲשֶׁר הָלְכוּ לְמְנוּחָתָם אֶת-
 הוֹרֵינוּ הַיְקָרִים עֲמַרְתָּ רֵאשֵׁנוּ וְתַפְאֵרְתֵנוּ אֲשֶׁר כָּל-מְנוּחָתָם
 לְהַדְרִיבֵנוּ בְּהַרְדָּה הַטּוֹב וְהַיֵּשֶׁר לְלַמְּדֵנוּ חֻקֶיךָ וּמִצְוֹתֶיךָ

ments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding thy glory and delighting in thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all thy love for us rises within our minds. O turn this day in lovingkindness and tender mercy to the prayers of thy servants who pour out their souls before thee. May thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of flesh and blood. Remove from us care and sorrow, distress and fear, shame and contempt. Let thy grace be with us, that we may rear our children to keep thy commandments and to fulfil thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our strength is frail, and that thou hast made our days as handbreadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be thou with us, and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who are ever with thee. Amen, and Amen.

וְלַהוֹרֵנוּ עֲשׂוֹת צְדָקָה וְאַהֲבַת חֶסֶד: אָנָּה יְיָ אֲמַצְנוּ לְשִׁמּוֹר
 אֶת פְּקוּדֹתֶם כָּל עוֹד נִשְׁמַתְנוּ בְּקֶרְבָּנוּ. וְנִפְשָׁם תָּנוּחַ בְּאֶרֶץ
 הַחַיִּים לַחַיּוֹת בְּנוֹעַמָּה וְלִהְתַּעַנֵּג מִטּוֹבָה:

וְעַתָּה הָאֵל הַטּוֹב וְהַמְּטִיב מַה-נֹּאמֵר וּמַה-נִּדְבָר. צְרִכְנוּ
 מְרָבִים וְדַעַתְנוּ קֶצֶרָה: בְּשֵׁת פָּנִים כְּפִתְנוּ מִדֵּי עֲלוֹת
 עַל-לִבְנוּ וְזָכַר כָּל-הַטּוֹבָה שֶׁנִּמְלַת עָלֵינוּ: אָנָּה פָּגַה הַיּוֹם
 בְּחֶסֶד וּבְרַחֲמִים אֵל תִּפְלֵת עֲבָרֶיךָ הַשׁוֹפְכִים אֶת-נַפְשָׁם
 לְפָנֶיךָ: אָנָּה חֶסֶדְךָ מֵאֲתָנוּ אֶל-יְמוּשׁ: הִטְרִיפְנוּ לְחֶם
 תִּקְנוּ וְאֵל תִּצְרִיכְנוּ לִידֵי כִּתְנַת בְּשֵׁר וְדָם: הָסֵר מֵעָלֵינוּ
 כָּל-דָּאָגָה וְתוֹנָה כָּל-צָרָה וְפֶחֶד כָּל-חֶרֶפָה וְבוּז: בִּירְאָתְךָ
 הַטְּהוֹרָה תִּתְּנוּקְנוּ וּבְתוֹרָתְךָ הַתְּמִימָה תִּאֲמַצְנוּ: וּבְנוּ לְגִדְל
 אֶת-בְּנֵינוּ וּבְנוֹתֵינוּ לְשִׁמּוֹר מִצְוֹתֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ כָּל-
 יְמֵי חַיֵּיהֶם: אֵל נָא אֵל תַּעֲלֵנוּ בְּחֻצֵי יָמֵינוּ וּנְמַלֵּא בְּשָׁלוֹם
 אֶת מִסְפַּר יָמֵינוּ: יְדַעְנוּ אֵךְ יְדַעְנוּ כִּי חֲדַל כִּתְנוּ וּמְסַחֲחוּ.
 נִתַּף יָמֵינוּ: עֲזֹרְנוּ אֱלֹהֵי יִשְׂרָאֵל לְהִתְנַהֵג בְּאַמֶּת וּבְתַמִּים
 יְמֵי שְׁנֵי חַיֵּי מְגוּרְנוּ: וּבְאֲשֶׁר נִגְיַע קִצְנוּ לְהַפְרֵד מִן הָעוֹלָם
 הַזֶּה אִמָּה עֲמָנוּ וְנִשְׁמַתְנוּ תְּהִינָה צְרוּרוֹת בְּצְרוֹר הַחַיִּים
 עִם נִשְׁמוֹת אֲבוֹתֵינוּ וְנִשְׁמוֹת הַצַּדִּיקִים הָעוֹמְדִים לְפָנֶיךָ.
 אָמֵן וְאָמֵן:

NIGHT PRAYER FOR YOUNG CHILDREN

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids.

May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

Behold, he that guardeth Israel will neither slumber nor sleep.

Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth.

For thy salvation I hope, O Lord.

סדר קריאת שמע עד המטה לילדים:

ברוך אתה יי אלהינו מלך העולם. המפיל
תבלי שנה על עיני ותנומה על עפעפי:

יהי רצון מלפניך יי אלהי ואלהי אבותי,
שתשביבני לשלום ותעמידני לשלום:

שמע ישראל יי אלהינו יי אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יי אלהיך בכל לבבך ובכל
גפשיך ובכל מאדך:

והיו הדברים האלה אשר אנכי מצוה היום
על לבבך: ושננתם לבניך ודברת בם בשבתך

בביתך ובלקחתך בהרדך ובשכבך ובקומך:
וקשרתם לאות על ירך והיו לטופת בין

עיניך וכתבתם על-מוזות ביתך ובשעריך:

ברוך יי ביום. ברוך יי בלילה. ברוך יי
בשכבנו. ברוך יי בקומנו:

הנה לא ינום ולא ישן שומר ישראל:

בידך אפקיד רוחי פדיתך אותי יי אל אמת:
לישועתך קנותי יי:

THE MOURNER'S KADDISH

Mourner

Yis-gad-dal v'yis-kad-dash sh'meh rab-bo,
b'ol-mo di-v'ro kir'-u-seh v'yam-lich mal-chu-
seh, b'cha-ye-chon u-v'yo-me-chon u-v'cha-yeh
d'chol bes yis-ro-el, ba-a-go-lo u-viz-man ko-
riv, v'im-ru O-men:

Cong. and Mourner

Y'heh sh'meh rab-bo m'vo-rach, l'o-lam
ul'ol-meh ol-ma-yo:

Mourner

Yis-bo-rach, v'yish-tab-bach, v'yis-po-ar,
v'yis-ro-mam, v'yis-nas-seh, v'yis-had-dor, v'yis-
al-leh, v'yis-hal-lol, sh'meh d'kud'-sho, b'rich
hu. L'e-lo min kol bir-cho-so, v'shi-ro-so,
tush-b'cho-so, v'ne-ch'-mo-so, di-a-mi-ron b'ol-
mo, v'im-ru O-men:

Y'heh sh'lo-mo rab-bo min sh'ma-yo v'cha-
yim, o-le-nu v'al kol yis-ro-el, v'im-ru O-men:

O-seh sho-lom bim'-ro-mov, hu ya-a-seh,
sho-lom, o-le-nu v'al kol yis-ro-el, v'imru
O-men:



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