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BY
JOHN H. COOPER
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The Standard
Prayer Book

Authorized English Translation

by the

REV. S. SINGER

Jews Liturgy and other



ENLARGED AMERICAN EDITION

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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.

The Standard Prayer Book

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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 doorposts 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 :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּעֲבִיר
שָׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפִי :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
נִתְּנָלְנוּ תוֹרַת אֱמֶת. וְחַי עוֹלָם נִמְעַ בְּתוֹכֵנוּ :
תּוֹרָה צִוְּהֵלְנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלַת יַעֲקֹב :
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד :
וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֵדְךָ :

וְהָיוּ חֵדְבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל-לְבָבְךָ : וּשְׁנַנְתָּם לְפָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִבְתְּךָ בְּהֵרֵךְ וּבְשִׂכְבְּךָ וּבְקוּמְךָ :
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְמַטְפֹּת בֵּין עֵינֶיךָ :
וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ :

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׂפָתַי מִדִּבַּר מִרְמָה :
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי :
יְהִיוּ לְרָצוֹן אִמְרֵי כִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְיָ צוּרִי
וְגוֹאֲלִי :

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 חֲסִידֶיךָ אָבִיא בֵּיתְךָ,
אֲשֶׁתִּתְחַנֶּה אֶל־הַיֵּבֶל קְדֻשָּׁתְךָ בִּירְאָתְךָ:
בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּהַגֵּשׁ:

מִה־טָבוֹ אֶהְלִיךְ יַעֲקֹב, מִשְׁכְּנֵיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרַב חֲסִידֶיךָ אָבִיא בֵּיתְךָ, אֲשֶׁתִּתְחַנֶּה אֶל־
הַיֵּבֶל קְדֻשָּׁתְךָ בִּירְאָתְךָ: יְיָ אֲהַבְתִּי מֵעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁפַּן כְּבוֹדְךָ, וְאֲנִי אֲשֶׁתִּתְחַנֶּה וְאֶבְרָעָה,
אֶבְרָכָה לְפָנַי יְיָ עֲשֵׂי: וְאֲנִי תִפְלְתִי־לָךְ, יְיָ עֵת
רְצוֹן אֱלֹהִים בְּרַב חֲסִידֶיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

תפלת שחרית :

יְיָיֵדֵל אֱלֹהִים חַי, וַיִּשְׁתַּבַּח. נִמְצָא, וְאִין עֵת
אֶל־מְצִיאֹתוֹ: אָחֵד, וְאִין יְחִיד בְּיַחֲדוֹ. נְעַלָם,
וְגַם אִין סוּף לְאַהֲדוּתוֹ: אִין לוֹ, דְּמֹות הַגּוֹף,
וְאִינוּ גוֹף. לֹא־נִעְרֹךְ אֱלִיִּי קְדֻשָּׁתוֹ: בְּדָמוֹן
לְכַל־דָּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן, וְאִין רֵאשִׁית
לְרֵאשִׁיתוֹ: הֵנוּ אַדוֹן עוֹלָם, לְכַל־נוֹצֵר. יוֹרָה
נְדַלְתוֹ וּמְלִכוּתוֹ: שְׁפַע נְבוֹאָתוֹ נִתְּנוּ. אֶל אֲנָשִׁי

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.

סגלתו ותפארתו: לא-קם בישראל כמשה
 עוד. נביא ומביט את תמונתו: תורת אמת נתן
 לעמו, אל. על-יד נביאו נאמן ביתו: לא
 יחליף האל, ולא ימיר דתו. לעולמים, לזולתו:
 צופה ויוהע סתרינו. מביט לסוף דבר בקדמתו:
 גומל לאיש חסד כמפעלו. נותן לרשע רע,
 ברשעתו: ישלח לקץ ימין משיחנו. לפדוח
 מחבי קץ ישועתו: מתים יתיה אל ברב חסדו.
 ברוך, עדי עד שם תהלתו:
 אדון עולם אשר מלך, במרם כל-יציר נברא:
 לעת נעשה בהפצו, כל, אי מלך שמו נקרא:
 ואחרי ככלות הכל, לבדו ימלוך נורא:
 והוא הנה והוא הנה, והוא יתיה בתפארתה:
 והוא אחד ואין שני, להמשיל לו להתבירה:
 בליראשית בלי תכלית, ולו העז והמשרת:
 והוא אלי וחי גאלי, וצור חבלי בעת צרה:
 והוא נסי ומנום לי, מנת פוסי ביום אקרא:
 בידו אפקוד רוחי, בעת אישן ואעירה:
 ועם רוחי, גייתי, יי לי, ולא אירא:

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, מְלֶכֶד הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדָיִם;

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם. אֲשֶׁר
יָצַר אֶת־הָאָדָם בְּחֶכְמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים
חֲלוּלִים חֲלוּלִים, גָּלוּי וַיְדוּעַ לְפָנַי כִּסֵּא כְבוֹדְךָ.
שָׂאם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,
אִי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ. בְּרוּךְ
אַתָּה יי, רוֹפֵא כָּל־בָּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסֹק בְּדִבְרֵי תוֹרָה:

וְהִעֲרַב־נָא יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ, בְּפִי
וּבְפִי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִבְּצֵאֵינוּ
וְצִבְּצֵאֵי עַמְּךָ, בֵּית יִשְׂרָאֵל. כְּלָנוּ יוֹדְעֵי שְׁמֶךָ
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה, בְּרוּךְ אַתָּה יי, הַמְּלַמֵּד
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר
בְּחֶרֶב־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־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 וַיְשַׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנְּךָ:
 יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

משנה פאה פ"א

אֵלֶי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר, הַפָּאָה,
 וְהַפְּבוֹרִים, וְהַרְאִיוֹן, וּגְמִילוֹת הַסְּדִים, וְתַלְמוּד
 תוֹרָה: אֵלֶי דְבָרִים, שְׂאָדָם שׁוֹבֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה, וְתַקְרַן בְּיָמֵת לוֹ לְעוֹלָם הַבָּא,
 וְאֵלֶי הֵן: כְּבוֹד אָב וָאִם, וּגְמִילוֹת הַסְּדִים,
 וְהַשְׁכָּמַת בֵּית הַמְדָרְשׁ שְׁחֵרִית וְעֵרְבִית, וְהַכְּנַסַּת
 אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנַסַּת כְּלָה, וְלוֹוִית
 הַמֵּת, וְעִיּוֹן תְּכֵלֵה, וְהַבָּאָת שָׁלוֹם בֵּין אָדָם
 לְחֵבְרוֹ, וְתַלְמוּד תוֹרָה כְּנֶגֶד כָּלֶם:

אֵלֶי, נְשָׁמָה שְׁנַתְּפָ בִי, טְהוֹרָה הִיא. אִתָּה
 בְּרֵאתָה, אִתָּה יִצְרַתָּה, אִתָּה נִפְחַתָּה בִי, וְאִתָּה
 מְשַׁמְרָה בְּקִרְבִי, וְאִתָּה עֵתִיד לְטָלָה מִמְּנִי,
 וְלַחֲחֹזֶרָה בִי לְעֵתִיד לָבֵא. כָּל־זְמַן שְׁחַנְּשָׁמָה
 בְּקִרְבִי, מוֹדָה אָנִי לְפָנֶיךָ, יי אֱלֹהֵי, וְאֱלֹהֵי
 אֲבוֹתַי, רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה יי, הַמְּחַזֵּיר נְשָׁמוֹת לְבָנָיִם 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.

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר
 נָתַן לְשִׁבּוּי בִּינְהָ, לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
 בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא
 עָשִׂנוּ לָנוּ:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא
 עָשִׂנוּ עִבָד:

Men say:—

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא
 עָשִׂנוּ אִשָּׁה:

Women say:—

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנוּ
 בְּרָצוֹנוּ:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁנִּקְרָא
 עוֹרִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מִלְּבִישׁ
 עָרְמִים:

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מִתִּיר
 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.

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, זוֹקֵן
בְּכּוֹפִים :

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, רוֹקֵעַ
הָאָרֶץ עַל הַמַּיִם :

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֹׁעֵשֶׂה
לִי כָל-צָרָכַי :

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר הִכִּין
מִצְעָדֵי-נֶגֶד :

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

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עוֹמֵר
יִשְׂרָאֵל בְּתַפְאָרָה :

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן
לַיַּעַקֵּב כֶּחַם :

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר
שָׁנָה מֵעֵינַי, וּתְנוּמָה מֵעַפְעָפַי :

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שְׁתַּרְנִילֵנוּ בְּתוֹרָתְךָ, וּדְבַקְנוּ 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?

תפלת שחרית

תְּבִיאֵנוּ, לֹא לַיְדֵי חַטָּא, וְלֹא לַיְדֵי עֲבָרָה
 וְעוֹן, וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בְּזִיוֹן, וְאֵל
 תִּשְׁלַט־כְּנוּ יַצָּר הָרַע, וְהִרְחַקְנוּ מֵאָדָם רַע,
 וּמִחֶבֶר רַע, וְדַבְּקֵנוּ בַּיַּצָּר הַטּוֹב וּבְמַעֲשֵׂים
 טוֹבִים, וּכְפֹּה אֶת יַצְרֵנוּ, לְהִשְׁתַּעֲבֹד-לָךְ. וְהִנְנּוּ
 הַיּוֹם וּבְכָל-יּוֹם, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, בְּעֵינֶיךָ
 וּבְעֵינֵי כָל-רוֹאֵינוּ, וְתִגְמַלְנוּ חֲסָדִים טוֹבִים;
 בָּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים, לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי, וְאֱלֹהֵי אֲבוֹתַי,
 שֶׁתִּצְיִלְנִי הַיּוֹם וּבְכָל-יּוֹם, מֵעַיִן פְּנִים, וּמֵעֲזוֹת
 פְּנִים, מֵאָדָם רַע, וּמִחֶבֶר רַע, וּמִשָּׂבֵן רַע, וּמִפְּנֵע
 רַע, וּמִשָּׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִבְּעַל דִּין
 קָשָׁה, בֵּין שָׂהוּא בֵּין-בְּרִית וּבֵין שְׂאִינוּ בֵּין-בְּרִית:

לְעוֹלָם יְהִי אָדָם יִרָא שָׁמַיִם, בְּסִתְרָה וּבְגָלוּי, וּמוֹדָה
 עַל-הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁבַּח וַיֹּאמֶר:

רְבוֹן כָּל-הָעוֹלָמִים, לֹא עַל-צְדָקוֹתֵינוּ, אֲנַחְנוּ
 מִפְּיִלִים תִּחַנּוּנֵינוּ לְפָנֶיךָ, כִּי, עַל רַחֲמֶיךָ הָרַבִּים.
 מִה-אֲנַחְנוּ, מִה-חִינּוּנוּ, 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 for ever and ever.

מה־ישועתנו, מה־פְּתֹנֵנו, מה־גְּבוּרַתְנוּ, מה־נְאֻמֵנו
 לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא, כָּל־
 הַגְּבוּרִים, כָּאִין לְפָנֶיךָ, וְאֲנֹשֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ,
 וְחַכְמַיִם כְּכֹלִי מִדָּע, וְגִבּוֹנִים כְּכֹלִי הַשָּׁבַל. כִּי
 רַב מַעֲשֵׂיהֶם תְּהוֹ, וַיְמִי חַיֵּיהֶם, הֶגְבַּל לְפָנֶיךָ.
 וּמֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין, כִּי הַכֹּל הֶגְבַּל:
 אֲבָל אֲנַחְנוּ עִמָּךְ, בְּגִי בְרִיתְךָ. בְּגִי אֲבָרְהָם
 אֲהַבְךָ, שְׁנַשְׁבַּעְתָּ לוֹ, בְּהַר הַמֹּרִיָּה. וְרַע יִצְחָק
 יְחִידוֹ, שְׁנַעֲבָד עַל־גֹּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֶךָ
 בְּכוֹרְךָ, שְׁמֵאֱהָבְתָךְ שְׁאֲהַבְתָּ אֹתוֹ, וּמִשְׁמֹחֲזֹתְךָ
 שְׁשִׁמְחֵת־בוֹ, קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:
 לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ, וּלְשַׁבַּחְךָ
 וּלְבָאֲרְךָ, וּלְבָרֶךְ וּלְקַדֵּשׁ, וּלְתַת־שִׁבְחַ וְהוֹדָיָה
 לְשִׁמְךָ: אֲשַׁהֲנוּ, מֵה־טוֹב הַלְקֵנוּ, וּמֵה־נְעִים
 גּוֹרֵלְנוּ, וּמֵה־יָפָה יְרֻשָׁתְנוּ. אֲשַׁהֲנוּ, שְׁאֲנַחְנוּ
 מִשְׁפִּימִים וּמַעֲרִיבִים, עֶרֶב וּבֶקֶר, וְאוֹמְרִים
 פְּעֻמִּים בְּכָל־יוֹם,

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:
 בְּרוּךְ, שֵׁם כְּבוֹד מְלְכוּתוֹ, 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

אֲתָהּ הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אֲתָהּ הוּא
 מִשְׁנִבְרָא הָעוֹלָם, אֲתָהּ הוּא, בְּעוֹלָם הַיּוֹם, וְאֲתָהּ
 הוּא לְעוֹלָם הַבָּא. קִדַּשׁ אֶת שְׁמֶךָ עַל מִקְדְּוֵי שֵׁי
 שְׁמֶךָ, וְקִדַּשׁ אֶת שְׁמֶךָ, בְּעֶלְמֶךָ. וּבִישׁוּעָתְךָ
 תָּרוּם וְתִנְבְּחָה קִרְנֶיךָ, בָּרוּךְ אַתָּה יְיָ, מְהֵרָה
 אֶת-שְׁמֶךָ, בְּרַבִּים:

אֲתָהּ הוּא יְיָ אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ, וּבְשֵׁמי
 הַשָּׁמַיִם הָעֲלִיוֹנִים, אֲמֵת, אַתָּה הוּא רֵאשׁוֹן,
 וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלִעְנֶיךָ אֵין אֱלֹהִים. קִבֵּץ
 קִוְיֶךָ מֵאַרְבַּע פְּנִיּוֹת הָאָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-
 בְּצֵי עוֹלָם, כִּי אַתָּה-הוּא הָאֱלֹהִים, לְבִדְךָ, לְכֹל
 מִמְּלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת-הַשָּׁמַיִם וְאֶת-
 הָאָרֶץ, אֶת-הַיָּם וְאֶת כָּל-אֲשֶׁר בָּם, וּמִי, בְּכָל-
 מַעֲשֵׂה יְדֶיךָ, בְּעֲלִיוֹנִים אוּ בַתְּחִתּוֹנִים, שִׁיאֲמַר
 לְךָ מַה-תַּעֲשֶׂה: אָבִינוּ שֶׁבַשָּׁמַיִם, עָשִׂה עִמָּנוּ
 חֶסֶד, בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עֲלֵינוּ, וְקִבֵּים-
 לָנוּ יְיָ אֱלֹהֵינוּ, מַה-שְּׂכַתוֹב. 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 וּלְתַהֲלָה, בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבֵי אֶת־
 שְׁבוּתֵיכֶם, לְעֵינֵיכֶם, אָמַר יי':

במדבר כ"ח, א' ח'

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: צוּ אֶת־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. אֶת־קָרְבָּנִי לַחֲמִי לְאִשִּׁי,
 הַיּוֹם נִיחַחִי, תִּשְׁמְרוּ לְתַקְרִיב לִי, בְּמוֹעֵדוֹ:
 וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה, אֲשֶׁר תַּקְרִיבוּ לַיהוָה,
 בְּבָשִׂים בְּגִי־שָׁנָה תְּמִימִים, שְׁנָיִם לַיּוֹם, עֹלָה
 תָּמִיד: אֶת־הַבָּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר, וְאֶת־
 הַבָּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם: וַעֲשִׂירִית
 הָאִיפָה סֹלֶת לְמִנְחָה, בָּלוּלָה, בְּשֶׁמֶן כֶּתִיבָה,
 רְבִיעֵת הַהֵיזֵן: עֹלֹת תָּמִיד, הָעֹשָׂה, בְּהַר סִינַי,
 לְהִיחַ נִיחַח אִשָּׁה לַיהוָה: וְנִסְכּוֹ רְבִיעֵת הַהֵיזֵן,
 לַבָּבֶשׂ הָאֶחָד, בַּקֶּדֶשׁ הַסֶּדֶק נִסְכֵּי שֶׁכֶר, לַיהוָה:
 וְאֶת הַבָּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם, כַּמִּנְחָה
 הַבֶּקֶר וּכְנִסְכּוֹ, תַּעֲשֶׂה, אִשָּׁה הַיּוֹם נִיחַח לַיהוָה:

ויקרא א' י"א

וְשַׁחַט אֶתְּךָ עַל יְהוָה הַמִּזְבֵּחַ, צֹפְנָה, לְפָנַי
 יְהוָה. וְזָרְקוּ בְּנֵי אֶהֱרָן הַכֹּהֲנִים אֶת־דָּמוֹ, 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'

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי-כֹבָשִׁים בְּנֵי-שָׁנָה, תְּמִימִים.
 וּשְׁנֵי עֶשְׂרֹנִים, סֵלֶת מִנְחָה, בְּלוּלָה בַשֶּׁמֶן, וְנִסְכּוֹ;
 עַל־עֲלֵת הַשַּׁבָּתוֹ. 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, כֹּבָשִׁים בְּנֵי-שָׁנָה
 שְׁבַע, תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֵלֶת, מִנְחָה
 בְּלוּלָה בַשֶּׁמֶן, לֶפָר הָאֶחָד. וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת,
 מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לְאַיִל הָאֶחָד: וְעֶשְׂרֹן
 עֶשְׂרֹן סֵלֶת, מִנְחָה בְּלוּלָה בַשֶּׁמֶן, לַכֹּבֵשׁ הָאֶחָד,
 עֹלָה יְיָחֹם, אִשָּׁה לַיהוָה: וְנִסְכֵיהֶם, חֲצִי
 הַחֵין יִהְיֶה לֶפָר, וּשְׁלִישֵׁת הַחֵין לְאַיִל, וּרְבִיעֵת
 הַחֵין לַכֹּבֵשׁ, יוּן. וְזֹאת עַל־עֲלֵת חֹדֶשׁ בְּחֹדְשׁוֹ,
 לְחֹדְשֵׁי הַשָּׁנָה: וְשַׁעִיר עֲזִים אֶחָד לְחַטָּאת
 לַיהוָה. עַל-עֲלֵת הַתָּמִיד יַעֲשֶׂה, וְנִסְכּוֹ:

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"ה

« אִינְהוּ מְקוֹמָן שֶׁל זְבָחִים, קִדְשֵׁי קִדְשִׁים
 שְׁהִיטְתָּן בַּצָּפוֹן, פָּר וְשִׁעִיר שְׁלֵי־יּוֹם הַכִּפּוּרִים,
 שְׁהִיטְתָּן בַּצָּפוֹן, וְקַבּוּל דָּמָן בְּכָל־י שָׁרֵת בַּצָּפוֹן.
 וְדָמָן טָעוֹן הַנִּזְהָה עַל־בֵּין הַבְּדִים, וְעַל הַפְּרָכֶת,
 וְעַל־מִזְבַּח הַזֶּהָב, מִתְּנָה אַחַת מֵהֵן מְעַכְבֶּת:
 שְׁיָרִי הַדָּם הָיָה שׁוֹפֵךְ, עַל יְסוּד מְעַרְבֵי,
 שֶׁל־מִזְבַּח הַחִיצוֹן, אִם־לֹא נָתַן לֹא עֵבֶב:

ב פָּרִים הַנִּשְׂרָפִים, וְשִׁעִירִים הַנִּשְׂרָפִים,
 שְׁהִיטְתָּן בַּצָּפוֹן, וְקַבּוּל דָּמָן בְּכָל־י שָׁרֵת בַּצָּפוֹן,
 וְדָמָן טָעוֹן הַנִּזְהָה עַל־הַפְּרָכֶת, וְעַל־מִזְבַּח הַזֶּהָב,
 מִתְּנָה אַחַת מֵהֵן מְעַכְבֶּת, שְׁיָרִי הַדָּם הָיָה שׁוֹפֵךְ,
 עַל יְסוּד מְעַרְבֵי, שֶׁל־מִזְבַּח הַחִיצוֹן, אִם־לֹא נָתַן
 לֹא עֵבֶב. אֵלּוּ וְאֵלּוּ נִשְׂרָפִין בְּבֵית הַדְּשָׁן:

ג חֲטָאת הַצְּבוּר וְהַיְחִיד, אֵלּוּ הֵן חֲטָאת
 הַצְּבוּר, שְׁיָרִי רֵאשֵׁי חֲדָשִׁים, וְשֶׁל־מוֹעֲדוֹת,
 שְׁהִיטְתָּן בַּצָּפוֹן, וְקַבּוּל דָּמָן בְּכָל־י שָׁרֵת בַּצָּפוֹן,
 וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת, עַל אַרְבַּע קָרְנוֹת:
 בַּיָּצֵד, עָלָה בְּכַבֵּשׁ וּפְנָה לְטוֹבָב, וּבְאֵלּוּ לְקָרָן

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-

דְּרוּמִית מְזֻרְחִית. מְזֻרְחִית צְפוֹנִית, צְפוֹנִית
 מְעֻרְבִית, מְעֻרְבִית דְּרוּמִית. שְׁנֵי הַדָּם הָיָה
 שֶׁכָּךְ עַל יְסוּד דְּרוּמִי, וְנֶאֱכָלִין לְפָנֶיךָ מִן־
 הַקְּלָעִים, לְזַכְּרֵי כְהֻנָּה, בְּכָל־מֵאֲכָל, לְיוֹם
 וּלְיֹלָה עַד הַצּוֹת:

ד הָעוֹלָה, קָדַשׁ קָדָשִׁים, שְׁחִיטָתָהּ בַּצֶּפֶן.
 וְקָבוּל דָּמָהּ בְּכָלִי שָׂרֵת בַּצֶּפֶן. וְדָמָהּ טָעוּן
 שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְטָעוּנָה הַפְּשִׁט וְנִתְּוּחַ
 וּבְלִיל לְאֲשִׁים:

ה זָבַחֵי שְׁלָמֵי צְבוּר וְאֲשָׁמוֹת, אֵלֶּיךָ הֵן אֲשָׁמוֹת.
 אֲשֵׁם גְּזֻלוֹת, אֲשֵׁם מְעִילוֹת, אֲשֵׁם שֶׁכָּתָהּ הַרוּפָה,
 אֲשֵׁם גְּזוּר, אֲשֵׁם מְצוּרָע, אֲשֵׁם תְּלוּי. שְׁחִיטָתָן
 בַּצֶּפֶן וְקָבוּל דָּמָן בְּכָלִי שָׂרֵת בַּצֶּפֶן. וְדָמָן
 טָעוּן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לְפָנֶיךָ
 מִן הַקְּלָעִים לְזַכְּרֵי כְהֻנָּה, בְּכָל־מֵאֲכָל, לְיוֹם
 וּלְיֹלָה עַד הַצּוֹת:

ו הַתּוֹרָה וְאֵיל גְּזוּר, קָדָשִׁים קָדָשִׁים, שְׁחִיטָתָן
 בְּכָל־מְקוֹם בְּעֻזָּרָה. וְדָמָן טָעוּן 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-

שֶׁהֵן אַרְבַּע, וַיֵּאָכְלוּ בְּכָל הָעִיר, לֶכֶד אָדָם.
 בְּכָל-מֵאֲכָל, לְיוֹם וּלְיֹלָה עַד חֲצוֹת: הַמּוֹרֵר
 מֵהֶם פִּיּוּצָא בָהֶם, אֲלֵא, שֶׁהַמּוֹרֵם נֵאָכַל לַבְּהֵימָה
 לְנִשְׂיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

וְשָׁלְמִים, קָדָשִׁים קָלִים, שְׁחִיטָתָן בְּכָר-מְקוֹם
 בְּעֶזְרָה. וּדְמָן טָעוֹן שְׁתֵּי מִתְּנוֹת, שֶׁהֵן אַרְבַּע.
 וַיֵּאָכְלוּ בְּכָל-הָעִיר, לֶכֶד אָדָם, בְּכָל-מֵאֲכָל,
 לְשְׁנֵי יָמִים וּלְיֹלָה אֶחָד: הַמּוֹרֵם מֵהֶם, פִּיּוּצָא
 בָּהֶם, אֲלֵא, שֶׁהַמּוֹרֵם נֵאָכַל לַבְּהֵימָה, לְנִשְׂיָהֶם
 וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

הַהֶבְכוּר וְהַמְעֵשֵׁר וְהַפֶּסַח, קָדָשִׁים קָלִים.
 שְׁחִיטָתָן בְּכָל-מְקוֹם בְּעֶזְרָה. וּדְמָן טָעוֹן מִתְּנֵה
 אֶחָת. וּבִלְבָד שְׁיִתֵּן כְּנֶגֶד הַיָּסוּד: שְׁנֵה בְּאִכְלָתָן.
 הַהֶבְכוּר נֵאָכַל לַבְּהֵימָה, וְהַמְעֵשֵׁר לְכָל-אָדָם.
 וַיֵּאָכְלוּ בְּכָל הָעִיר, בְּכָל מֵאֲכָל, לְשְׁנֵי יָמִים
 וּלְיֹלָה אֶחָד. הַפֶּסַח, אֵינוֹ נֵאָכַל אֲלֵא בַלְיָלָה.
 וְאֵינוֹ נֵאָכַל אֲלֵא עַד-חֲצוֹת, וְאֵינוֹ נֵאָכַל אֲלֵא
 לְמִנּוּיָו, וְאֵינוֹ נֵאָכַל אֲלֵא 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 וחרמ : ומגורה שנה :
 מבנין אב מכתוב אחר , ומבנין אב משני
 כתובים : מכלל ופרט : ומפרט וכלל : כלל
 ופרט וכלל , אי אתה דן אלא בעין הפרט :
 מכלל שהוא צריך לפרט , ומפרט שהוא צריך
 לכלל : כל דבר שהיה בכלל ויצא מן הכלל
 ללמד , לא ללמד על-עצמו יצא , אלא ללמד
 על-הכלל כלו יצא : כל-דבר שהיה בכלל ,
 ויצא לטעון טען אחר , שהוא בענינו יצא להקל
 ולא להחמיר : כל דבר שהיה בכלל , ויצא
 לטעון טען אחר שלא בענינו , יצא להקל
 ולהחמיר : כל דבר שהיה בכלל , ויצא
 לדון בדבר החדש , אי אתה יכול להחזירו
 לכלל , עד שיחזירונו הכתוב לכלל בפרוש :
 דבר הלמד מענינו , ודבר הלמד מסופו : וכן
 שני כתובים המכחישים זה את-זה , עד שיבוא
 הכתוב השלישי , ויכריע ביניהם :

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

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 בְּטַלְתִּית שְׁל־צִיצֵת, בְּדֵי לְבָבִי מִצֹּרֶה
 בּוֹרְאֵי. בְּכַתּוּב בַּתּוֹרָה. וְעָשׂוּ לָהֶם צִיצֵת עַל־כַּנְּפֵי
 בְּגָדֵיהֶם לְדוֹרָתָם. וּכְשֵׁם שֶׁאֲנִי מִתְכַּפֵּה בְּטַלְתִּית בְּעוֹלָם
 הַזֶּה, בֵּן תּוֹכָה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטַלְתִּית נְאֻה, לְעוֹלָם
 הַבָּא בְּגַן עֵדֶן. אָמֵן:

On putting on the Tallith, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מִלְךְ הָעוֹלָם, אֲשֶׁר
 קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

מֵהַיָּקָר חֲסִדְךָ אֱלֹהִים, וּבְגֵי אָדָם, בְּצֵל
 כְּנָפֶיךָ יְיָהֲסִיּוֹן: יְרוּיָן מִהַשֵּׁן בֵּיתְךָ, וּנְחַל עֲדָנֶיךָ
 תִּשְׁקָם: כִּי עַמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה־אוֹר:
 מִשֶּׁךְ חֲסִדְךָ לְיִדְעֶיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב:

Meditation before laying the Tephillin.

הִנְנִי מִבּוֹן בְּהַנְּחַת תְּפִלִּין, לְבָבִי מִצֹּרֶה בּוֹרְאֵי, שֶׁצִּוָּנוּ
 לְהַנִּיחַ תְּפִלִּין, בְּכַתּוּב בַּתּוֹרָה: וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ,
 וְהָיוּ לְמִטְפֹּת בֵּין עֵינֶיךָ: וְהֵם אֲרַבַּע פְּרָשׁוֹת אֱלוֹ, שְׁמַע,
 וְהָיָה אִם שָׁמַע, קִדְּשׁ, וְהָיָה כִּי יְבוֹאֶךָ. שֵׁשׁ בָּהֶם יְחוּדוֹ

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.

תפלת שחרית

ואחדותו, יתברך שמו. וישנזכר נסים ונפלאות, שעשה
 עמנו, בהוציאנו אתנו ממצרים. ואשר לו הכח והממשלה,
 בעליונים ובתחתונים, לעשות בהם כרצונו. וצונו להניח
 על-הקד, לזכרון זרעו הנמונה, ושהיא נגד הלב, לשעבד
 בזה, מצות ומחשבות לבנו, לעבדתו יתברך שמו. ועל
 הראש נגד המוח, שהנשמה שבמוחי, עם חושי וכוחותי,
 כלם יהיו משעבדים לעבדתו, יתברך שמו. ומשפע מצות
 תכלין יתמשך עלי, להיות לי חיים ארוכים, ושפע קדש,
 ומחשבות קדשות, בלי הרהור חשא 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 תכלין:

On placing the Tephillah on the forehead, say:—

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

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 בְצַדֶּךָ
וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים . וְאַרְשֵׁתֶיךָ לִי
בְּאַמוּנָה וַיְדַעַת אֶת יְיָ :

Some say מְזִמּוֹר שִׁיר חֲנֻכַּת , page 103, here.

בָּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם , בָּרוּךְ הוּא
בָּרוּךְ עוֹשֶׂה בְּרֵאשִׁית , בָּרוּךְ אוֹמֵר
וְעוֹשֶׂה , בָּרוּךְ גּוֹזֵר וּמְקַיֵּם , בָּרוּךְ מְרַחֵם
עַל הָאָרֶץ , בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת ,
בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו , בָּרוּךְ
חַי לְעַד וְקַיֵּם לְנֶצַח , בָּרוּךְ פּוֹדֶה וּמַצִּיל
בָּרוּךְ שְׁמוֹ : בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם , הָאֵל , הָאֵב הַרְחֵמֵן , הַמְּהַלֵּל
בְּבֵי עַמּוֹ , מְשַׁבַּח וּמְבַאֵר בְּלִשׁוֹן חֲסִידָיו
וְעַבְדָּיו , וּבְשִׁירֵי דָוִד עַבְדְּךָ , גְּהַלְלֶךָ יְיָ
אֱלֹהֵינוּ , בְּשִׁבְחוֹת וּבְזִמְרוֹת גְּהַלְלֶךָ
וּנְשַׁבְּחֶךָ וּנְבַאֲרֶךָ , 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

מִלְבָּנוּ אֱלֹהֵינוּ, יְחִיד, חַי הָעוֹלָמִים, מְלֶךְ
 מְשֻׁבָּח וּמְבָאָר עַד-עַד שְׁמוֹ הַגָּדוֹל.
 בָּרוּךְ אַתָּה יי, מְלֶךְ מְהֻלָּל בַּתְּשׁוּבָהּ:

דברי הימים א' ט"ז ח' ל"ו

הוֹדוּ לַיי קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְעַמּוֹם
 עֲלִילָתוֹ; שִׁירוּ לוֹ, וּמְרוּ-לוֹ, שִׁיחוּ, בְּכָל-
 נִפְלְאוֹתָיו: הִתְהַלְּלוּ, בְּשֵׁם קִדְשׁוֹ, יִשְׂמַח לֵב
 מִבְּקִשֵׁי יי: דַּרְשׁוּ יי וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד:
 זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתוֹ וּמִשְׁפָּטֵי-
 פִּיהוּ: זָרַע יִשְׂרָאֵל עַבְדוֹ, בְּגִי יַעֲקֹב בְּחִירָיו:
 הוּא יי אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטוֹ: זָכְרוּ
 לְעוֹלָם בְּרִיתוֹ, דְּבַר צְוָה לְאַלְפֵי דוֹר: אֲשֶׁר
 בָּרַת אֶת-אֲבֹתָהֶם, וַיִּשְׁבּוּעַתוּ לְיִצְחָק: וַיַּעֲמִידָהּ
 לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר,
 לֵךְ אֶתֵּן אֶרֶץ כְּנָעַן, תְּהַבֵּל נַחֲלַתְכֶם. בַּהֲיוֹתְכֶם
 מְתֵי מִסְפָּר, כְּמַעַט וְנָגְרִים בָּהּ: וַיִּתְּהַלְכוּ מִגּוֹי
 אֶל-גּוֹי, וּמִמְּלָכָה אֶל-עַם אֲחֵר: לֹא-הִנִּיחַ לְאִישׁ
 לְעַשְׂקֶם, וַיּוֹכַח 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־תִּקְרְעוּ: שִׁירוּ לַיְיָ כָּל
הָאָרֶץ, בְּשִׁירוֹ מִיּוֹם אֶל־יוֹם יִשׁוּעָתוֹ: סִפְרוּ
בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל הָעַמּוֹת נִפְלְאוֹתָיו: כִּי
גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָל־אֱלֹהֵי הָעַמּוֹת אֱלִילִים. וַיְיָ שָׁמַיִם עָשָׂה:
הוֹד וְהָדָר לְפָנָיו, עַז וְחִדְדָה בְּמִקְוָמוֹ: הָבוּ לַיְיָ
מִשְׁפָּחוֹת עַמּוֹת, הָבוּ לַיְיָ כְּבוֹד וְעֹז: הָבוּ לַיְיָ
כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְפָנָיו, הַשְׁתַּחֲוּוּ
לַיְיָ, בְּהִדְרַת־קִדְשׁ: חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ,
אֲף תִּבְּזוּ תִּבְּל בַּל־תִּמְוֹט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגְּל
הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם, יְיָ מִלְּךָ: יִרְעֵם הַיָּם
וּמְלֵאוּ, יַעֲלֶן הַשָּׁדָה, וְכָל־אֲשֶׁר־בוֹ: אֹז יִרְנְנוּ
עֲצֵי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ:
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חִסְדּוֹ: וַאֲמָרוּ,
הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁרָאֵל, וּקְבֹצֵנו וְהַצִּילֵנו מִן־
הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתִהְלִתְךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם
וְעַד הָעוֹלָם. וַיֹּאמְרוּ כָּל־הָעַם אָמֵן, וְהִלֵּל לַיְיָ:
רוּמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רִנְגָלָיו.

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

קָדוֹשׁ הוּא : רֹמְמוּ יְיָ אֱלֹהֵינוּ , וְהַשְׁתַּחֲוּוּ לְהַר
 קָדְשׁוֹ , כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ : וְהוּא רַחוּם יַכְבִּיר
 עֲזוֹן וְלֹא יִשְׁחִית , וְהִרְבָּה לְהַשִּׁיב אָפוֹ , וְלֹא יַעִיר
 כָּל־חַמְתּוֹ : אֲתָה יְיָ , לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי ,
 חֲסִדֶיךָ וְאַמְתֶּיךָ תָּמִיד יִצְרוּנִי : וְזֵכֶר רַחֲמֶיךָ יְיָ
 זַחֲסְדֶיךָ , כִּי מֵעוֹלָם הִמָּה , תָּנוּ עֵז לְאֱלֹהִים , עַל
 יִשְׂרָאֵל גְּבוּרָתוֹ , וְעֵזוֹ בַּשְּׁחָקִים : נוֹרָא אֱלֹהִים
 מִמְּקוֹדֶיךָ שְׁיֹךְ , אֵל יִשְׂרָאֵל הוּא נוֹתֵן עֵז וְתַעֲצָמוֹת
 לָעָם , בְּרוּךְ אֱלֹהִים : אֵל נִקְמוֹת , יְיָ , אֵל נִקְמוֹת ,
 הוֹפִיעַ : הַנְּשֵׂא שִׁפְט הָאָרֶץ , הָשִׁב גְּמוּל עַל־
 גְּאִים : לִי הִישִׁיעָה , עַל־עַמֶּיךָ בְּרַבְתָּךְ סִלָּה :
 יְיָ צַבָאוֹת עֲמֵנוּ , מִשָּׁנֵב־לָנוּ , אֱלֹהֵי יַעֲקֹב סִלָּה :
 יְיָ צַבָאוֹת , אֲשֶׁר־י אָדָם בִּטָּח בָּךְ : יְיָ הוֹשִׁיעָה ,
 הַמְּלִיךְ יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ : הוֹשִׁיעָה אֶת־עַמֶּיךָ ,
 וּבָרֵךְ אֶת־נִחְלָתֶיךָ , וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם :
 נַפְשֵׁנוּ חִבְתָּה לִּי , עֲזָרְנוּ וּמִגִּנְנוּ הוּא : כִּי־בו
 יִשְׁמַח לְבָבֵנוּ , כִּי בְשֵׁם קָדְשׁוֹ בִטָּחֵנוּ : יְהִי־חֲסִדֶיךָ
 יְיָ עִלֵּינוּ , כַּאֲשֶׁר יַחֲלֵנוּ לָךְ : הִרְאֵנוּ יְיָ חֲסִדֶיךָ ,
 וַיִּשְׁעֶךָ , תַּתֵּן לָנוּ : קוֹמָה עֲזָרְתָה־לָּנוּ , וּפָדָנוּ ,

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
 מִצְרַיִם, הִרְחַב-פִּיךָ וַאֲמַלְאֵהוּ : אֲשֶׁר־י הָעַם
 שִׁכְבָּה-לוֹ, אֲשֶׁר־י הָעַם שִׁי אֱלֹהֵי : וְאֲנִי,
 בְּחֲסִדְךָ בְּמַחֲתִי, יִגַּל לְבִי בִישׁוּעַתְךָ, אֲשִׁירָה
 לַי, בִּי נִמַּל עָלַי :

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'

מִזְמוֹר לְתוֹדָה, הִרְיעוּ לַי כָּל-הָאָרֶץ : עֲבְדוּ
 אֶת-יי בְּשִׂמְחָה, בְּאוֹ לְפָנָיו בְּרִנָּה : דַּעוּ, בִּי יי
 הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלֹא יוֹלֵא (ק) אֲנַחְנוּ,
 עֲמוּ, וְצֹאן מִרְעִיתוֹ : בְּאוֹ שְׁעָרָיו בְּתוֹדָה,
 תִּצְרְתֵּי בְּתִהְיֶה, הוֹדוּ לוֹ, בְּרִכּוּ שְׁמוֹ : בִּי טוֹב
 יי, לְעוֹלָם חֲסִדוֹ, וְעַד-דָּר וָדָר אֲמוֹנָתוֹ :

On weekdays continue יהי כבוד page 33.

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

ט' לְמִנְצָח, מִזְמוֹר לְדָוִד : הַשָּׁמַיִם מְסַפְּרִים
 כְּבוֹד-אֵל, וּמַעֲשֵׂה יָדָיו, מִגִּיד הַרְקִיעַ : יוֹם
 לְיוֹם יִבְיַע אָמַר, וְלַיְלָה לְלַיְלָה, יִתְהַדְּדַעַת : 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 יְדַבְּרִים , בְּלִי נִשְׁמָע קוֹלָם : בְּכָל-
הָאָרֶץ יֵצֵא קוֹלָם , וּבִקְצֵה תִבְּל מְלִיָּהֶם לְשׁוֹמֵשׁ
שָׁם אֶהְל בָּהֶם : וְהוּא בְּחֶזֶן יֵצֵא מִחֶפְתּוֹ יִשְׁיֵשׁ
בְּגִבּוֹר , לָרוּץ אֲרַח : מִקְצֵה הַשָּׁמַיִם | מוֹצֵאוֹ
וּתְקוּפָתּוֹ , עַל-קְצוֹתָם , וְאִין נִסְתָּר מִחֶפְתּוֹ :
תּוֹרַת יְהוָה תְּמִימָה , מְשִׁיבַת נֶפֶשׁ , עֲדוּת יְהוָה
נִבְּמָנָה , מִחֻבִּימַת פִּתִּי : פִּקּוּדֵי יְהוָה יִשְׁרִים ,
מְשִׁמְחֵי-לֵב , מִצּוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם :
יִרְאֵת יְהוָה מְהוֹרָה , עֲמֻדַת לָעַד מִשְׁפָּטֵי-יְהוָה
אֲמַת , צִדְקוֹ יִחַדְּיוּ : הַנְּחַמְדִּים מִזֶּהָב וּמִפֶּזוֹזָב ,
וּמִתּוֹקִים מִדְּבֶשׁ וְנֹפֶת צוּפִים : גַּם-עֲבָדְךָ גֹּזֵר
בָּהֶם בְּשִׁמְרָם עֲקֹב רָב : שְׁגִיאוֹת מִי-יָבִין ,
מִנִּסְתָּרוֹת גִּקְנִי : גַּם מִזֵּדִים חֲשׂוֹךְ עֲבָדְךָ , אֶל-
יְמִשְׁלוּ-בִי , אֲזוֹ אֵיתָם , וְנִקְיִתִי מִפֶּשַׁע רָב : יְהִי
לְרִצּוֹן אֲמַרֵי-פִי , וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרֵי
וְגֹאֲלֵי :
לִי לָדוֹד , בְּשָׁנוֹתַי אֶת-טַעְמוֹ , לְפָנַי אֲבִימַלְךָ ,
וַיִּגְרֶשְׁהוּ , וַיִּלְךָ :
אֲבָרְכָה אֶת-יְהוָה בְּכָל עֵת , תָּמִיד תִּהְלָתוֹ , 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.

בִּיהוָה תִּתְהַלֵּל גַּפְשִׁי , יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ :

גִּידְלוּ לַיהוָה אֹתִי , וּגְדוּמָמָה שְׁמוֹ יִתְדִיּוֹ :

דַּרְשֵׁתִי אֶת־יְהוָה וְעֲנֵנִי , וּמִכָּל־מְגִירוֹתַי הֲצִילֵנִי :

הִבִּיטוּ אֵלָיו וּנְהָרוּ , וּפְנִיָהֶם אֶל־יִתְחַפְּרוּ :

זֶה עָנִי קָרָא , וַיְהוָה שָׁמַע , וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ :

חֲנֹה מִלְּאֶד־יְהוָה , סָבִיב לִירְאָיו , וַיַּחֲלֹצֵם :

מַעֲמוּ וּרְאוּ , כִּי־טוֹב יְהוָה , אֲשֶׁר־יִתְגַּבֵּר יַחֲסֶה־בוֹ :

יִרְאוּ אֶת־יְהוָה קְדוֹשָׁיו , כִּי אֵין מַחְסוֹר לִירְאָיו :

כַּפְּיִרִים רָשׁוּ וּרְעִבוּ , וְדוֹרְשֵׁי יְהוָה לֹא יִחָסְרוּ :

כָּל־טוֹב :

לְכוּ־בָנִים , שִׁמְעוּ־לִי , יִרְאֵת יְהוָה אֶל־מִדְּכֶם :

מִי־הָאִישׁ הַחֹפֵץ חַיִּים , אֲהַב יָמִים , לְרְאוֹת טוֹב :

נִצֹר לְשׁוֹנֵךְ מִרָע , וּשְׁפַתְיֶךָ , מִדִּבֵּר מְרָמָה :

סוּר מִרָע , וַעֲשֵׂה־טוֹב , בִּבְקֵשׁ שָׁלוֹם , וּרְדֹפֶהוּ :

עֵינֵי יְהוָה אֶל־צַדִּיקִים , וְאֲזַנָּיו , אֶל־שׁוֹעֲתָם :

פָּנֵי יְהוָה , בְּעֵשִׂי רָע , לְהַכְרִית מֵאֶרֶץ וּכְרָם :

צָעֲקוּ , וַיְהוָה שָׁמַע , וּמִכָּל־צָרוֹתֶם הֲצִילָם :

קָרוֹב יְהוָה , לְגִשְׁבְּרֵי־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, ומכָּלם, יִצְיָלְנוּ יְהוָה :
 שֹׁמֵר כָּל-עֲצוּמוֹתָיו, אַחַת מֵהֵנָּה, לֹא נִשְׁכָּרָה :
 תְּמוֹתַת רָשָׁע רָעָה, וְשִׁנְאֵי צַדִּיק יֵאֻשְׁמוּ :
 פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ, וְלֹא יֵאֻשְׁמוּ, כָּל-
 הַחוֹסִים בּוֹ :

צִי תִפְלֶה לְמִשָּׁה, אִישׁ-הָאֱלֹהִים. אֲדַנִּי מְעוֹן אַתָּה
 הָיִיתָ לָנוּ בְּדַרְוָדָר : בְּטָרֶם הָרִים יְלָדוֹ וַתְּחַוֵּל לֵל
 אֶרֶץ וַתִּבֵּל, וּמַעוֹלָם עַד-עוֹלָם אַתָּה אֵל : תִּשָּׁב
 אֲנוֹשׁ עַד-דָּבָא, וַתֹּאמֶר, שׁוּבוּ בְנֵי-אָדָם : כִּי אֲלֶיךָ
 שָׁנִים בְּעֵינֶיךָ, כִּי־וּמָל, כִּי יַעֲבֹר, וְאֵשְׁמֹרָה
 בְּלִילָה : וְרַמַּתֶּם, שָׁנָה יְהוִי, בְּבִקְרַת בְּחֲצִיר יִחַלֶּךְ
 בְּבִקְרַת יִצִּיץ וַחֲלָף, לְעֶרְב, יִמּוּלֵל וַיִּבֶשׁ : כִּי-כָלִינוּ
 בְּאֶפְדָּה, וּבַחֲמַתְךָ נִבְהַלְנוּ : שֶׁת עֲזַנְתִּינוּ לְגִגְדֶּךָ,
 עַל־מְנוּ, לְמֵאֹר פְּנִיךָ : כִּי כָל-יְמִינוּ, פָּנּוּ בְּעַבְרַתְךָ.
 כָּלִינוּ שָׁנִינוּ כְּמוֹ-הֶגְדָּה : יָמֵי שְׁנוֹתֵינוּ, בָּהֶם, שְׂבָעִים
 שָׁנָה, וְאִם בְּגִבּוֹרַת שְׁמוֹנִים שָׁנָה, וְרַהֲבִם עָמַל
 וְאֶזֶן, כִּי גֹ חֵישׁ, וְנָעֶפָה : מִי יוֹדֵעַ עוֹ אֶפְדָּה,
 וּכְיֹרֵאתְךָ עַבְרַתְךָ : לְמַנּוֹת יְמִינוּ, בֵּן הוֹדַע, וְנָבֵא
 לִבֵּב חֲכָמָה, שׁוֹכָה יְהוָה, עַד-מָתֵי, וְהִנָּחֵם 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 : שְׂבַעֲנוּ בַּבְּקָר חֲסִדֶךָ, וַיִּגְרַנְנָה וַיִּשְׁמְחָה,
 בְּכָל-יָמֵינוּ : שִׁמְחָנוּ, כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רָאִינוּ
 רָעָה : יִרְאָה אֶל-עֲבָדֶיךָ, פִּעֲלֶיךָ, וַהֲדַרְךָ עַל-
 בְּנֵיהֶם :

וַיְהִי גַעַם אֲדָנִי אֶלְהֵינוּ עָלֵינוּ, וַיַּעֲשֶׂה יְדֵינוּ
 כּוֹנְנָה עָלֵינוּ, וַיַּעֲשֶׂה יְדֵינוּ, כּוֹנְנָהוּ :

צ' א יֵשֵׁב בְּסֶתֶר עֲלִיזוֹן, בְּצֹל, שִׁדֵּי יִתְלוֹנֵן : אָמַר
 לִי, מַחְסִי וַיַּצִּדְתִּי, אֱלֹהֵי, אֲבֹטְחֵבוּ : כִּי הוּא
 יִצִּילֶךָ מִפֶּחַ יְקוּשׁ, מִדְּבַר חַוּוֹת : בְּאֲבָרְתוֹ יִסְדֶּךָ
 לָךְ, וַתַּחַת כְּנַפְיוֹ תִּתְחַסֶּה, צָנָה וְסִתְרָה אֲמַתּוֹ :
 לֹא-תִירָא מִפֶּחַד לְיָלָה, מִחֵץ יְעוֹף יוֹמָם : מִדְּבַר
 בְּאִפְלֵ יְהִלֶךָ, מִקָּטָב יִשׁוּד צְהָרִים : יִפֹּל מִצִּדְּךָ
 אֶלְתֵּי, וּרְבָבָה מִימִינֶךָ, אֶלְיָךְ לֹא יִגֹּשׁ רַק בְּעֵינֶיךָ
 יִתְבַּיֵּשׁ, וְשִׁלְמַת רְשָׁעִים תִּרְאָה : כִּי-אַתָּה יְהוָה
 מַחְסִי, עֲלִיזוֹן שִׁמְתָּ מֵעֵינֶךָ : לֹא-תֵאָנֶה אֶלְיָךְ
 רָעָה, וַיִּגָּע לֹא-יִקְרַב בְּאֲהֶלְךָ : כִּי מִלְּאֲכָזִי
 יִצְוֶה-לָךְ, לְשִׁמְרֶךָ, בְּכָל דְּרָכֶיךָ : עַל-כַּפְּפִים
 יִשְׂאוּנֶךָ, פֶּן-תִּגַּף בְּאֲבָזֵי רַגְלֶךָ : עַל-שַׁחַל וּפְתָן
 תִּדְרֹךְ, תִּרְמָם 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 treasuries. 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 , אֲשַׁנְבְּהוּ , כִּי־יָדַע שְׁמִי : יִקְרָאֵנִי
וְאֶעֱנֶהוּ , עִמּוֹ אֲנֹכִי בְּצָרָה , אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ :
אֲרֹךְ יָמִים אֲשַׁבִּיעֵהוּ , וְאֶרְאֶהוּ , בְּשׁוֹעֲתִי :

Repeat the last verse.

קל'ה הללויה, הללו את־שם יהוה, הללו עבדי
יהוה: שעומדים בבית יהוה, בחצרות בית
אלהינו: הללו־יהוה, כי טוב יהוה, וּמְרוּ לְשִׁמּוֹ, כִּי
נָעִים: כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי
אֲנִי יָדַעְתִּי, כִּי־גָדוֹל יְהוָה, וְאֶדְגִּינוּ מִכָּל־אֱלֹהִים:
כֹּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ, בַּיָּמִים
וּכְל־תְּהִמּוֹת: מַעֲלָה נִשְׂאִים מִקְצֵה הָאָרֶץ,
בְּרָקִים לַמָּטָר עָשָׂה, מוֹצֵא רוּחַ מֵאֲצִרוֹתָיו:
שֶׁהָבָה, בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד־בְּהֵמָה: שָׁלַח
אוֹתוֹת וּמִפְתִּים בְּתוֹכֵי מִצְרַיִם, בְּפִרְעֹה וּבְכָל־
עַבְדָּיו; שֶׁהָבָה, גּוֹיִם רַבִּים, וְהָרַג מְלָכִים
עֲצוּמִים: לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי, וּלְעוֹג מֶלֶךְ הַבָּשָׁן
וּלְכָל מַמְלָכוֹת בְּנֶעֱן: וְנָתַן אֶרֶץ אֲרָצִים נְחָלָה, נְחָלָה
לְיִשְׂרָאֵל עִמּוֹ: יְהוָה, שָׁמַךְ לְעוֹלָם, יְהוָה, וּכְרָךְ
לְדַרְ־וֹד: כִּי־יִדְּיוֹן יְהוָה עִמּוֹ, וְעַל־עַבְדָּיו 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.

עֲצָבֵי הַגּוֹיִם כְּסֶפֶד וְזֹהַב, מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם
 וְלֹא יִדְבְּרוּ, עֵינָיִם לָהֶם וְלֹא יֵרְאוּ: אָזְנוֹת לָהֶם
 וְלֹא יִשְׁמְעוּ, אֵף אֵין יִשְׁרֹחַ בְּפִיהֶם: כְּמוֹתָם
 יִהְיוּ עֲשִׂיהֶם, כֹּל, אֲשֶׁר בְּמַחַבְרֵיהֶם: בֵּית יִשְׂרָאֵל
 בָּרְכוּ אֶת־יְהוָה, בַּיּוֹם אֲהַרְן־בָּרַכְנוּ אֶת־יְהוָה, בֵּית
 הַלְלוּי, בָּרְכוּ אֶת־יְהוָה, יֵרְאֵי יְהוָה, בָּרְכוּ אֶת־יְהוָה:
 בְּרוּךְ יְהוָה מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם, הַלְלוּיָהּ:

הוֹדוּ לַיהוָה, כִּי־טוֹב, כִּי, לְעוֹלָם חֲסִדוֹ:
 הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, כִּי, לְעוֹלָם חֲסִדוֹ:
 הוֹדוּ לְאֱדֹנֵי הָאֲדָנִים, כִּי, לְעוֹלָם חֲסִדוֹ:
 לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, כִּי, לְעוֹלָם חֲסִדוֹ:
 לַעֲשֵׂה הַשָּׁמַיִם 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־דַּהֲרָה וְכוֹכָבִים, לְמַמְשָׁלוֹת בַּלַּיְלָה,
 כִּי, לְעוֹלָם חֲסִדוֹ:
 לְמַבְּה מִצָּרִים בְּכַבּוּרֵיהֶם, כִּי, לְעוֹלָם חֲסִדוֹ:
 יוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, 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

בְּיַד תְּנוּקָה וּבְזֵרֹעַ נְטוּיָה , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְגִזְרֵי יַם־סוּף לְגִזְרֵים , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְנִעַר פְּרַעַה וְחִילוֹ בְּיַם־סוּף , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְמוֹלֵיךְ עַמּוֹ , בַּמִּדְבָּר , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְמַבְּהַ מְלָכִים וְגִדְלִים , כִּי , לְעוֹלָם חֲסִדוֹ :
 וַיַּהֲרֹג מְלָכִים אֲדִירִים , כִּי , לְעוֹלָם חֲסִדוֹ :
 לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְלַעֲוֹג מֶלֶךְ הַכְּשֵׁן , כִּי , לְעוֹלָם חֲסִדוֹ :
 וְנָתַן אֶרְצָם לְנַחֲלָה , כִּי , לְעוֹלָם חֲסִדוֹ :
 נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ , כִּי , לְעוֹלָם חֲסִדוֹ :
 שֶׁבַשְׁפִּלְנוּ וְזָכַר־לָנוּ , כִּי , לְעוֹלָם חֲסִדוֹ :
 וַיַּפְרֲקֵנוּ מִצְרֵינוּ , כִּי , לְעוֹלָם חֲסִדוֹ :
 נָתַן לָהֶם לְכָל־בְּשָׂר , כִּי , לְעוֹלָם חֲסִדוֹ :
 הוֹדוּ לְאֵל הַשָּׁמַיִם , כִּי , לְעוֹלָם חֲסִדוֹ :

רַנְּנוּ צְדִיקִים בַּיהוָה , לְיִשְׁרָאֵל נְאוּהַ תְּהַלֵּלָהּ : הוֹדוּ
 לַיהוָה , בְּכִנּוּר , בְּנִגְבֹל עֲשׂוּר וּמְרוֹ־לוֹ : שִׁירוּ לוֹ
 שִׁיר חֲדָשׁ הַטִּיבוּ נֶגֶן בְּתִרְוַעָה כִּי יֵשֶׁר דְּבַר
 יְהוָה , וְכָל־מַעֲשָׂהּ , בְּאִמּוֹנָה : אֲדַבֵּר צְדָקָה 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: כְּדַבֵּר יְהוָה שָׁמַיִם נִעְשׂוּ.
 וּבְרוּחַ פִּיּוֹ, כָּל־צְבָאָם: כַּנֶּגֶם כַּנֶּגֶד מִי הַיָּם, נִתַּן
 בְּאוֹצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִיהוָה כָּל־הָאָרֶץ, מִמְּנוֹ
 יִגְדְּרוּ, כָּל־יֹשְׁבֵי תֵבֵל: כִּי הוּא אָמַר, וַיְהִי, הוּא
 צִוָּה וַיַּעֲמֵד: יְהוָה הִפִּיר עֲצַת־גִּוִּים, הִנְיָא מִחֻשְׁבוֹת
 עַמִּים: עֲצַת יְהוָה, לְעוֹלָם תַּעֲמֵד, מִחֻשְׁבוֹת לְבוֹ,
 לְדָר וָדָר: אֲשֶׁר־י הַגּוֹי, אֲשֶׁר־יְהוָה אֶלְהֵוּ, הָעַם,
 בְּחַר לְנַחֲלָה לוֹ: מִשְׁמֹנֶם הִבִּיט יְהוָה, רָאָה אֶת־כָּל
 בְּנֵי הָאָדָם: מִמְּכוֹן־שִׁבְתּוֹ הַשְּׁמַיִת, אֵל כָּל־יֹשְׁבֵי
 הָאָרֶץ: הַיֵּצֵר יַחַד לָבָם, הַמְבִין אֵל־כָּל־
 מַעֲשֵׂיהֶם: אֵינן הַמְּלִיךְ נוֹשָׁע בְּרֵב־חַוָּל, וְנִבּוֹר לֹא־
 יִנְצֵל בְּרֵב־כֹּחַ: שֶׁקֶר הַסּוֹם לַתְּשׁוּעָה, וּבְרֵב חֵילוֹ
 לֹא יִמְלֵט: הִנֵּה עֵינַי יְהוָה אֵל־יִרְאוּ, לְמִיחֻלִּים
 לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרַעַב:
 נַפְשֵׁנוּ חֲפָזָה לִיהוָה, עֲזָרְנוּ וּמְגַנְּנוּ הוּא: כִּי־בוֹ
 יִשְׁמַח לְבָבֵנו, כִּי בְשֵׁם קָדְשׁוֹ בְּטַחְנוּ: יְהִי־חַסְדְּךָ
 יְהוָה עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ:

א"ב מְזֻמָּר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לִיהוָה
 וּלְאֹמַר לְשִׁמְךָ, עַל־יוֹן: לְהַגִּיד בְּבִקְרַח 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.

תפלת שחרית

וַאֲמוֹנְתֶךָ, בְּלִילוֹת; עָלַי-עֲשׂוֹר וְעָלַי-נָבֵל
 עָלַי הַגִּיוֹן בְּכִנּוּר; כִּי שִׁמְחֵתְנִי יְהוָה בְּפִעֲלֶךָ
 בְּמַעֲשֵׂי יָדֶךָ אֲרַגֵּן; מִה־נִּגְדְלוֹ מַעֲשׂוֹךְ יְהוָה מְאֹד
 עִמָּקוֹ מִחֲשַׁבְתֶּיךָ; אִישׁ בְּעַר לֹא יֵדַע וּכְסִיל
 לֹא-יָבִין אֶת-זֹאת: בְּפָרַח רְשָׁעִים כְּמוֹ-עֹשֵׁב
 וַיִּצְיָצוּ כָּל-פְּעֵלֵי אָוֶן לְהַשְׁמֵדֵם עַד־יַעַר: וְאַתָּה
 מָרוֹם לְעֵלָם יְהוָה; כִּי הִנֵּה אֲיֹבֶךָ, יְהוָה כִּי-
 הִנֵּה אֲיֹבֶיךָ יֹאבְדוּ, יִתְפָּרְדּוּ כָּל-פְּעֵלֵי אָוֶן:
 וַתָּרֵם בְּרֵאִם קַרְנִי, בַּלְתִּי בְּשֹׁמֵן רֵעֵנִי; וַתִּבֹט
 עֵינַי בְּשׂוֹרֵי, בַּקָּמִים עָלַי מְרַעִים, תִּשְׁמַעְנָה
 אָזְנִי: צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָה:
 שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִגְוֹבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד
 כִּי-יֵשֶׁר יְהוָה, צִוְרֵי, וְלֹא-עֹלָתָהּ, בּוֹ:
 צִיָּג יְהוָה מִלֶּךָ, גִּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ
 הַתְּאֵזָר, אֶף-תִּכּוֹן תִּבְל, בַּל-תִּמְזוֹט: נָכוֹן כִּסֵּאֶךָ
 מִמָּו, מֵעוֹלָם אָתָּה: נְשֹׂאוּ נְהָרוֹת, יְהוָה, נְשֹׂאוּ
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָנָם: מִקְלוֹת מִים
 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 נֶאֱמְנוּ מְאֹד , לְבֵיתְךָ נֶאֱוָה קִדְשׁ , יְהוָה ,
לְאָרְךָ יָמִים :

On Weekdays continue here from p. 23.

יְהִי כְבוֹד יְיָ לְעוֹלָם , יִשְׁמַח יְיָ בְּמַעֲשָׂיו : יְהִי
שֵׁם יְיָ מְבָרָךְ , מִעַתָּה וְעַד-עוֹלָם : מִמְּנוֹרַיִם שֶׁשָּׁמַשׁ
עַד-מְבוֹאוֹ , מְהֵלֵל שֵׁם יְיָ : רַם עַל-כָּל-גּוֹיִם | יְיָ
עַל הַשָּׁמַיִם כְּבוֹדוֹ : יְיָ , שֶׁמָּךְ לְעוֹלָם , יְיָ וּכְרָךְ
לְדַרְוָדָר : יְיָ בַשָּׁמַיִם הַכִּיָּן כְּסֵאוֹ , וּמְלִכּוּתוֹ ,
בְּכֹל מְשֻׁלָּה : יִשְׁמַחוּ הַשָּׁמַיִם וְתַגִּיל הָאָרֶץ ,
וַיֹּאמְרוּ בְּגוֹיִם יְיָ מְלֶךְ : יְיָ מְלֶךְ , יְיָ מְלֶךְ , יְיָ |
יְמֶלֶךְ לְעֹלָם וָעֶד : יְיָ מְלֶךְ עוֹלָם וָעֶד , אֲבָדוּ גּוֹיִם
מֵאָרְצוֹ : יְיָ הַפִּיר עֲצַת גּוֹיִם , הִנֵּי־א מְחַשְׁבוֹת
עַמִּים : רַבּוֹת מְחַשְׁבוֹת בְּלֵב-אִישׁ , וְעֲצַת יְיָ
הִיא תְקוּם : עֲצַת יְיָ לְעוֹלָם תִּעֲמֹד , מְחַשְׁבוֹת לְבוֹ
לְדַרְוָדָר : כִּי הוּא אָמַר וַיְהִי , הוּא צִוָּה וַיַּעֲמֵד :
כִּי-בָחַר יְיָ בְּצִיּוֹן , אֲוָה לְמוֹשָׁב לוֹ : כִּי-יַעֲקֹב
בָּחַר לוֹ יְהוָה , יִשְׂרָאֵל לְסִגְלָתוֹ : כִּי לֹא-יִטַּשׁ יְיָ
עַמּוֹ , וּנְחַלְתּוֹ לֹא יַעֲזוֹב : וְהוּא רַחוּם , יַכְפִּיר עֵזוֹן

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.

אֵלֹהֵי יִשְׂרָאֵל , וְהִרְבָּה לְהַשִּׁיב אִפּוֹ , וְלֹא יָעִיר
 כָּל־חַמָּתוֹ : וְיִהְיֶה הוֹשִׁיעָה , הַמַּלְאָךְ יַעֲנֵנִי בְיוֹם־
 קָרְאֵנִי :

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ . עוֹד יִהְלָלוּךָ סֵלָה :
 אֲשֶׁרֵי הָעַם שִׁבְכָה לוֹ , אֲשֶׁרֵי הָעַם שָׁוִי אֱלֹהָיו :
 קמ"ה תְּהַלֵּה לְדָוִד .

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ , וְאַבְרָכָה שִׁמְךָ לְעוֹלָם
 וָעֶד :

בְּכָל־יוֹם אֲבָרְכֶךָ , וְאַהֲלִלָה שִׁמְךָ לְעוֹלָם וָעֶד :
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד , וְלִגְדֻלָּתוֹ אֵין חֶקֶר :
 דָּוָר לְדָוָר יִשְׁבַח מֵעַשְׂיֶךָ , וּנְבוֹרָתֶיךָ יִגְדֹהוּ :
 תִּדְרֵי כְבוֹד הוֹדֶךָ , וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
 וַעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ , וּגְדֻלָּתֶךָ אֲסַפְּרֶנָּה :
 זִכְרֵי רַב־טוֹבֶיךָ יִבְיְעוּ , וְצִדְקוֹתֶיךָ יִרְגְּמוּ :

חַנּוּן וְרַחוּם יְהוָה , אֶרְךָ אַפַּיִם וּגְדֻלַּת־חֶסֶד :
 טוֹב־יְהוָה לְכָל , וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :
 יוֹדוּךָ יְהוָה כָּל־מַעֲשָׂיֶיךָ , וַחֲסִידֶיךָ יִבְרַכּוּכָה :
 כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ , וּנְבוֹרָתֶךָ 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 לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר
מַלְכוּתוֹ :

מַלְכוּתְךָ, מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ, בְּכָל-
דָּוָר וְדָוָר :

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים :
עֵינֵי כָל, אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה גּוֹתֵן-לָהֶם, אֶת-
אֲכָלָם בְּעֵתוֹ :

פּוֹתֵחַ אֶת-יָדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן :
צַדִּיק יְהוָה בְּכָל-דָּרְכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו :
קָרוֹב יְהוָה לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ
בְּאַמֶּת :

רְצוֹן-יִרְאֵי יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִשְׁיַעֵם :
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים
יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדְבַר-פִּי, וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ :
קמ"ו הִלְלוּיָהּ, הִלְלוּ נַפְשֵׁי אֶת-יְהוָה : אֲהַלֵּלָהּ
יְהוָה בְּחַיִּי, אֲזַמְרָה לְאֵלֵהֶי בְּעוֹדֵי : 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,

בְּנִדְיָבִים, בְּבֶן-אָדָם, שְׂאִין לוֹ תְּשׁוּעָה, תֵּצֵא
רוּחוֹ יֵשֶׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אָבְדוּ עֲשֹׂתֵנִתָּיו:
אֲשֶׁרֵי שָׁאֵל יַעֲקֹב בְּעֵזְרוֹ, שִׁבְרוּ, עַל-יְהוָה
אֱלֹהָיו: עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת-הַיָּם, וְאֶת-כָּל-
אֲשֶׁר-בָּם, הַשִּׁמְרֵם אֲמַת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט
לְעֲשׂוּקִים, נָתַן לָחֶם לְרַעֲבִים, יְהוָה מִתִּיר
אֲסוּרִים: יְהוָה פָּקַח עֵינָיו, יְהוָה זָקַף כַּפּוּפִים,
יְהוָה אָהַב צַדִּיקִים: יְהוָה שָׁמַר אֶת-גִּבּוֹרִים, יְתוֹם
וְאֶלְמָנָה יַעֲזֹד, וְיַדְרֹךְ רַשְׁעִים יַעֲנֵת: יִמְלֹךְ יְהוָה
לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ:

קמ"ז הִלְלוּהָ, כִּי-טוֹב וּמְרָה אֱלֹהֵינוּ, כִּי-נָעִים,
נֵאֻוָה תְּהַלָּה: בִּנְהַ יְרוּשָׁלַם יְהוָה, גִּדְחֵי יִשְׂרָאֵל
יִבְנֵם: הָרוּפֵא לְשִׁבְוֵרֵי לֵב, וּמַחֲבֵשׁ לְעַצְבוֹתָם:
מוֹנֶה מִסְפָּר לַבּוֹכִים לְכָלֵם שִׁמוֹת יִקְרָא:
גָּדוֹל אֲדוֹנֵינוּ וְרַב-כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר:
מְעוֹזֵד עֲנוּיִם, יְהוָה, מִשְׁפִּיל רַשְׁעִים עַד־אָרֶץ:
עֲנֵנוּ לִיהוָה, בְּתוֹדָה וּמְרוֹ לְאֱלֹהֵינוּ בְּכַנּוֹר:
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאָרֶץ מָטָר,
הַמְצַמִּיחַ 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,

לְבַנֵּי עֶרְב, אֲשֶׁר יִקְרְאוּ: לֹא בְגִבּוֹרַת הַסּוּם
 יִחַפֵּן, לֹא-בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוּצֶה יְהוָה אֶת-
 יִרְאוּ, אֶת-הַמְּוַחֲלִים לְחַסְדּוֹ: שִׁבְחֵי יְרוּשָׁלַם,
 אֶת-יְהוָה, הַגָּלִי אֶלְהֵנָּךְ, צִיּוֹן: כִּי-חֹזֵק בְּרִיחֵי
 שְׁעָרֶיךָ, בָּרַךְ בְּנֵיךָ בְּקִרְבֶּךָ: הַשָּׁם גְּבוּלֶךָ
 שָׁלוֹם, הַלֵּב הַטָּיִם יִשְׁבִּיעֶנּוּ: הַשִּׁלְחָה אִמְרָתוֹ,
 אֶרֶץ, עַד-מִהֲרָה יִרוּץ דְּבָרוֹ: הַנִּתֵּן שְׁלֹג בְּצִמְרָה,
 כְּבוֹר, כְּאֶפְרַיִם יִפְנוֹר: מִשְׁלֵיךְ קָרְחוֹ כְּכַפְתִּים,
 לְפָנֶי קָרְתוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם, יֹשֵׁב
 רוּחוֹ יִזְלוּ מָיִם: מִגִּיד דְּבָרוֹ לִיעֶקֶב, חֶקְיוֹ
 וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן לְכָל-גּוֹי
 וּמִשְׁפָּטִים בְּלִי-יָדָעוּם, הַגָּלוּיָה:

קמ"ח הַגָּלוּיָה, הַגָּלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם,
 הַגָּלוּהוּ, בְּמַרוֹמִים: הַגָּלוּהוּ, כָּל-מַלְאָכָיו,
 הַגָּלוּהוּ, כָּל-צְבָאוֹ: הַגָּלוּהוּ, שֶׁמֶשׁ וַיְהִיחַ.
 הַגָּלוּהוּ, כָּל-כּוֹכְבֵי אוֹר: הַגָּלוּהוּ שְׁמַי הַשָּׁמַיִם,
 וְהַמָּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יַהֲלֹלוּ אֶת-שֵׁם יְהוָה,
 כִּי הוּא צִוָּה וַנִּבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֶק-
 נָתַן וְלֹא יַעֲבוֹר: הַגָּלוּ אֶת-יְהוָה מִן-הָאָרֶץ.

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 honour for all his loving ones. Praise ye the Lord.

תַּנִּינִים וְכָל-תְּהוֹמוֹת : אֵשׁ וּבָרָד , שֶׁלֵּג וְקִיטוֹר
רוּחַ סַעֲרָה עֲשֵׂה דְבָרוֹ : הַהָרִים וְכָל-נִבְעוֹת, עֵץ
פָּרִי וְכָל אֲרָזִים : הַחַיָּה וְכָל-בְּהֵמָה, רֶמֶשׂ וְצַפּוֹר
בְּנֶפֶח : מַלְכֵי-אָרֶץ וְכָל-לְאֻמִּים , שָׂרִים וְכָל-
שֹׁפְטֵי אָרֶץ : בַּחֹרִים וְגַם-בְּתוֹלוֹת , זַקְנִים עִם-
נְעָרִים : יִהְיֶה אֶת-שֵׁם יְהוָה, כִּי-נִשְׁׁבַח שְׁמוֹ
לְבָדוֹ, הוֹדוּ עַל-אָרֶץ וְשָׁמַיִם : וַיִּרְם קֶרֶן לְעַמּוֹ,
תְּהַלֵּךְ לְכָל-חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ
הַלְלוּיָהּ :

מ'ט הַלְלוּיָהּ, שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלֵּאתוּ,
בְּקַהֲל חֲסִידִים : יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּגִי-
צִיּוֹן יִגִּילוּ בְּמִלְכָם : יִהְיֶה שְׁמוֹ בְּמַחֲוֹל, בְּתֶרֶחַ
וּבְנוֹר יִזְמְרוּ-לוֹ : כִּי-רוּצָה יְהוָה בְּעַמּוֹ, יִפְאַר
עַנְוִים בִּישׁוּעָה : יַעֲלוּ חֲסִידִים בְּכַבּוֹד, יִרְגְּנוּ
עַל-מִשְׁכְּבוֹתָם : רוּמְמוֹת אֵל בְּגֵרוֹנָם, וְחֲרָב
פִּיפְיֹת בְּיָדָם : לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם תּוֹכַחוֹת
בְּלְאֻמִּים : לְאַסֵּר מַלְכֵיהֶם בְּזֻקִים, וְנִכְבְּדֵיהֶם
בְּכַבְּלֵי בְרוֹזל : לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב,
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

ק'נ הִלְלוּיָהּ, הִלְלוּ-אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ, בְּרִקְיֵעַ
 עָזוֹ: הִלְלוּהוּ, בְּגִבּוֹרֹתָיו, הִלְלוּהוּ, כְּרֹב גְּדָלוֹ:
 הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ, בְּנִגְּלֹ וּכְנֹר:
 הִלְלוּהוּ, בְּתִפָּה וּמַחֹל, הִלְלוּהוּ, בְּמִנִּים וְעָגֹב:
 הִלְלוּהוּ, בְּצִלְצְלֵי-שָׁמַע, הִלְלוּהוּ, בְּצִלְצְלֵי
 תְרוּעָה: כָּל הַנְּשָׁמָה, תְּהַלֵּל יָהּ, הִלְלוּיָהּ:

The last verse is repeated.

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן,
 שִׁכֵּן יְרוּשָׁלָּיִם. הִלְלוּיָהּ: בָּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי
 יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ
 לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל-דְּבָאָרֶץ, אָמֵן וְ
 אָמֵן:

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

ד'ה א' כ'ט י'-י'ג

וַיְבָרֶךְ דָּוִד אֶת-יְיָ, לְעֵינָיו כָּל-הַיּוֹמָה, וַיֹּאמֶר
 דָּוִד, בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם
 וְעַד-עוֹלָם: לְךָ יְיָ הַגְּדֻלָּה, וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת,
 וְהַנְּצַח, וְהַהוֹד, כִּי-כָל-בְּשָׁמַיִם וּבְאָרֶץ, לְךָ יְיָ
 הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא, 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 מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבְיָדְךָ,
 כָּח וּגְבוּרָה, וּבְיָדְךָ, לְגַדֵּל וּלְחַזֵּק לְכָל; וְעַתָּה
 אֱלֹהֵינוּ, מוֹדִים אֲנֵחֶנּוּ לָךְ, וּמְהִלִּים לְשֵׁם
 תְּפִאֲרָתְךָ :

נחמיה ט' ו' י"א

אֲתָה-הוּא יְיָ לְבָרְךָ, אַתָּה עֹשֶׂית אֶת-הַשָּׁמַיִם,
 שָׁמַי הַשָּׁמַיִם, וְכָל-צְבָאָם, הָאָרֶץ וְכָל-אֲשֶׁר
 עָלֶיהָ, הַיּוֹמִים וְכָל-אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת-
 כָּלֶם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים: אֲתָה הוּא
 יְיָ הָאֱלֹהִים, אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוּ
 מֵאוּר כַּשְׂדִּים, וְשָׁמַתָּ שְׁמוֹ אַבְרָהָם: וּמִצֵּאתָ
 אֶת-לָבָבוֹ גֵּאֲמָן לְפָנֶיךָ

וּבְרוֹת עִמּוֹ הַבְּרִית, לָתֵת אֶת-אָרֶץ הַכְּנַעֲנִי,
 הַחֵתִי, הָאֱמֹרִי, וְהַפְּרִזִי, וְהַיְבוּסִי, וְהַגְּרָזִישִׁי,
 לָתֵת לְזֶרְעוֹ, וַתִּקַּם אֶת-דְּבָרֶיךָ, כִּי צִדִּיק אָתָּה:
 וַתִּרְא אֶת-עֲנִי אֲבֹתֵינוּ בְּמִצְרָיִם, וְאֶת-זַעֲקָתָם
 שָׁמַעְתָּ עַל-יַם-סוּף: וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפִרְעֹה
 וּבְכָל-עַבְדָּיו וּבְכָל-עַם אֲרָצוֹ, כִּי יָדַעְתָּ, כִּי
 הַזִּידוֹ עָלֵיהֶם, 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 לִפְנֵיהֶם, וַיַּעֲבְרוּ בְּתוֹךְ-הַיָּם בַּיַּבָּשָׁה
 וְאֶת-רַדְפֵיהֶם הִשְׁלַכְתָּ בַמַּצּוֹלֹת, כְּמוֹ-אֶבֶן,
 כְּמִים עֲזִים:

שמות יד ל"טו י"ח

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא, אֶת-יִשְׂרָאֵל מִיַּד
 מִצְרָיִם, וַיֵּרָא יִשְׂרָאֵל אֶת-מִצְרָיִם מֵת עַל-שִׁפְת
 הַיָּם: וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה, אֲשֶׁר
 עָשָׂה יְהוָה בְּמִצְרָיִם, וַיֵּירָאוּ הָעָם אֶת-יְהוָה,
 וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עֲבָדָיו:

אֲנִי יִשְׂרָאֵל מֹשֶׁה וְכָנִי יִשְׂרָאֵל, אֶת-הַשִּׁירָה הַזֹּאת
 לַיהוָה, וַיֹּאמְרוּ לְאֹמֵר, אֲשִׁירָה לַיהוָה כִּי נָאֵה נָאֵה,
 סוּם וְרָכְבוֹ רָמָה בַיָּם: עֲזִי וְזַמְרַת יְהוָה, וַיְהִי-לִי
 לִישׁוּעָה, יְהוָה אֱלֹהֵי וְאֹנִיָּהוּ, אֱלֹהֵי אָבִי

וְאֶרְמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה, יְהוָה

שְׁמוֹ: מִרְכַּבַת פָּרְעָה וַחֲיִלוֹ יָרָה בַיָּם, וּמִבְּחַר

שְׁלִישֵׁי, מִבְּעֵי בָיִם-סוּף: תְּהַמֵּת יְכַסְּימָה וַיִּרְדּוּ

בַּמַּצּוֹלֹת, כְּמוֹ-אֶבֶן: וּמִיַּד יְהוָה נִאֲדָרִי בְּכַת,

יְמִינִךָ יְהוָה תִּרְעַץ אֲנִיב: וַיִּכְרַב גְּאוֹנֶךָ, תִּהְרַם

קַמּוֹךָ, תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוֹ, כִּפְקֹשׁ: וַיִּכְרוּחַ

blast 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

אֶפְיָךְ נִעְרַמוּ מַיִם , נִצְבוּ כְמוֹ-נֶדַד
נְזֻלִים , קָפְאוּ תְהַמַּת בְּלִבֵּי-יָם : אָמַר
אוֹיֵב , אֶרְדֶּה , אֲשִׁיג , אֶחְלַק שָׁלָל , תִּמְלֹאמוּ
נַפְשֵׁי , אָרִיק חֶרֶבִי , תֹרִישְׁמוּ יָדַי : נִשְׁפֹּת
בְּרוּחְךָ , בְּסִמּוֹ יָם , צָלְלוּ כַעֲזוֹפְרֹת , בְּמַיִם
אֲדִירִים : מִי-כְמֹכָה בְּאֵלִם יְהוָה , מִי
כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ , נִזְרָא תְהַלֵּת , עֲשֵׂה
כְּלָא : נְטִיטָת יְמִינְךָ , תִּבְלַעְמוּ אֶרֶץ : נְחִיטָת
בְּחֶסֶדְךָ עִם-זוֹ נִאֲלֵת , גְּהַלֵּת בְּעֵזְךָ , אֶל-גְּוִה
קֹדֶשְׁךָ : שָׁמְעוּ עַמִּים יִרְגִזּוּן , חֵיל
אָחוּ , יִשְׁבִי בְּלִשְׁת : אֲזוּ נִבְהִלוּ אֱלֹהֵי
אֲדוּם , אֱלֵי מוֹאָב , יִאֲחַזְמוּ רָעַד , נִמְנוּ
כָּל יִשְׁבֵי כְנָעַן : תִּפְּל עֲלֵיהֶם אִימָתָה
וּפְחָה , בְּגִדְל זְרוּעֶךָ יִדְמוּ בְּאֶבֶן עַד
יַעֲבֹר עִמָּךָ יְהוָה , עַד-יַעֲבֹר עִם-זוֹ
קִנְיֹת : תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר גְּהַלְתְּךָ , מָכוֹן
לְשִׁבְתְּךָ בְּעֵלְתָּ יְהוָה , מִקֹּדֶשׁ אֲדָנִי בּוֹגְנוּ יִדְךָ :
יְהוָה וַיִּמְלֹךְ לְעֵלָם וָעַד : יְיָ וַיִּמְלֹךְ לְעֵלָם וָעַד :
כִּי לִי הַמְּלוּכָה , וּמוֹשֵׁל בְּגוֹיִם : וְעַל 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 עֲשׂוֹ, וְהִוָּתָה לִי
הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם
הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ אֶחָד: וּבַתּוֹרַתְךָ
בְּתוֹב לְאֹמֵר. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

On Sabbaths and Holydays continue here נְשַׁמֵּת *p. 182.*

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלָכֵנוּ. הָאֵל, הַמֶּלֶךְ
הַגָּדוֹל וְהַקְּדוֹשׁ, בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ
נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עִז וּמְמִשְׁלָה, נֶצַח
נֶגְדָה וּגְבוּרָה, תְּהִלָּה וְתִפְאַרֶת, קִדְשָׁה
וּמְלָכוּת, בְּרָכוֹת וְהוֹדָאוֹת, מַעֲתָה וְעַד־
עוֹלָם: בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ, גָּדוֹל
בַּתְּשׁוּבָחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי
הָעוֹלָמִים:

Reader. יתְנַגֵּדל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא
דִּי־בְרָא כְרַעוּתָהּ. וַיִּמְלִיךְ מְלְכוּתָהּ 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.

תפלת שחרית

וּבְיוֹמוֹכּוֹן, וּבְחַיֵּי דַי־כָּל־בְּיֹת יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן :

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעֵלְמַם

וּלְעֵלְמֵי עֵלְמֵיָא.

יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם,

וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דַי־

קְדֻשָּׁא. בְּרוּךְ הוּא, לְעֵלְמַם מִן־כָּל־בְּרַכְתָּא

וְשִׁירְתָּא, הַשְּׁבַחְתָּא וְנִחְמְתָא, דַי־אֲמִירָן בְּעֵלְמֵיָא.

וְאָמְרוּ אָמֵן :

Congregation in an undertone.

Reader.

יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרַמֵּם, וְיִתְנַשֵּׂא, שְׁמוֹ שְׁלֵ-

מָא מְלָךְ מַלְכֵי הַמַּלְכִּים הַקְדוּשׁ

בְּרוּךְ הוּא. שְׁהוּא רַאשׁוֹן וְהוּא

אַחֲרוֹן, וּמַבְלַעְדֵי אֵין אֱלֹהִים.

סְלוֹ לְרַכֵּב בְּעַרְבוֹת, בְּיָה שְׁמוֹ

וְעֵלוֹ לְפָנָיו. וְשְׁמוֹ מְרוֹמָם

עַל־כָּל־בְּרַכָּה וְתַהֲלָה :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד : יְהִי שֵׁם יְיָ

מְבָרַךְ, מִעַתָּה וְעַד עוֹלָם :

בְּרַכּוּ אֶת־יְיָ הַמְבָרַךְ :

Cong. and Reader.

בְּרוּךְ יְיָ הַמְבָרַךְ לְעוֹלָם

וָעֶד :

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,

מְלָךְ הָעוֹלָם. יוֹצֵר אוֹר

וּבוֹרֵא הַשֶּׁשׁ. עֹשֶׂה

שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל :

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 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

הַמַּאִיר לְאֶרֶץ וְלָדָרִים עָלֶיךָ, בְּרַחֲמִים.
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית:
מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כָּל־כֶּלֶם בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה
הָאֶרֶץ קִנְיָנֶיךָ: הַמְלֵךְ הַמְרוֹמָם לְבָדוֹ מֵאֲז.
הַמְשַׁבַּח וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם:
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ.
אֲדוֹן עֵינֵינוּ צוּר מְשֻׁנְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ מְשֻׁנְּבֵנוּ בְּעֵדְנוּ:
אֵל בְּרוּךְ גָּדוֹל יְדָעָה. הַכִּין וּפְעַל וְהָרִי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת עֵינוֹ.
פְּנוֹת צְבָאוֹ קְדוּשִׁים רוֹמְמֵי שְׂדֵי. תְּמִיד
מִסְפָּרִים, כְּבוֹד-אֵל וְקִדְשָׁתוֹ: תַתְּבַרֵךְ יְיָ אֱלֹהֵינוּ
עַל-שֻׁבַח מַעֲשֵׂה יְדֶיךָ. וְעַל-מְאֹרֵי-אוֹר שְׁעֵשִׂיתָ,
וּפְאֲרוֹךְ סִלָּה:

תַתְּבַרֵךְ צוּרֵנוּ מְלִבְנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוּשִׁים,
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִבְנוּ. יוֹצֵר מְשֻׁרְתִים, וְאֲשֶׁר
מְשֻׁרְתָיו, כָּל־עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמֵּיעִים
בְּיִרְאָה, יַחַד בְּקוֹל, דְּבַרֵי אֱלֹהִים חַיִּים וּמְלֵךְ
עוֹלָם: כָּל־אֲהוּבִים, כָּל־בְּרוּרִים, כָּל־גְּבוּרִים,
וְכָל־עוֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכָל־

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

פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבְטַהֲרָהּ, בְּשִׁירָה
 וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
 וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְיָכִים

אֶת־שֵׁם הָאֵל, הַמְּלֶךְ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא
 קָדוֹשׁ הוּא: וְכָל־מְקַבְּלִים עֲלֵיהֶם, עַל מַלְכוּת
 שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ
 לְיוֹצְרָם. בְּנַחַת רוּחַ בְּשִׁפְהַ בְּרוּרָה, וּבְנִיעִמָּה
 קְדֻשָּׁה, כָּל־מְפָאֵר עֲוִנִים, וְאוֹמְרִים בְּיִרְאָה.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֵא כָל־
 הָאָרֶץ כְּבוֹדוֹ:

וְהַאֲפִינִים וְחַיּוֹת הַקִּדְּשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לְעַמַּת שָׂרָפִים, לְעַמַּת־מְשַׁבְּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בְּרוּךְ גְּעִימוֹת יִתְגַּו. לְמַלְךְ אֵל חַי וְקַיִם,
 זְמִירוֹת יִאֲמְרוּ וְתִשְׁבַּחוּת יִשְׁמְיעוּ, כִּי הוּא לְבָדוּ.
 פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בְּעַל מַלְחָמוֹת,
 זוֹרֵעַ צַדִּיקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רַפּוּאוֹת,
 נוֹרֵא תְהִלּוֹת. אֲרוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ.

the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness 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

בְּכָל־יּוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית . כְּאָמֹר .
 לַעֲשֵׂה אֲזָרִים גְּדֹלִים , כִּי לְעוֹלָם חֲסָדוֹ : אֹר
 הַדָּשׁ עַל־צִיּוֹן תָּאִיר . וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ :
 בְּרוּךְ אַתָּה יְיָ . יוֹצֵר הַמְּאוֹרוֹת :

אֲהַבָּה רַבָּה אֶהֱבֶתְנוּ יְיָ אֱלֹהֵינוּ . הַמְּלָה גְדוֹלָה
 וַיִּתְרָה חֲמֻלָתָ עָלֵינוּ : אָבִינוּ מִלְּבָנוּ . בַּעֲבוּר
 אֲבוֹתֵינוּ שֶׁכָּטְחוּ בְךָ , וַתִּלְמְדֵם חֲקֵי חַיִּים , כֵּן
 תִּחַנְּנוּ וַתִּלְמְדֵנוּ : אָבִינוּ הָאֵל הַרְחֵמֵן . הַמְּרַחֵם .
 רַחֵם עָלֵינוּ , וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל , לְשִׁמְעַ
 לְלַמֵּד וּלְלַמֵּד , לְשָׁמֹר וּלְעֲשׂוֹת , וּלְקַיֵּם אֶת־כָּל־
 דְּבָרֵי תִלְמוּד תּוֹרַתְךָ , בְּאַהֲבָה : וְהָאֵר עֵינֵינוּ
 בְּתוֹרַתְךָ , וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ , וַיִּחַד לְבָבֵנוּ
 לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ , וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד :
 כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחָנוּ . נִגְיָלָה
 וְנִשְׁמָחָה , בִּישׁוּעָתְךָ : וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
 בְּנֵפוֹת הָאָרֶץ , וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ . כִּי
 אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה . וּכְנוּ בְּחֻרַת מִכָּל־עַם
 וּלְשׁוֹן , וְקַרְבָּתֵנוּ 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 וּלְיִחְיָדְךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

When prayers are not said with the Congregation add:—

אֵל מְלֶכֶךְ נְאֻמִּין:

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ, שֵׁם כְּבוֹד מְלֻכּוֹתוֹ, לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ

וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ תְהִי בְרִים

הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם עַל-

לִבְבְּךָ: וְשִׁנְנֶתָם לְבִנְיָךָ וְדַבַּרְתָּ בָּם.

בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלִכְתּוֹתֶךָ בַּהֲרָךְ,

וּבְשִׁכְבְּךָ וּבְקוּמֶךָ: וְקִשְׁרָתָם לְאוֹת עַל-

יְדֶיךָ, וְהָיוּ לְטָמִטִּת בֵּין עֵינֶיךָ: וּבַתְּבַתָּם

עַל-מְזוֹזוֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ:

דברים י"א י'-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֵל-מִצּוֹתַי,

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 מְצֹנֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל־
דְּבָבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאִסְפַּתִּי
דְגַנְךָ, וְתַרְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֹשֶׂב
בְּשִׂדְךָ לְבַהֲמֹתֶךָ, וְאֵבֶלֶת וְשִׁבְעֵת:
הַשְׁמְרוּ לָכֶם בְּפִן־יַפְתָּה לְבַבְכֶם, וּסְרֹתֶם,
וְעַבְדְּתֶם אֱלֹהִים אֲחֵרִים, וְהַשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם, וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאָדָמָה לֹא
תִתֵּן אֶת־יְבוּלָהּ, וְאֵבֶרְתֶּם מִחֶרֶד, מֵעַל
הָאָרֶץ הַטּוֹבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדְּכֶם,
וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם 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 בַּהֲרֹךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ :
 וּבְתַבִּתֶּם עַל־מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ ;
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל
 הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם,
 לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ ;

במדבר ט"ו ל"ז מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : דַּבֵּר אֶל־
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
 צִיצִית, עַל־כַּנְּפֵי בְגָדֵיהֶם לְדַרְתָּם, וְנִתְּנוּ
 עַל־צִיצִית הַכֶּנֶף, פְּתִיל תְּכֵלֶת : וְהָיָה
 לָכֶם לְצִיצִית. וּרְאוּתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
 כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
 תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם,
 אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם : לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם : 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.

הוצאתי אתכם מארץ מצרים, להיות
 לכם לאלהים, אני יהוה אלהיכם:

אמת ויציב, ונכון, וקיים, וישר ונאמן, ואהוב
 ורחיב, ונחמד ונעים, ונורא ואדיר, ומתקן
 ומקבל, וטוב ויפה, הדבר הזה עלינו לעולם
 ועד: אמת, אלהי עולם מלכנו, צור יעקב מנן
 ישענו: לדור ודור הוא קיים, ושמו קיים. ובסאו
 נכון, ומלכותו ונאמנותו לעד קימת: ודבריו
 חיים וקיימים, נאמנים ונחמדים לעד ולעולמי
 עולמים, על-אבותינו ועלינו, על-בנינו ועל-
 דורותינו, ועל כל-דורות יב ע ישראל עבדך:

על-הראשונים ועל-האחרונים, דבר טוב וקיים
 לעולם ועד. אמת ונאמנה, חק ולא יעבור: אמת
 שאפה הוא יי אלהינו ואלהי אבותינו. מלכנו
 מלך אבותינו, גואלנו גואל אבותינו, יוצרנו
 צור ישועתנו, פורנו ומצילנו מעולם הוא שמך.
 אין אלהים זולתך:

Thou hast been the help of our fathers from of 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; 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,

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ
לְבַנְיָהֶם אֲחֵרֵיהֶם, בְּכָל יוֹר וְדוֹר; בְּרוּם עוֹלָם
מוֹשֶׁבֶךְ. וּמִשְׁפָּטֶיךָ וְצַדִּיקְתֶּךָ עַד־אֲפָסֵי אֶרֶץ;
אֲשֶׁרֵי אִישׁ שִׁישָׁמַע לְמִצְוֹתֶיךָ. וְתוֹרַתֶךָ וּדְבָרֶךָ
יָשִׁים עַל־לְבוֹ: אֱמֶת, אֶתְּהָ הוּא אֲדוֹן לְעַמֶּךָ,
וּמְלֶךְ גִּבּוֹר לְרִיב רִיבָם: אֱמֶת, אֶתְּהָ הוּא רֵאשׁוֹן,
וְאֶתְּהָ הוּא אַחֲרוֹן. וּמִבְּלַעֲרֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הִרְגַּתָּ,
וּבְכוֹרֶךָ גְּאֻלְתָּ. וַיִּסְוֶךָ בְּקַעַת, וַיְוֹדִים טַבַּעַת,
וַיְדִידִים הִעֲבַרְתָּ, וַיִּכְסּוּ מִיַּם צָרִיהֶם. אַחֲרַי מֵהֶם
לֹא נוֹתַר: עַל־זֹאת שָׁבַח אֱהוֹבִים וְרוֹמְמוֹ אֵל.
וַנִּתְּנוּ יְדִידִים וְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא, גָּדוֹל
וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִגְבִּיהַ שְׁפָלִים, מוֹצִיא
אֲסִירִים וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ
בְּעֵת שׁוֹעֵם אֱלֹיו. תְּהַלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא
וּמְבָרֵךְ. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנִי שִׁירָה,
כְּשִׁמְחָה 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־קָמְכָה, בְּאֵלִים יְהוָה, מִי קָמְכָה נְאֻדָּר
בְּקִדְשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה כְּלָא:

שׁוּרָה חֲדָשָׁה, שְׁבַחוּ גְאוּלִים לְשִׁמְךָ, עַל־שִׁפְת
הַיָּם, יַחַד כָּלָם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה | יִמְלֹךְ לְעַלְמֵם וָעַד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדָה
בְּנֵאֲמֹךְ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ.
קְדוֹשׁ יִשְׂרָאֵל. כְּרוּךְ אַתָּה יְיָ. גְּאֻל יִשְׂרָאֵל:

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

אֲדַנִּי, שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

כְּרוּךְ אַתָּה יְיָ 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:—

וְבָהֲנוּ לַחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים תְּחַיֶּה:

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ,
מַגֵּן אֲבֹתֵינוּ:

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 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי
בְּמִוֶּזֶה, בָּעַל גִּבּוֹרֹת וּמִי דוֹמֵה לָךְ. מִלֶּךְ
מֵמִית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי בְּמִוֶּזֶה אֵב הַבְּרַחֲמִים, 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.) 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

וּנְאֻמָּן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה
 יי. מַחְיֵה הַמֵּתִים*:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
 בְּכָל־יּוֹם יְהַלְלוּךָ סִלָּה. בְּרוּךְ אַתָּה יי.
 הָאֵל הַקָּדוֹשׁ:

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

בְּמִלָּךְ הַקָּדוֹשׁ:

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

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שִׁמְךָ יְשִׁיב *Reader.**
 אוֹתוֹ בְּשִׁמִּי מָרוֹם, כְּכַתוּב עַל יַד נְבוֹאֶיךָ. וְקָרָא
 יְהוָה אֵל יְהוָה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יי
 צְבָאוֹת. מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעַמְתָּם
 בְּרוּךְ יֵאמְרוּ. *Cong.* בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:
 וּבְדַבְּרֵי קִדְשֶׁךָ כָּתוּב לֵאמֹר. *Cong.* יְמַלֵּךְ
 יי לְעוֹלָם, אֶלְהֵנוּ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ:
 לְדֹר וָדֹר נְגִיד נְדָלָךְ. וּלְגִצָּח נְצַחִים *Reader.*
 קִדְשֶׁךָ נְקַדֵּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ, 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.

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

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

הַמְּלֹךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ
 בִּינָה. חָנְנוּ מֵאַתָּה, יְיָ. דַּעַת, בִּינָה וְהַשְׂכִּיל.
 בְּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנו אָבִינוּ לְתוֹרַתְךָ. וְקַרְבָּנוּ מִלְּבָנוּ
 לְעִבּוּדְךָ. וְהַחַזִּירֵנוּ, בְּתִשׁוּבָה שְׁלֵמָה
 לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ. הַרוֹצֵה בְּתִשׁוּבָה:
 סֶלַח-לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל-לָנוּ
 מִלְּבָנוּ, כִּי פָשַׁענוּ. *(on Fast Days are סְלִיחוֹת*

inserted here. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ
 אַתָּה יְיָ. חַנוּן הַמְּרַבֵּה לְסְלוּחַ:

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ. וּגְאֹלֵנוּ מִחֶרֶת
 לְמַעַן שְׁמֶךָ. כִּי גּוֹאֵל חָזֵק אַתָּה. בְּרוּךְ
 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 Pass-over.*

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

בְּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעֵת צָרָה:

רַפְּאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנִשְׁעָה. כִּי
תִּהְיֶה לָּנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה
לְכָל-מְבוֹתֵינוּ. * כִּי אֵל מְלֶכֶךְ רֹפֵא נֶאֱמָן
וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ. רֹפֵא חוֹלֵי
עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עֲלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת-כָּל-מִיּוֹי תְּבוֹאָתֶיהָ לְטוֹבָה. וְתֵן בְּרָכָה

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

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ. וּבְרַךְ:

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

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתִּשְׁלַח
מִהֲרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רַפּוּאָת הַנְּפֶשׁ וְרַפּוּאָת
הַגּוּף לַחֹלֶה פ' ב' פ' בְּתוֹךְ שָׁאַר חוֹלֵי 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,

שְׁנֵיתָנוּ, בַּשָּׁנִים הַמְּזוּבוֹת, בְּרוּךְ אַתָּה יי.
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתָנוּ, וְשֵׂא גַם
לְקַבֵּץ גְּלוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע
בְּנֵיבוֹת הָאָרֶץ, בְּרוּךְ אַתָּה יי, מְקַבֵּץ
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשְּׂוִיבָה שׁוֹפְטֵינוּ כְּבָרָאשְׁנָה, וְיִוָּעֲצֵינוּ,
בְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ, אַתָּה יי לְבִדּוֹךְ, בְּחֶסֶד וּבְרַחֲמִים,
וְצַדִּיקֵנוּ בַּמִּשְׁפָּט, בְּרוּךְ אַתָּה יי, מְלֹךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

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

הַמְּלֹךְ הַמִּשְׁפָּט:

וְלַמְּלִשְׁיָנִים אֵל-תְּהִי תְּקוּנָה, וְכֹל הָרָשָׁעָה,
בְּהִגַּע תֵּאבֵד, וְכֹל אוֹיְבֵינוּ מִהֲרָה יִכָּרֶתוּ,
וּמְלָכוֹת זְרוֹן מִהֲרָה תִּעַקֵּר, וְתִשְׁכַּר

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

וְתַמְגֵּר, וְתִכְנִיעַ, בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ
 אַתָּה יְיָ. שֹׁבֵר אוֹיְבִים וּמִכְנִיעַ זָדִים:
 עַל-הַצַּדִּיקִים וְעַל-הַחֲסִידִים, וְעַל-זַקְנֵי
 עַמֶּךָ, בֵּית יִשְׂרָאֵל, וְעַל-פְּלִיטַת סוּפְרֵיהֶם,
 וְעַל גְּרֵי הַצַּדִּיק וְעַל־לֵוֵנוּ, יִהְיֶמוּ רַחֲמֶיךָ יְיָ
 אֱלֹהֵינוּ. וְתֵן שֹׁכֵר טוֹב, לְכָל הַבוֹטְחִים
 בְּשִׁמְךָ, בְּאַמֶּת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם
 לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי-בָךָ, בָּטְחָנוּ. בְּרוּךְ
 אַתָּה יְיָ. מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים:
 וְלִירוּשָׁלַיִם עִירֶךָ, בְּרַחֲמִים תִּשׁוּב.
 וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה
 אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵן עוֹלָם. וְכִסֵּא
 דָּוִד מְהֵרָה לְתוֹכָהּ תִּבְנֶן. * בְּרוּךְ אַתָּה
 יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

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

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:

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.
 וּבָרְנוּ תָרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ
 קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מִצְמִיחַ
 בָּרְנִי יִשׁוּעָה:

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

וְאֶת־הַעִיר הָאֲבֵלָה וְהַתְּרֵבָה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה
 מִגְּלֵי בְּנֵיהָ. וְהַתְּרֵבָה מִמְּעוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְּבוֹדָה,
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה
 עֲקָרָה שְׁלֵא יָלְדָה. וּבִלְעִיָּה לְגִיזוֹת. וַיִּירָשׁוּהָ עוֹבְרֵי
 גְרָמִים. וַיִּטְּלוּ אֶת־עַמְּךָ יִשְׂרָאֵל לְחֶרֶב. וַיַּהֲרֹגוּ בְּדָוִן בְּסוּדֵי
 עֲלִיזוֹן. עַל־בֶּן צִיּוֹן בְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִמֵּי
 לִבִּי עַל חֲלָיִהֶם, מְעִי מְעִי עַל חֲלָיִהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ
 הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עָתִיד לִבְנוֹתָהּ. כְּאִמּוֹר, וַאֲנִי אֶהְיֶה־לָּהּ
 נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם: אֵת צִמַח וכו'

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 עַמּוֹת יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ כְּעַמּוֹת יִשְׂרָאֵל וּבְתַפִּלָּתָם.
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי
יִשְׂרָאֵל, וְתַפִּלָּתָם 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, וְיִשְׁקַד וְיִזְכֵּר, וְכִרְגְנוּ וְכִפְקַדְגְנוּ. וְנִכְרוֹן

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

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ.
אֶל־תִּתֵּן אֶל־רִשְׁעֵנוּ, וְאֶל־תַּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֶל־תִּתֵּן עֲלֵנוּ
מִתְהַנְּתֵנוּ. הֲיֵה נָא קְרוֹב לְשׁוֹעֲתֵנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ.
טָרֵם נִקְרָא אֱלֹהֵי עֲנֵנוּ. כַּדְבָר שֶׁנֶּאֱמַר. וְהָיָה טָרֵם יִקְרָאוּ,
וְאִנִּי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וְאִנִּי אֶשְׁמַע. כִּי אַתָּה יְיָ הָעוֹנֶה
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: 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 קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטה
ולטובה, ולחן ולחסד ולרחמים, ולחסים ולשלום, ביום

On Tabernacles—

On Passover—

On New Moon say—

חג הסוכות

חג המצות

ראש החודש

הזה. זכרנו יי אלהינו, בו לטובה, ופקדנו בו לכרחה,
והושיענו בו לחיים. וכדבר ישועה ורחמים, חוס וחסנו,
ורחם עלינו והושיענו. כי אלקי עינינו. כי אל מלך חנו
ורחום אלה:

ותחזיקנו עינינו, בשוכך לציון ברחמים.

ברוך אתה יי. המחזיר שכינתו לציון:

The Cong. in an undertone—

מודים אנחנו לך,

מודים אנחנו לך, שאתה

שאתה הוא יי אלהינו,

הוא יי אלהינו ואלהי

ואלהי אבותינו,

אבותינו, אלהי כל-בשר.

לעולם ועד. צור חיינו,

יוצקנו, יוצר בראשית.

מגן ישענו, אתה הוא

ברכות והודאות לשמך

לדור ודור. נודה לך

הגדול ותקדוש. על

ונספר תהלתך, על

שהחייטנו וקיימנו. בן

תמינו ותקיימנו. ותאסף

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.

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 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

תִּיַיְנוּ הַמַּסּוּרִים בְּיָדְךָ, וְלִיּוֹתֵינוּ לְחֻצְרֹת קַדְשֶׁךָ.
 וְעַל נַשְׂמוֹתֵינוּ לְשֹׁמֵר תִּקְוֶךָ, וְלַעֲשׂוֹת
 הַבְּקוּדוֹת לָךְ, וְעַל רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבִי
 נְסִיחָה שְׂבַבְכָּ לְיוֹם עִמָּנוּ, עַל שְׂאֲנֵהֵנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַתָּה הַהוֹדְאוֹת:
 וְעַל נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַבְכָּ לְעַתָּה, עֶרְבִי
 וּבִקְרֹן וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קוּיֵנוּ לָךְ:

On Chanukah and Purim the following is added:—

עַל הַנְּסִים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
 וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה:

On Chanukah.

בַּיָּמִי מִתְתַּנְּהוּ, בְּנִיּוֹתֶיךָ כִּהְיוֹן גְּדוֹל שְׂמוֹנָי וּבְנָיו,
 בְּשֶׁעֲמַדְהָ מְלָכוֹת יָוֵן הִרְשָׁעָה עַל-עַמֶּךָ יִשְׂרָאֵל, לְהַשְׁפִּיתָם
 תּוֹרְתָהּ, וְלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים
 עֲמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבַּת אֶת-רִיבָם, בָּנִיתָ אֶת-דִּינָם,
 נָקַמְתָּ אֶת-נַקְמָתָם. מָסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וּרְבִים
 בְּיַד מְעֻטִּים, וּמִמָּאִים בְּיַד מְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים,
 וְגִדִּים בְּיַד עוֹסְקֵי תוֹרְתְךָ. 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.

בְּעוֹלָמָךְ, וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ, תְּשׁוּעָה גְדוֹלָה וּפְרָקָן
 בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדָבִיר בֵּיתְךָ, וּפָנּוּ אֶת-
 הַיְכָלְךָ, וְטָהְרוּ אֶת-מִקְדָּשְׁךָ, וְהִדְלִיקוּ גֵרוֹת בְּסַחָרוֹת
 קִדְשֶׁךָ. וְקָבְעוּ שְׂמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו, לְהוֹדוֹת וּלְהַלְלֵל
 לְשִׁמְךָ הַגְּדוֹל:

On Purim.

בְּיָמֵי מָרְדֳּכַי וְאַסְתֵּר, בְּשׁוֹשַׁן הַבִּירָה, בְּשִׁעְמֹד עֲלֵיהֶם
 הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְוֹג וּלְאַבֵּד, אֶת-כָּל-
 הַיְהוּדִים, מִנְּעֵר וְעַד זָקֵן, טָף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלְשָׁה-
 עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר, הוּא-חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז.
 וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַת אֶת-עֲצָתוֹ, וְקַלְקַלְתָּ אֶת-
 מַחֲשַׁבְתּוֹ, וְהַשְׁבֹּתָ גְבוּלוֹ בְּרֵאשׁוֹ, וְתָלוּ אֹתוֹ וְאֶת-בְּנָיו
 עַל-הָעֵץ:

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שִׁמְךָ מִלְּבָנוֹ
 הַתָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת-שִׁמְךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזַרְתָּנוּ סִלָּה. בְּרוּךְ
 אַתָּה יי. הַטוֹב שִׁמְךָ וּלְךָ נִאֲחָה 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 הַמְּשַׁלֶּשֶׁת
בַּתּוֹרָה. הַגְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֱהָרֹן
וּבְנָיו כַּהֲנָיִם. עִם קְדוֹשְׁךָ כְּאָמֹר. יְבָרְכֵךָ יי וַיִּשְׁמְרֵךָ:
יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּתְנֶה: יִשָּׂא יי 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 נִתְּתָה לָנוּ יי אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַצַּדִּיקָה וּבְרָכָה,
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשָׁלוֹמְךָ.

During the Ten Days of Penitence say:—

בְּסֶפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנָּסָה מוֹבָה, נִזְכָּר
וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. 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. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מִדְבַר
מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי כַּעֲפָר
לְכָל תְּהוֹהָה: פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
תִּדְהוּךְ נַפְשִׁי. וְכָל הַחַוְשָׁבִים עָלַי רַעָה, מְהֵרָה
זָבַר עֲצָתָם. וּבְקַלְקַל מִחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֹךְ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וְעַנְיֵנוּ: יְהוֹי לְרַצוֹן אִמְרֵי-פִי
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רַצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיְבֹנָה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם
נַעֲבָרְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת: וְעַרְכָּה
לִּי מְנַחֵת יְהוּדָה וִירוּשָׁלָּם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

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:—

אַדְנִי, p. 53, to הַקְדוּשׁ, p. 55.

הַבְּיָנוּנוּ יְיָ אֱלֹהֵינוּ לְבַעַת דְּרַכִּיָּהּ. וּמִוֹל אֶת-לִבְּנוּ
 לִירְאָתָהּ. וְתִסְלַח לָנוּ לַהֲיוֹת גְּאוּלִּים. וְרַחֲמֵנוּ מִמִּכְאוּב.
 וְנִשְׁגְּנוּ בְּנֵאוֹת אֲרָצָהּ. וְנִפּוּצוֹתֵינוּ מֵאַרְבַּע כְּנִפּוֹת הָאָרֶץ
 תִּקְבֹּץ. וְהַתּוֹעִים עַל דַּעְתָּהּ יִשְׁפָּטוּ. וְעַל הַרְשָׁעִים תִּנְיֶף
 יָדֶךָ. וְיִשְׁמְחוּ צַדִּיקִים בְּבִגְדֵי עֵרָה וּבְתַקִּינֵי הַיְכָלֶךָ וּבְצַמִּיחַת
 קַרְנֵי לְבָדֹד עֲבֹדָהּ וּבַעֲרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מִשִּׁיחָהּ. טָרָם
 נִקְרָא אַתָּה תַעֲנֶה בְרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תַּפִּלָּה:

Continue—

בְּקַדְמוֹנִיּוֹת, p. 66, to רִצְיָהּ, 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. הִטָּאנוּ לְפָנוּךָ:
 אָבִינוּ מִלְּבָנוּ. אֵין לָנוּ מִלֶּךְ אֵלָּא אַתָּה:
 אָבִינוּ מִלְּבָנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ:
 אָבִינוּ מִלְּבָנוּ. חֲדַשׁ עֲלֵינוּ שָׁנָה טוֹבָה:
 אָבִינוּ מִלְּבָנוּ. בַּטֵּל מֵעַלֵּינוּ כָּל-גְּזֵרוֹת 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. בְּהַל מַחֲשָׁבוֹת שֶׁנֶּאֱמָרוּ:

אָבִינוּ מִלְּבָנוּ. הִפְרַ עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מִלְּבָנוּ. פִּלְהָ כָּל-צָר וּמִשְׁטֵיץ מֵעֲלֵינוּ:

אָבִינוּ מִלְּבָנוּ. סְתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטוּרֵינוּ:

אָבִינוּ מִלְּבָנוּ. פִּלְהָ הַקָּר וְהַרְבַּ וְרָעַב וְשָׂבִי

וּמִשְׁחֵת מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מִלְּבָנוּ. מְנַע מִגְּפָה מִנְּחֻלְתְּךָ:

אָבִינוּ מִלְּבָנוּ. סִלַּח וּמַחֲל לְכָל-עֲוֹנוֹתֵינוּ:

אָבִינוּ מִלְּבָנוּ. מַחֲהַ וְהַעֲבֵר פְּשָׁעֵינוּ מִנְּגִד עֵינֶיךָ:

אָבִינוּ מִלְּבָנוּ. מַחֲוֹק בְּרַחֲמֶיךָ הַרְבִּים כָּל-שְׂטָרֵי

חַוּבוֹתֵינוּ:

אָבִינוּ מִלְּבָנוּ. הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מִלְּבָנוּ. שְׁלַח רַפּוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:

אָבִינוּ מִלְּבָנוּ. קַרַע רֹעַ גָּזַר דֵּינֵנוּ:

אָבִינוּ מִלְּבָנוּ. זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

* אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסִפְרֵי חַיִּים טוֹבִים:

אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסִפְרֵי גְּאֻלָּה וַיִּשׁוּעָה:

אָבִינוּ מִלְּבָנוּ. כְּתִבְנוּ בְּסִפְרֵי פִּרְנָסָה וּכְלִפְלָה:

* At the *תְּתַבְּנוּ* Service on the Day of Atonement, *תְּתַבְּנוּ* 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 מִלְּפָנֶינוּ . כְּתִבְנוּ בְּסֵפֶר זְכוֹת :

אָבִינוּ מִלְּפָנֶינוּ . כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה :

אָבִינוּ מִלְּפָנֶינוּ . הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב :

אָבִינוּ מִלְּפָנֶינוּ . הָרַם קֶרֶן יִשְׂרָאֵל עֲמֹךְ :

אָבִינוּ מִלְּפָנֶינוּ . הָרַם קֶרֶן מְשִׁיחֶךָ :

אָבִינוּ מִלְּפָנֶינוּ . מִלֵּא יְהִינוּ מִבְּרַכּוֹתֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . מִלֵּא אֲסַמְּיֵנוּ שְׁבַע :

אָבִינוּ מִלְּפָנֶינוּ . שְׁמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ :

אָבִינוּ מִלְּפָנֶינוּ . קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ :

אָבִינוּ מִלְּפָנֶינוּ . פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ :

אָבִינוּ מִלְּפָנֶינוּ . נָא אֶל־תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . זְכוּר כִּי עָפַר אָנָּה־נוּ :

אָבִינוּ מִלְּפָנֶינוּ . תְּהִי הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים

וְעַת רָצוֹן מִלְּפָנֶיךָ :

אָבִינוּ מִלְּפָנֶינוּ . חַמּוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וּמַפְּנֵנוּ :

אָבִינוּ מִלְּפָנֶינוּ . עֲשֵׂה לְמַעַן הַרְוֵגִים עַל־שֵׁם קְדוֹשְׁךָ :

אָבִינוּ מִלְּפָנֶינוּ . עֲשֵׂה לְמַעַן מְבוֹחִים עַל־יְהוָהֶךָ :

אָבִינוּ מִלְּפָנֶינוּ . עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמּוֹם

עַל־קְדוּשַׁת שְׁמֶךָ :

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 מִלְּבָנוּ . נִקּוּם לְעֵינֵינוּ נִקְמַת דָּם-עֲבָדֶיךָ
הַשְּׂפוּךְ :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַנְךָ אִם-לֹא לְמַעַנְנוּ :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים :

אָבִינוּ מִלְּבָנוּ . עֲשֵׂה לְמַעַן שְׂמֶךָ הַגָּדוֹל הַגָּבוֹר
וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ :

אָבִינוּ מִלְּבָנוּ . חַנּוּנוּ וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ :

וְהוּא רַחוּם Ou Mondays and Thursdays the following, from *וְהוּא רַחוּם*
וְיֵאמֹר to אָחָד p. 76, is added. On other Weekdays continue *וְיֵאמֹר*
דָּוָד, 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 עָוֹן וְלֹא יִשְׁחִית, וְהִרְבֶּה
לְהָשִׁיב אָפוֹ, 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

תבִּלָּא רַחֲמֵיךָ מִמֶּנּוּ, חֲסִדֶיךָ וְאַמֶּתֶיךָ תָּמִיד יִצְרוּנוּ;
 הוֹשִׁיעֵנו יי אֱלֹהֵינוּ, וְקַבְּלֵנוּ מִן־הַגּוֹיִם, לְהַדּוֹת
 לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלָתְךָ: אִם־עֲוֹנוֹת
 תִּשְׁמַר־יְהוָה, אֲדַנִּי, מִי יַעֲמֵד: כִּי־עַמְּךָ הִסְלִיחָה,
 לְמַעַן תִּפְּרָא: לֹא בַחֲטָאֵינוּ תַעֲשֶׂה־לָּנוּ, וְלֹא
 בְּעֹנוֹתֵנוּ תִגְמֹל עֲלֵינוּ: אִם־עֲוֹנוֹנוּ עָנוּ בָּנוּ, יי
 עֲשֵׂה לְמַעַן שְׁמֶךָ: זְכוֹר רַחֲמֶיךָ יי, וְחֲסִדֶיךָ, כִּי
 מֵעוֹלָם הִמָּה: יַעֲנֵנוּ יי בְּיוֹם צָרָה, יִשְׁגָּבֵנוּ שֵׁם
 אֱלֹהֵי יַעֲקֹב: יי הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם־
 קָרָאֵנוּ: אָבִינוּ מִלְּבָנוּ חָנְנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ
 מַעֲשִׂים. צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ: אֲדוֹנָנוּ
 אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וְזָכַר־לָנוּ אֶת־בְּרִית
 אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ: וְעַתָּה אֲדַנִּי
 אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם,
 בְּיַד חֲזָקָה וּתְעַשִׂ־לְךָ שֵׁם כִּיּוֹם הַזֶּה, חָטְאֵנוּ
 רָשָׁעֵנוּ: אֲדַנִּי, בְּכָל־צַדִּיקְתּוֹךָ, יוֹשֵׁב־נָא אִפְּךָ
 וְחַמֶּתְךָ מֵעִירְךָ יְרוּשָׁלַיִם הַר קְדוֹשְׁךָ, כִּי בַחֲטָאֵינוּ
 וּבְעֹנוֹת אֲבוֹתֵינוּ יְרוּשָׁלַיִם וְעַמְּךָ לְחַרְפָּה לְכָל־
 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

עֲבֹדָךָ וְאַל־תַּחַנוּנָיו, וְהָאֵר פְּנִיךָ עַל־מִקְדָּשְׁךָ
הַשָּׁמַיִם, לְמַעַן אֲדָנִי :

הַמֵּה אֱלֹהֵי אֲזִנְךָ וּשְׁמֵעַ, פְּקֹחַ עֵינֶיךָ וּרְאֵה
שִׁמְמֹתַינִי, וְהַעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלָיָהּ. כִּי לֹא
עַל־צַדִּיקְתִּינוּ אֲנַחְנוּ מִפִּילִים תַּחַנוּנֵינוּ לְפָנֶיךָ, כִּי
עַל־רַחֲמֶיךָ הַרְבִּים: אֲדָנִי וּשְׁמֵעָה, אֲדָנִי וְסִלְחָה,
אֲדָנִי הַקְּשִׁיבָה, וַעֲשֵׂה אֶל־תְּאֵחֶר. לְמַעַן אֱלֹהֵי
כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ: אָבִינוּ הָאֵב
הַרְחֵמֵן. הִרְאֵנוּ אוֹת לְטוֹבָה. וְקִבֵּץ נְפֻצוֹתַינִי
מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. יִפִּירוּ וַיִּדְעוּ כָּל־הַגּוֹיִם,
כִּי אַתָּה יְיָ אֱלֹהֵינוּ: וְעַתָּה יְיָ אָבִינוּ אַתָּה. אֲנַחְנוּ
הַחֹמֶר וְאַתָּה יִצְרָנוּ וּמַעֲשֵׂה יָדְךָ כְּלָנוּ: הוֹשִׁיעֵנו
לְמַעַן שִׁמְךָ, צוּרֵנוּ מִלְּבָנוּ וְגוֹאֲלֵנוּ: חוֹסֵה יְיָ עַל־
עַמְּךָ, וְאֶל־תַּתֵּן נִחְלָתְךָ לְחֶרֶףָהּ לְמִשְׁלַכָּם גּוֹיִם.
לְמָה יֹאמְרוּ בְּעַמִּים. אֵיזָה אֱלֹהֵיהֶם: יִדְעֵנוּ, כִּי
חָטְאנוּ וְאִין מִי יַעֲמֵד בְּעֵדָנוּ. שִׁמְךָ הַגָּדוֹל יַעֲמֵד־
לָנוּ בְּעֵת צָרָה: יִדְעֵנוּ, כִּי אִין בָּנוּ מַעֲשִׂים. צַדִּיקָה
עֲשֵׂה עִמָּנוּ לְמַעַן שִׁמְךָ: פָּרַחַם אָב עַל־בָּנִים, כֵּן
תִּרְחַם יְיָ עָלֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ: חֲמוּל 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.

עֲמֹךָ, רַחֵם עַל־נַחְלָתְךָ, הַיּוֹסֵה־נָא כָּרֵב רַחֲמֶיךָ.
 חַנּוּנוֹ וְעֲנֻנוֹ, כִּי לֹךְ יְיָ הַצְּדָקָה עֲשֵׂה נִפְלְאוֹת
 בְּכָל־עֵת:

הַבָּט־נָא, רַחֵם־נָא, עַל־עַמֶּךָ מִהֲרָה לְמַעַן
 שְׂמֹךְ, בְּרַחֲמֶיךָ הַרְבִּים. יְיָ אֱלֹהֵינוּ, הוֹסֵם וְרַחֵם
 וְהוֹשִׁיעָה צֶאֱן מִרְעִיתְךָ. וְאֵל־יִמְשַׁל־בָּנוּ קִצְרֶךָ,
 כִּי לֹךְ עֵינֵינוּ תְלוּיוֹת. הוֹשִׁיעֵנו לְמַעַן שְׂמֹךְ: רַחֵם
 עָלֵינוּ לְמַעַן בְּרִיתְךָ. הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.
 כִּי לֹךְ יְיָ הַיְשׁוּעָה. בְּךָ תוֹחַלְתָּנוּ אֱלֹהֵי סְלִיחוֹת.
 אָנָּה, סֶלַח־נָא, אֵל טוֹב וְסָלַח. כִּי אֵל מְלֹךְ חַנוּן
 וְרַחוּם אַתָּה:

אָנָּה מְלֹךְ חַנוּן וְרַחוּם. זְכוֹר וְהַבֵּט לְבְרִית בֵּין
 הַבְּתָרִים. וְתִרְאֶה לְפָנֶיךָ עֲקָדַת יְחִיד לְמַעַן
 יִשְׂרָאֵל: אָבִינוּ מִלְּבָנוּ, חַנּוּנוֹ וְעֲנֻנוֹ, כִּי שְׂמֹךְ הַגְּדוֹל
 נִקְרָא עָלֵינוּ. עֲשֵׂה נִפְלְאוֹת בְּכָל־עֵת. עֲשֵׂה עִמָּנוּ
 כְּחֶסֶדְךָ. חַנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה.
 כִּי לֹךְ יְיָ הַיְשׁוּעָה: אָבִינוּ מִלְּבָנוּ מִחֶסְנוּ. אֵל־תַּעַשׂ
 עִמָּנוּ כְּרוּעַ מֵעַלְלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ.
 וְכָרֵב טִיבְךָ הוֹשִׁיעֵנוּ וְחַמְּל־נָא עָלֵינוּ. כִּי אֵין 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 מִבְּלַעְרֵיךָ צוּרְנוּ: אֶל־תַּעֲזֹבֵנוּ יי
 אֱלֹהֵינוּ, אֶל־תִּרְחַק מִמֶּנּוּ. כִּי נִפְשָׁנוּ קִצְרָה,
 מִחֶרֶב וּמִשָּׁבִי, וּמִדְּבָר וּמִמִּגְפָה, וּמִכָּל־צָרָה
 וְיָגוֹן. הַצִּילֵנוּ, כִּי לֹךְ קוֹיֵנוּ, וְאֶל־תִּכְלִימֵנוּ יי
 אֱלֹהֵינוּ, וְהָאֵר פְּנֵיךָ בָּנוּ וּזְכַר־לָנוּ אֶת־בְּרִית
 אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. רֵאֵה בְּצָרוֹתֵינוּ,
 וּשְׁמַע קוֹל תַּפְלָתֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תַּפְלַח
 כָּל־פֶּה:

אֵל רַחוּם וְחַנוּן. רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֵׂיךָ.
 כִּי אֵין כְּמוֹךָ יי אֱלֹהֵינוּ. אָנָּה שָׂא נָא פְּשָׁעֵינוּ
 אָבִינוּ מִלִּבֵּנוּ, צוּרְנוּ וְגוֹאֲלֵנוּ, אֵל חַי וְקַיִם, הַחֲסִין
 בְּבִתּוֹ, חָסִיד וְטוֹב עַל כָּל־מַעֲשֵׂיךָ. כִּי אַתָּה הוּא
 יי אֱלֹהֵינוּ: אֵל אֲהָרָא אִפְּיִים וּמְלֵא רַחֲמִים. עֲשֵׂה
 עִמָּנוּ כְּרַב רַחֲמֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. שְׁמַע
 מִלִּבֵּנוּ תַּפְלָתֵנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילֵנוּ. שְׁמַע
 מִלִּבֵּנוּ תַּפְלָתֵנוּ, וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ: אָבִינוּ
 מִלִּבֵּנוּ אַתָּה, וְשְׁמֶךָ עָלֵינוּ נִקְרָא, אֶל־תִּנְחֵנוּ: אֶל־
 תַּעֲזֹבֵנוּ אָבִינוּ, וְאֶל־תִּטְשֵׁנוּ בְּוַרְאָנוּ, וְאֶל־תִּשְׁכַּחֵנוּ
 יוֹצְרֵנוּ. כִּי אֵל מִלֵּךְ 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 כְּמוֹד חֲנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ. אִין כְּמוֹד אֵל
 אֲרֵךְ אַפַּיִם וְרַב-חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנוּ, בְּרַחֲמֶיךָ
 הַרְבִּים, מִרַעַשׁ וּמִרְגֵז הַצִּילָנוּ: זְכוּר לַעֲבָדֶיךָ
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אֵל-תִּפְּזֵן אֵל-קְשִׁינוּ
 וְאֵל-רַשְׁעֵנוּ וְאֵל-חַטָּאתֵנוּ: שׁוּב מִחֲרוֹן אַפֶּיךָ
 וְהִנָּחֵם עַל-הַרְעָה לְעַמֶּךָ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמּוֹת
 כִּי רַחוּם אַתָּה. כִּי בֵן בְּרַחֲמֶיךָ עָשִׂה חֶסֶד חַנּוּם
 בְּכָל-דּוֹר וְדוֹר: הוֹסֵף יְיָ עַל-עַמֶּךָ וְהַצִּילָנוּ
 מוֹעֲמֶיךָ. וְהִסֵּר מִמֶּנּוּ מִכַּת הַמִּנְפָּה וּגְזֵרָה קָשָׁה.
 כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל: לֵךְ אֲדַנִּי הַצְדִּיקָה וּלְנוּ
 בְּשֵׁת הַפְּנִים: מַה-נִּתְּאוּנָן, מַה-נִּאמַר, מַה-נִּדְבַר
 וְמַה-נִּצְטַדֵּק: גַּחֲפֹשָׁה דְרָכֵינוּ וְנִהְקַדָּה וְנִשְׁוִיבָה
 אֲלֵיךָ. כִּי יִמִּינֶךָ פִּשְׁוֹטָה לְקַבֵּל שָׁבִים: אָנָּה יְיָ
 הוֹשִׁיעָה נָּא. אָנָּה יְיָ הַצְלִיחָה נָּא: אָנָּה יְיָ עֲנֵנוּ כִּי־נִים
 קָרְאֵנוּ: לֵךְ יְיָ חֲכִינֵנוּ, לֵךְ יְיָ קוֹיֵנוּ, לֵךְ יְיָ נִיחַל. אֵל-
 תִּתְחַשֶּׁה וּתְעַנֵּנוּ. כִּי נָאֲמוּ גוֹיִם, אֲבָרָה תִקְוֹתָם.
 כָּל-בְּרֵךְ וְכָל-קוֹמָה לֵךְ לְבַד תִּשְׁתַּחֲוֶה:
 הַפּוֹתַח יָד בְּתִשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים.
 נְבַדְלָה נַפְשֵׁנוּ מֵרַב עֲצָבוֹנֵנוּ. אֵל-תִּשְׁפָּחֵנוּ נִצָּח.

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 וְהוֹשִׁיעֵנִי, כִּי הִסִּינִי בְּךָ : אָבִינוּ מְלַכְנוּ אִם
 אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים, וְכָרַלְנוּ אֶת-
 בְּרִית אֲבוֹתֵינוּ וְעַד הַיּוֹם, בְּכָל-יּוֹם, יְיָ אֶחָד : הַבִּיטָה
 בְּעֵינֵינוּ, כִּי רָבוּ מִכְאוּבֵינוּ, וְצָרוֹת לְבַבֵּינוּ : הוֹסֶה
 יְיָ עָלֵינוּ בְּאֶרֶץ שְׂבִינֵנוּ, וְאֶל-תְּשׁוּבָה הַרוֹנֵד עָלֵינוּ.
 כִּי אֲנַחְנוּ עִמָּךְ, בְּגֵי בְרִיתְךָ : אֵל, הַבִּיטָה יְיָ
 כְּבוֹדֵנוּ בַּגּוֹיִם, וְשִׁקְצֵנוּ בְּטִמְאַת הַנִּדָּה : עַד-מָתַי
 עֲנֹד בְּשִׁבִי, וְתִפְאַרְתְּךָ בְּיַד-צָר : עוֹבְרָה גְבוּרְתְּךָ
 וְקִנְאַתְךָ עַל-אֲוִיבֵיךָ. הֵם יָבוֹשׁוּ וַיִּחַתּוּ מִגְבוּרְתְּךָ,
 וְאֶל-יַמְעַמּוֹ לְבַנְיָהּ תִּלְאֹתֵינוּ : מַהֲרָ יִקְדְּמוּנוּ
 רַחֲמֶיךָ, כִּיֹּם צָרְתָנוּ. וְאִם-לֹא לְמַעַנְנוּ, לְמַעַנְךָ
 בְּעַל. וְאֶל-תִּשְׁחִית וְכָר שְׂאֵרֵינוּ : וְחַן אִם
 הַמְנוּחָדִים שְׁמֶךָ, פְּעָמִים בְּכָל-יּוֹם, תְּמִיד בְּאַהֲבָה,
 וְאוֹמְרִים, שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד :
 וַיֹּאמֶר דָּוִד אֶל-גֹּד צַר-לִי מְאֹד נִפְלְאָה נָא בְיַד-
 יְהוָה, כִּי-רַבִּים רַחֲמוֹ וּבִיד אָדָם אֶל-אֶפְלָה :
 רַחוּם וְחַנוּן, תִּטָּאֵתִי לְבַנְיָהּ יְיָ מְלֹא
 רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָיִי :

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 אֶל-בְּאֶפְדָּךָ תִּוְכִיחֵנִי, וְאֶל-בְּחִמָּתְךָ
 תִּיַסְרֵנִי: חָנּוּנִי יי כִּי-אֶמְלֵל אֹנִי, רַפְּאֵנִי יי,
 כִּי נִבְהָלוּ עַצְמוֹתַי: וְנַפְשִׁי נִבְהָלָה מְאֹד,
 וְאַתָּה יי עַד-מָוְתִי: שׁוּבָה יי חֲלֹצָה נַפְשִׁי,
 הוֹשִׁיעֵנִי לְמַעַן חֲסִינָה: כִּי אֵין בְּמוֹת זְכָרְךָ,
 בְּשֵׂאוֹל מִיּוֹדֵה-לָךְ: יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחֶה
 בְּכָל-לַיְלָה מִמָּוְתִי, בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה:
 עַשְׂשָׁה מִכַּעַם עֵינַי, עֲתָקָה, בְּכָל-צוּרְרָי:
 סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אֹוֹן, כִּי-שָׁמַע יי קוֹל
 בְּכִי: שָׁמַע יי תְּהַנַּחְתִּי, יי תִּפְלֹתִי יִקַּח: יִבְשׁוּ
 וַיִּבְהָלוּ מְאֹד כָּל-אֹיְבָי, יִשָּׁבוּ יִבְשׁוּ רַגְעִ:

On Monday and Thursday Mornings the following is added.

On other Weekdays, continue שְׁרָאֵל, שׁוֹמֵר, p. 79.

יי אֱלֹהֵי יִשְׂרָאֵל. שׁוֹב מִחֲרוֹן

אֶפְדָּךְ. וְהִנַּחֲתָם עַל-הָרָעָה לְעַמְּךָ:

Cong. הַבֵּט מִשָּׁמַיִם וּרְאֵה, כִּי הֵינִינוּ 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. נְחַשְׁבֵנו כְּצֹאן לַטֹּבַח יוֹבֵל, לַהֲרוֹג וּלְאֶבֶד
וּלְמָכָה וּלְחַרְפָּה :

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

נָא אֶל־תִּשְׁכַּחֵנוּ : יי

Cong. זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה. חֵן אִם

לְשִׁמְךָ מְקוֹנָה. טָהוֹר יִשׁוּעַתָנוּ קָרְבָּה. יִגְעֵנוּ וְלֹא
הוֹנֵחַ־לָנוּ. רַחֲמֶיךָ יִכְבְּשׁוּ אֶת־כַּעֲסֶךָ מֵעַלְיָנוּ :

Cong. and Reader. אָנָּה, שׁוּב מִחַרְוֹנֶךָ. וְרַחֵם סְגָלָה

אֲשֶׁר בְּחַרְתָּ : יי

Cong. הוֹסֵה יְיָ עַלְיָנוּ בְּרַחֲמֶיךָ. וְאֶל־תִּתְּנֵנוּ בְיַד־

אֲבָזָרִים. לָמָּה יֹאמְרוּ הַגּוֹיִם. אֵיךָ נָא אֱלֹהֵיהֶם.
לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאֶל־תֵּאָחֵר :

Cong. and Reader. אָנָּה, שׁוּב מִחַרְוֹנֶךָ. וְרַחֵם סְגָלָה

אֲשֶׁר בְּחַרְתָּ : יי

Cong. קוּלָנוּ תִשְׁמַע וְתַחֲוֶן, וְאֶל־תִּפְשֵׁנוּ בְיַד

אוֹיְבָנוּ לְמַחֹת אֶת־שִׁמְנוּ. זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ
לְאֲבוֹתֵינוּ. כְּכֹכְבֵי הַשָּׁמַיִם אֲרַבָּה אֶת־זַרְעֶכֶם,

וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהַרְבֵּה :

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. ובְּכֹל-זֹאת שְׁמַךְ לֹא שָׁכַחְנוּ.

נָא אֱלֹהֵי-תְשַׁכַּחְנוּ: יי

Cong. עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל-דִּבְרֵי כְבוֹד-שְׁמֶךָ.

וְהַצִּילְנוּ וּבְכֹר עַל-חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

Cong. and Reader. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן

אַפֶּיךָ. וְהִנָּחֵם עַל-הָרָעָה לְעַמֶּךָ:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל. וְאֵל-

יֹאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֵרֵי עַם אֶחָד. וְאֵל-

יֹאבֵד גּוֹי אֶחָד. הַמְּיַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֵרֵי עַם קָדוֹשׁ. וְאֵל-

יֹאבֵד גּוֹי קָדוֹשׁ. הַמְּשַׁלְּשִׁים בְּשִׁלוֹשׁ קְדוּשָׁה

לְקָדוֹשׁ:

מְתַרְצָה בְּרַחֲמִים וּמְתַפְּלִים בְּתַחֲנוּנִים. הַתְּרַצָּה

וְהַתְּפִלָּה לְדוֹר עָנִי כִּי אֵין עֲזָרָה:

אָבִינוּ מִלְּבָנוּ חָנּוּנוּ וְעַגְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד 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.

וְאֶנְחֵנוּ לֹא גִדַע מִה־נַעֲשֶׂה, כִּי עָלֶיךָ
 עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יי וְחַסְדֶיךָ, כִּי מֵעוֹלָם
 הָקָמָה: יְהִי־חַסְדֶךָ יי עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
 לָךְ: אֵל תִּזְכָּר־לָנוּ עֹנֹת רֵאשִׁימִים, מִהֵרָא
 יִקְדְּמוּנוּ רַחֲמֶיךָ, כִּי בִלְוֵנוּ מָאֵד: חָנְנוּ יי
 חָנְנוּ, כִּי־רַב שָׁבַענוּ בּוֹז: בְּרָגַז רַחֵם תִּזְכּוֹר:
 כִּי הוּא יָדַע יִצְהַרְנוּ, זְכוֹר כִּי־עָפָר אֶנְחֵנוּ:
 עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שִׁמְךָ,
 וְהִצִּילְנוּ וְכִפֵּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:

Reader. וְתַגְבֵּל וְיִתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֵלְמָא דִּי־בְרָא
 בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּסַיְיבוֹן וּבְיוֹמֵיכוֹן, וּבְסַיְי
 בְּל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלְמִים וּלְעָלְמֵי

עֵלְמֵינָא.

Reader. וְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֹה דִּי־קִדְשָׁא בְּרִיךְ הוּא.
 לְעֵלְא מִן־כָּל־בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דִּי־

שְׁמִירָן 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.

אֵל אֶרְךָ אַפַּיִם וְרַב-חֶסֶד וַיְאַמֶּת, אֵל-בְּאֶפְרַיִם
 תּוֹכִיחֵנוּ: הוֹסֶה יְיָ עַל-עַמּוֹךָ, וְהוֹשִׁיעֵנוּ מִכָּל-רָע:
 חָטְאָנוּ לָךְ אָדוֹן, סִלַּח-נָא כְּרַב רַחֲמֶיךָ אֵל:
 אֵל אֶרְךָ אַפַּיִם וְרַב-חֶסֶד וַיְאַמֶּת, אֵל-תַּסְתֵּר
 פְּנֵיךָ מִמֶּנּוּ: הוֹסֶה יְיָ עַל-יִשְׂרָאֵל עַמּוֹךָ, וְהַצִּילֵנוּ
 מִכָּל-רָע: חָטְאָנוּ לָךְ אָדוֹן, סִלַּח-נָא כְּרַב
 רַחֲמֶיךָ אֵל:

סדר קריאת התורה:

The following to 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 הָאָרֶץ, וַיֹּאמֶר מֹשֶׁה. קוּמָה וּ

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 וַיִּפְצוּ אֵיבֹיךָ וַיִּגְסוּ מִשְׁנֵאוֹךָ מִפְּנֵיךָ: כִּי
 מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַם:
 בָּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

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

גִּדְלוּ לִי אֶתִי. וַנְרוֹמְמָה שְׁמוֹ יְהוָה:

Reader and Congregation:—

לָךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפַאֲרֶת וְהַנְּצַח
 וְהַהוֹד. כִּי־כֹל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ הַמְּמַלְכָה
 וְהַמְּתַנְשֵׂא לְכֹל | לְרֹאשׁ: רֹמְמוֹ יְיָ אֱלֹהֵינוּ,
 וְהַשְׁתַּחֲוִי לְהֵרֶם רִגְלָיו קְרוֹשׁ הוּא: רֹמְמוֹ
 יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהֵר קְדָשׁוֹ, כִּי קְרוֹשׁ
 יְיָ אֱלֹהֵינוּ:

אב הַרְחָמִים. הוּא יְרַחֵם עִם עַמּוּסִים. וַיִּזְכּוֹר
 בְּרִית אֲתָנִים. וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת
 הָרָעוֹת. וַיִּגְעַר בְּיַצָּר הָרַע מִן הַנְּשׂוּאִים. וַיַּחַן
 אוֹתָנוּ לְפַלְיֹטַת עוֹלָמִים. וַיַּמְלֵא מִשְׁאֵלוֹתֵינוּ
 בְּמִדָּה טוֹבָה יְשׁוּעָה וּרְחָמִים:

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:—

וּתְנַלְּהָ וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קְרוֹב.
 יִיחֹזֵן פְּלִיטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן
 וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן, וְנֹאמֵר אָמֵן: הַכֹּל הָבִי
 נָדָל לְאַלְהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה:

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

בְּהֵן קָרַב יַעֲמַד פ' בֵּן פ' הַבְּהֵן.
 בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ;
 תּוֹרַת יי תְּמוּמָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יי נְאֻמָּה
 מִחֲבִימַת פְּתִי: בְּקוֹרֵי יי יִשְׂרָאֵל מְשֻׁמְחֵי-לֵב
 מְצֻנֵת יי בְּרָה מְאִירַת עֵינָיִם: יי עֵז לְעַמּוֹ וְתֵן
 יי וְיִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם: הָאֵל תָּמִים דְּרָבּוֹ
 אֲמַרַת יי צְרוּפָה. מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ:

Congregation and Reader:—

וְאַתֶּם הַדְּבָקִים בְּיי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם:

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

בְּרַכּוּ אֶת-יי הַמְּבַרֵךְ:

Congregation:—

בְּרוּךְ יי הַמְּבַרֵךְ 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:—

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר
בָּחַר-בָּנוּ 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 מְלֶכֶד הָעוֹלָם. אֲשֶׁר
נָתַן-לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.
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:—

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. הַגּוֹמֵל
לְחַיִּבִּים טוֹבוֹת. שֶׁנִּמְלָגְנִי כָּל-טוֹב:

The Congregation respond:—

מִי שֶׁנִּמְלָךְ כָּל-טוֹב. הוּא יִגְמָלְךָ כָּל-טוֹב סָלָה:

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

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל,
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: יַעֲזֹר-חַיִּים הוּא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶינָהּ מֵאֲשֶׁר: דַּרְכֶיהָ דַּרְכֵי-נַעַם, וְכָל-

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-נִשְׁגָּב שִׁמּוֹ לְבָדוֹ.

Congregation:—

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם. וַיְיָרֶם קַרְנֵן לְעַמּוֹ, תְּהַלֵּלָהּ
לְכָל חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

תהלים כ"ד

לְכָוֹד מִזְמוֹר. לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבְלַל
וַיֵּשְׁבֵי בָהּ: כִּי הוּא עַל-יַמִּים יֹסְדָהּ, וְעַל-נְהָרוֹת
יִכְוֶנְנֶהָ: מִי-יַעֲלֶה בְּהַר יְהוָה, וּמִי-יָקוּם בְּמִקְוֹם
קָדְשׁוֹ: נִקְי כַפָּיִם וּבֵר לִלְבָב אֲשֶׁר לֹא-נָשָׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרַכָּה מֵאֵת
יְהוָה וְצַדִּיקָה מֵאֵלֹהֵי יִשְׁעוֹ: זֶה הוּא הַדָּרָשׁ
מִבְּקָשֵׁי פְגִיף יַעֲקֹב סֵלָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
וְהַנְּשִׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי זֶה
מִלֶּךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר
מִלֶּחְמָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וַיִּשָּׂאוּ פִתְחֵי
עוֹלָם, וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה מִלֶּךְ
הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מִלֶּךְ הַכְּבוֹד סֵלָה:

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 בְּקָרָם, is said:—*

וּבְנַחַה יֹאמֵר. שׁוּבָה יְהוָה רַבְבוֹת אֱלֹהֵי
יִשְׂרָאֵל: קוּמָה וַיְהוָה לְמִנוּחַתֶּךָ, אֶתָּה וְאַרְוֵן
עֵינֶיךָ: בְּהִנֵּיךָ יִלְבָּשׁוּ-צַדִּיק, וְחִסְדֵיךָ יִרְגְּנוּ:
בְּעֵבוֹר דָּוָר עֲבָהֲךָ, אֶל-תֵּשֵׁב פָּנֶי מִשִּׁיחֶךָ: כִּי
לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל-תַּעֲזוּבוּ: עֵץ-
חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֹּיָה מְאֹשָׁר:
וְדַרְכֶיהָ דַרְכֵי-נְעִים, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:
הַשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ בְּקָרָם:

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יִהְלָלוּךָ סֶלָה:
אֲשֶׁרֵי הָעַם שֹׁכְכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁינֵי אֱלֹהֵיו:
תְּהַלֵּה לְדָוָד. קמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמִּלֵּךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם
וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ, וְאַתְּלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהַלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:
דָּוָר לְדָוָר יִשְׁבַח מֵעַשְׂיֶיךָ, וּגְבוּרַתֶיךָ יִגְדֹדוּ:
הַדָּר כְּבוֹד הַדָּבָר, 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 נוֹרְאֶתֶיךָ יְאֹמְרוּ, וַיִּגְדְּלֶתֶךָ אֲסַפְּרֶנָּה :

וַיְכַר רַב-טוֹבֶךָ גִּבִּיעוֹ, וַיַּצְדֵּקְתֶּךָ יְרֵגֵנוּ :

חַנוּן וְרַחוּם יְהוָה, אֲרֵךְ אַפַּיִם וַיִּגְדַּל-לְחֹסֶד :

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

יִזְרוּךְ יְהוָה כָּל-מַעֲשָׂיֶךָ, וַיְחַסֵּדְיָךְ יִבְרַכְוֶכָּה :

כְּבוֹד מַלְכוּתֶךָ יְאֹמְרוּ, וַיִּגְבוֹרְתֶּךָ יִבְרַכְרוּ :

לְהוֹדִיעַ לְבִנְי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר

מַלְכוּתוֹ :

מַלְכוּתֶךָ, מַלְכוּת כָּל-עֲלָמִים, וַיִּמְשַׁלְתֶּךָ, בְּכָל-

דוֹר וָדוֹר :

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים :

עֵינֵי כָל, אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם, אֶת-

אֲכָלָם בְּעֵתוֹ :

פּוֹתַח אֶת-יְיָךָ, וַיִּמְשָׁבִיעַ לְכָל-חַי רְצוֹן :

צַדִּיק יְהוָה בְּכָל-יְדָרְכָיו, וַיְחַסֵּד בְּכָל-מַעֲשָׂיו :

קָרוֹב יְהוָה לְכָל-קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ

בְּאַמֶּת :

רְצוֹן-יִרְאָיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע 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.

שומר יהוה את-כל-אהביו, ואת כל-הַרְשָׁעִים
 יִשְׁמִיד:

תְּהַלֵּת יְהוָה יִדְבָר-פִּי, ויִבְרַךְ כָּל-כָּשֶׁר שֵׁם
 קִדְשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נְבַרַךְ יְיָ, 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'

לְמַנְצֶחַ מִזְמוֹר לְדָוִד: יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה,
 יִשְׁנֹבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרְךָ מִקִּדְשׁוֹ,
 וּמִצִּיּוֹן יִסְעָדֶךָ: יִזְכֹּר כָּל מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ
 יִדְשְׁנֶה-סִלְּחָה: יִתֵּן-לְךָ כָּל-כֶּבֶדְךָ, וְכָל-עֲצָתְךָ יַמְלֵא:
 זְרַנְנָה בִישׁוּעָתְךָ וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל, יַמְלֵא
 יְהוָה כָּל-מִשְׁאֲלוֹתֶיךָ: עֲתָה יִדְבַּעְתִּי, כִּי הוֹשִׁיעַ
 יְהוָה מִשִּׁיחוֹ, יַעֲנֶהוּ מִשְׁמֵי קִדְשׁוֹ, בְּגִבּוֹרוֹת יִשַׁע
 יַמִּינוּ: אֱלֹהֵי בְרָכָב וְאֱלֹהֵי בְּסוּסִים, וְאַנְחֵנוּ בְּשֵׁם-
 יְהוָה אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ, וְאַנְחֵנוּ
 קִמְנוּ וְנִתְעוֹדַד: יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ
 בְּיוֹם-קִרְאָנוּ:

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.

וְקָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בְּיַעֲקֹב, נְאֻם יי':
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יי', רוּחִי אֲשֶׁר עָלְיָךְ,
 וּדְבָרֵי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי
 זָרַעַךָ וּמִפִּי זָרַע זָרַעַךָ, אָמַר יי', מֵעַתָּה וְעַד-
 עוֹלָם:

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
 אֶל-זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי' צְבָאוֹת,
 מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵין יְדֵן מִן-יְדֵן,
 וְאֶמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה, בֵּית שְׂכִינְתָּהּ.
 קְדִישׁ עַל-אֲרֶעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלְמִ
 וּלְעֵלְמֵי עֲלַמְיָא. יי' צְבָאוֹת, מְלִיָּא כָּל-אֲרֶעָא זִיו
 יְקָרָה: וְתִשְׂאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ
 גְּדוֹל, כְּרוּךְ כְּבוֹד-יי' מִמְּקוֹמוֹ: וְנִטְלֵתְנִי רוּחָא,
 וְשִׁמְעַת בְּתֵרֵי קָל זִיעַ שְׁגִיָּא, דִּי מְשַׁבְּחִין וְאֶמְרִין.
 בְּרִיךְ יְקָרָא דִּי יי' מֵאַתֵּר בֵּית שְׂכִינְתָּהּ: יי' וּיְמַלֵּךְ
 לְעֵלְמִ וְעַד: יי' מְלַכּוּתָהּ קָאֵם לְעֵלְמִ וּלְעֵלְמֵי
 עֲלַמְיָא: יי' אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ.
 שְׁמְרֵהּ-זֹאת לְעוֹלָם, לְיִצְחָר מַחְשָׁבוֹת לְבַב עַמְיָךְ,
 וְהִבֵּן לְבָבְכֶם אֱלֹהֵי: וְהוּא רַחוּם, יְכַפֵּר 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, וְהִרְכָּה לְהָשִׁיב אִפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ:
 כִּי־אִתָּה אֲדֹנָי טוֹב וְסִלַּח, וְרַב־חֶסֶד לְכָל־קַוְאֵיךָ:
 צַדִּיקְתָּךְ צָדִיק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּיִנו
 מִימֵי קְדָם: בָּרוּךְ אֲדֹנָי, יוֹם אֶיּוֹם, יַעֲמֵס־לָנוּ,
 הָאֵל יִשׁוּעַתָּנוּ סִלָּה: יְיָ צַבָּאוֹת עֲמָנוּ, מִשׁוּב־לָנוּ
 אֱלֹהֵי יַעֲקֹב סִלָּה: יְיָ צַבָּאוֹת, אֲשֶׁר־י אָדָם בַּמַּח
 בָּךְ: יְיָ הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם־קְרָאֵנוּ: בָּרוּךְ
 אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,
 וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא
 יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיִשֵּׁם בְּלִבֵּנוּ אֶהְבֵּתוֹ וְיִרְאֵתוֹ,
 וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵב בָּשָׂל. לְמַעַן לֹא
 נִיגַע לָרִיק, וְלֹא נִלְד לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שֶׁנִּשְׁמֹר הַקִּיּוֹךְ בְּעוֹלָם
 הַזֶּה. וְנִנְזָה וְנִנְחִיָּה וְנִבְרָאָה, וְנִירַשׁ טוֹבָה וּבִרְכָּה,
 לְשָׁנֵי יְמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
 יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹהֶבְךָ:
 בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יְיָ מִבְּטַחוֹ:
 בְּטַחוֹ בְּיָי עַד־עַד, כִּי בָּיָה יְיָ 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.

וַיְבָרְכֵנוּ בְּךָ יְיָ יִדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזַבְתָּ דָרְשֵׁיךָ יְיָ;
 יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר:

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

וְעַתָּה יַגְדִּל-נָא בְּכֹחַ אֲדָנֵי כַּאֲשֶׁר דִּבְרַתָּ לְאֹמֵר:
 זְכֹר בְּרַחֲמֶיךָ יְיָ וּנְחַסְדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

Reader. יתגדל ויתקדש שמה רבא בעלמא

דיי-ברא ברעיותה. וימליך מלכותה בְּחַיִּיכוֹן
 וּבְיִוְמֵיכוֹן, וּבְחַיֵּי דֵי-כָּל-בֵּית יִשְׂרָאֵל, בְּעִנְיָא
 וּבְזִמְן קָרִיב. וַאֲמָרוּ אָמֵן:

Cong. and Reader. יהא שמה רבא מברך, לעלם

וילעלמי עלמא.

Reader. יתברך וישתבח, ויתפאר ויתרם,

ויתנשא ויתחדר ויתעלה, ויתהלל, שמה דיי-
 קדשא. ברין הוא, לעלא מן-כל-ברכתא
 ושירתא, תשבתתא ונתמתא, דיי-אמירן בעלמא.
 וַאֲמָרוּ אָמֵן:

Cong. קבל ברחמים וברצון את תפלתנו:

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 דְּיִי-כָל-

יִשְׂרָאֵל קִדְּם אָבוּהוֹן דְּי בִשְׁמִיָּא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהִי שְׁלָמָא רַבָּא מִן-שְׁמִיָּא 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 גְּדָלָה לְיוֹצֵר

בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ

כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם הִלְקֵנוּ בָּהֶם,

וּגְדַלְנוּ כְּכָל-הַמוֹנָם. וְאִנְהֵנוּ כְּרַעִים וּמִשְׁתַּחֲוִיִּים

וּמוֹדִים לְפָנֵי מַלְכְּךָ מַלְכֵי הַמַּלְכִּים הַקָּרוֹשׁ בְּרוּךְ

הוּא. שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוּ

בְּשָׁמַיִם מִמַּעַל, וְשִׁכִּינַת עֵזוֹ בְּגִבְהֵי מְרוֹמָיִם:

הוּא אֶלְהֵינוּ. אֵין עוֹד. אֲמַת מַלְכְּנוּ. אֲפָם זוּלְתוּ.

כְּפָתוּב בְּתוֹרָתוּ. וְיַדְעָתָּ הַיּוֹם וְהַיְשִׁבְתָּ אֶל-לְבָבְךָ,

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-כן נקוה לך יי אלהינו, לראות מהרה
 בתפארת עזך, להעביר גלוים מן הארץ
 והאילים פרות יברתוין, לתקן עולם במלכות
 שדי, וכל-בני בשר יקראו בשמך, להפנות אלוך
 כל-רשעי ארץ: יקירו וידעו כל-יושבי תבל:
 כי לך תכרע כל-בך, תשבע כל-לשון: לפניך
 יי אלהינו יכרעו ויפולו, ולכבוד שמך יקר יתנו,
 ויקבלו כלם את-על מלכותך, ותמלוך עליהם
 מהרה לעולם ועד, כי המלכות שלך היא,
 ולעולמי עד תמלך בכבוד: פכתוב בתורתך,
 יי | ומלך לעולם ועד: ונאמר, והיה יי למלך על-
 כל-הארץ, ביום ההוא יהיה יי אחר ושמו אחר:

קדיש יתום

ועתה יגדל-נא כח אדני באשר דברת לאמר:

זכר בחסדך יי וחסדיך כי מעולם המה:

Mourner. יתגדל ויתקדש שמה רבא בעלמא

די-ברא ברעויתה, וימליך מלכותה בתיכון

וביומיו, ובחיי די-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.

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.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ, לְעֵלָם *Cong. and Mourner.*

וְלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, *Mourner.*

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דִּי-
קִדְשָׁא. בְּרִיךְ הוּא, לְעֵלְא מִן-כָּל-בְּרַכְתָּא
וְשִׁירְתָּא, הַשְּׁבַחְתָּא וְגַבְחְתָּא, דִּי-אַמִּירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן :

יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם: *Cong.*

יְהִי שְׁלָמָא רַבָּא מִן-שְׁמֵיָא וְחַיִּים עָלֵינוּ *Mourner.*

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲזָרֵי מַעַם יְיָ עֲשֵׂה שָׁמַיִם 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 רֵאשׁוֹן בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

תהלים כ"ד

לְדָוִד מְזֻמָּר. לִידְהָהּ הָאָרֶץ וּמְלוֹאָהּ, תִּבְל
וְיִשְׁבִּי בָהּ: כִּי הוּא עַל-יָמַיִם 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
 קְדָשׁוֹ: נְקִי כַפַּיִם וְכַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לְשׂוֹאֵ
 זַבְשֵׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרָכָה מֵאֵת
 יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דֹר דֹרְשׁוֹ
 מִבְּקֵשֵׁי פְגוּדָי יַעֲקֹב סִלָּה: שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם,
 וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה
 מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר, יְהוָה גִּבּוֹר
 מְלַחֵמָה: שְׂאוּ 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 בְשַׁבָּת, שָׁבוּ הַלְלוּם הֵיוּ אוֹמְרִים בְּמִקְדָּשׁ:
 (תהלים מ'ה)

שִׁיר מְזֻמָּר לְבְנֵי־קִנְחָה: גְּדוֹל יְהוָה וּמְדוּלָּה
 מְאֹד, בְּעִיר אֱלֹהֵינוּ הִרְקָדְשׁוֹ: יִפְּה נוֹף מְשׁוֹשׁ
 כָּל־הָאָרֶץ הִרְצִיּוֹן יִרְכָתֵי צְפוֹן קַרְיַת מֶלֶךְ רָב:
 אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנָב: כִּי־הִנֵּה
 הַמְּלָכִים נוֹעְדוּ, עָבְרוּ יַחְדָּו: הִנָּה רָאוּ בֵּן פְּמָהוּ,
 נִבְהָלוּ גַחְפִּזוֹ: רַעְדָה אַחְזוֹתֶם שָׁם, חֵיל 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 תִּשְׁבֵּר אָנִיּוֹת תְּרִשִׁישׁ׃ בְּאֲשׁוּר
 שָׁמַעְנוּ, בֶּן רֵאִינוּ בְּעִיר יְהוָה־צְבָאוֹת, בְּעִיר
 אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנֶנָּה עַד־עוֹלָם סֶלָה׃ דְּמִינוּ
 אֱלֹהִים חֲסִידָךְ בְּקִרְבֵּי הַיְכָלֶךָ׃ בְּשִׁמְךָ אֱלֹהִים
 בֶּן תְּהַלְתֶּךָ עַל קַצְוֵי־אָרֶץ, צִדְקַת מְלֶאכֶה יִמְנָנֶךָ׃
 יִשְׁמַח הַר־צִיּוֹן תִּגְלָלָנָה בְּנוֹת יְהוּדָה, לְמַעַן
 מִשְׁפָּטֶיךָ׃ סִבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מִגְדָּלוֹתֶיהָ׃
 שִׁיתוּ לְבַבְכֶם לְחִילָהּ, פִּסְגוּ אַרְמְנוֹתֶיהָ, לְמַעַן
 תִּסְפְּרוּ לְדוֹר אַחֲרוֹן׃ כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ
 עוֹלָם וָעַד, הוּא יִנְהַגְנוּ עַל־מוֹת׃

Psalm for the Third Day of the Week.

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבֹת, שְׁבוּ הַלְלוּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ׃
 (תהלים פ"ב)

מְזִמּוֹר לְאַסָּף. אֱלֹהִים נִצָּב בַּעֲדַת־אֵל, בְּקִרְבֵּי
 אֱלֹהִים יִשְׁפֹּט׃ עַד מָתִי תִשְׁפָּטוּ־עוֹלָם, וּפְנֵי רַשָּׁעִים
 תִּשְׂאוּ־סֵלָה׃ שְׁפָטוּ־דָל וְיִתּוֹם, עָנִי וְרֵשׁ הַצְּדִיקוֹ׃
 פִּלְטוּ־דָל וְאֶבְיוֹן, מִיַּד רַשָּׁעִים הַצְּיִלוּ׃ לֹא יִדְעוּ
 וְלֹא יִבְיֵנוּ, בְּחֻשְׁכָּה יִתְהַלְּכוּ, יִמּוּטוּ כָּל־מוֹסְדֵי
 אָרֶץ׃ אֲנִי אָמַרְתִּי 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

אֲכַן בְּאָדָם תָּמוּתוֹן, וּבְאַחַר הַשָּׁרִים תִּפְלוּ: קוֹמֵה
אֱלֹהִים שֹׁפֵטָה הָאָרֶץ, כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:

Psalm for the Fourth Day of the Week.

הַיּוֹם יוֹם רְבִיעִי בְּשַׁבָּת, שָׁבוּ הַלְלוּם הָיו אוֹמְרִים בַּמִּקְדָּשׁ:
(תהלים צ"ד)

אֵל־נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפְיֵעַ: הַנְּשֵׂא
שֹׁפֵט הָאָרֶץ, הַיֹּשֵׁב גְּמוּל עַל־גְּאִים: עַד־מָתִי
רָשָׁעִים וַיְהוֶה, עַד־מָתִי רָשָׁעִים יַעֲלוּ: וַיָּבִיעוּ
יַדְבָּרוּ עֵתְק, וַיִּתְּאֶמְרוּ כָּל־פְּעֻלֵי אָוֶן: עַמּוֹד יְהוָה
יַדְבָּאוּ וּנְחַלְתֶּךָ יַעֲנוּ: אֲלֻמָּנָה וַיִּגַּר יְהִרְגוּ, וַיִּתּוּמִים
יַדְבָּחוּ: וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה, וְלֹא יִבִּין אֱלֹהֵי
יַעֲקֹב: כִּינֹו בַעֲרִים בָּעָם, וּכְסִילִים מָתִי תִשְׁכִּילוּ:
הִנֵּטַע אָזֶן הֵלֵא יִשְׁמַע, אִם־יֵצֵר עֵינֵן הֵלֵא יִבִּיט:
הַיִּסֵּר גּוֹיִם הֵלֵא יוֹכִיחַ, הַמְּלַמֵּד אָדָם דָּעַת: יְהוָה
יִדַע מַחְשְׁבוֹת אָדָם, כִּי הִקְמָה הַבָּל: אֲשֶׁר־י הַגִּבּוֹר
אֲשֶׁר־הִיִּסְרֵנוּ יְהוָה, וּמִתּוֹרֶתְךָ תִּלְמָדְנוּ: לְהַשְׁקִיט
לוֹ מִימֵי רָע, עַד־יִפְרָה לְרָשָׁע שְׁחַת: כִּי לֹא־יִשַׁשׁ
יְהוָה עִמּוֹ, וּנְחַלְתּוּ לֹא יַעֲזֹב: כִּי־עַד־צָדֵק יָשׁוּב
מִשֹּׁפֵט, וַאֲחֲרָיו כָּל־יִשְׂרָאֵל־לֵב: מִי־יִקוּם 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

מִרְעִים, מִי־יִתְיַצֵּב לִי עִם־פְּעָלֵי אָוֶן; לֹא־יִהְיֶה
 עֲזָרְתָּה לִּי, כִּמְעַט שְׁכַנָּה דוֹמָה נַפְשִׁי; אִם־אֶמְרָתִי
 מְזֻמָּה רַגְלִי, חֲסִדְךָ יִהְיֶה יִסְעָה־נִי; כָּרֹב שָׂרְעֵפִי
 בְּקֶרְבִּי, תִּנְחַוְמִיךָ יִשְׁעֵשְׂעוּ נַפְשִׁי; הִיחַבְּרֶךְ כִּסֵּא
 הַזּוֹת, יִצַּר עָמָל עָלֵי־חֶק; יִגְוֶהוּ עַל־נַפְשׁ צַדִּיק,
 וְדָם נָקִי יִרְשִׁיעוּ; וַיְהִי יְהוָה לִי לְמִשְׁנֹב, וְאֱלֹהֵי
 לְצוּר מַחְסִי; וַיָּשָׁב עָלֵיהֶם אֶת־אוֹנָם, וּבְרַעַתָּם
 יִצְמִיתֵם, יִצְמִיתֵם יְיָ אֱלֹהֵינוּ;
 לְכוּ נִרְנְנָה לַיהוָה, נִרְיַעַה לְצוּר יִשְׁעֵנוּ;

Psalm for the Fifth Day of the Week.

הַיּוֹם יוֹם חֲמִישִׁי בְּשַׁבָּת, שָׁבוּ הַלְוִיִּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:
 (ההלים פ' א)

לְמִנְצַחַח עַל־הַגְּתִית לְאָסָף: הֲרַנְנֵנוּ לַאֱלֹהִים
 עֲזָנָנוּ, הָרִיעוּ לַאֱלֹהֵי יַעֲקֹב: שְׂאוּ־זַמְרָה וּתְנוּ־תָה, כְּנֹר
 נְעִים עִם־נִבְל: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּבֶּסֶס
 לַיּוֹם חֲגֻגְנוּ: כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לַאֱלֹהֵי
 יַעֲקֹב עֲדוּת בִּיהוֹסֵף שָׁמוּ, בְּצֵאתוֹ עַל־אֲרֶץ
 מִצְרָיִם, שִׁפְתַּי לֹא־יִדְבְּעוּתִי אֲשַׁמְעֵ: הַסִּירוּתִי מִסִּבְל
 לְשִׁכְמוֹ, כִּפְיוֹ מִדֹּד תַעֲבֹרְנָה: בְּצֹרָה קָרָאתָ

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, אֲעֲנֶךָ בְּסֹתֵר רַעַם, אֲבַחֲנֶךָ עַל-מִי
 מְרִיבָה סְלָה: שְׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל
 אִם-תִּשְׁמַע-לִי: לֹא-יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה
 לְאֵל גֵּכָר: אָנֹכִי וַיְהִי אֱלֹהֶיךָ, הַמַּעֲלֶךָ מֵאֲרֶז
 מִצְרָיִם, הִרְחַב-פִּיךָ וַאֲמַלְאֵהוּ: וְלֹא-שָׁמַע עַמִּי
 לְקוֹלִי, וַיִּשְׂרָאֵל לֹא-אָבָה לִי: וַאֲשַׁלְּחֵהוּ בַּשְּׂרִירוֹת
 לְבָם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם: לֹא עַמִּי שָׁמַע לִי, יִשְׂרָאֵל
 בְּדַרְכֵי יִהְלְכוּ: כַּמַּעַט, אֹיְבֵיהֶם אֲכַנֶּיֶע, וְעַל-
 אֲרֵיהֶם אָשִׁיב יָדַי: מִשְׁנֵאֵי יְהוָה יִבְחָשׁוּ-לוֹ, וַיְהִי
 עֲתָם לְעוֹלָם: וַיִּאֲכִילֵהוּ מִחֶלֶב חֶטְאָה, וּמִצֹּר
 דָּבַשׁ אֲשַׁבֵּיֶעָךְ:

Psalm for the Sixth Day of the Week.

הַיּוֹם יוֹם שֵׁשִׁי בַּשַּׁבָּת, שָׁבוּ הַלְוִיִּם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ:

(תהלים צ"ג)

יְהוָה מֶלֶךְ, גֵּאוֹת לָבַשׁ, לָבַשׁ יְהוָה, עוֹ
 הַתְּאֲזָר, אֶף-תִּבְזֹן תִּבְל, בַּל-תִּמְוֹט: נָכוֹן כַּסְאֶךָ
 מֵאֵז, מֵעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת, יְהוָה, נִשְׂאוּ
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּבָנִים: מִקְלוֹת מִיָּם
 רַבִּים, אֲדִירִים מִשְׁבְּרֵי-יָם, 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 נִצְמְנוּ מְאֹד , לְבֵיתְךָ נִצְאוּ-קֹדֶשׁ , יְהוָה ,
לְאַרְךָ 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 אֱלֹד־מִי-לָךְ, אֱלֹ-
תִחַרֶשׁ וְאֵל-תִּשְׁקֹט אֵל: כִּי הִנֵּה אֲוִיִּיךָ יִהְיֶינּוּ,
וּמִשְׁנֵאֵיךָ נִשְׂאוּ רֹאשׁ: עַל-עַמְּךָ יַעֲרִימוּ סוּד,
וַיִּתְּעֻצּוּ עַל-צַפּוֹנֶיךָ: אָמְרוּ לָכֹוּ וְנִכְחִידֵם מִגּוֹי,
וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל עוֹד: כִּי נִוְעֻצּוּ לֵב יַחֲדוּ,
עָלֶיךָ בְּרִית יִכְרְתוּ: אֲהַלִּי אֲדוּם וַיִּשְׁמַעֲאֵלִים,
מוֹאָב וְהַגְּרִים: גָּבַל וְעַמּוֹן וְעַמְּלֵק, פִּלְשֶׁת עִם-יִשְׂרָאֵל
צוּר: גַּם-אֲשׁוּר נִלְוָה עִמָּם, הָיוּ זְרוּעַ לְבָנֵי-לוֹט
סֵלָה: עֲשֵׂה-לָהֶם כְּמִדְיָן, כְּסִיסְרָא כְּנָבִין כְּנַחַל
קִישׁוֹן: נִשְׁמְדוּ בְּעֵין-דָּאֵר, הָיוּ דָמָן לְאַדְמָה:
שִׁיתָמוּ נְדִיבָמוּ, כְּעַרְב וּכְזָאב, וּכְבּוֹבַח וּכְצִלְמִנְעָה,
כָּל-נְסִיבָמוּ: אֲשֶׁר אָמְרוּ, נִירְשָׁה-לָנוּ, אֵת נְאוֹת
אֱלֹהִים: אֱלֹהֵי שִׁיתָמוּ כַּנְּלָנָל, כְּקֶשׁ לְבָנֵי-רוּחַ:
כָּאֵשׁ תִּבְעַר-יַעַר, וּכְלֹהָבָה תִּלְהַט הָרִים: כִּן
תִּרְדֵּם בְּסַעֲרֶךָ, וּבְסִיפֹתֶיךָ 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 שְׂמֵךְ יְהוָה: וַיִּבְשׁוּ וַיִּבְקְהֻּ עֲדֵי-עַד,
וַיַּחֲפְרוּ וַיֵּאבְדוּ: וַיֵּדְעוּ כִּי-אַתָּה שְׂמֵךְ יְהוָה לְבַקֵּהָ,
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 אֹזְרִי וַיִּשְׁעֵי מַמִּי אִירָא, יְהוָה מָעוֹז חַיִּי מִמֵּי
אֲפָקָה: בְּקָרוֹב עָלַי מְרַעִים, לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאוֹיְבֵי
לִי, הִמָּה בְּשָׁלוֹ וַנִּפְלֹו: אִם-תִּמְחַנֶּה עָלַי מִחֲנֶה לֹא-יִירָא
לְבִי, אִם-תִּקְוִים עָלַי מִלְחָמָה בְּזֹאת אָנִי בֹטֵחַ: אַחַת שָׂאֲלַתִּי
מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְהוָה כָּל-יְמֵי חַיִּי,
לְחֹזֹת בְּנֵעָם-יְהוָה וּלְבַקֵּר בְּהִיכְלוֹ: כִּי יִצְפְּנֵנִי בְּסִבָּה,
בְּיוֹם רָעָה יִסְתִּיהֲנֵנִי, בְּסִתֵּר אֲתַלֹּו, בְּצוּר יְרוּמָמַי: וְעַתָּה
יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי, וְאִוְכַחָה בְּאַתְּלוֹ וּגְחִי
תְרוּעָה, אֲשִׁירָה וְאִזְמַרָה לִיהוָה: שְׁמַע-יְהוָה קוֹלִי אֲקַרָא,
וְתִגְנֵנִי וְעֲגֵנִי: לָהּ אָמַר לְבִי, בְּקִשׁוֹ פָנָי, אֶת-פָּנֶיךָ יְהוָה
אֲבַקֵּשׁ: אַל-תִּסְתֵּר פָּנֶיךָ מִמֵּנִי, אַל-תֵּט בְּאַף עֲבָהֶךָ,
עֲזַבְתִּי הַקִּוְיָ, אַל-תִּמְאֲטֵנִי וְאַל-תִּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעָי: כִּי-
אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יִאֲסָפֵנִי: הוֹדִנִי יְהוָה בִּרְעָה, וַנִּחְנֵנִי
בְּאוֹרַח מִישׁוֹר, לְמַעַן שִׁבְרִי: 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 שהרית

קמו-בי עדי-שֶׁקֶר ויִפְּחַם חֶמְסִים: לולא הָאֲמִנְתִּי לראות
בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים: בָּנָה אֶל-יְהוָה, חֹזֵק וְנֹאמֵץ לַבָּהָה,
יְבָנָה אֶל-יְהוָה:

*In some Congregations the following Psalm is said daily
before בְּרוּךְ שְׁאָמַר p. 19:—*

תהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמְמָה יְהוָה, כִּי
דָלִיתָנִי, וְלֹא-שָׁמַחַת אִיבֵי לִי: יְהוָה אֱלֹהֵי, שִׁוְעָתִי אֱלֹהֶיךָ
וַתִּרְפְּאֵנִי: יְהוָה הַעֲלִיטָה מִן-שָׂאוֹל נַפְשִׁי, חַיִּיתָנִי מִיַּרְדֵּי-
בּוֹר: וַמְרוּ לִיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ: כִּי רָגַע בְּאֶפְסוֹ,
חַיִּים בְּרִצּוֹנוֹ, בְּעָרֵב יַלִּין בְּכִי, וְלַבָּקָר רָנָה: וְאֲנִי אָמַרְתִּי
בְּשִׁלְוִי, בַּל-אֲמוּט לְעוֹלָם: יְהוָה בְּרִצּוֹנְךָ הִעֲמַדְתָּ לְהַרְרִי
עוֹ, הִסְמַרְתָּ בָּנְיָהּ, הִיִּיתִי נִבְהָל: אֱלֹהֶיךָ יְהוָה אֶקְרָא, וְאֶל-
אֲדֹנָי אֶתְחַנֵּן: מַה-בָּצַע בְּדַמִּי, בְּרַדְתִּי אֶל שַׁחַת, הַיּוֹדֶה
עָפָר, הַבִּגִּיד אֶמְתָּה: שְׁמַע-יְהוָה וְחַנּוּנִי, יְהוָה, הֲיִיה עוֹזֵר לִי:
דַּבְּרָתָה מִסִּפְדֵי לְמַחֹל לִי, פַּתְחַת שָׁקִי וַתִּאֲזַרְנִי שִׁמְחָה:
לְמַעַן יוֹמְרֶהָ כְבוֹד, וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

קדיש דרבנן

Reader. יתגבֵּל ויתקבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיִּי דִּי-
כָּל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וַאֲמָרוּ אַמֵּן:

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.

Cong. and Reader. יהא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְלַמַּם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדֻשָּׁא בְּרִיךְ הוּא. לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשֻׁבְתָּא וְנַחֲמָתָא, דִּי-אַמְרֵינָא בְּעָלְמָא. וְאָמְרוּ אַמֵּן:

עַל יִשְׂרָאֵל וְעַל בְּרַגְזָא, וְעַל תְּלַמְדֵי הוֹזֵן וְעַל כָּל-תְּלַמְדֵי תְּלַמְדֵי הוֹזֵן, וְעַל כָּל-מִן דִּי עֲסָקִין בְּאוֹרֵייתָא, דִּי בְּאַתְרָא קָדְשָׁא וְדִי בְּכָל-אַתְרָא וְאַתְרָא, יְהֵא לְהוֹזֵן וּלְכוּן, שְׁלָמָא רַבָּא חַנּוּא וְחַסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וְמוֹזְנָא רְוִיחָא, וְפָרְקָנָא מִן-קָדְשָׁא אֲבוּהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אַמֵּן:

Cong. יהי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יהא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא, וְחַיִּים טוֹבִים, עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

Cong. עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְעֵן:

Reader. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם,

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

תפלה על הפרנסה:

עֲזְרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְעֵן: הַשְׁלֵךְ עַל-יְיָ יְהִבְךָ וְהוּא יְבַלְבְּלֵךְ: שְׁמֵרְתֵם וְרָאֵה 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,

שְׁלוֹם: בְּטַח בְּיָי וַעֲשֵׂה טוֹב, שְׂכָן-אֶרֶץ וְרַעַה אֲמוֹנָה: הַגִּה
 אֵל יִשׁוּעָתִי אֲבַטַח וְלֹא אֶפְחָד. כִּי עָזוּ וְזָמְרָת יְהוָה יְיָ, וַיְהִי־
 לִי לִישׁוּעָה: רַבּוֹנוּ שְׁלֵ-עוֹלָם, בְּדַבְּרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר,
 הַבּוֹטְחִים בְּיָי חֹסְדִי יִסּוּבְבָנוּ, וְכָתוּב וְאַתָּה מְתִיב אֶת-כָּל־
 יְיָ אֱלֹהִים אֲמַת. תַּן בְּרָכָה וְהַצְלֵחָה בְּכָל-מַעֲשֵׂה יָדָי. כִּי
 בְּטַחְתִּי בְּךָ, שְׁעַל-יָדָי מִשָּׂא וּמִתָּן וְעַסְקִים שְׁלִי, תִּשְׁלַח
 לִי בְּרָכָה, כִּהְיִי שְׂאוּכַל לְפָרְנִים אֶת-עַצְמִי וּבְנֵי בֵיתִי, בְּנִחַת
 וְלֹא בְצָעַר, בְּהִתַּר וְלֹא בְּאִסּוּר, לְחַיִּים וּלְשָׁלוֹם, וַיְקַיֵּם כִּי
 מִקְרָא שְׁפָתוֹב, הִשְׁלַךְ עַל-יְיָ יְהוָה וְהוּא יְבַלְבְּלֶךָ. אָמֵן:

עשרת הדברות:

שמות כ"א'—י"ז

וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאִמֹר:
 " אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
 מִצְרַיִם מִבֵּית עַבְדִּים:
 ב לֹא-יְהִיֶּה לְךָ אֱלֹהִים אֲחֵרִים, עַל-פָּנָי: לֹא-
 תַעֲשֶׂה לְךָ כֶּסֶל וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם
 מִמַּעַל, וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת, וְאֲשֶׁר בַּמַּיִם מִתַּחַת
 לָאֶרֶץ: לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי
 יְהוָה אֱלֹהֶיךָ אֵל-קַנָּא, פֶּקֶד עֵינַי אֶבֶת עַל-בָּנָיִם,

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.

תפלת שחרית

עַל-שְׁלֵשִׁים וְעַל-רַבְעִים לְשָׁנָאֵי: וְעָשָׂה הַסֹּד
 לְאֲלֹפִים, לְאֶהְבִּי וּלְשֹׁמְרֵי מִצְוֹתַי:

ג לא תִּשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׁוּא, כִּי
 לא יִנְקָה יְהוָה, אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׁוּא:
 ד וְזָכַר אֶת-יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים
 תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי, שַׁבָּת
 לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה, אַתָּה!
 וּבִנְךָ וּבִתֶּךָ, עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ, וְגֵרְךָ אֲשֶׁר
 בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה, אֶת-הַשָּׁמַיִם
 וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיָּנַח
 בַּיּוֹם הַשְּׁבִיעִי עַל-בֶּן בְּרֵךְ יְהוָה אֶת-יּוֹם הַשַּׁבָּת
 לְקַדְּשׁוֹ:

ה כִּבֵּד אֶת-אָבִיךָ וְאֶת-אִמְךָ, לְמַעַן יֵאָרְכוּ יָמֶיךָ,
 עַל הַצְּדָקָה, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

ו לא תִרְצַח.

ז לא תִנְאֻף.

ח לא תִגְנוֹב.

ט לֹא-תַעֲנֶה בְּרֵעֶךָ עַד שֹׁקֶר:

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. L.

לא תִחַמַד בֵּית רַעְיָךְ, לֹא תִחַמַד אִשְׁתִּי רַעְיָךְ,
וְעַבְדוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֹמְרוֹ, וְכֹל אֲשֶׁר-לְרַעְיָךְ:

שלשה עשר עקרים:

א אֲנִי מֵאֲמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְבַרַךְ
שְׁמוֹ, הוּא בּוֹרָא וּמְנַהִיג לְכָל-הַבְּרוּאִים. וְהוּא
לְבַדּוֹ עָשָׂה, וְעוֹשֶׂה וַיַּעֲשֶׂה לְכָל-הַמַּעֲשִׂים:

ב אֲנִי מֵאֲמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְבַרַךְ
שְׁמוֹ, הוּא יְהוּד. וְאִין יְהוּדוֹת כְּמוֹהוּ בְּשׁוּם פְּנִים.
וְהוּא לְבַדּוֹ אֱלֹהֵינוּ, תְּנָה הוּהוּ וַיְהִיָּה:

ג אֲנִי מֵאֲמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְבַרַךְ
שְׁמוֹ, אֵינוֹ גּוֹף. וְלֹא יִשְׁיָגוּהוּ מִשִּׁיגֵי הַגּוֹף. וְאִין
לוֹ שׁוּם דְּמִיּוֹן כְּלָל:

ד אֲנִי מֵאֲמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְבַרַךְ
שְׁמוֹ, הוּא רֵאשׁוֹן וְהוּא אַחֲרוֹן:

ה אֲנִי מֵאֲמִין בַּאֲמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יתְבַרַךְ
שְׁמוֹ, לוֹ לְבַדּוֹ רָאוּי לְהִתְפַּלֵּל. וְאִין רָאוּי לְהִתְפַּלֵּל
לְזוּלָתוֹ:

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, שְׁכַל־דְּבָרֵי
הַנְּבִיאִים אֲמַת:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁנְּבוֹאֵת מִשָּׁה
רַבִּינוּ עָלָיו הַשְּׁלוֹם, הִיְתָה אֲמִתִּית. וְשֶׁהוּא הָיָה
אֵב לַנְּבִיאִים, לְקוֹדְמִים לְפָנָיו וְלְבָאִים אַחֲרָיו:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שְׁכַל־הַתּוֹרָה
הַמְצֻנֶה עִתָּה בְּיְהִינֵנוּ, הִיא הַנְּתוּנָה לְמִשָּׁה רַבִּינוּ,
עָלָיו הַשְּׁלוֹם:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁזֹּאת הַתּוֹרָה
לֹא תְהִי מְחֻלָּפֶת. וְלֹא תְהִי תוֹרָה אַחֲרֶת, מֵאֵת
הַבּוֹרָא, יִתְבָּרֵךְ שְׁמוֹ:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרֵךְ
שְׁמוֹ, יוֹדֵעַ כָּל־מַעֲשֵׂה בְּנֵי אָדָם וְכָל־מַחְשְׁבֹתָם.
שֶׁנֶּאֱמַר. הִיצַר יַחַד לָבָם הַמִּבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:

וְאֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרֵךְ
שְׁמוֹ, גּוֹמֵל טוֹב לְשׁוֹמְרֵי 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.

יב אַנִּי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה בְּבִיאַת הַמְּשִׁיחַ.
 וְאֵף עַל פִּי שְׂוִיתָמָהֶמָּה, עִם כָּל־זֶה אֲחַכֶּה־לוֹ,
 בְּכָל־יּוֹם, שֶׁבָּא:

י אַנִּי מֵאֲמִין בְּאַמוּנָה שְׁלָמָה, שְׁתִּהְיֶה תַּחֲנִית
 הַיְמָתִים, בְּעֵת שִׁיעָלָה רְצוֹן מֵאֵת הַבּוֹרָא, יתְּכַרֵּךְ
 שְׁמוֹ, וַיִּתְעַלֶּה וְזָכְרוּ לְעַד וּלְנֶצַח נִצְחִים:

לִישׁוּעָתְךָ קִוִּיתִי יי . קִוִּיתִי יי לִישׁוּעָתְךָ . יי
 לִישׁוּעָתְךָ קִוִּיתִי:

* לְפָרְקָנֶךָ סִבְרַת יי . סִבְרַת יי לְפָרְקָנֶךָ . יי
 לְפָרְקָנֶךָ סִבְרַת:

תפלת מנחה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סְלָה:

אֲשֶׁרִי הָעַם שֶׁכָּבַח לּוֹ, אֲשֶׁרִי הָעַם שִׁי אֶלְהִיו:

תְּהַלֵּה לְדָוִד .

קמ"ה

אֲרוּמְךָ אֶלֹהֵי הַמַּלְךְ, וְאַבְרָכָה 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.

בְּכַל-יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שִׁמְךָ קְעוֹזָם וְעַד :
זָדוּל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר :
דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂוֹךְ, וּנְבוֹרְתֶיךָ יִגְדְּרוּ :
הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּנְגִדְלֶתְךָ אֲסַפְּרֶנָּה :
וְכָר רַב-טוֹבְךָ יִבְיָעוּ, וְאַדְרָכְתֶּךָ יִרְגְּמוּ :
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפְּיִם וּנְגִדְלֶתְךָ חֶסֶד :
טוֹב-יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו :
יִזְדוֹךְ יְהוָה כָּל-מַעֲשָׂיֶךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה :
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּנְבוֹרְתֶיךָ יִדְבְּרוּ :
לְהוֹדִיעַ לְבָנֵי הָאָדָם נְבוֹרְתֶיךָ, וְכְבוֹד הַדָּר
מַלְכוּתוֹ :
מַלְכוּתֶיךָ, מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתֶּךָ, בְּכָל-
דוֹר וָדוֹר :
סוֹמֵךְ יְהוָה לְכָל הַנְּפֻלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים :
עֲיִנֵי כָל, אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם, אֶת-
אֲכָלָם בְּעֵתוֹ :
פּוֹתֵחַ אֶת-יְהִדֶךָ, וּמְשַׁבֵּיעַ 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 יְהוָה בְּכָל-דַּרְכָּיו, וְחָסִיד בְּכָל-מַעֲשָׂיו:
 קָרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ
 בְּאַמֶּת:

רְצוֹן יִרְאֵוּ יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים
 יִשְׁמֹד:

תְּהִלַּת יְהוָה יְדַבֵּר-פִּי, וַיִּבְרַךְ כָּל-בָּשָׂר שֶׁב
 קִדְשׁוֹ לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נִבְרַךְ יְהוָה, מִמַּעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

Reader. יִתְגַּבֵּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא
 בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּסַיְיבוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי-
 כָּל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אַמֵּן:

Cong. and Reader. יְהוָה שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
 עָלְמַיָּא.

Reader. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא
 וַיִּתְהַדְּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא,
 לְעָלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דִּי-
 אָמִירָן בְּעֵלְמָא. וְאָמְרוּ אַמֵּן:

*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," v. 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,

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 חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
 חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

During the Ten Days of Penitence say:—

זְכַרְנוּ לַסִּיּוֹם, מִלֶּךְךָ חָפֵץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
 לְמַעַנְךָ אֱלֹהִים תַּיִם:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.
 מַגֵּן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדָנָי, 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

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, סומך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
 בְּמִוֶּדֶה, בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלֶכֶד
 מְמִית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי כְמוֹדֶךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לַסִּיּוֹם בְּרַחֲמִים.
 וְנִבְאָמֵן אֶתְּךָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה
 יי. מְחַיֶּה הַמֵּתִים: *

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
 בְּכָל־יּוֹם יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יי.
 הָאֵל הַקָּדוֹשׁ:

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

הַמְּלֶכֶד הַקָּדוֹשׁ:

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

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שִׁמְךָ יְשׁוּעָה *
 אֹתוֹ בְּשֵׁמִי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאֶיךָ. וְקָרָא
 זֶה אֵל זֶה וְאָמַר. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יי
 צְבָאוֹת. מְלֶאכֶד 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 :

וּבְדִבְרֵי קְדוּשָׁה כְּתוּב לְאִמְרוּ . *Cong.* יְמַלֵּךְ

יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדָר וָדָר. הִלְלוּהָ :

לְדָר וָדָר נְגִיד גְּדֻלָּהּ . וּלְנִצָּח נִצְחֵיהֶם *Reader.*

קְדוּשַׁתְךָ נְקוּדֵי־שׁ . וְשִׁבְחֶךָ אֱלֹהֵינוּ, מִפִּינֵנו לֹא

יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ, גָּדוֹל וְקָדוֹשׁ

אַתָּה . בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ :

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

הַמְּלֵךְ הַקָּדוֹשׁ :

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֵנוֹשׁ

בִּינָה. חָנְנוּ מֵאֲתֶךָ, דַּעַת, בִּינָה וְהַשְׁכֵּל .

בְּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת :

הַשִּׁיבֵנו אָבִינוּ לְתוֹרַתְךָ . וְקַרְבֵּנו מִלְּבָנו

לְעִבּוֹדְתֶךָ . וְהַחְזִירֵנוּ, בְּתִשׁוּבָה שְׁלֵמָה

לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ. הַרוּצֵה בְּתִשׁוּבָה :

סִלַּח-לָנוּ אָבִינוּ, כִּי חָטְאֵנוּ. מְחַל-לָנוּ

מִלְּבָנוּ, כִּי פָשַׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בְּרוּךְ אַתָּה יְיָ. חֲנוּן הַמְּרַבֵּה 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.*

רֵאָה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּנְאָלְנוּ מְהֵרָה
 לְמַעַן שְׂמֹךְ. כִּי גּוֹאֵל חֲזַק אַתָּה. בְּרוּךְ
 אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

On Fast Days the Reader here says עֲנֵנוּ, p. 61,

and concludes thus:—

בְּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעַת צָרָה:

רָפְאֵנוּ יְיָ וְנִרְפָּא. הוֹשִׁיעֵנוּ וְנוֹשְׁעָה. כִּי
 תַהֲלִתֵנוּ אַתָּה. וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה
 לְכָל-מְבוֹתֵינוּ. כִּי אֵל מִלְדָּ רּוֹפֵא נְאֻמָּן
 וְדַחְמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ. רּוֹפֵא חוֹלֵי
 עַמּוֹ יִשְׂרָאֵל:

בְּרַךְ עֲלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת-הַשָּׁנָה הַזֹּאת
 וְאֶת-כָּל-מִיּוֹנֵי תְבוּאָתָהּ לְשׁוּבָה. וְתֵן בְּרָכָה

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

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטּוֹבָהּ. 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,

שִׁנְתָנוּ, בַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ.
מִבְּרַךְ הַשָּׁנִים:

תִּבְקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ. וְשֵׂא נֶגַם
לְקַבֵּץ גְּלוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע
בְּנֵיבוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ. מִקַּבֵּץ
גְּדַחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשְׁנָה, וְיִזְעַצְעֵנוּ,
בְּבִתְחִלָּה. וְהַסֵּר מִמֶּנּוּ יְגוֹן וְאַנְּחָה. וּמְלוֹךְ
עָלֵינוּ, אַתָּה יְיָ לְבִדְךָ, בְּחֶסֶד וּבְרַחֲמִים.
וּצְדִיקָנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מִלֶּךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

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

הַמְּלֶךְ הַמִּשְׁפָּט:

וְלַמְּלִשְׁיָנִים אֵל-תְּהִי תְקוּנָה, וְכָל הָרָשָׁעָה,
בְּהִגַּע תֵּאבֵד. וְכָל אוֹיְבֵיךָ מִהֲרָה יִכָּרְתוּ.
וּמַלְכוּת יְרוּסָן מִהֲרָה תִּעֲקֹר, 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:—*
Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city

וְתַמְגֵּר, וְתִבְנֶינֵעַ, בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ
 אַתָּה יְיָ. שֶׁכֵּר אוֹיְבִים וּמִכְנִיעַ זָרִים:
 עַל-הַצַּדִּיקִים וְעַל-הַחֲסִידִים, וְעַל-זַקְנֵי
 עַמּוֹךְ, בֵּית יִשְׂרָאֵל, וְעַל-פְּלִיטַת סוּפְרֵיהֶם,
 וְעַל גְּרֵי הַצַּדִּיק וְעַלֵּינוּ, יְהִימוּ רַחֲמֶיךָ יְיָ
 אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים
 בְּשִׁמְךָ, בְּאַמְתָּ. וְשִׁים חֶלְקֵנוּ עִמָּהֶם
 לְעוֹלָם, וְלֹא גְבוּשׁ. כִּי-בָךְ בָּטַחְנוּ. בְּרוּךְ
 אַתָּה יְיָ. מִשְׁעַן וּמִבְטָח לַצַּדִּיקִים:
 וְלִירוּשָׁלַיִם עִירָךְ, בְּרַחֲמִים תָּשׁוּב.
 וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבָנֵה
 אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בְּנֵין עוֹלָם. וְכַסֵּא
 דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְבֵּן. * בְּרוּךְ 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 rebuildest Jerusalem.

“Speedily,” etc.

אֶת־צֶמַח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַיֵחַ.
 וְקִרְנוּ 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. וּמִלְּפָנֶיךָ

וְאֶת־הָעִיר הָאֲבֵלָה וְהַתְּרֵבָה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה
 מִבְּלֵי בְּנֵיךָ. וְהַתְּרֵבָה מִמַּעֲוֹנוֹתֶיךָ. וְהַבְּזוּיָה מִכְּבוֹדֶךָ,
 וְהַשׁוֹמְמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חַפְזִי, כְּאִשָּׁה
 עֲקָרָה שְׁלֵא יִלְדָה. וַיְבַלְעוּךָ לְגִיוֹנוֹת. וַיִּירָשׁוּךָ עוֹבְדֵי
 זָרִים. וַיִּטְּלוּ אֶת־עַמְּךָ יִשְׂרָאֵל לְחֶרֶב. וַיַּהַרְגוּ בְּדוֹן 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, וַאֲנִי אֶהְיֶה־לָּהּ
 נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ
 אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם: אֵת צִמַח וכו'

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

**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 תְּשִׁיבֵנוּ. * כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמּוֹת יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמּוֹת יִשְׂרָאֵל וּבְתַפִּלָּתָם.
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי
יִשְׂרָאֵל, וְתַפִּלָּתָם 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, וְיִגְיַע, וְיִבְרָא,
וְיִרְצֵה וְיִשְׁמַע, וְיִשְׁקַר וְיִזְכֵּר, וְיִכְרַמֵּנוּ וְיִפְקֹדֵנוּ. וְזָכְרוֹן

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

עֲנֵנוּ יְיָ עֲנֵנוּ, כִּי בְּצָרָה גְדוֹלָה אֲנִינֵנוּ.
אֶל־תִּפְּזֵן אֶל־רִשְׁעֵנוּ, וְאֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֶל־תִּתֵּעַלֵּם
מִתַּחַת־נִתְנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעַתֵנוּ. יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ.
טָרֵם נִקְרָא אֱלֹהֵי עֲנֵנוּ. בְּדָבָר שֶׁנֶּאֱמַר. וְהָיָה טָרֵם יִקְרָאוּ,
נִאֲנִי אֲעֲנֶה. עוֹד הֵם מְדַבְּרִים, וְאֲנִי אֲשַׁמְעֵ. כִּי אַתָּה יְיָ הָעֹשֶׂה
בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: 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. וְנִכְרֹז מְשִׁיחַ בֶּן דָּוִד עֲבָדָה. וְנִכְרֹז יְרוּשָׁלַיִם
עִיר קְדֻשָׁה. וְנִכְרֹז כָּל עַמּוּד בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְכַלִּיטָה
וּלְטוֹבָה, וְלַחַן וְלַחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Tabernacles—

סג הסָבוֹת

On Passover—

סג הַמִּצּוֹת

On New Moon say—

ראש הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקָדָנוּ בּוֹ לְכַרְכָּה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, הַיּוֹם וְחַגֵּנוּ,
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַי וְקַי
וּרְחוּם אַתָּה:

וְתַחֲזִיקֵנוּ עֵינֵינוּ, בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ. הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ,
וְאֵלֵהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ,
מִגֵּן יְשׁוּעָנוּ, אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדָה לָךְ
וּנְסַפֵּר תְּהִלָּתְךָ, עַל

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בָּשָׂר.
יּוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ. עַל
שְׂהַחֲזִיקֵנוּ וְקַנְיָתֵנוּ. כִּי
תַחֲזִיקֵנוּ וְתַקְנֵנוּ. וְתַאֲסֹר

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.

תפלת מנחה

תִּיּוּנוֹ הַמְּסוּרִים בְּיָדְךָ, וְלִיּוֹתֵינוּ לְמַצֵּאת כְּדָשְׁךָ,
 וְעַל נְשֵׁמוֹתֵינוּ לְשִׁמּוֹר חֻקֶיךָ, וְלַעֲשׂוֹת
 הַבְּקוּדוֹת לָךְ, וְעַל רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבִי
 נְסִיחָה שְׂבִיבָה לְיוֹם עֲמֵנוּ, עַל שְׂאֵנֵהֵנוּ מוֹרִים
 לָךְ. בְּרוּךְ אַתָּה הוֹדְאוֹת:
 וְעַל נִבְלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִיבָה לְעַתָּה, עֲרֹב
 וּבְקָר וְצַהֲרִים, הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 כְּוִינֵנוּ לָךְ:

On Chanukah and Purim say על הנסים p. 63.

וְעַל-כִּלְמֵי יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ
 תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּבְכַתּוֹב לְחַיִּים טוֹבִים, כָּל-כְּגִי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיִּהְלָלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בְּרוּךְ
 אַתָּה יי. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה 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 עִמָּךָ הַיְשִׁים
 לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
 הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ
 יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.

During the Ten Days of Penitence say:—

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

בְּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
 בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעֶפְרַיִם
 לְכָל תְּהִינָה: פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדוּף נַפְשִׁי. וְכָל הַחַוְשָׁבִים עָלַי רָעָה, מְהֵרָה
 הֲפֹר עֲצָתְךָ, וְקַלְקַל מַחְשְׁבוֹתַי. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ,
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה 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.

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, יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ; וְשָׂם
נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנֵי־זוֹת; וְעָרְבָה
לֵי מִנְחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קְדָמוֹנֵי־זוֹת:

*During the Ten Days of Penitence, Fridays excepted, say
אָרְכֵינוּ מְלַכְנוּ 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 אֶל־נָדַד צַר־לִי מְאֹד נִפְלְאָה־נָא בְיַד־
יְהוָה, כִּי־רַבִּים רַחֲמוֹ וּבִיד אָדָם אֶל־אֶפְלָה:

רַחוּם וְחַנוּן, חָטָאתִי לְפָנֶיךָ יְיָ מֵאֵל
רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי:

תהלים ו'

יְיָ אֶל־בְּאֶפְדָּ תוֹכִיחֵנִי, וְאֶל־בְּחִמָּתְךָ
תִּיַסְרֵנִי: חָנּוּן יְיָ כִּי־אֶמְלֵל אָנֹכִי, רַפְּאֵנִי יְיָ,
כִּי נִבְדָּלוּ עַצְמוֹי: וְנִפְשִׁי נִבְהַלָּה מְאֹד,
וְאַתָּה יְיָ עַד־מָתַי: שׁוּבָה יְיָ תִלְצָה נַפְשִׁי,

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.

הוֹשִׁיעֵנִי לְמַעַן חֲסֶדְךָ: כִּי אֵין בְּמוֹת זְכָרְךָ,
 בְּשֵׁאוֹל מִיּוֹדֶה-לָךְ: יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחֶה
 בְּכָל-לַיְלָה מִמָּתִי, בְּדַמְעָתִי עַרְשֵׁי אֲמֹסָה:
 עֲשֵׂשָׁה מִבְּעַם עֵינִי, עֵתְּךָהּ, בְּכָל-צוֹרְרֵי:
 סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אָוֶן, כִּי-שָׁמַע יְיָ קוֹל
 בְּכִי: שָׁמַע יְיָ תַחֲנֻנָּתִי, יְיָ תִפְלְתִי יִקָּח: יִבְשׁוּ
 וַיִּבְהָלוּ מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ וַיִּבְשׁוּ רַגְעַ:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׂאֲרֵי־ת יִשְׂרָאֵל. וְאֵל-
 יֵאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׂאֲרֵי־ת עִם אֶחָד. וְאֵל-
 יֵאבֵד גּוֹי אֶחָד. הַמְּיַחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׂאֲרֵי־ת עִם קָדוֹשׁ. וְאֵל-
 יֵאבֵד גּוֹי קָדוֹשׁ. הַמְּשַׁלְּשִׁים בְּשִׁלוֹשׁ קְדוֹשָׁה
 לְקָדוֹשׁ:

מְתַרְצָה בְּרַחֲמִים וּמִתְפַּיִם בְּתַחֲנוּנִים. הַתְּרַצָּד
 וְהַתְּפַיִם לְדוֹר עָנִי כִּי אֵין עֲזָר:

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 חַנּוּנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

וְאַנְחֵנוּ לֹא גִדַע מִה־נַּעֲשֶׂה, כִּי עָלֶיךָ
 עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסְדֶיךָ, כִּי מֵעוֹלָם
 הִקְמָה: יְהִי־חֶסְדֶךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
 לָךְ: אֵל תִּזְכָּר־לָנוּ עֲוֹנֹת רֵאשִׁימִים, מִהֵרָ
 יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלּוּנוּ מְאֹד: חַנּוּנוּ יְיָ
 חַנּוּנוּ, כִּי־רַב שָׁבַענוּ בּוֹז: בְּרַגְזֵי רַחִים תִּזְכּוּר:
 כִּי הוּא יָדַע יִצְרָנוּ, זְכוֹר כִּי־עָפָר אָנֹחֵנוּ:
 עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שִׁמְךָ,
 וְהַצִּילְנוּ וְכִפֵּר עַל חַטֹּאתֵינוּ, לְמַעַן שִׁמְךָ:

Reader. יִתְגַּבֵּל וְיִתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֶלְמָא דִּי־בְרָא

בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּסִיּוּבּוֹן וּבִיּוּמִיכוֹן, וּבְסִיּוּבּוֹן דִּי־
 כָּל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קְרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי

עָלְמֵי־א.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֹה דִּי־קֹדֶשׁא בְּרִיךְ 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 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,

לְעֵלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִּי-כָל-יִשְׂרָאֵל קָדָם

אֲבוּהוֹן דִּי בְשַׁמְיָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהִי שְׁלָמָא רַבָּא מִן-שַׁמְיָא, וְחַיִּים 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 לְשִׁבְחָה לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֵא עֲשִׂנוּ בְּגוּיֵי הָאָרְצוֹת, וְלֹא שִׁמְנוּ

בְּמִשְׁפָּחוֹת הָאֲדָרְמָה. שְׁלֵא שָׁם חִלְקֵנוּ בְּהֵם,

וְנִגְרַלְנוּ בְּכָל-הַמוֹנָם. וְאֲנַחְנוּ בְּרַעִים וּמִשְׁתַּחֲוִים

וּמִזְדִּים לְפָנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִים הַקְּדוֹשׁ בְּרוּךְ

הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוּ

בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּנִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אֲפִס זוּלָתוּ.

בְּכַתוּב בְּתוֹרָתוּ. וְיִרְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-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, אֵין עוֹד:

עַל-כֵּן נִבְּרָה לְךָ יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה
בְּתַפִּילָת עֲוֹנֶךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהַאֲדִילִים פָּרוֹת יִכְרֶתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדְי, וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֶלְיֶךָ
כָּל-רְשָׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל:
כִּי לְךָ תִּכְרַע כָּל-בְּרִיָּה, תִּשָּׁבַע כָּל-לְשׁוֹן: לְפָנֶיךָ
יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרַ וְיִתְנוּ,
וַיִּקְבְּלוּ כָּלֵם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הוּא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרַתֶךָ.
יי | וְיִמְלֹךְ לְעוֹלָם וָעֶד: וַיִּבְרָךְ. וְהָיָה יי לְמֶלֶךְ עַל-
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

Mourner. יִתְגַּדַּל וַיִּתְקַבַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי-בְרָא

בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבַיּוֹמֵיכוּן, וּבְחַיֵּי דִי-
כָּל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבַזְּמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעַלְמֵי

עַלְמֵיָא.

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. יתְבַרְךָ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתַלַּם, וַיִּתְנַשֵּׂא
וַיִּתְהַדַּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דֵי-קְדוּשָׁא בְּרִיךְ הוּא.
לְעֵלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דֵי-
אַמְיָרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְתִיִּים עָלֵינוּ
וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ

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 והוא* *say לְדוֹד בְּרוּךְ to אָרֶץ, 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 בָּרְכוּ אֶת-יְיָ, כָּל-עַבְדֵי יְיָ,
הָעֹמְדִים בְּבַיִת יְיָ בַּלְיִלוֹת: שְׂאוּ יְדָכֶם קֹדֶשׁ,
וּבָרְכוּ אֶת-יְיָ: וּבָרְכֵךְ יְיָ מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

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 סִלָּה:

(To be said three times.)

יְיָ צְבָאוֹת אֲשֶׁרִי אָדָם בִּטָּח בְּךָ:

(To be said three times.)

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קְרָאֵנוּ:

(To be said three times.)

Reader. יתְנַבֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

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

עָלְמָיָא.

Reader. יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַבֵּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי-קְדִישָׁא בְרִיךְ הוּא.
לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דִּי-
אָמִירוּן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה
לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמָּתוֹ: יְיָ הוֹשִׁיעָה,
בְּמֶלֶךְ יַעֲנֵנוּ בְיוֹם-קְרָאֵנוּ:

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.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ
בָּרוּךְ הוּא. שֶׁהוּא רֹאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדוֹ אֵין אֱלֹהִים.
סָדוּ לָרֶכֶב בְּעַרְבוֹת, בְּנֵה שְׁמוֹ
וְעָלוּ לַפָּנָיו. וּשְׁמוֹ קְרוֹמָם
עַל-כָּל-בְּרָכָה וְתַהֲלָה:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי
מְבָרָךְ, מִעַתָּה וְעַד עוֹלָם:

וּמִסֵּדֵר אֶת-הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלָל אוֹר מִפְּנֵי-
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי-אוֹר. וּמַעֲבִיר יוֹם וּמִבִּיא
לַיְלָה. יַמְבְּדִיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם
וָעֶד, בָּרוּךְ אַתָּה יי הַמַּעֲרִיב עֲרָבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת. תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדְתָּ. עַל כֵּן יי

Reader.

בְּרָכוּ אֶת-יי הַמְבָרָךְ:

Cong. and Reader.

בָּרוּךְ יי הַמְבָרָךְ לְעוֹלָם
וָעֶד:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּדָבָרוֹ מַעֲרִיב עֲרָבִים
בְּחֻכְמָה פּוֹתַח שְׁעָרִים
וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחֲלִיף אֶת-הַיּוֹמִים.

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 בְּשִׁבְבוֹנוֹ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקְךָ : וְנִשְׁמַח
 בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם
 חַיֵּינוּ וְאֶרֶץ יְמֵינוּ . וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה .
 וְאַהֲבָתְךָ אֵל תִּסּוּר מִמֶּנּוּ לְעוֹלָמִים . בְּרוּךְ אַתָּה
 יי אֱלֹהֵי יִשְׂרָאֵל :

When prayers are not said with the Congregation add:—

אל מֶלֶךְ נֶאֱמַן :

דברים ו' ד' ט'

שְׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

בְּרוּךְ , שֵׁם כְּבוֹד מְלְכוּתוֹ , לְעוֹלָם וָעֶד :

וְאַהֲבָתְךָ אֵת יְהוָה אֱלֹהֶיךָ , בְּכֹל לְבָבְךָ

וּבְכֹל-נַפְשְׁךָ , וּבְכֹל-מְאֵדְךָ : וְהָיוּ חֲדָבְרִים

הָאֵלֶּה , אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-

לְבָבְךָ : וְשִׁנְנֶתָם לְבִנְיָךָ וְדַבַּרְתָּ בָּם ,

בְּשִׁבְבוֹתְךָ בְּבֵיתְךָ , וּבְלִבְתֶּךָ בְּהֵרָךְ ,

וּבְשִׁבְבוֹתְךָ וּבְקוֹמְךָ : וּקְשַׁרְתָּם לְאוֹת עַל-

יָדְךָ , וְהָיוּ לְטַמְּפַת בֵּין עֵינֶיךָ : וּכְתַבְתָּם

עַל-מְזוֹזוֹת 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 שָׁמְעוּ אֶל-מִצְוֹתַי,
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטַר-
אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקּוֹשׁ, וְאִסַּפְתִּי
דְגַנְךָ, וְתִרְשָׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ, וְאֶכְלָתָּ וְשָׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם,
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם, וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטָר, וְהִיאָדְמָה לֹא
תִתֵּן אֶת-יְבוּלָהּ, וְאֶבְרַתֶם מִהָרָה, מֵעַל
הָאָרֶץ הַטּוֹבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהָ עַל-לְבַבְכֶם וְעַל-
נַפְשְׁכֶם, וְקִשְׁרַתֶּם אֹתָם לְאוֹת עַל-יְיָדְכֶם,

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 לְטוֹטָפֹת בֵּין עֵינֵיכֶם : וְלִמְדָתֶם אֹתָם
 אֶת-בְּנֵיכֶם , לְדַבֵּר בָּם , בְּשִׁבְתְּךָ בְּבֵיתְךָ ,
 וּבְלִכְתְּךָ בַּהֲרָד , וּבְשֹׁכְבְּךָ וּבְקוּמְךָ :
 וְכַתְּבֶתֶם עַל-מְזוֹזוֹת בֵּיתְךָ , וּבְשַׁעְרֶיךָ :
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם , עַל
 הָאָרֶץ , אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם ,
 לָתֵת לָהֶם , כִּימֵי 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 הַכַּנָּף , פְּתִיל תְּכֵלֶת : וְהָיָה
 לָכֶם לְצִיצִית , וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם אֶת-
 כָּל-מִצְוֹת יְהוָה , וַעֲשִׂיתֶם אֹתָם , וְלֹא
 תִתְּנוּ אַחֲרֵי לְבַבְכֶם , וְאַחֲרֵי עֵינֵיכֶם ,
 אֲשֶׁר אַתֶּם זֹנִים 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, וְהָיִיתֶם קְדוֹשִׁים
 לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לְהִיּוֹת
 לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:
 אֱמֶת וַאֲמוּנָה כָּל-זֹאת וְקָיָם עָלֵינוּ, כִּי
 הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל
 עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ
 מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנִּבְרָע לָנוּ
 מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.
 הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר, וְנִבְרָאוֹת עַד-
 אֵין מִסְפָּר. הַשֵּׁם נִבְשָׁנוּ בַחַיִּים, וְלֹא-נָתַן
 לְמוֹט רַגְלֵנוּ. הַמְדַרְיֵקֵנוּ עַל-כְּמוֹת אוֹיְבֵינוּ,
 וְנִרְם קַרְנֵנוּ עַל-כָּל-שִׁנְאֵינוּ. הָעֹשֶׂה-לָנוּ
 נִסִּים וְנִקְמָה בַּבְּרָעָה, אוֹתוֹת וּמוֹפְתִים
 בְּאֶדְמַת בְּנֵי-חָם. הַמְכִּה בְּעִבְרָתוֹ 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;

מֵתוֹכֶם לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵי בֵּין
 גְּזֵרֵי יַם־סוּף, אֶת־רֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם
 בְּתַהֲמוֹת טַבַּע. וְרָאוּ בְּנֵי גְבוּרָתוֹ, שְׂבָחוּ
 וְהוֹדוּ לְשִׁמּוֹ, וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.
 מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה, בְּשִׂמְחָה
 רַבָּה. וְאָמְרוּ כָּלָם.

מִי־כִמְכָה בָּאֱלֹים יְהוָה, מִי כִמְכָה גֵּאֲדָר
 בַּקֶּדֶשׁ, נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פִלְאָ:

מִלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה. זֶה
 אֵלַי עָנוּ. וְאָמְרוּ. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וַנִּבְּרָא, כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וַנִּצְּלוּ מִיַּד חֹזֶק
 מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ. גֹּאֲלֵי יִשְׂרָאֵל:

הַשְׂפִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ
 לְחַיִּים. וּפְרוֹשׁ עֲלֵינוּ סֶבֶת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֲצָה
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו לְמַעַן שִׂמְךָ. וְהִגֵּן בְּעֲדָנוּ.
 וְהִסֵּר מֵעַלֵּינוּ אוֹיֵב, הַקֶּרֶב, וְהַקָּרֵב, וְרָעַב, וְגִזּוֹן. וְהִסֵּר
 שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבִצֵּל בְּנֵיךָ תִסְתִּירֵנוּ.

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 אָתָּה, כִּי אֵל מְלֹךְ הַנּוֹן
 וְרַחֵם אָתָּה. וּשְׁמֹר צְאִתָּנוּ וּבֹאֲנוּ, לְחַיִּים
 וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵר
 עַמּוֹ יִשְׂרָאֵל לְעַד:

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ
 מִצִּיּוֹן שִׁכֵּן 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 בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵיל
 יְיָ לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם: וַיֵּרָא כָּל-הָעָם
 וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים,
 יְיָ הוּא הָאֱלֹהִים: וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-
 הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה 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 חֲסִדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּלֵנוּ וְהַצִּילֵנוּ
מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתִהְלָתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ:
כִּי־גָדוֹל אַתָּה וְעָשִׂה נִפְלְאוֹת אַתָּה אֱלֹהִים
לְבַדְּךָ: וְאַנְחֵנו עִמָּךְ וְצֵאן מִרְעִיתְךָ, נוֹדָה
לָךְ לְעוֹלָם לְדוֹר וָדוֹר גַּם־עַד תִּהְלָתְךָ:
בָּרוּךְ יי בַּיּוֹם, בָּרוּךְ יי בְּלַיְלָה, בָּרוּךְ
יי בְּשַׁכְּבֵנוּ, בָּרוּךְ יי בְּקוּמֵנוּ: כִּי בִידְךָ
נִפְשוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בָּיָדוֹ נִפְשׁ
כָּל־חַי וְרוּחַ כָּל־בְּשָׂר־אִישׁ: בִּידְךָ אֲבִקִּיד
רוּחֵי, פְּדִיתָה אוֹתִי יי אֵל אֱמֶת: אֱלֹהֵינוּ
שְׂבֻשְׁמִים יַחַד שִׁמְךָ, וְקִיָּם מַלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:
יֵרְאוּ עֵינֵינוּ, וַיִּשְׁמַח 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,

בִּישׁוּעָתְךָ בְּאַמֶּת, בְּאִמֵּר לְצִיּוֹן מֶלֶךְ
 אֱלֹהֶיךָ. יי מֶלֶךְ. יי מֶלֶךְ. יי יְמִלְךָ לְעוֹלָם
 וָעַד: כִּי הַמַּלְכוּת שְׁלֶךָ הִיא, וְלְעוֹלָמִי עַד
 תִּמְלֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא
 אַתָּה. בָּרוּךְ אַתָּה יי. הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד
 יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעַד, וְעַל כָּל מַעֲשָׂיו:
Reader. יִתְנַבֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעִלְמָא דִּי-בְרָא
 כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דִּי-
 כָּל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלְמִי וְלְעָלְמִי

עֲלֵמָא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא
 וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.
 לְעִלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-
 אִמְרִין בְּעִלְמָא. וְאִמְרוּ אָמֵן:

אַדְנֵי, שְׁפַתֵי תַפְתַּח וּפִי נְגִיד תְּהִלְתֶּךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.

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 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
 גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
 חַסְדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
 לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

During the Ten Days of Penitence say:—

וְזָכְרֵנוּ לַסִּיּוֹם, מִלֶּךְ חַפְזָן בַּסִּיּוֹם. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
 לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ.
 מַגֵּן אַבְרָהָם:

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 וּמְזַרֵּד הַנְּשָׁם:

מִכֹּל לִבְלַח חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה
 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.

כְּמוֹדָה, בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֹךְ.
מִמִּית וּמַחְיֶה, וּמְצַמִּיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי כְּמוֹדָה אַב הַרְחָמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.
וְנִאֶמֶן 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:—

הַמְּלֹךְ הַקָּדוֹשׁ:
אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ
בִּינָה.

At the conclusion of Sabbath or of a Festival say:—

אַתָּה חוֹנֵנֵתָנוּ לְמַדַּע תּוֹרָתְךָ. וּתְלַמְּדֵנוּ לַעֲשׂוֹת
חֻקֵי רְצוֹנְךָ. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמּוֹם, בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. אָבִינוּ מְלַבְּנֵנו. הָחֵל
עָלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתָנוּ לְשָׁלוֹם הַשְׂוֹכִים
מִכָּל־חַטָּא, וּמִנְקִיָּם מִכָּל־עֲוֹן, וּמְדַבְּקִים בְּיַד אֲתָּה.

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 וְהַשְׂכִּיל.
 בָּרוּךְ אַתָּה יי. חוֹנֵן הַדָּעַת:
 הַשִּׁבְנוּ אָבִינוּ לְתוֹרַתְךָ, וְקָרְבָנוּ מִלְּבָנוּ
 לְעִבּוֹדְתְךָ, וְהַחֲזִירְנוּ, בְּתַשׁוּבָה שְׁלֵמָה
 לְפָנֶיךָ. בָּרוּךְ אַתָּה יי. הַרוֹצֵה בְּתַשׁוּבָה:
 סִלַּח-לָנוּ אָבִינוּ, כִּי חָטָאנוּ, מְחַל-לָנוּ
 מִלְּבָנוּ, כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
 בָּרוּךְ אַתָּה יי. חוֹנֵן הַמְּרַבֵּה לְסְלוּחַ:
 רֵאֵה בְּעֵינֶיךָ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה
 לְמַעַן שְׂמֶךָ. כִּי גוֹאֵל חֲזוֹק אַתָּה. בָּרוּךְ
 אַתָּה יי. גוֹאֵל יִשְׂרָאֵל:
 רַפְּאֵנוּ יי וְגַרְפֵּא, הוֹשִׁיעֵנו וְנוֹשְׁעָה. כִּי
 תַהֲלִתָנוּ אַתָּה, וְהַעֲלֵה רַבּוּאָה 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 לְטוֹבָהּ, וְתֵן בְּרָכָה

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

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה

עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ, וּבְרַךְ
שָׁנָתְנוּ, בַּשָּׁנִים הַטּוֹבוֹת, בָּרוּךְ אַתָּה יי,
מְבָרַךְ הַשָּׁנִים:

תִּבְקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ, וְשֵׂא נֶגַם
לְקַבֵּץ גְּלוּתֵינוּ, וּקְבֹצֵנוּ יַחַד, מֵאַרְבַּע
בְּנֵיפּוֹת הָאָרֶץ, בָּרוּךְ אַתָּה יי, מְקַבֵּץ
נְדָחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשָׁנָה, וְיִזְעַצְּנוּ,
בְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ
עֲלֵינוּ, אַתָּה יי לְבִרְךָ, 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. מְלֶכֶד
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

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

הַמְּלֶכֶד הַמִּשְׁפָּט:

וְלַמְּלִשְׁיָנִים אֶל־תִּהְיֶה תִּקְוָה, וְכָל הָרִשָּׁעָה,
בְּרָגַע תֵּאבֵד. וְכָל אוֹיְבֵינוּ מִהֲרָה יִכָּרְתוּ.
וּמְלָכוֹת זְרוֹן מִהֲרָה תִּעֲקֹר, וְתִשְׁבֵּר
וְתִמְגַּר, וְתִכְנִיעַ, בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה יְיָ. שִׁבֵר אוֹיְבִים וּמְכַנְיַע זְרִים:
עַל־הַצְּדִיקִים וְעַל־הַחֲסִידִים, וְעַל־זַקְנֵינוּ
עֲמִידָה, בֵּית יִשְׂרָאֵל, וְעַל־כְּלִיטַת סוּפְרֵיהֶם,
וְעַל גְּרֵי הַצָּדֵק וְעַל־לֵבֵנוּ, יִהְיֶמוּ רַחֲמֶיךָ יְיָ
אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכָל הַבוֹטְחִים
בְּשִׁמְךָ, בְּאַמְתָּה. וְשִׂים חֶלְקֵנוּ עִמָּהֶם
לְעוֹלָם, וְלֹא גִבוּשׁ. כִּי־בָךְ בָּטְחָנוּ. 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 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 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. וְכִסֵּא
 דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן. בָּרוּךְ אַתָּה
 יְיָ. בּוֹנֵה יְרוּשָׁלַיִם:

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ.
 וְבָרְנוּ תְרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ
 קָוִינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מַצְמִיחַ
 קָרְן יִשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ 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 יְיָ. 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, וקרננו ופקדננו. וזכרון
 אבותינו. וזכרון משית בן דוד עבדך. וזכרון ירושלים
 עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטון
 ולטובה, ולחן ולחסד ולרחמים, ולחיים ולשלום, ביום

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
חג הסוכות	חג המצות	ראש החודש

הזה. וקרננו יי אלהינו, בו לטובה, ופקדננו בו לברכה,
 והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס ותננו,
 ורחם עלינו והושיענו. כי אלה עינינו. כי אל מלך מנו
 ורחום אלה:

ותחזינה עינינו, בשוכך לציון ברחמים.
 ברוך אתה יי. המחזיר שכנתו 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.

מוֹרִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ,
 וְאֵלֵהוּ אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
 מִיָּן יִשְׁעֵנוּ, אֵתָה הוּא לְדוֹר וָדוֹר. נוֹדָה
 לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
 נַפְשֵׁךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל נִבְלָאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
 הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם, כִּי
 לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם קוּיֵנוּ לָךְ:

On Chanukah and Purim say על הנסים, p. 63.

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ
 תְּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה. בָּרוּךְ
 אַתָּה יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה 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 תְּשִׁים
 לְעוֹלָם. כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל
 הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ
 יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

During the Ten Days of Penitence say:—

בְּסִפּוּי יָמֵים, בְּרַכָּה וְשָׁלוֹם, וּפְרִינָסָה 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, וּשְׁפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, בְּעֶפְרַיִם
 לְכָל תְּהוֹמָה: פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תְּרַדְדוּךָ נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הֲפֹר עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קַדְשֶׁךָ,
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצֵנִי יְדִידְךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי־כִי

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.

והגיון לבי לפניה, יי צורי וגאלי: עשה שלום
במרומו הוא יעשה שלום עלינו, ועל כל-
ישראל. ואמרו אמן:

יהי רצון לפניה, יי אלהינו ואלהי אבותינו, שיבנה
בית המקדש במהרה בימינו, ותן חלקנו בתורתך: ושם
נעבדך ביראה, בימי עולם ובשנים קדמוניות: ועבדך
ל'י מנחת יהודה וירושלם, בימי עולם, ובשנים קדמוניות:

Reader. ותגדל ויתקדש שמה רבא, בעלמא די-ברא
ברעותה, וימליך מלכותה, בחיובון וביומיוכון, ובחיי די-
כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

Cong. and Reader. יהא שמה רבא, מבדך לעלם ולעלמי
עלמיא.

Reader. יתברך וישתבח, ויתפאר ויתרם, ויתנשא
ויתהדר, ויתעלה ויתהלל שמה די-קדשא ברין הוא.
לעלא מן-כל-ברכתא ושירתא, תשבחתא וגחמתא, די-
אמירן בעלמא. ואמרו אמן:

Cong. קבל ברחמים ובדצון את תפלתנו:

Reader. תתקבל צלותהון ובעיתהון די-כל-ישראל קדם
אבותהון די בשמיא. ואמרו אמן:

Cong. יהי שם יי מברך מעתה ועד עולם:

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, וְחַיִּים עָלֵינוּ
 וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עָרִי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
 וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עָלֵינוּ לְשַׁבַּח לְאֲרוֹן הַכֹּל, לְתַת גְּדָלָה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
 בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלַקְנוּ כְּהֵם,
 וְנִרְלָנוּ בְּכָל-הַמוֹנָם. וְאִנְחָנוּ כְּזֵעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לְפָנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ
 בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּנִגְבְּהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אָפֶם זִוְלָתוֹ.
 כְּפָתוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לְבָבָךְ,
 כִּי יְיָ הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל-הָאֶרֶץ
 מִתְּחַת, אֵין עוֹד:

עַל-כֵּן נִקְנָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה
 בְּתַפְאֲרַת עֲזָרְךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ
 וְהָאֲלִילִים כָּרוֹת וּפְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי, וְכָל-בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלֹהֵיךְ
 כָּל-רְשָׁעֵי אֶרֶץ: יִפְּירוּ וַיְדַעוּ כָּל-יְיָוִשְׁבֵי תְּבִלָּה.

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-בְּרֵךְ, תִּשָּׁבַע כָּל-לָשׁוֹן; לְפָנֶיךָ
 יִי אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר וַיִּתְנֶנּוּ.
 וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שְׁלֹךְ הוּא,
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרַתְךָ.
 יִי וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַיִּנְאֶמֶר. וַהֲנִה יִי לְמַלְךְ עַל-
 כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִתְּנֶה יִי אֶחָד וְשֵׁמוֹ אֶחָד:
Mourner. יתגבדל ויתקבדש שמה רבא, בעלמא די-ברא
 ברעותה. וימליך מלכותה, בסייכון וביומיכון, ובסני די-
 כל-בית ישראל, בענגלא ובזמן קריב. ואמרו אמן:
Cong. and Mourner. יהא שמה רבא, מכברך לעולם ולעלמי

עלמא.

Mourner. יתברך וישתבח, ויתפאר ויתלמס, ויתנשא
 ויתהדר, ויתעלה ויתהלל שמה די-קדשא בריך הוא.
 לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-
 אמירן בעלמא. ואמרו אמן:

Cong. יהי שם יי מכברך מעתה ועד עולם:

Mourner. יהא שלמא רבא מן-שמא וחסים, עלינו

ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמים וארץ:

Mourner. עשה שלום במרומיו, הוא יעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

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 xc.

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:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁל־שַׁבָּת:

תהלים צ"ה

לְכוּ נְרַנְנָה לַיי, נְרַיְעָה לְצוֹר יִשְׁעֵנוּ: נְקַדְמָה
כְּנִיו בְּתוֹדָה, בְּזִמְרוֹת מְדִיעַ לוֹ: כִּי אֵל גָּדוֹל
יי, וּמְלֶכֶד גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בְּיָדוֹ
מְחַקְרֵי־אָרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ: אֲשֶׁר־לוֹ הַיָּם
וְהוּא עֹשֶׂהוּ, וַיַּבְשֵׁת יַדָּיו יַצְרוּ: בָּאוּ נִשְׁתַּחֲוֶה
וְנִבְרָעָה, נִבְרָכָה לְפָנֵי־יי עֲשֵׂנוּ: כִּי הוּא אֱלֹהֵינוּ
וְנִגְחָנוּ עִם מַרְעִיתוֹ וְצֹאן יָדוֹ, הַיּוֹם אִם־בָּקְלוּ
תִשְׁמְעוּ: אֶל־תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה כִּיּוֹם מַסָּה
כַּמְדָּבָר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם, בְּחָנוּנֵי גַם־רָאוּ
כְּעָלֵי: אַרְבָּעִים שָׁנָה אָקוּם בְּדוֹר וְאָמַר עִם תַּעֲי
לִבְבִי הֵם, וְהֵם לֹא־יָדְעוּ דַרְכָּי: אֲשֶׁר נִשְׁבַּעְתִּי
בְּאָפִי, אִם־יִבְאוּן אֶל־מְנוּחָתִי:

תהלים צ"ו

שִׁירוֹ לַיי שִׁיר חֲדָשׁ, שִׁירוֹ לַיי כָּל־הָאָרֶץ: 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, בְּרַכּוֹ שְׁמוֹ, בְּשָׂרוֹ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ: סִפְרוּ
 בְּנוֹיָם כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי נָדוּל
 יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי
 כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה: הוֹדֵר
 וְהָדָר לְפָנָיו, עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ לַיְי
 מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיְי כְּבוֹד וְעוֹ: הָבוּ לַיְי
 כְּבוֹד שְׁמוֹ, שְׂאוּ-מִנְחָה וּבְאוּ לְחַצְרוֹתָיו: הַשְׁתַּחֲוּ
 לַיְי בְּהִדְרַת-קִדְשׁוֹ, הִילֹו מִפְּנֵיו כָּל-הָאָרֶץ: אָמְרוּ
 בְּנוֹיָם יְיָ מְלֹךְ, אֶת-תְּכוֹן תִּבְל כַּל-תְּמוֹט, יָדִין
 עַמִּים בְּמִישְׁרִים: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
 יִרְעֵם הַיָּם וּמְלֵאוּ: יַעֲלוּ שָׂדֵי וְכָל-אֲשֶׁר-בוֹ, אֲזוּ
 יִרְנְנוּ כָּל-עֲצֵי-יַעַר: לְפָנֵי יְיָ כִּי בָא, כִּי בָא לְשִׁפְט
 הָאָרֶץ, יִשְׁפֹט-תִּבְל בְּצֶדֶק וְעַמִּים בְּאִמּוֹנָתוֹ:

תהלים ס"ז

יְיָ מְלֹךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אֲיִים רַבִּים: עֲנֵן
 וְעָרְפָל סָבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסֹאוֹ: אֵשׁ
 לְפָנָיו תִּלְדֵּה, וְתִלְהַט סָבִיב צָרָיו: הַאִירוּ בְּרָקָיו
 תִּבְל, רְאֵתָה וְתִתְחַל הָאָרֶץ: הָרִים כִּדְוֹנֵג 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.

קבלת שבת

צָדֵקוֹ, וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ: יִבְשׂוּ כָּל־עֲבָדֵי
 בְּסֵל הַמֶּתְהַלְלִים בְּאֵלֵי לֵים, הַשֵּׁתְחֹוֹלוּ לֹו כָּל־
 אֱלֹהִים: שְׁמָעָה וְהַשְׁמַח צִיּוֹן, וְתִגְלַגְלָנָה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ יְיָ: כִּי־אַתָּה יְיָ עֲלִיּוֹן עַל־כָּל־
 הָאָרֶץ, מְאֹד נִעְלִיָּתָ עַל־כָּל־אֱלֹהִים: אֲהַבִּי יְיָ
 שְׁנֵאוֹ רָע, שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים
 יִצְיִלֵם: אֹר־זָרַע לַצַּדִּיק, וְלוֹשְׁרֵי־לֵב שְׂמָחָה:
 שְׂמָחוּ צַדִּיקִים בְּיְיָ, וְהוֹדוּ לְגֹבֵר קְדָשׁוֹ:

תהלים צ"ח

מִזְמוֹר, שִׁירוֹ לַיְיָ שִׁיר חֲדָשׁ, כִּי־נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה־לוֹ יְמִינוֹ וְזָרַע קְדָשׁוֹ: הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,
 לְעֵינֵי הַגּוֹיִם גִּלְגָּה צָדָקְתוֹ: זָכַר חֲסִדוֹ וַאֲמוּנָתוֹ
 לְבַיִת יִשְׂרָאֵל, רָאוּ כָּל־אֶפְסֵי־אָרֶץ אֵת יְשׁוּעַת
 אֱלֹהֵינוּ: הִרְיֵעוּ לַיְיָ כָּל־הָאָרֶץ, פִּצְחוּ וְרַנְּנוּ
 וְזַמְרוּ: וְזַמְרוּ לַיְיָ בְּכַנּוֹר, בְּכַנּוֹר וְקוֹל זְמָרָה:
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר, הִרְיֵעוּ לְפָנַי הַמְּלֹךְ יְיָ:
 יִרְעֵם הַיָּם וּמְלֹאוֹ, תִּבְבַּל וַיִּשְׁבִּי בָהּ: נְהַרוֹת
 יִמְחֹאוּ־כַף, יַחַד הָרִים יִרְנְנוּ: לְפָנַי יְיָ כִּי בָא
 לִשְׁפֹט הָאָרֶץ יִשְׁפֹט־תִּבְבַּל בְּצַדֵּק וְעַמִּים בְּמִישְׁרֵים:

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 מְלֶךְ יִרְגֹזוּ עַמִּים, יֵשֶׁב כְּרוּבִים תָּנוּט הָאָרֶץ;
 יי בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ
 שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא: וְעוֹ מְלֶךְ מִשְׁפָּט
 אֱהַב, אֶת־הַ בּוֹנֵנֵת מִיִּשְׂרָאֵל, מִשְׁפָּט וְצַדִּיקָה בְּיַעֲקֹב
 אֶת־הָ עֲשִׂיתָ: רוּמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹו לְהַדָּם
 רִגְלָיו, קָדוֹשׁ הוּא: מִשָּׁה וְאֶהְרֹן בְּכֹהֲנָיו וְשִׁמּוֹאֵל
 בְּקִרְאֵי שְׁמוֹ, קִרְאִים אֶל-יי וְהוּא יַעֲנֵם: בְּעַמּוּד
 עָנָן יְדַבֵּר אֲלֵיהֶם, שְׁמְרוּ עֲדֹתָיו וְחַק גְּתֹן לָמוֹ:
 יי אֱלֹהֵינוּ אֶת־הָ עֲנִיתָם, אֵל נִשְׂא הָיִיתָ לָהֶם וְנִקָּם
 עַל-עֲלִילוֹתָם: רוּמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹו לְהַר
 קָדְשׁוֹ, כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:

תהלים כ"ט

מִזְמוֹר לְדָוִד, הָבוּ לַיי בְּנֵי אֱלֹים, הָבוּ לַיי כְּבוֹד
 וְעוֹ: הָבוּ לַיי כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוֹו לַיי בְּהַרְרֹת-
 קֹדֶשׁ: קוֹל יי עַל הַמַּיִם, אֵל-הַכְּבוֹד הָרָעִים, יי
 עַל-מַיִם רַבִּים: קוֹל-יי בְּבַח, קוֹל יי בְּהַדָּר: קוֹל
 יי שִׁבְר אֲרָזִים, וַיִּשְׁבֵּר יי אֶת-אַרְזֵי הַלְּבָנוֹן:
 וַיִּרְקֹדֵם כְּמוֹ-עֵגֶל, לְבָנוֹן וְשָׁרִיוֹן כְּמוֹ בֶן-רָאמִים:

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.

קבלת שבת

קול־יְיָ הַצֵּב לַהֲבוֹת אֵשׁ: קול יְיָ יַחִיל מִדְּבָרָה
 יַחִיל יְיָ מִדְּבַר קֹדֶשׁ: קול יְיָ יַחֲלֵל אֵילֹת וַיִּחַשֶׁף
 יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד: יְיָ לַמְּבוֹל יָשָׁב,
 וַיֵּשֶׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ אֱיָרֵךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

לְכָה רוּרֵי לְקַרְאֵת פְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה: לכה
 שְׁמֹר וְזָכוֹר בְּדְבוֹר אֶחָד. הַשְּׁמִיעֵנוּ אֵל הַמְּיָחָד. יְיָ
 אֶחָד וַשְּׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֲרַת וּלְתַהֲלָה: לכה
 לְקַרְאֵת שַׁבַּת לְכוּ וְנִלְכָה. כִּי הוּא מְקוֹר הַבְּרָכָה.
 מֵרֵאשׁ מִקְּדָם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַהֲשָׁבָה
 תַּחֲלָה: לכה

מִקְדֵּשׁ מִלֶּךְ עִיר מְלוּכָה. קוּמֵי צְאֵי מִתּוֹךְ
 הַהַפְּכָה. רַב לֶךְ שַׁבַּת בְּעַמְּק הַבְּכָא. וְהוּא
 יַחֲמוּל עַלְיֶךָ הַמְּלָה: לכה

הַתְּנַעֲרֵי מֵעַפָּר קוּמֵי. לְבָשֵׁי בְּגָדֵי תַפְאֲרַתֶּךָ
 עִמֵי. עַל־יַד בְּנֵי־יִשְׂרָאֵל הַלְחָמֵי. קְרָבָה אֶל־
 נַפְשֵׁי נְאֻלָּה: לכה

הַתְּעוֹבְרֵי הַתְּעוֹבְרֵי. כִּי בָּא אֲוֵרֶךְ קוּמֵי אֲוֵרֵי.
 עוֹרֵי עוֹרֵי שִׁיר דְּבַרֵי. כְּבוֹד יְיָ עַלְיֶךָ 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 תבשי ולא תקלמי. מה תשתוחחי ומה תהמי.
 בך יחסו עניי עמי. ונבנתה עיר על-תלה: לכה
 והיו למשסה שאסוף ורחקו כל-מבלעיך. ישיש
 עליך אלהיך. כמשוש חתן על-כלה: לכה
 ימין ושמאל תפרוצי. ואת-י תעריצי. על-יד-
 איש בן פרצי. ונשמחה ונגילה: לכה
 בואי בשלום עמרת בעלה. גם בשמחה ובצהלה.
 תוך אמוני עם סגלה. בואי כלה. בואי כלה:
 לכה דודי לקראת כלה. פני שבת נמכלה:

תהלים צ"ב

מזמור שיר ליום השבת: טוב להדות ליהוה
 ולומר לשמך, עליזון: להגיד בבקר חסדך
 וּאֲמוֹנֶתְךָ, בַּלִּילוֹת: עֲלִי-עֲשׂוֹר וְעֲלִי-נָבֵל
 עֲלִי הַגִּיזוֹן בְּכִנּוֹר: כִּי שִׂמְחֵתַנִּי יְהוָה בְּפִעֲלֶךָ
 בְּמַעֲשֵׂי יָדְךָ אֲרַנֶּנּוּ: מִה-נָּדְלוּ מֵעֲשׂוֹךְ יְהוָה מְאֹד
 עָמְקוּ מִחִשְׁבֹתֶיךָ: אִישׁ בְּעַר לֹא יָדַע וְכִסִּיל
 לֹא-יָבִין אֶת-זֹאת: בְּפִרְחֵי רִשְׁעִים כְּמוֹ-עֹשֵׁב
 וַיִּצְצוּ כָל-פְּעֵלֵי אָזֶן לְהִשְׁמָדֵם עַד־יְעַד: וְאַתָּה
 מְרוֹם לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיבֹךָ, יְהוָה כִּי-

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.

הִנֵּה אֵיבִיךָ יֹאבֵדוּ, יִתְפָּרְדוּ כָּל־פְּעָלֵי אֲוֹן:
 וְתָרַם כְּרֹאם קַרְנֵי, בִּלְתֵּי כְּשֶׁמֶן רֵעֵנָן: וְתַבַּט
 עֵינֵי כְּשׁוּרֵי, בְּקָמִים עָלֵי מְרַעִים, תִּשְׁמַעְנָה
 אֲוֵנֵי: צְדִיק כִּתְמָר יִפְרָח, כְּפֶאֱרוֹ בִּלְכָנוֹן יִשְׁגָּה:
 שְׁתוּלִים בְּבֵית יְהוָה, כְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יְנוּבוֹן כְּשִׁיבָה, דְּשָׁנִים וְרֵעֲנָנִים יִהְיוּ: לְהַגִּיד
 כִּי־יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא־עוֹלָתָה, בּוֹ:

תהלים צ"ג

יְהוָה מִלֶּךְ, נְאוֹת לֵבַשׁ, לֵבַשׁ יְהוָה, עוֹ
 הַתְּאֵזֶר, אֶת־תְּבוּן תְּבַל, בַּל־תִּמּוֹט: נָכוֹן כַּסְאֶךָ
 מֵאֵז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת, יְהוָה, נָשְׂאוּ
 נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָנָם: מִקְלוֹת מַיִם
 רַבִּים, אֲדִירִים מִשְׁבָּרֵי־יָם, אֲדִיר בְּמָרוֹם יְהוָה:
 עֲדַתְךָ נִאֲמְנוּ מְאֹד לְבֵיתְךָ נִאֲוָה־קִדְשׁ יְהוָה
 לְאַרְךָ יָמִים:

Mourner. יתגביל ויתקבדש שמה רבא, בעלמא די-ברא

ברעותה. ונמליך מלכותה, בשמיכון וביומיכון, ובחיי די-
 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.

קברת שבת

Cong. and Mourner. יהא שְׁמֵהּ רַבָּא, מְבַרְךְ לְעָלְמָא וּלְעָלְמֵי
עָלְמֵינָא.

Mourner. יתְבַרְךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא
וַיִּתְהַדְּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי-קְדִישָׁא בְּרִיךְ הוּא.
לְעָלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-
אַמִּירָן בְּעָלְמָא. וְאָמְרוּ אַמֵּן:

Cong. יהי שֵׁם יְיָ מְבַרְךְ מְעַמָּה וְעַד עוֹלָם:

Mourner. יהא שְׁלָמָא רַבָּא מִן-שְׁמֵינָא וְחַיִּים, עָלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

Cong. עֲזְרֵי מַעַם יְיָ עֲשֵׂה שְׁמִים וְאַרְקֵן:

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אַמֵּן:

*When a Festival or one of the Intermediate Days of a Festival
falls on Sabbath, the Inauguration Service commences with
בְּמוֹמֹר 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.

Reader.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמַם, וַיִּתְנַשֵּׂא, שְׁמוֹ שֶׁל-
מִלְאָךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ
בְּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים.
סֵדוֹ לְרִכְבּ בְּעֶרְבוֹת, בְּיַד שְׁמוֹ
וַעֲלוֹ לַפְּנִיּוֹ. וְשְׁמוֹ מְרוֹמָם
עַל-כֵּן בְּרַכָּה וּתְהַלָּה:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ
מְבָרַךְ, מַעֲתָה וְעַד עוֹלָם:

וּמִסֵּדֵר אֶת-הַזְּכוּכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְוֵעַ
בְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי-
הַשֶּׁשׁ וְהַשָּׁד מִפְּנֵי-אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה. וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת
שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֶרְבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת. תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְיָ

בְּרַכּוּ אֶת-יְיָ הַמְבָרָךְ:

Cong. and Reader.

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם
וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מִלְאָךְ הָעוֹלָם. אֲשֶׁר
בְּדָבָרוֹ מַעֲרִיב עֶרְבִים
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים
וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחֲלִיף אֶת-הַזְּמַנִּים.

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 בְּחֶקֶד : וְנִשְׁמַח
 בְּדַבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד . כִּי הֵם
 חַיֵּינוּ וְאַרְךְ יָמֵינוּ . וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה .
 וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים . כָּרוּךְ אַתָּה
 יְיָ אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל :

When prayers are not said with the Congregation add:—

אל מִלֶּךָ נִאֶמֶן :

דברים ו' ד' ט'

שְׁמַע יִשְׂרָאֵל , יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :
 כָּרוּךְ , שֵׁם כְּבוֹד מַלְכוּתוֹ , לְעוֹלָם וָעֶד :
 וְאַהֲבַתְךָ אֵת יְהוָה אֱלֹהֶיךָ , כָּכֹל לְבָבְךָ
 וּכְכֹל-נַפְשְׁךָ , וּכְכֹל-מְאֵדְךָ : וְהָיוּ הַדְּבָרִים
 הָאֵלֶּה , אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם עַל-
 לְבָבְךָ : וְשִׁנַּנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָּם ,
 בְּשִׁבְתְּךָ בְּבֵיתְךָ , וּבְלִכְתּוֹךָ בַּדֶּרֶךְ ,
 וּבְשִׁכְבְּךָ וּבְקוּמְךָ : וּקְשַׁרְתָּם לְאוֹת עַל-
 יָדְךָ , וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ : וּכְתַבְתָּם
 עַל-מַזְזוֹת 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"ג-כ"א

וְהָיָה, אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי,
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, כְּכֹל-
לְבַבְכֶם וּכְכֹל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-
אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפַּת
דְּגַנְךָ, וְתִרְשָׁהּ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדֶךָ לְבְהֵמְתֶךָ, וְאִכְלָתָּ וּשְׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם,
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְתָרַה אֶרֶץ-יְהוָה בְּכֶם, וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת-יְבוּלָהּ, וְאִבְדֶתֶם מְהֵרָה, מֵעַל
הָאָרֶץ הַטּוֹבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-
נַפְשְׁכֶם, וּבְקִשְׁרֹתֶם אַתֶּם לְאוֹת עַל-יְדְּכֶם,

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 אֲתֶם
 אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלִבְתְּךָ בַּהֲרֹךְ וּבְשִׁבְבְּךָ וּבְקוֹמְךָ:
 וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל
 הָאָדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם,
 לָתֵת לָהֶם, בְּיַמֵּי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
 צִיצִית, עַל־בְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וּנְתַנּוּ
 עַל־צִיצִית הַכֶּנֶף, פְּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם 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 heldeth 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, לְהִיּוֹת
 לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:
 אֱמֶת וַאֲמוּנָה כָּל-זֹאת וְקַיָּם עָלֵינוּ, כִּי
 הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל
 עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ
 מִיַּד כָּל-הָעָרִיצִים. הָאֵל הַנִּבְרָע לָנוּ
 מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ.
 הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֵקֵר, וְנִבְלָאוֹת עַד-
 אֵין מִסְפָּר. הַשֵּׁם נִבְשָׁנוּ בַחַיִּים, וְלֹא-נָתַן
 לְמוֹט רַגְלֵנוּ. הַמְדַרְיֵכְנוּ עַל-כְּמוֹת אוֹיְבֵינוּ,
 וְנִירָם קִרְנֵנוּ עַל-כָּל-שֹׂנְאֵינוּ. הָעֹשֶׂה-לָנוּ
 נִסִּים וְנִקְמָה בַּבְּרָעָה, אוֹתוֹת וּמוֹפְתִים
 בְּאֶדְמַת בְּנֵי-חָם. הַמְכִּה בְּעִבְרָתוֹ כָּל-
 בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא 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 לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין
 גְּזֵרֵי יַם־סוּף, אֶת־רוּדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם
 בְּתַהֲמוֹת טַבַּע. וְרָאוּ בְנֵיו גְּבוּרָתוֹ, שִׁבְחוּ
 וְהוֹדוּ לְשִׁמּוֹ, וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
 מִשָּׂה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה, בְּשִׂמְחָה
 רָבָה. וְאָמְרוּ כֻלָּם.

מִי כִמְכָה בְּאֱלִים יְהוָה. מִי כִמְכָה גְּאֹדֶר
 בְּקֶדֶשׁ, נוֹרָא תְהִלּוֹת, עֲשֵׂה פִלָּא:
 מַלְכוּתְךָ רָאוּ בְנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מִשָּׂה. וְהָ
 אֱלֵי עָנוּ. וְאָמְרוּ.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וּנְאֻמַר, כִּי־פָדָה יי אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֶק
 מִמְּנוֹ. בְּרוּךְ אַתָּה יי. גְּאֹל יִשְׂרָאֵל:
 הַשְׁפִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּבָנוּ
 לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ. וְתַקַּנְנוּ בְּעֲצָה
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ. וְהַגִּן בְּעַדֵּנוּ.
 וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, הַדָּבָר, וְהַרְבֵּב, וְרָעַב, וְיָגוֹן, 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 כְּנָפוֹךְ תִּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן
 וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבֹאֵנוּ, לְחַיִּים
 וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִפְת
 שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְעַל-יְרוּשָׁלָּיִם:

On Sabbaths:—

שמות ל"א ט' ו' י'

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-
 הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-
 הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

On Passover, Pentecost and Tabernacles, say:—

וַיְדַבֵּר מֹשֶׁה אֶת-מִצְוֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל:

On New Year:—

תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר, בַּבֶּקֶסָה לְיוֹם חַגֵּנוּ: כִּי חֶק
 לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

On the Day of Atonement:—

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם מִכָּל
 חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה תִּטְהָרוּ:

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. יתגבַל וַיִּתְקַבֵּשׁ שְׁמֹה רַבָּא, בְּעֵלְמָא דִּי-בְרָא

בְּרֵעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ, בְּסַיְיבוֹן וּבְיוֹמֵיכוֹן, וּבְסַיְי דִּי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֹה רַבָּא, מְבַרְךְ לְעָלְמָא וּלְעָלְמֵי

עֵלְמֵיָא.

Reader. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דִּי-קִדְשָׁא בְּרִיךְ הוּא,
לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי-
אֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

On Festivals say the appropriate Amidoth.

אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן.

גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר

חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זְכַרְנוּ לַחַיִּים מְלַךְ חַפְזָא בְּחַיִּים. וְכַתְּבָנוּ בְּסִפְרֵי חַיִּים.

לְמַעַן 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.

מִלְךָ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ.
מַגֵּן אֲבֹרָתָם:

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 וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
כְּמוֹתָ, בָּעַל גְּבוּרוֹת וּמֵי הַזֵּמָה לָךְ. מִלְכָּךְ
מִמִּית וּמְחַיֶּה, וּמְצַקִּים יְשׁוּעָה.

On the Sabbath of Penitence say:—

מֵי כְמוֹתָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים.
וְנִאֲמֵן אַתָּה לְהַחַיֵּת 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 יְהַלְלוּךָ סְלָחָה. בָּרוּךְ אַתָּה יְיָ.
הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְלִיךָ הַקָּדוֹשׁ:

אֶתָּה קִדְשָׁתָּ אֶת-יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ.
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ
מִכָּל-הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל-הַיּוֹמִים. וְכֵן
בְּתוֹב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם; וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֵאכֶתוֹ אֲשֶׁר
עָשָׂה; וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל-מְלֵאכֶתוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמַנוּחָתְנוּ
קִדְשֵׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ.

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> say— the New Moon.		<i>On Passover—</i> the Feast of Un- leavened Bread.		<i>On Tabernacles</i> the Feast of Tabernacles.
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Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing,

שִׁבְעֵינוּ מִטּוֹבָה, וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְמִהָרָה
 לָבֵנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קְדֻשָּׁה, וַיְנַוְחוּ בָהּ
 יִשְׂרָאֵל מִקְדָּשֵׁי שָׁמָּה, בְּרוּךְ אַתָּה יְיָ,
 מִקְדָּשׁ הַשַּׁבָּת:

רָצָה יְיָ אֱלֹהֵינוּ בְּעֶמְדָה יִשְׂרָאֵל וּבִתְפִלָּתָם,
 וְהָשִׁיב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי
 יִשְׂרָאֵל, וְתִפְלָתָם 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, וַיְגִיעַ, וַיִּרְאֶה,
 וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיַּזְכֵּר, וְזָכַרְנוּ וּפְקַדְנָנוּ, וְזָכְרוֹן
 אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ, וְזָכְרוֹן יְרוּשָׁלָּיִם
 עִיר קְדֻשָּׁה, וְזָכְרוֹן כָּל עִמָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה
 וּלְטוֹבָה, וְלַחֵן וְלַחֲסֵד וּלְרַחֲמִים, וְלַחַיִּים וְלְשָׁלוֹם, בְּיוֹם

On Tabernacles—

חַג הַסֻּכּוֹת

On Passover—

חַג הַמִּצּוֹת

On New Moon say—

רֹאשׁ הַחֹדֶשׁ

הַזֶּה, וְזָכַרְנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקַדְנָנוּ בּוֹ לְבִרְכָתְךָ

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

והוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחָמִים, הוּם וְחַנּוּנוֹ,
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מְלֶכֶת חַנּוּן
וּרְחוּם אַתָּה:

וּתְחַזְּקֵנוּ עֵינֵינוּ, בְּשׁוֹכֵךְ לְצִיּוֹן בְּרְחָמִים.
בְּרוּךְ אַתָּה יְיָ. הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:
מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מִגֵּן יִשְׁעֵנו, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
לָךְ וְנִסְפָּר תְּהַלְּלֶךָ, עַל חַיֵּינוּ הַמְסוּרִים
בְּיָדֶךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נַפְשֶׁךָ שֶׁבְּכָל־יּוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.
הַטּוֹב, כִּי לֹא־כָלוּ רְחָמֶיךָ. וְהִמְרַחֵם, כִּי
לֹא־תִמוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

On Chanukah say על הנסים *p. 63.*

וְעַל־כֶּכֶם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּבָנוּ
תְּמִיד לְעוֹלָם וָעֶד:

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:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת־שִׁמְךָ
בְּאֱמֶת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֶלָה. בָּרוּךְ
אַתָּה יי. הַטּוֹב שִׁמְךָ וְלִךָ נָאֶה לְהוֹדוֹת:
שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תַּשִּׁים
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

On the Sabbath of Penitence say:—

בְּסֶפֶר חַיִּים. בְּרִכָּה וְשָׁלוֹם. וּפְרִנְסָה טוֹבָה. נִזְכָּר
וְנִבְהַב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֶׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יי. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר
מְרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, כְּעֶפֶר
לְכָל תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ, 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.

תִּרְדוּהָ גַּפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הַכֹּר עֲצָתָם, וְקִלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֹךְ. עֲשֵׂה לְמַעַן יִמְיִנֶךָ. עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי: יְהוּי לְרָצוֹן אִמְרֵי-פִי
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה
בית המקדש במהרה בימינו, ותזן חלקנו בתורתך; ושם
נעבדך ביראה, בימי עולם ובשנים קדמוניות; וערבה
לך מנחת יהודה וירושלם, בימי עולם, ובשנים קדמוניות:

וַיְכַלּוּ *The Reader and Congregation repeat*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַלּוּ אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל-מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מִכָּל-
מְלֹאכֶתוֹ אֲשֶׁר-בָּרָא 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
 אַבְרָהָם. אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ:

Reader and Congregation.
 מִגֵּן אֲבוֹת בְּדָבָרוֹ, מִחַיִּיה

(On the Sabbath of Penitence read הָאֵל
for הַמְלִיךְ) הַקָּדוֹשׁ שְׂאִין כְּמַהוֹ, הַמְנִיחַ לְעַמּוֹ
 בְּיוֹם שַׁבָּת קָדְשׁוֹ. כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם.
 לְפָנָיו נַעֲבוֹד בִּירְאָה וּפְחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל־
 יוֹם תָּמִיד מֵעַיִן הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן
 הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרֵךְ שְׁבִיעֵי. וּמְנִיחַ
 בְּקֹדֶשׁה לְעַם מִדְּשָׁנֵי עֲנָנִי. וְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

Reader:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קֹדֶשׁ שְׁנֵי
 בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ
 וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ וְשִׂהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
 וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קֹדֶשֶׁךָ.
 וַיְנוּחֵנוּ 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.

I. 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. יתגבדל ויתקבדש שמה רבא, בעלמא די-ברא
 ברעותה. וימליך מלכותה, בתיבון וכיומיבון, ובתי די-
 כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:
Cong. and Reader. יהא שמה רבא, מבדך לעלם ולעלמי
 עלמיא.

Reader. יתברך וישתבח, ויתפאר ויתרם, ויתנשא
 ויתחדר, ויתעלה ויתהלל שמה די-קדשא בריך הוא.
 לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-
 אמירן בעלמא. ואמרו אמן:
Cong. קבל ברחמים ובכצון את תפלתנו:

Reader. תתקבל צלותהון ובעויתהון די-כל-ישראל קדם
 אבוהון די בשמיא. ואמרו אמן:
Cong. יהי שם יי מבדך מעתה ועד עולם:
Reader. יהא שלמא רבא מן-שמיא, ותיים עלינו
 ועל-כל ישראל. ואמרו אמן:

Cong. עזרי מעם יי, עשה שמים וארץ:
Reader. עשה שלום במרומו, הוא ועשה שלום, עלינו
 ועל-כל-ישראל. ואמרו אמן:

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) במה מדליקין ובמה אין מדליקין. אין מדליקין לא
 בלבש ולא בקחמן ולא בכליה. ולא בפתילת האירן ולא

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;

ערבית לשבת

בַּפְּתִילַת הַמְדָּבָר. וְלֹא בִירוּקָה שְׁעַל פְּנֵי הַמַּיִם. וְלֹא בְנוֹפֶת
וְלֹא בְשִׁעוֹה. וְלֹא בְשָׂמֹן קִיָּק וְלֹא בְשָׂמֹן שְׂרָפָה. וְלֹא
בְאַלְיָה וְלֹא בְחֶלֶב. גַּחֲוֹם הַמְדֵּי אֹמֵר מְדִלְיָקִין בְּחֶלֶב
מְבֻשָּׁל. וְנַחֲכָמִים אֹמְרִים אֶחָד מְבֻשָּׁל וְאֶחָד שְׂאִינוּ מְבֻשָּׁל
אִין מְדִלְיָקִין בּוֹ: (ב) אִין מְדִלְיָקִין בְּשָׂמֹן שְׂרָפָה בְּיוֹם
טוֹב. רַבִּי יִשְׁמַעֵאל אֹמֵר אִין מְדִלְיָקִין בְּעֶטְרָן מִפְּנֵי כְבוֹד
הַשַּׁבָּת. וְנַחֲכָמִים מַתִּירִין בְּכָל הַשְּׂמָנִים בְּשָׂמֹן שְׂמִשְׂמִין
בְּשָׂמֹן אֲגוּזִים בְּשָׂמֹן אֲנֹנּוֹת בְּשָׂמֹן דְּרֵגִים בְּשָׂמֹן פְּקָעוֹת
בְּעֶטְרָן וּבְגַנְפָּט. רַבִּי טַרְפוֹן אֹמֵר אִין מְדִלְיָקִין אֶלֶּא בְשָׂמֹן
וַיֵּת בְּלָבָד: (ג) כָּל הַיּוֹצֵא מִן הָעֵץ אִין מְדִלְיָקִין בּוֹ אֶלֶּא
בְשִׂתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אִינוּ מִשְׁמָא טְמֵאת אֱהֵלִים
אֶלֶּא בְשִׂתָּן. פְּתִילַת הַבְּגָד שְׂקַפְלָה וְלֹא הַבְּהָבָה. רַבִּי
אֱלִיעֶזֶר אֹמֵר טְמֵאתָּהּ הִיא וְאִין מְדִלְיָקִין בָּהּ. רַבִּי עֲקִיבָא
אֹמֵר טְהוֹרָה הִיא וּמְדִלְיָקִין בָּהּ: (ד) לֹא יָקוּב אָדָם
שִׂפְפָּרַת שֶׁל בִּיצָה וַיִּמְלְאַנָּה שָׂמֹן וַיִּתְּנָנָה עַל פִּי הַיָּם
בְּשִׁבִיל שְׂתֵּהָא מְנַטְּפָת וְאַפִּילוּ הִיא שֶׁל חֶרֶם. וְרַבִּי יְהוּדָה
מַתִּיר. אֲבָל אִם חֲבָרָה הַיּוֹצֵר מִתְחַלְּקָה מִתָּר מִפְּנֵי שֶׁהוּא
כְּלִי אֶחָד. לֹא יִמְלֵא אָדָם קַעֲרָה שָׂמֹן וַיִּתְּנָנָה בְּצַד הַיָּם
וַיִּתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בְּשִׁבִיל שְׂתֵּהָא שׁוֹאֲבָת. וְרַבִּי
יְהוּדָה מַתִּיר: (ה) הַמְּכַבֶּה אֶת הַיָּם מִפְּנֵי שֶׁהוּא מַתְיָרָא
מִפְּנֵי גוּיִם מִפְּנֵי לְסֻטִּים מִפְּנֵי רוּחַ רָעָה אוֹ בְשִׁבִיל הַחֹלָה

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 tithe? 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

שְׂיִישָׁן פְּטוּר. כָּחֵם עַל הַגֵּר כָּחֵם עַל הַשָּׂמֶן כָּחֵם עַל
הַפְּתִילָה חֲנֹב. רַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה
מִפְּנֵי שֶׁהוּא עוֹשֶׂה פָּחֵם: (ו) עַל שֶׁלֹּשׁ עֲבָרוֹת נָשִׂים
מֵתוֹת בְּשַׁעַת לְדַתָּן: עַל שֶׁאֵינָן זְהִירוֹת בְּנִבְיָה בְּחֻלָּה
וּבְהַדְלָקַת הַגֵּר: (ז) שֶׁלֹּשָׁה דְבָרִים צָרִיךְ אָדָם לִזְמַר בְּתוֹךְ
בֵּיתוֹ עֶרֶב שַׁבָּת עִם הַשִּׁכָּה. עֲשָׂרָתָם עֲרָבָתָם הַדְּלִיקוּ
אֶת הַגֵּר. סַפֵּק חֲשִׁכָה סַפֵּק אֵינָה חֲשִׁכָה אֵין מְעַשְׂרִין
אֶת הַגֵּר וְאֵין מְטַבִּילִין אֶת הַגְּבִילִים וְאֵין מְדֹלִיקִין אֶת
הַגֵּרוֹת. אֲבָל מְעַשְׂרִין אֶת הַדְּמִי וּמְעַרְבִין וְטוֹמְנִין אֶת
הַחֲמִין:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינְא. תְּלִמְיָדֵי חֲכָמִים
מְרַבִּים שָׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ וְרַב
שָׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֶלָּא בּוֹנֵיךְ: — שָׁלוֹם רַב
לְאֹהֲבֵי תוֹרָתְךָ וְאֵין לָמוּז מְכֻשׁוֹל: יְהִי־שָׁלוֹם בְּחִילְךָ
שְׁלוֹהַ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲבָדְבָרְהֶנָּא שָׁלוֹם
בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ: יְיָ עוֹ לְעַמּוֹ
יִתֵּן יְיָ וַיְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Kiddush is said by the Reader, p. 181.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ 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,

בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם הִלְקֵנוּ בָּהֶם,
 וְגַרְלָנוּ בְּכָל־הַמּוֹנֵם. וְאֲנִיָּהֵנוּ בְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לְפָנָי מִלֵּךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים;
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אַפֶּס זִוְלָתוֹ.
 פְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָּ הַיּוֹם וַהֲשִׁבְתָּ אֶל־לִבְכֶּךָ,
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה
 בְּתַפְאֲרַת עֲזֻךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ
 וְהַאֲלִילִים פְּרוֹת וּפְרִתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי, וְכָל־כְּנֵי בְּשָׁר יִקְרְאוּ בַּשָּׁמַיִם. לְהַפְּנוֹת אֶלְיֶךָ
 כָּל־רָשָׁעֵי אֶרֶץ: יִקְרוּ וַיִּדְעוּ כָּל־יְיֹשְׁבֵי תִבְלָה.
 כִּי לָךְ תִּכְרַע כָּל־כְּבֹדָה תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ
 יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקְרָו וַיִּתְנוּ
 וַיִּקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עָלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא.
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: פְּכַתוּב בְּתוֹרָתֶךָ.

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.

יִי אֱלֹהֵינוּ יְמַלֵּךְ לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יְיָ לְמַלְכָּךְ עַל-
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

Mourner. יתגבדל ויתקבדש שמה רבא, בעלמא די-ברא
ברעותה. וימליך מלכותה, בתיכון וביומיכון, ובתי די-
כל-בית ישראל, בעגלא ובזמן קריב. ואמרו אמן:

Cong. and Mourner. יהא שמה רבא, מכרף לעלם ולעלמי
עלמא.

Mourner. יתברך וישתבח, ויתפאר ויתרם, ויתנשא
ויתהדר, ויתעלה ויתהלל שמה די-קדשא בריך הוא,
דעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-
אמירן בעלמא. ואמרו אמן:

Cong. יהי שם יי מכרף מעפה ועד עולם:
Mourner. יהא שלמא רבא מן-שמא, ותיים עלינו
ועל-כל ישראל. ואמרו אמן:

Cong. עזרי מעם יי, עשה שמם וארץ:
Mourner. עשה שלום בפרומיו, הוא יעשה שלום, עלינו
ועל-כל-ישראל. ואמרו אמן:

יגדל אלהים חי וישתבח. נמצא ואין עת
אל-מציאותו: אחד ואין יחיד ביחודו. נעלם
וגם אין סוף לאחדותו: אין לו דמות הגוף

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.

וַאִינוּ גוֹף. לֹא נַעְרוֹךְ אֵלָיו קְדָשְׁתּוֹ: קְדָמוֹן
 לְכַל־דְּבָר אֲשֶׁר נִבְרָא. רֵאשׁוֹן וְאִין רֵאשִׁית
 לְרֵאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם. לְכָר־נוֹצֵר יוֹרָה
 נִדְלָתוֹ וּמְלֻכוֹתוֹ: שִׁפְעַנְבוֹאֲתוֹ נִתְנוּ אֶל־אֲנָשֵׁי
 סִגְלָתוֹ וְתַפְאֲרָתוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
 נָבִיא. וּמִבֵּית אֶת־תְּמוּנָתוֹ: תּוֹרַת אֵימַת נָתַן לְעַמּוֹ
 אֵל. עַל־יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ: לֹא יִהְיֶה הָאֵל וְלֹא
 יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוֹלָתוֹ: צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ.
 מִבֵּית לְסוּף דְּדָבָר בְּקִדְמָתוֹ: גּוֹמֵל לְאִישׁ הַסֵּד
 כְּמַפְעָלוֹ. נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ: יִשְׁלַח
 לְקֶץ יָמָיו מִשִּׁיחָנוּ. לְפִדּוֹת מִחַבֵּי קֶץ יִשׁוּעָתוֹ:
 גִּמְתִּים יַחֲיֶה אֵל בְּרוּב חֲסֵדוֹ. בְּרוּךְ עַד־יְעַד שֵׁם
 תְּהִלָּתוֹ:

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:—

יְשִׁימָךְ אֱלֹהִים כְּאֲפָרַיִם וְכַמְנַשֶּׁה:

To Daughters say:—

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רַבְקָה רָחֵל וְלֵאָה:

To Sons and Daughters:—

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחֲנֹךָ: וְיִשְׂאֵל
 יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שָׁלוֹם:

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:—

מיטלי ל'א וי-ל'א

אֵשֶׁת הַיָּל מִי יִמְצָא וְרָחֵק מִפְּנִינִים מְכַרְהָ: בְּמַח
 בָּה לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחָסֵר: גְּמַלְתָּהּ טוֹב וְלֹא-
 רָע כִּלְיָמֵי חַיֶּיהָ: הִרְשָׁה צָמֵר וּפְשָׁתֵי שׁוֹפְעֵשׁ בְּהַפְּעֵן
 בְּפִיָּה: הִיטָה בְּאֵנִיּוֹת סוּחֵר מִמְּרָחֵק תָּבִיא לְחֻמָּה:
 וְתַקֵּם בְּעוֹד לִילָהּ וְתַתְּנֵן מִתְּנֵן לְבִיתָהּ וְחֵק לְגַעַרְתִּיהָ:
 וּמָמָה שָׁדָה וְתַקְחָהּ מִפְּרֵי בְּפִיָּה נְטֻעָה פְּרִים: חֲגֹרָה
 בְּעוֹז מְתַנֶּיהָ וְתֵאמֵץ וְרוּעֵתִיהָ: טַעַמָּה כִּי טוֹב סְחָרָה
 לֹא יִכְבֶּה בְּלִילָהּ גֵּרָה: יְדִיהָ שְׁלָחָה בְּפִי שׁוֹר וְכִפְיָהּ
 תִּמְכּוּ פֶלֶךְ: כִּפְיָהּ פָּרָשָׁה לְעֵנִי וְיָדֶיהָ שְׁלָחָה לְאֲבִיוֹן:
 לֹא תִירָא לְבֵיתָהּ מִשְׁלָג כִּי כָל-בֵּיתָהּ לָקַשׁ שָׁנִים:
 מִרְבֵּי עֲשֵׂתָהּ לָהּ יֵשׁ וְאַרְנָמָן לְבוּשָׁה: נוֹדַע
 בְּשַׁעְרִים בַּעֲלָהּ בְּשַׁבְּתוֹ עִם-זִקְנֵי-אַרְץ: סָדִין
 עֲשֵׂתָה וְתִמְכֹּר וְחֲגוֹר נִתְּנָה לְפָנַי: עוֹ וְהָדָר
 לְבוּשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן: פִּיהָ פִּתְחָה בְּחֻכְמָה
 וְתוֹרַת-חֵסֶד עַל-לְשׁוֹנָה: צוֹפְיָה הַלִּיכּוֹת בֵּיתָהּ
 וְלָחֵם עֲצָלוֹת לֹא תֵאבֵל: קָמוּ בְּנֵיהֶּן וַיֵּאשְׁרוּהָ בַּעֲלָהּ
 וַיְהִלְלָהּ: רַבּוֹת בְּנוֹת עֲשׂוּ חֵיל וְאַתְּ עֲלִית עַל-כָּלֵנָה:
 שְׁקָר חַחֵן וְהַבֵּל הִיפִי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלֵּל:
 תִּנּוּ-לָהּ מִפְּרֵי יְדִיהָ וַיְהִלְלוּהָ בְּשַׁעְרִים מַעֲשֵׂיהָ:

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:—*

וַיְהִי-עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשַׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְבַקֵּשׂ אֹתוֹ. כִּי בּו שַׁבַּת
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרֵי הַנְּפִלָּה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְהִצָּה בָּנוּ. וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
הַנְּחִילָנוּ וּפְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ וְגַר לִיצִיאַת מִצְרָיִם. כִּי
בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁת מִכָּל-הָעַמִּים וְשַׁבַּת
קִדְּשָׁת בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ. בָּרוּךְ אַתָּה יְיָ.
מְקַדֵּשׁ הַשַּׁבָּת:

בָּרוּךְ 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:—

נשַׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ
כָּל־בָּשָׂר תִּפְאַר וּתְרוּמָם זְכָרְךָ מִלְּבָנֵינוּ תָּמִיד.
מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבְּלִעְגֵיךָ אֵין
לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיחַ
וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מִלֶּךְ אֵלֶּא
אַתָּה: אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־
בְּרִיּוֹת אֲדוֹן כָּל־הַתּוֹלְדוֹת הַמְהַלְּל בְּרַב הַתְּשׁוּבָה
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיֵּי לֹא־
יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים.
וְהַמְּשִׁיחַ אֱלָמִים. וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף בְּפוֹפִים: לָךְ לְבָדְךָ אֲנַחְנוּ מוֹדִים: אֱלֹהֵינוּ
מִלֵּא שִׁירָה בָּיָם וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלוּי.
וּשְׁפָתוֹתֵינוּ שְׂבַח בְּמִרְחַבֵי רִקִיעַ. וְעֵינֵינוּ מְאִירוֹת
בְּשִׁמְשׁ וּבְכִרְחַח. וַיְהִינּוּ פְרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם.
וּבְגִלְגֵינוּ קָלוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ מִסְּפִיקִים
לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרְךָ
אֶת־שִׁמְךָ. עַל־אַחַת מֵאַלְפֵי אֵלְפֵי אֵלְפֵי אֵלְפִים וְרַבֵי

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 פְּעָמַיִם הַטּוֹבוֹת שְׁעֵשִׁית עִם־אֲבוֹתֵינוּ
 וְעַמּוּנוּ; מִמְצָרִים נִצַּלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבַּיִת עֲבָדִים
 פָּדִיתָנוּ. בָּרַעַב וְנִתְּנוּ. וּבְשָׂבַע כָּל־פִּלְתָּנוּ. מִחֶרֶב
 הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ וּמִחַלְוֵי רָעִים וְנִצַּמְנוּ
 וְדִלִּיתָנוּ: עַד־הַנְּהָ עֲזָרוּנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוּנוּ
 חֲסָדֶיךָ. וְאֶל־תִּשְׁשָׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח: עַל־כֵּן
 אֲבָרִים שְׁפִלְגַתְּ בָנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאֵפֵינוּ
 וְלָשׁוֹן אֲשֶׁר שִׁמְתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׂבְּחוּ וַיְפָאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ
 אֶת־שִׁמְךָ מִלְּבָנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־
 לָשׁוֹן לְךָ תִּשְׁבַּע. וְכָל־בֶּהֱמָה לְךָ תִּכְרַע. וְכָל־
 קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לְבָבוֹת יִירָאוּךָ.
 וְכָל־קֶרֶב וְכָל־זֵוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂפָתוֹב.
 כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ: מִצִּיל עֵינַי
 מִחֶזֶק מִמֶּנּוּ וְעֵינַי וְאֶבְיוֹן מִגְּזֻלוֹ: מִי יִדְמֶה־לְךָ וּמִי
 יִשְׁוֶה־לְךָ וּמִי יַעֲרֶךְ־לְךָ. הָאֵל הַגָּדוֹל הַגְּבוּר
 וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיַת שָׁמַיִם וְאָרֶץ: גְּהַלְלֶךָ

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: כְּאֶמּוֹר.
 לְדוֹר. בְּרַכִּי נַפְשִׁי אֶת־יְיָ וְכָל־קִרְבֵי אֶת־שֵׁם
 קְדוֹשׁ: הָאֵל בְּתַעֲצֻמוֹת עֵינֶיךָ. הַגְּדוֹל בְּכְבוֹד
 שְׁמֶךָ. הַגְּבוּר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלִיךָ
 הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹבֵן עַד. מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתּוּב בְּרִנּוֹ
 צַדִּיקִים בְּנֵי לְיִשְׂרָאֵל נִאֲוָה תִּהְיֶה:

בְּפִי יִשְׂרָאֵל תִּתְהַלָּל. וּבְדַבְרֵי צַדִּיקִים
 תִּתְבָּרַךְ. וּבְלִשׁוֹן הַסִּידִים תִּתְרוֹמֵם. וּבְקִרְבֵי
 קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עֲמֶךָ בֵּית יִשְׂרָאֵל בְּרִנָּה
 יִתְפָּאֵר שְׁמֶךָ מִלְּבָנוֹ בְּכָל־דּוֹר וְדוֹר. שְׁבִן חוֹבֵת
 כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַגְדִּיר
 לְבָרַךְ לְעַלֶּה וּלְקַבֵּל עַל כָּל־דַּבְרֵי שִׁירוֹת
 וְתִשְׁבַּחוֹת דָּוִד בְּיַשִּׁי 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 יְשׁמְךָ לְעַד מְלִכְנוּ. הָאֵל מְלִיךְ הַגְּדוֹל
 וְהַקְּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֵה יְיָ אֱלֹהֵינוּ
 וְאֵלֵהוּ אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עֹז
 וּמְמִשְׁלָה נִצָּח וְנִדְלָה וְנִבְיָרָה תְּהַלָּה וְתִפְאַרֶת
 קְדוּשָׁה וּמְלִכוּת בְּרָכוֹת וְהוֹדָאוֹת מִעֲתָה וְעַד-
 עוֹלָם: בָּרוּךְ אַתָּה יְיָ. אֵל מְלִיךְ. גְּדוֹל בַּתְּשֻׁבָּהוֹת.
 אֵל הַהוֹדָאוֹת. אֲרוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי
 זִמְרָה. מְלִיךְ אֵל הַיְּעוֹלָמִים:

Reader. יתגבדל ויתקבדש שמה רבא, בעלמא די-ברא

ברעותה. וימליך מלכותה, בשמיכון וביומיכון, ובסמי די-
 כל-בית ישראל, בענגלא ובזמן קריב. ואמרו אמן:

Cong. and Reader. יהא שמה רבא, מבברך לעלם ולעלמי

עלמיא.

Reader. יתברך וישתבח, ויתפאר ויתרם, ויתנשא

ויתחבר, ויתעלה ויתהלל שמה די-קדשא ברין הוא.
 לעלא מן-כל-ברכתא ושירתא, תשבחתא ונחמתא, די-
 אמירו 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.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיְתַפְאֵר
וַיְתַרְוַם, וַיְתַנַּשָּׂא, שְׁמוֹ שֶׁל-
מִלְכָּךְ מַלְכֵי הַמַּלְכִים הַקְדוֹשׁ
בָּרוּךְ הוּא. שֶׁהוּא רֵאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְלָעָדֵינוּ אֵין אֱלֹהִים.
קָדְוֵנו לְרַגְבֵּךְ בְּעַרְבוֹת, בְּיַהּ שְׁמוֹ
וְעֲלוֹנו לְפָנָיו. וְשְׁמוֹ מְרוֹמָם
עַל-כָּל-בְּרָכָה וְתַהֲלָה:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד: יְהִי שֵׁם יי
מְבָרָךְ, מִעַתָּה וְעַד עוֹלָם:

Reader.

בְּרַכּוּ אֶת-יְיָ הַמְּבָרָךְ:

Cong. and Reader.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם
וָעֶד:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מִלְכָּךְ הָעוֹלָם. יוֹצֵר אוֹר
וּבוֹרֵא הַשֶּׁדֶד. עֲשֵׂה
שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל:

On Festivals falling on Weekdays say * לְאָרְצֵנוּ

הַכֹּל יוֹדוּךָ וְהַכֹּל יִשְׁבַּחוּךָ. וְהַכֹּל יֹאמְרוּ אֵין
קְדוֹשׁ כִּיִּי: הַכֹּל יְרוֹמְמוּךָ סִלָּה יוֹצֵר הַכֹּל. הָאֵל
הַפּוֹתֵחַ בְּכָל-יוֹם דְּלִתּוֹת שַׁעְרֵי מִזְרָח. וּבּוֹקֵעַ
חַלוֹנֵי רְקִיעַ. מוֹצִיא חֶמְדָּה מִמְּקוֹמָהּ וּלְבָנָהּ מִמְּכוּן

** On Festivals falling ou Weekdays.*

הַמַּאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מַחֲדֵשׁ
בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ,
כָּל־שָׁמַיְתָה עֲשִׂיתָ. מְלַאֵה הָאָרֶץ קַנְיָנֶיךָ: הַמְּלַאֵה הַמְּרוֹמָם

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

שְׁבֹתָהּ. וּמְאִיר לְעוֹלָם כָּלֹו וּלְיוֹשְׁבָיו שְׁפָרָא
בְּמִדַּת רַחֲמִים: הַמְאִיר לְאֶרֶץ וּלְדָרִים עָלֶיהָ
בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדָּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
בְּרֵאשִׁית: הַמְלַךְ הַמְרוֹמָם לְבַדּוֹ מְאֹז. הַמְשַׁבַּח
וְהַמְבַּאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגוּנוֹ צוּר
מִשְׁנַבְּנוּ. מִגֵּן יִשְׁעֵנוּ מִשְׁנַב בְּעַדְנוּ: אִין כְּעַרְכֶּךָ
וְאִין זוּלָתֶךָ. אֶפְסָם בְּלִתֶּךָ וּמִי דְוַמְה־לְךָ: אִין
כְּעַרְכֶּךָ יְיָ אֱלֹהֵינוּ כְּעוֹלָם הַזֶּה. וְאִין זוּלָתֶךָ מְלַבְּנוּ
לְחַיֵּי הָעוֹלָם הַבָּא: אֶפְסָם בְּלִתֶּךָ גּוֹאֲלֵנוּ לְימּוֹת
הַמְשִׁיחַ. וְאִין דְוַמְה־לְךָ מוֹשִׁיעֵנוּ לְתַחֲיַת הַמֵּתִים:
אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבָרָךְ בְּפִי
כָּל־נִשְׁמָה: גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם. הִדְעַת וְתַבִּינָה
סוֹבְבִים אוֹתוֹ: הַמְתַּנְשֵׂא עַל־חַיּוֹת הַקָּדָשׁ. וְגַהֲדָר
בְּכָבוֹד עַל־הַמְרַבָּה: זְכוּת וּמִישׁוֹר לְפָנַי כְּסֹאז.

On Festivals falling on Weekdays.

לְבַדּוֹ מְאֹז. הַמְשַׁבַּח וְהַמְבַּאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם:
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲגוּנוֹ, צוּר
מִשְׁנַבְּנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁנַב בְּעַדְנוּ: אֵל בָּרוּךְ גָּדוֹל הַדָּעָה.

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 unto 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: מוֹבִים מְאֹרֹת שְׁפָרָא
 אֶלְהֵינוּ. יִצְרָם בְּרַעַת בְּבִינָה וּבְהַשְׁכֵּל: כֹּחַ
 וּנְבוּרָה נָתַן בָּהֶם. לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִל:
 מְלֵאִים זִיו וּמְפִיקִים נְגִהָה. נָאֵה זִיּוֹם בְּכָל־הָעוֹלָם:
 שְׂמֵחִים בְּצֵאתָם וְשׂוֹשִׁים בְּבוֹאָם. עוֹשִׂים בְּאֵימָה
 רְצוֹן קוֹנֵם: פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ. צְהַלָּה
 וְרָנָה לְזִכָּר מְלִכּוֹתָיו: קָרָא לְשִׁמְשׁ וַיִּזְרַח־אוֹר.
 רָאָה יְהִתְקִין צִוְרַת הַלְבָנָה: שָׁבַח נוֹתְנִים־לוֹ
 כָּל־צְבָא מְרוֹם. תַּפְאֲרַת וּנְדָלָה שְׁרָפִים וְאוֹפְנִים
 וַחַיּוֹת הַקֶּדֶשׁ

לָאֵל אֲשֶׁר שָׁבַת מְכָל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי
 הִתְעַלָּה וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ. תַּפְאֲרַת עֲטָה לַיּוֹם
 הַמְּנוּחָה עֲנֵג קָרָא לַיּוֹם הַשְּׁבִיעִי: זֶה שָׁבַח שְׁלֵיּוֹם
 הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֵל מְכָל־מְלֵאכֹתָיו. וַיּוֹם
 הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר. מִזְמוֹר שִׁיר לַיּוֹם הַשְּׁבִיעִי
 טוֹב לְהַדוֹת לַיְי: לְפִיכֶן יִפְאָרוּ וַיִּבְרְכוּ לָאֵל כָּל־

On Festivals falling on Weekdays.

הכין ופּעל וְהָרִי חֲמָה. טוֹב יִצַר כְּבוֹד לְשִׁמּוֹ. מְאֹרֹת
 נָתַן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאָיו קְדוֹשִׁים 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.

יצוריו. שָׁבַח יְקָר וְנִדְלָה יִתְּנוּ לְאֵל מִלְךָ יוֹצֵר
 כָּל. הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ
 בְּיוֹם שַׁבַּת קִדְשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַבֵּשׁ. וּזְכָרְךָ
 מִלְּבָנוּ יִתְפָּאֵר בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת:
 תִּתְפָּרֵךְ מוֹשִׁיעֵנו עַל-שִׁבְחַ מַעֲשֵׂה יְדִידְךָ. וְעַל-
 מְאוֹרֵי-אֹר שְׁעֵשִׂיתָ יִפְאָרוּךְ סִלָּה:

תִּתְפָּרֵךְ צוּרֵנוּ מִלְּבָנוּ וּגְוָאֲלָנוּ, בּוֹרֵא קְדוֹשִׁים,
 יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְּבָנוּ. יוֹצֵר מְשֻׁרְתִּים, וְאֲשֵׁר
 מְשֻׁרְתָיו, כָּלֶם עוֹמְדִים בָּרוּם עוֹלָם, וּמְשֻׁמֵּיעִים
 בְּיִרְאָה, יַחַד בְּקוֹל, דְּבַרְי אֱלֹהִים חַיִּים וּמְלֵךְ
 עוֹלָם: כָּלֶם אֲהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים,
 וְכָלֶם עֲשִׂים בְּאִמָּה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכָלֶם
 פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבְטִהְרָה, בְּשִׁירָה
 וּבְזִמְרָה, וּמְבַרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
 וּמְעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלְיָכִים

On Festivals falling on Weekdays.

מִסְפָּרִים כְּבוֹד-אֵל וְקִדְשָׁתוֹ: תִּתְפָּרֵךְ יְיָ אֱלֹהֵינוּ עַל-שִׁבְחַ
 מַעֲשֵׂה יְדִידְךָ. וְעַל-מְאוֹרֵי-אֹר שְׁעֵשִׂיתָ יִפְאָרוּךְ סִלָּה:

Continue תִּתְפָּרֵךְ, 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
 שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לְזֶה, לְהַקְדִּישׁ
 לְיוֹצְרָם. בְּנִחַת רוּחַ, בְּשֹׁפָה בְרוּרָה וּבְנִעֻמָּה
 קְדוּשָׁה, כָּלֵם כְּאַחַד עוֹנִים, וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָל־
 הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפָנִים וְחַיּוֹת הַקִּדָּשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
 לְעֵמֶת שָׁרָפִים, לְעִמָּתָם מִשְׂבָּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ. לְמִלְכָּךְ אֵל חַי וְקַיָּם,
 וְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעֵנִי. כִּי הוּא לְבָדוֹ,
 פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלָחֳמוֹת,
 יוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
 נוֹרָא תְהִלּוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַמְחַדֵּשׁ בְּטוֹבוֹ,
 בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרָאשִׁית. כְּאָמֹר.
 לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ: אֹר

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 בְּלִבֵּנוּ מִהֲרָה לְאֹרֵנוּ :
 בָּרוּךְ אַתָּה יְיָ . יוֹצֵר הַמְּאוֹרוֹת :

אֲהַבָּה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ . הַמְלָא גְדוּלָּה
 וַיִּתְּרָה חֲמֻלָּת עָלֵינוּ : אָבִינוּ מִלְּבָנוּ . בַּעֲבוּר
 אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ , וַתִּלְמְדֵם חֻקֵי חַיִּים , בֵּן
 תִּחַנְּנֵנוּ וַתִּלְמְדֵנוּ : אָבִינוּ הָאֵב הַרְחֵמֵן . הַמְּרַחֵם ,
 רַחֵם עָלֵינוּ , וְהֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁפִּיל , לְשִׁמְעַ
 לְלַמֵּד וּלְלַמֵּד , לְשָׁמֹר וּלְעֲשׂוֹת , וּלְקַיֵּם אֶת־כָּל־
 דְּבָרֵי תִלְמוּד תּוֹרַתְךָ , בְּאַהֲבָה : וְהָאֵר עֵינֵינוּ
 בְּתוֹרַתְךָ , וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ , וַיִּחַד לְבָבֵנוּ
 לְאַהֲבָה וּלְיִרְאָה שְׁמֶיךָ , וְלֹא גִבּוּשׁ לְעוֹלָם וָעֶד :
 כִּי בְשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ . נְגִילָה
 וְנִשְׂמַחָה , בִּישׁוּעַתְךָ : וְהַבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע
 בְּנֵיפּוֹת הָאָרֶץ , וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ . כִּי
 אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה . וּבָנוּ בְּחִרְתָּ מִכָּל־עַם
 וּלְשׁוֹן , וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סִלָּה , בְּאַמֶּת .
 לְהוֹדוֹת לְךָ וּלְיִחְדְּךָ בְּאַהֲבָה : בָּרוּךְ אַתָּה יְיָ .
 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 chil-
 dren, 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 com-
 mand you this day, to love the Lord your God,

When prayers are not said with the Congregation add:—

אל מִלֵּךְ נִאֲמִין:

דברים ו' ד' ט'

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד;

בְּרוּךְ, שֵׁם כְּבוֹד מְלֻכּוֹתוֹ, לְעוֹלָם וָעֶד:

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ

וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים

הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עַל-

לִבְבְּךָ: וְשִׁנְנֶתֶם לְבַבְיֶיךָ וּדְבַרְתֶּם בָּם,

בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ,

וּבְשִׁבְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתֶּם לְאוֹת עַל-

יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א י"ג כ"א

וְהָיָה, אִם-שָׁמַעַתְּ שָׁמְעוּ אֶל-מִצְוֹתַי,

אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאֶהְבָּה

אֶת-יְהוָה אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ, 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 מִטַּר־
 אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפֹּת
 דְגָנְךָ, וְתַרְשֶׁה וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאֹכְלֹת וְשֹׁבְעֹת:
 הַשְּׁמְרוּ לָכֶם בְּיַיְפֹתֶהּ לְבַבְכֶם, וּסְרֹתֶם,
 וְעַבְדְּתֶם אֱלֹהִים אֲחֵרִים, וְהַשְׁתַּחֲוִיתֶם
 לָהֶם: וְתָרַח אֶף־יְהוָה בְּכֶם, וְעָצַר אֶת־
 הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא־
 תִתֵּן אֶת־יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה, מֵעַל
 הָאָרֶץ הַפְּזֹבָה, אֲשֶׁר יְהוָה נָתַן לָכֶם:
 וְשִׁמְתֶם אֶת־דְבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־
 נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדְּכֶם,
 וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם
 אֶת־בְּנֵיכֶם, לְדַבַּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
 יִבְתְּבֹתֶם עַל־מוֹזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֵיךָ:

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 לְאַבְתָּיִךְם,
לָתֵת לָהֶם, כְּיָמֵי 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, וּנְתַנּוּ
עַל-צִיצִית הַכְּנָף, כְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם 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
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 וְיָצִיב, וְנִכּוֹן, וְקַיָּם, וְיִשָּׁר וְיִבְאֶמֶן, וְאֱהוֹב
הַחֲבִיב, וְנִחְמָד וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמְתָקָן
וּמְקַבֵּל, וְטוֹב וְיָפֵה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מְלַבְּנוּ, צוֹר יַעֲקֹב מִגֵּן
יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קַיָּם, וְשִׁמוֹ קַיָּם. וְכִסְאוֹ
נִכּוֹן, וּמְלָכוּתוֹ וְאַמוּנָתוֹ לְעֵד קַיָּמָת: וּדְבָרָיו
הַיּוֹם וְקַיָּמִים, נְאֻמָּנִים וְנִחְמָדִים לְעֵד וּלְעוֹלָמֵי
עוֹלָמִים, עַל-אֲבוֹתֵינוּ וְעָלֵינוּ, עַל-כְּבִינֵנוּ וְעַל-
דוֹרוֹתֵינוּ, וְעַל כָּל-דוֹרוֹת יִבְרַע יִשְׂרָאֵל עֲבָדֶיךָ:
עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים, הַדְּבָר טוֹב וְקַיָּם
לְעוֹלָם וָעֶד. אֱמֶת וְאַמוּנָה, חֹק וְלֹא יַעֲבוֹר: אֱמֶת
שָׂאתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַבְּנוּ
מְלַךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצֵרֵנוּ
צוֹר יִשׁוּעֵתָנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֶךָ.
אֵין אֱלֹהִים זוּלָתְךָ:

עֲזֹרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מִגֵּן וּמִוִּשְׁיַע
לְבַנְיָהֶם אַחֲרֵיהֶם, בְּכָל דוֹר וָדוֹר: בְּרוּם עוֹלָם
מוֹשְׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצַדִּיקְתֶּךָ עַד-אֲפָסֵי אֲרָץ:
אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרַתְךָ וּדְבָרְךָ

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, שְׂבָחוּ נְאוּלִים לְשִׁמְךָ, עַל־שִׁפְתֵי הַיָּם, יַחַד כְּלָם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה בְּנֵי־אֲמֶךָ, יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ, וְקְדוֹשׁ יִשְׂרָאֵל. כְּרוּךְ אַתָּה יְיָ. גֹּאֲלֵ יִשְׂרָאֵל:

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

כְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. נוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֲלֵ לְבָנֵי בְּנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכְרָנוּ לַחַיִּים מְלֶךְ טַפְּחַן בְּחַיִּים. וְכַתְּבָנוּ בְּסִפְרֵי הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. כְּרוּךְ אַתָּה יְיָ. מַגֵּן אֲבֹרָהֶם:

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.

אֶתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים
אֶתָּה, 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 לְיִשְׂרָאֵל עַד עַד. מִי
בְּמוֹד, בַּעַל גְּבוּרוֹת וּמִי הַיּוֹמֵה לְךָ. מְלַךְ
מִמִּית וּמְחַיֶּה, וּמְצַמִּיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי בְּמוֹד אַב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים.

וַיַּאֲמֵן אֶתָּה לְהַחְיִית מֵתִים. בָּרוּךְ אַתָּה
יְיָ. מְחַיֶּה הַמֵּתִים: *

(See page 199).

אֶתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
בְּכָל־יוֹם יִתְלַלְלוּךָ סְלָה. בָּרוּךְ אַתָּה יְיָ.
הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְלִיךְ 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. 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.

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

*Reader.** נְהַדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמֶךָ דִּישִׁים
אוֹתוֹ בְּשֵׁמִי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאֶךָ. וְקָרָא
זֶה אֵל זֶה וְאָמַר.

Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא
כְּלֵי־דָאָרְץ׃ כְּבוֹדוֹ:

Reader. אָז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמֵּיעִים
קוֹל מְתַנַּשְׂאִים לְעַמַּת שְׂרָפִים לְעַמַּתְּם בְּרוּךְ
יְאֻמְרוּ.

Cong. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Reader. מִמְּקוֹמְךָ מְלַכְנּוּ תוֹפִיעַ וְתַמְלוּךָ עָלֵינוּ
כִּי מְחַכִּים אֲנַחְנוּ לָךְ: מְתִי תַמְלוּךָ בְּצִיּוֹן. בְּקָרוֹב
בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדָר וָדָר וּלְגַצַּח נְצַחִים:
וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶיךָ בְּדָבָר הָאָמֹר בְּשִׁירֵי
עֲזָרָה עַל יְדֵי דָוִד מְשִׁיחַ צְדִיקְךָ:

Cong. יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר.
הַלְלוּהָ:

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 נִדְרֶיךָ . וּלְנֶצַח נִצְחִים
 קְדָשְׁתֶּךָ נִקְדִּישׁ . וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּנֵי לֹא
 יִמוּשׁ לְעוֹלָם וָעֶד . כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה . בָּרוּךְ אַתָּה יְיָ . הָאֵל הַקָּדוֹשׁ :

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְּלֶךְ הַקָּדוֹשׁ :

יְשַׁמַּח מִשָּׁה בְּמִתְנַת חֶלְקוֹ , כִּי עֲבַד
 נְאֻמָּן קָרְאתָ לוֹ . כְּלִיל תִּבְאֶרֶת בְּרֹאשׁוֹ
 נִתַּתָּ . בְּעֲמָדוֹ לְפָנֶיךָ עַל הַר־סִינִי . וּשְׁנֵי
 לְחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ . וְכָתוּב בְּהַב
 יִשְׁמִירֶת שַׁבָּת . וּבֵן כָּתוּב בְּתוֹרָתֶךָ .

שמות ל"א ט"ו"ז

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת , לַעֲשׂוֹת
 אֶת־הַשַּׁבָּת לְדוֹרֹתָם בְּרִית עוֹלָם : בֵּינִי וּבֵין
 בְּנֵי יִשְׂרָאֵל , אֹתָהּ הוּא לְעֹלָם , כִּי־שֵׁשֶׁת
 יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ .
 וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ :

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 בְּעֶמְדָּה יִשְׂרָאֵל וּבַתְּפִלָּתָם.
 וְהָשִׁיב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי
 יִשְׂרָאֵל, וּתְפִלָּתָם 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 וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,
 וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר, וְזָכְרָנוּ וּפְקַדְנָנוּ. וְזָכְרוֹן
 אֲבוֹתֵינוּ. וְזָכְרוֹן מְשִׁיִּים בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלָּיִם
 עִיר קְדוֹשָׁה. וְזָכְרוֹן כָּל עֲמֻדָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה
 וּלְמִזְבֵּחַ, וּלְחֵן וּלְחֶסֶד וּלְבְרָחִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

<i>On Tabernacles—</i>	<i>On Passover—</i>	<i>On New Moon say—</i>
חַג הַסִּבּוֹת	חַג הַמַּצּוֹת	רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. וְזָכְרָנוּ יי אֱלֹהֵינוּ, בּוֹ לְמִזְבֵּחַ, וּפְקַדְנָנוּ בּוֹ לְבִרְכָה,
 וְהִשְׁיִעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּבְרָחִים, חַיִּים וְחַנּוּן,
 וּבְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֹךְ חַנּוּן
 וּבְרַחֵם אֲתָה:

וְתַחֲזִיקֵנוּ עֵינֵינוּ, בְּשׁוֹבְךָ לְצִיּוֹן בְּרָחִים.
 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 loving-kindnesses 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, שְׂאֵתָהּ
 הוּא יי אֱלֹהֵינוּ וְאֵלֵינוּ
 אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בְּשָׂר.
 יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ. עַל
 שֶׁחֲחִייתָנוּ וְקִבַּלְתָּנוּ. בֵּן
 תְּחִינּוּ וְתַקְּיָנוּ. וְתִאֶסֶף
 גְּלוּיֹתֵינוּ לְמִצְרַת קִדְשֶׁךָ,
 לְשִׁמְר חֲקוּיֶךָ, וְלַעֲשׂוֹת
 רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבֵּב
 שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל בְּהוֹדָאוֹת:

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרְב
 וּבִקְר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קִוִּינוּ לָךְ:

מוֹדִים אֲנַחְנוּ לָךְ,
 שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ,
 וְאֵלֵינוּ אֲבוֹתֵינוּ,
 לְעוֹלָם וָעֶד. צוֹר תְּחִינּוּ,
 מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא
 לְדוֹר וָדוֹר. גּוֹדֵה לָךְ
 וְנִסְפָּר תְּהִלָּתֶךָ, עַל
 תְּחִינּוּ הַמְּסוּרִים בְּיָדֶךָ,
 וְעַל נִשְׁמוֹתֵינוּ
 הַבְּקוּדוֹת לָךְ, וְעַל
 נִסְיֶיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרְב
 וּבִקְר וְצַהֲרָיִם. הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ.
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קִוִּינוּ 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-כִּלְמֵי יִתְכַבְּדְךָ וַיִּתְרוּמַם שְׁמֶךָ מִלְּבָנֵינוּ
הַתָּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-כְּנֵי גְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה וַיִּהְלְלוּ אֶת-שְׁמֶךָ
בְּאַמֶּת. הָאֵל יִשׁוּעַתְּנוּ וְעִזְרַתְּנוּ סִלָּה. כְּרוּךְ
אַתָּה יְיָ. הַטּוֹב שְׁמֶךָ וְלִךָ נְאֻה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת
בְּמִזְבֵּחַ. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ. הַאֲמוּרָה מִפִּי אֲהָרֹן
וּכְנֵי כֹהֲנִים. עִם קְרוֹשָׁה כְּאֲמֹר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶה: יִשְׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׁם
לְךָ שְׁלוֹם:

שֵׁים שְׁלוֹם, מִזְבֵּחַ וּבְרִכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבִינוּ בְּלִבֵּנוּ, כְּאַחַד בְּאֹר פְּנִיֶךָ.
כִּי בְּאֹר פְּנִיֶךָ 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,
 וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
 שָׁעָה בְּשִׁלּוֹמְךָ.

On the Sabbath of Penitence say:—

בְּסֶפֶר 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, וּשְׂפָתַי מִדְּבַר
 מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, בְּעֶפְרָה
 לְכָל תְּהוֹנָה: פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תְּרַדּוּף נַפְשֵׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וְכַלְקַל מַחֲשָׁבוֹתָם, עֲשֵׂה לְמַעַן
 שְׁמֹךְ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קֹדֶשְׁתְּךָ,
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ, לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהוִו 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.

וְהִגִּיזוֹן לְבִי לְפָנֶיךָ יְיָ צוּרֵי וּגְאֹלָי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרַתְךָ; וְשָׂם
נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים בְּדַמּוּנֵיזוֹת; וְעַרְבֶה
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים מִדַּמּוּנֵיזוֹת;

*On New Moon, Festivals, the Intermediate Days of Festivals,
and on Chanukah, Hallel, p. 313, is said after the Amidah.*

Reader. יִתְגַּבֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דֵּי-בְרָא

בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיִזְמִיכוֹן, וּבְחַיֵּי דֵּי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קַרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבַרְךְ לְעַלְמֵי וּלְעַלְמֵי

עֲלָמָא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דֵּי-קִדְשָׁא בְּרִיךְ הוּא.
לְעֵלָא מִן-כָּל-בְּרַכָּתָא וְשִׁירָתָא, תְּשֻׁבְּחָתָא וְנִחְסָתָא, דֵּי-
אִמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעִיתְהוֹן דֵּי-כָל-יִשְׂרָאֵל קִדְשֵׁי

אֲבוּהוֹן דֵּי בְשָׂמָא. 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 מברך מעתה ועד עולם:

Reader. יהא שְׁלָמָא רבא מן-שְׁמַיָא וְתַיִם, עֲלֵינוּ

ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמים וארץ:

Reader. עשה שלום במרומי, הוא יעשה שלום, עֲלֵינוּ

ועל-כל-ישראל. ואמרו אמן:

סדר קריאת התורה לשבת ויום טוב

אין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאִין כְּמַעֲשֵׂיךָ:

מְלָכוּתְךָ מְלָכוּת כָּל-עֲלָמִים וּמְמַשְׁלֶתְךָ בְּכָל

הַיּוֹר וְדָר: יי מְלִיךְ יי מְלִיךְ יי | יְמִלֵךְ לְעֵלָם וְעַד:

יי עז לְעַמּוֹ יִתֵּן יי | יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אב הַרְחָמִים הַיְסוּבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן תְּבַנֶּה

חֻמוֹת יְרוּשָׁלָּם: כִּי כָךְ לְבַד בְּטַחְנוּ מְלִיךְ אֵל

רָם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened

Reader and Congregation:—

וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה. קוּמָה |

יי וַיִּבְצֹו אֵיבִיךָ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִבְּנִיךָ: 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 שְׁנַתְּנָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

In some Congregations the following is said:—

זוהר פ' ויקהל

בְּרוּךְ שְׁמִיָּה דְמָרָא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ. יְהִיא
 דְעוֹתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֵלְמָא, וּפְרָקוּן יְמִינְךָ, אֲחִיזֵי לְעַמְךָ
 בְּבֵית מִקְדָּשְׁךָ, וְלֹאֲמַטוּיָא לְנָא מְטוּב נְהוּרְךָ, וְלִקְבֵּל
 אֲלוֹתְנָא בְּרַחֲמִין: יְהִיא רַעוּא קְדָמְךָ, דְתוֹרִיךָ לָן חֵיִין
 בְּטִיבוּתָא, וְלִהְיוּ אֲנָא פְקִידָא בְּגוֹ צְדִיקָיָא, לְמַרְחֵם עָלַי,
 וְלִמְנַטְר יְתִי, וְיַת כָּל־דֵי לִי, וְדֵי לְעַמְךָ יִשְׂרָאֵל: אֲנִתְּ הוּא
 וְזֵן לְכֹלָא וּמְפָרְגִים לְכֹלָא. אֲנִתְּ הוּא שְׁלִיט עַל כֹּלָא. אֲנִתְּ
 הוּא דְשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּי־לָךְ הוּא: אֲנָא עֲבָדָא
 דְקוּדְשָׁא בְּרִיךְ הוּא, דְסִגְיִדְנָא קַמָּה וּמְקַמָּא דִּיקָר אוֹרֵיתָהּ,
 בְּכָל עֵדוֹן וְעֵדוֹן. לָא עַל אֲנָשׁ רְהוּצָנָא, וְלָא עַל בֵּר אֱלֹהִין
 סְמִיכָנָא. אֵלָא בְּאֱלֹהָא דְשִׁמְיָא. דְהוּא אֱלֹהָא קָשׁוּט, וְאוֹרֵיתָהּ
 קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט, וּמְסַגָּא לְמַעְבַּד טְבָנָן וּקְשׁוּט, בְּהַ
 אֲנָא רַחֲמִין, וְלִשְׁמֵיהּ קְדִישָׁא וְקִירָא אֲנָא אָמַר תּוֹשְׁבְּחָן: יְהִיא
 רַעוּא קְדָמְךָ דְתַפְתַּח לְבִי בְּאוֹרֵיתָא, וְתִשְׁלִים מְשָׁאֲלִין
 דְלִבִּי, וְלִבָּא דְכָל־עַמְךָ יִשְׂרָאֵל, לְטַב וְלַחֲיִין 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 וַיְהוָה אֵל רַחוּם וְחַנוּן אֲרָךְ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת:
נִצַּר חַסֵּד לְאַלְפִים נִשָּׂא עֵזוֹ וּפָשַׁע וְחַטָּאָה וְנִקְמָה:

(to be said three times.)

רְבוּז הָעוֹלָם. מֵלֵא מִשְׁאֵלוֹת לְבִי לְטוֹבָה. וְהִפֵּק רְצוֹנִי
וְתַן שְׂאֵלְתִי לִי עֲבָדְךָ (פ' בֶּן פ') אֲמַתְךָ (פ' בֵּת פ') וְזַכְּנִי
(וְאֶת-אִשְׁתִּי) (וְאֶת-בְּעָלִי) (וּבְנֵי וּבְנוֹתִי) לַעֲשׂוֹת רְצוֹנְךָ
בְּלֵבָב שָׁלֵם. וּמִלְטָנִי מִיָּצָר הָרָע. וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ.
וּבְנֵנוּ כְּדֵי שְׂמֵחָה שְׂכִינָתְךָ עָלֵינוּ. וְהוֹפֵעַ עָלֵינוּ רוּחַ חַכְמָה
וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ בְּרָעַת וַיְרֵאת יְיָ. וְכֵן יְהִי רְצוֹן
מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂאֵנֶכָה לַעֲשׂוֹת מַעֲשִׂים
טוֹבִים בְּעֵינֶיךָ. וְלָלֶקֶת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וְקִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ כְּדֵי שְׂנֹנְכָה לְחַיִּים טוֹבִים וְאַרְכִּים לְחַיֵּי הָעוֹלָם
הַבָּא. וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רְעוֹת הַמִּתְרַגְּשׁוֹת
לְבֵא לְעוֹלָם. וְהַבּוֹטֵחַ בְּיָי חַסֵּד יִסּוּבְּכֵנוּ. אָמֵן:

יְהִיו לְרְצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי:

וְאֲנִי תַפְלֵתִי לָךְ יְיָ עַת רְצוֹן אֱלֹהִים בְּרַב-חַסְדְּךָ 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:—

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Reader and Congregation:—

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ:

Reader:—

גָּדְלוֹ לִי אֱתֵי וַנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

Reader and Congregation:—

לָךְ יי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּכַאֲרֶת וְהַנְּצַח
וְהַהוֹד. כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ לָךְ יי הַמְּמַלְכָה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ: רוֹמְמוֹ יי אֱלֹהֵינוּ
וְהַשְׁתַּחֲוִי לַהֲדָם רַגְלָיו קָדוֹשׁ הוּא: רוֹמְמוֹ יי
אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:
עַל הַכֹּל יתְנַבֵּל וַיִּתְקַבֵּשׁ, וַיִּשְׁמַבַּח, וַיִּתְפָּאֵר, וַיְהַרְוֶם,
וַיִּתְנַשֵּׂא: שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ
הוּא: בְּעוֹלָמוֹת שְׁפָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא: בְּרִצּוֹנוֹ
וּבְרִצּוֹן יִרְאָיו, וּבְרִצּוֹן כָּל־בֵּית יִשְׂרָאֵל: צוּר הָעוֹלָמִים,
אֲדוֹן כָּל־הַבְּרִיּוֹת, אֱלוֹהַּ כָּל־הַנְּפֹשׁוֹת: הַיּוֹשֵׁב בְּמִרְחַבֵי
מְרוֹם, הַשׁוֹבֵן בְּשָׁמַי שְׁמַי קָדָם: קָדְשָׁתוֹ עַל־הַחַיּוֹת,
וְקָדְשָׁתוֹ עַל־כִּפֵּא הַכְּבוֹד: וּבְכֵן יתְקַבֵּשׁ שְׁמֶךָ 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, סִלּוֹ לָרֶכֶב בְּעֶרְבוֹת, בְּיַהּ שִׁמּוֹ, וְעִלּוֹ לְפָנָיו: וְנִרְאֶהוּ עֵינֵינוּ בְּעֵינֵינוּ, בְּשׁוּבוֹ אֶל-נֹהֵגוֹ. בְּכַתּוּב: כִּי עֵינֵינוּ בְּעֵינֵינוּ יִרְאוּ, בְּשׁוּב יְיָ צִיּוֹן: וְנֹאמֵר, וְנִגְלֶה כְבוֹד יְיָ, וְנִרְאוּ כָל-בָּשָׂר יַחְדָּו, כִּי פִי יְיָ דִבֵּר:

אב הרחמים, הוא ירחם עם עמוסים, ויזכור ברית אתנים, ויצייל נפשותינו מן-השעות הרעות, ויגער בנזר הרע מן השואים, 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:—

וַיַּעֲזוֹר וַיִּגַּן יְיָ שִׁיעַ לְכָל הַחוֹסִים בּוֹ וְנֹאמֵר אָמֵן: הַכֹּל הָבוּ גִדְּל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה: כִּהֵן קָרַב . יַעֲמוֹד

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

בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְיָ נֶאֱמָנָה מְחַקֵּמַת בְּתִי: פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשֻׁמְחֵי-לֵב מְצוֹת יְיָ בָּרָה מְאִירַת עֵינָיו: 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 יְיָ אֱלֹהֵינוּ בְּשָׁלוֹם: הָאֵל תָּמִים דְּרָכָיו
אָמַרְתָּ יְיָ צְרוּפָה מִגֵּן הוּא לְכֹל 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:—

בָּרְכּוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation:—

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר בְּחַר-
בָּנוּ 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 מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־
לָנוּ תּוֹרַת אֱמֶת. וְחַיִּי עוֹלָם נָטַע 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 מִלְּךָ הָעוֹלָם. הַגּוֹמֵל
לְחַיִּיבִים טוֹבוֹת. שְׁנַמְלֵנִי כָּל-טוֹב:

The Congregation respond:—

מִי שְׁנַמְלֵךְ כָּל-טוֹב. הוּא יְנַמְלֵךְ כָּל-טוֹב סָלָה:

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 שֶׁפָּטַרְנִי מִעַנְשׁוֹ שֶׁל זֶה:

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

וַזֹּאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה: עֵץ-חַיִּים הִיא לַמַּהֲוִיָּקִים
כָּה וְתַמְכֶינָה מְאֹד: דַּרְכֶיהָ דַּרְכֵי-נֹעַם וְכֹל־
נְתִיבֶיהָ שָׁלוֹם: אֶרֶךְ יָמִים בִּימִינָהּ בְּשִׂמְאַלָּהּ
עֲשֹׂר וְקָבוֹד: יְיָ הַבֶּן לְמַעַן אֲדַכּוּ יַגְדִּיל תּוֹרָה
וַיֵּאדִיר:

Before the Lesson from the Prophets the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ 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:--

Blesed 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: בְּרוּךְ אַתָּה יְיָ. הַבוֹהֵר בַּתּוֹרָה וּבְמִשְׁחַת עֲבָדָיו
 וּבְיִשְׂרָאֵל עַמּוֹ וּבְנִבְיָאֵי הָאַמֶּת וְצִדְקָה:

After the Lesson from the Prophets the following is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. צוּר כָּל-
 הָעוֹלָמִים צַדִּיק בְּכָל-הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן
 הַאֹמֵר וְעוֹשֶׂה הַמַּדְבָּר וּמְקַיֵּם שְׂפָל־דְּבָרָיו
 אֱמֶת וְצִדְקָה: נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנִאֻמָּנִים
 דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזֵר לֹא-יָשׁוּב
 רִיקָם. כִּי אֵל מְלֶכֶד נְאֻמָּן וּבְחֻמָּן אַתָּה. בְּרוּךְ
 אַתָּה יְיָ. הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו:

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ וְלַעֲלֹבֵת
 נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיַמֵּינוּ: בְּרוּךְ אַתָּה יְיָ.
 מְשַׁמַּח צִיּוֹן בְּבִנְיָה:

שְׂמַחְנוּ יְיָ אֱלֹהֵינוּ בְּאֵלֵיהֶוּ הַנְּבִיא עֲבָדֶיךָ
 וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא וְיַגִּיל
 לַבָּנוּ. עַל-כִּסְאוֹ לֹא-יָשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד
 אַחֲרֵיהֶם אֶת-כְּבוֹדוֹ. כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לֹא
 שָׁלֵא יִכְבְּהוּ גֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ. מְגַן 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,

<i>On Passover say—</i>	<i>On Pentecost—</i>	<i>On Tabernacles—</i>
and for this day of the Feast of Unleavened Bread.	and for this day of the Feast of Weeks.	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 וְלִתְפָאֳרָתָּ:
עַל-הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ. יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָל-חַי תָּמִיד 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 הַשָּׁבוּעוֹת הַזֶּה	חַג הַמִּצּוֹת הַזֶּה

on the Eighth Day of Solemn Assembly say—

הַשְּׁמִינִי חַג הָעֲצָרֹת הַזֶּה

שְׁנַתְּתָּ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add) לְקַדְּשָׁהּ וְלִמְנוּחָהּ
לְשִׁשּׁוֹן וְלִשְׂמֹחָה לְכָבוֹד וְלִתְפָאֳרָתָּ. עַל-הַכֹּל יְיָ אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָל-
חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ (on Sabbath)
add הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַיּוֹמִים:

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 הזה ועל יום) הזכרון הזה שנתת לנו יי אלהינו (on Sabbath add) לקדשה ולמנוחה) לכבוד ולתפארת. על-הכל יי אלהינו אנחנו מודים לך ומברכים אותך. ותברך שמו בפי כל-חי תמיד לעולם ועד. ודברך אמת ומים 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 הזה ועל-יום) הכפרים הזה שנתת לנו יי אלהינו (on Sabbath add) לקדשה ולמנוחה) לסליחה ולמחילה ולכפרה. לכבוד ולתפארת. על-הכל יי אלהינו אנחנו מודים לך ומברכים אותך. ותברך שמו בפי כל-חי תמיד לעולם ועד. ודברך אמת ומים לעד. ברוך אתה יי. מלך מזהל 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 פְּרָקָן מִן־שְׁמֵי הַנָּא וְחִסְדָּא וְרַחֲמֵי וְהֵי אַרְיֵי וּמְזוּנֵי רִוְיָהּ וְסִיעָתָא דִּי־שְׁמֵי וּבְרִיּוֹת

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 מַעֲלָא. וְרַעָא חַיָּא וְקַיָּמָא וְרַעָא
 דִּי לֹא יִפְסֵק וְדִי לֹא יִבְטָל מִפְתָּנָמִי אֹרִיָתָא.
 לְמַרְגָּן וּרְבָנָן חֲבוּרְתָא קִדִּישְתָּא דִּי בְּאַרְעָא דִּי-
 יִשְׂרָאֵל דִּי בְּכָבֵל וְדִי בְּכָל אַרְעֵת גְּלוּתָנָא. לְרִישֵׁי
 כְּלֵי וְלְרִישֵׁי גְלוּתָא וְלְרִישֵׁי מְתִיבְתָּא וְלְדִינֵי דִּי-
 בְּבָא. לְכָל-תְּלַמְּדֵיהוּן וְלְכָל-תְּלַמְּדֵי תְּלַמְּדֵיהוּן
 וְלְכָל-מֵן דִּי עֶסְקִין בְּאֹרִיָתָא. מְלָכָא דִּי-עֲלָמָא
 יְבָרַךְ יְתִהוּן יִפִּישׁ חַיִּיהוּן וְיִשְׁגֵּא יוֹמֵיהוּן וְיִתֵּן
 אַרְכָּה לְשִׁנְיָהוּן. וְיִתְפַּרְקִין וְיִשְׁתַּיְבּוּן מִן כָּל-
 עָמָא וּמִן כָּל-מְרַעִין בִּישׁוּן. מָרְן דִּי בְּשִׁמְיָא יְהֵא
 בְּסַעֲדָהוּן כָּל-זְמַן וְעַדָּן. וְנֵאמַר אָמֵן:

The following two paragraphs are only said when Service is held with a Congregation.

יְקוּם פְּרָקָן מִן-שִׁמְיָא חַיָּא וְחַסְדָּא וְרַחֲמֵי וְחַיֵּי
 אֲרִיכֵי וּמְזוּנֵי רְוִיחֵי וְסִיעֵתָא דִּי-שִׁמְיָא וּבְרִיּוֹת
 גּוֹפָא וְנִהוּרָא מַעֲלָא. וְרַעָא חַיָּא וְקַיָּמָא וְרַעָא דִּי
 לֹא יִפְסֵק וְדִי לֹא יִבְטָל מִפְתָּנָמִי אֹרִיָתָא. 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 Habbalah, 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.

וְהָלֵא קַדִּישָׁא הָהֵן רַבְרַבֵּי עִם זְעִירָא טַפְלָא
 וְנִשְׂא. מְלָכָא דִּי-עָלְמָא יְבָרַךְ יִתְכוּן יְפִישׁ תַּיִכוּן
 וְיִשְׂגָא יוֹמִיכוּן וְיִתֵּן אַרְכָּה לְשַׁנִּיכוּן. וְתַתְּפַרְקוּן
 וְתִשְׁתַּיִכוּן מִן כָּל-עָקָא וּמִן כָּל-מַרְעִין בִּישׂוּן. מָרְן
 דִּי בִשְׂמִיָּא יְהֵא בְּסַעְדְכוּן כָּל-זְמַן וְעַדְן. וְנֵאמַר אָמֵן:

מִי שְׂבַרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב הוּא
 יְבָרַךְ אֶת-כָּל-הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל-קְהָלוֹת
 הַקְּדוֹשׁ. הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר
 לָהֶם. וּמִי שְׂמִיָּחֲדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה. וּמִי
 שְׂבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל. וּמִי שְׁנוֹתָנִים גַּר לְמֵאֹר
 וַיִּזַּן לְקְדוֹשׁ וּלְהַבְדִּילָהּ וּפַת לְאוֹרְחִים וְצַדִּיקָה
 לְעֲנִיִּים. וְכָל-מִי שְׁעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמּוּנָה.
 הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וַיְסִיר מֵהֶם כָּל-
 מַחְלָה וַיִּרְפָּא לְכָל-גּוּפָם וַיְסַלַח לְכָל-עוֹנָם.
 וַיִּשְׁלַח בְּרַכָּה 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 לְנֹסִיָּיִם,
 מַלְכוּתוֹ מַלְכוּת כָּל-עוֹלָמִים. הַפּוֹצֵה אֶת-
 דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. הַנוֹתֵן בַּיּוֹם הַזֶּה
 וּבַמָּוֶה עֲזוֹם נְתִיבָה. הוּא יְבָרֵךְ וַיִּשְׁמֹר
 וַיִּנְצֹר וַיַּעֲזֹר וִירוּמֵם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה
 אֶת כָּל-שָׂרֵי הַמְּדִינֹת הָאֵלֹהִי

מִלְּךָ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִשְׁמְרֵם וַיַּחֲזִי
 וּמִכָּל צָרָה וְנִזְקָה יַצִּילֵם: מִלְּךָ מַלְכֵי הַמְּלָכִים
 בְּרַחֲמָיו יָרִים וַיַּגְבִּיהֵם כּוֹכַב מַעַרְבֹתָם וַיִּאָּרִיכוּ
 יָמֵם עַל מִמְשַׁלְתָּם: מִלְּךָ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו
 יִתֵּן בְּלָבָם וּבְלִב כָּל-יֹעֲצֵיהֶם וְשָׂרֵיהֶם רַחֲמָנוּת
 לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל אַחֵינוּ:
 בְּיַמֵּיהֶם וּבְיָמֵינוּ תִּשְׁעַיְהוּ יְהוּדָה וַיִּשְׂרָאֵל יִשְׁבּוּן
 לְבִטָּח וּבָא לְצִיּוֹן גּוֹאֵל. וּבֵן יְהוִי רָצוֹן. וְנֹאמַר אָמֵן:

On the Sabbath preceding New Moon the following is said:—

יְהוִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שֶׁתַּחַדֵּשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבָרָכָה.

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.

וְתִתֶּן-לָנוּ חַיִּים אֲרָכִים חַיִּים שְׁלֵ-שָׁלוֹם חַיִּים
 שְׁלֵ-טוֹבָה חַיִּים שְׁלֵ-בְרָכָה חַיִּים שְׁלֵ פִרְנֹסָה.
 חַיִּים שְׁלֵ-חֵלוּץ עֲצָמוֹת. חַיִּים שְׁיֵשׁ בָּהֶם יִרְאֵת
 שָׁמַיִם וְיִרְאֵת חֲטָא חַיִּים שְׁאִין בָּהֶם בּוֹשָׁה
 וּבְלִימָה. חַיִּים שְׁלֵ עֶשֶׂר וְכָבוֹד. חַיִּים שְׁתִּהִי בָנוּ
 אֶהְבֵּת תּוֹרָה וְיִרְאֵת שָׁמַיִם. חַיִּים שְׁיִמָּלְאוּ
 מִשְׁאָלוֹת לְבָנוּ לְטוֹבָה. אָמֵן סְלָה:

Reader:—

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֶאֱלֹ אוֹתָם מֵעֲבָדוֹת
 לְחֵרוֹת. הוּא יִנְאֵל אוֹתָנוּ בְּקֶרֶב וּיִקְבֹּץ נִדְחֵינוּ
 מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ. תְּבָרִים כָּל-יִשְׂרָאֵל.
 וְנֹאמֵר אָמֵן:

רֵאשׁ הַחֹדֶשׁ (naming the month) יִהְיֶה בַיּוֹם (naming)
 הַכָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:
 (the day or days)

Congregation and Reader:—

יְחִדְשֶׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-
 עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם. לְשִׁשּׁוֹן
 וּלְשִׁמְחָה. לְיִשׁוּעָה וּלְנִחְמָה. וְנֹאמֵר 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 הַרְחֵמֵם שׁוֹכְנֵי מְרוֹמֵי בְּרַחְמֵי הָעֲצוּמִים. הוּא יִפְקֹד בְּרַחְמֵי הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים. קְהֵלוֹת הַקִּדְּשׁ שְׁמְרוּ נַפְשָׁם עַל קֶדְשׁ הַשֵּׁם. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ. מִנְּשָׁרִים-קָלוּ וּמֵאֲרִיזוֹת נִגְבְּרוּ לַעֲשׂוֹת רְצוֹן קוֹנֵם וְחַפֵּץ צוּרִם: יוֹכְרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׂאֵר צְדִיקֵי עוֹלָם. וַיִּנְקוּם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּדִ: בְּפֶתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים. הִרְגֵנוּ גּוֹיִם עִמּוֹ כִּי דָם-עֲבָדָיו יָקוּם. וְנִקְּם יָשִׁיב לְאֲרָיו וּכְפָר אֲדָמָתוֹ עִמּוֹ: וְעַל יְדֵי עֲבָדָיו הַנִּבְיָאִים פָּתוּב לֵאמֹר. וַנִּקְּתִי דָמָם לֹא נִקְּתִי. וַיִּי שִׁכַּן בְּצִיּוֹן: וּבְכַתְּבֵי הַקִּדְּשׁ נֶאֱמַר. לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיךְ אֱלֹהֵיהֶם: יִנְדַּע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּדִ: וַיֹּאמֶר כִּי הוֹרֵשׁ דָּמִים אוֹתָם וְזָכַר לֹא שָׁכַח צַעֲקַת עֲנָוִים: וַיֹּאמֶר יִדִּין בַּגּוֹיִם מָלְא גְבוּרַת מַחֵץ רֹאשׁ עַל אֲרֶץ רַבָּה: מִנְּחַל בְּהַרְרָה יִשְׁתַּה עַל בְּנֵי גְרִים רֹאשׁ:

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלְלוּךָ סִלָּה:

אֲשֶׁרֵי הָעָם שִׁפְכָה לּוֹ אֲשֶׁרֵי הָעָם שְׂוִי אֱלֹהֵיו:

קמ"ה תְּהַלֵּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמִּלְלָךְ וְאַבְרָכָה 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 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 וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד ;
גְּדוּל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָּלְתוֹ אֵין חֶקֶר :
דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂוֹיָה וּגְבוּרָתֶיךָ יִגִּידוּ :
הַדָּר כְּבוֹד הַיְהוָה וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
וַעֲזוּז נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדָלְתֶךָ אֲסַפְּרָנָה :
וְכָר רַב-טוֹבֶךָ יִבְיְעוּ וְצַדִּיקְתֶּךָ יִרְגְּנוּ :
חֲנוּן וְרַחוּם יְהוָה אֲרַךְ אַפָּיִם וּגְדֹל-הַסֵּד :
טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו :
יִזְדוֹק יְהוָה כָּל-מַעֲשָׂיֶךָ וַחֲסִידֶיךָ יִבְרְכוּכָה :
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ :
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְוֹ וְכְבוֹד הַדָּר
מַלְכוּתוֹ :
מַלְכוּתֶךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל-
דוֹר וָדוֹר :
סוּמָךְ יְהוָה לְכֹל הַנִּפְלָיִם וְזוֹקֶךָ לְכָל-הַכְּפוּפִים :
עֲיִנֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ . וְאַתָּה נוֹתֵן-לָהֶם אֶת-
אֲבָלָם בְּעֵתוֹ :
פּוֹתַח אֶת-יְיָךָ וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :
צַדִּיק יְהוָה בְּכָל-דְּרָכָיו 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-קִרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ
בְּאַמֶּת :

רְצוֹן יִרְאֶיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם :
שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הַרְשָׁעִים
יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדָבָר-פִּי וּיְבַרֵךְ כָּל-בֶּשָׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאֲנִי־נִי נִבְרַךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ :

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

יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁנָב שְׁמוֹ לְבָדוֹ.

Congregation:—

הוֹדוּ עַל-אֲרֶץ וּשְׁמֹם : וַיִּרְם קִרְן לְעַמּוֹ
תְּהַלֵּל לְכָל-חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ.
הַלְלוּיָהּ :

On Sabbaths and on Festivals occurring on Sabbaths say:—

תהלים כ"ט

מִזְמוֹר לְדָוִד. הָבִי לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד
זָעוּ : הָבִי לַיְיָ כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוֶה לַיְיָ בְּהַדְרַת
קִדְשׁוֹ : קוֹל יְיָ עַל הַמָּיִם 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־מַּוֹם רַבִּים: קוּל־יְיָ בִפְתָח קוּל יְיָ בְּהַדָּר: קוּל
 יְיָ שִׁבְר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:
 וַיִּרְקוּדֵם כְּמו־עֵגֶל לְבָנוֹן וּשְׂרִיזֹן כְּמו־בֶן־רֵאמִים:
 קוּל־יְיָ חַיֵּב לְהַבּוֹת אֵשׁ: קוּל יְיָ יַחִיל מִדְּבַר
 יַחִיל יְיָ מִדְּבַר קָדְשׁ: קוּל יְיָ יַחִיל אֵילֹת וַיַּחֲשֵׁף
 יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אֵמֶר כְּבוֹד: יְיָ לַמְּבוּל יֵשֵׁב
 וַיִּשָּׁב יְיָ מִלֶּךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ וַיְבָרֵךְ
 אֶת־עַמּוֹ בַשָּׁלוֹם:

On Festivals occurring on Week-days say:—

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תַבַּל וַיִּשְׁבֵּי
 בָּהּ: כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ:
 מִי־יַעֲלֶה בָּהָר יְיָ וּמִי־יִקּוּם בְּמָקוֹם קָדְשׁוֹ: נְקִי
 כַּפַּיִם וּבֵר לֵבָב אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי וְלֹא
 נִשְׁבַּע לְמַרְמָה: יִשָּׂא בִרְכָה מֵאֵת יְיָ וַיִּצְדָּקָה
 מִאֲלֹהֵי יִשְׂרָאֵל: זֶה דוֹר דוֹרְשׁוֹ מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב
 סִלָּה: שְׂאוֹ שְׁעָרִים רְאֵשִׁיכֶם וְהַנְּשָׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹאוּ מִלֶּךְ הַכְּבוֹד: מִי זֶה מִלֶּךְ הַכְּבוֹד יְיָ עֲזוֹ
 וְנִבּוֹר יְיָ נִבּוֹר מִלְּחָמָה: שְׂאוֹ שְׁעָרִים רְאֵשִׁיכֶם

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 פִתְחֵי עוֹלָם וַיָּבֹא מִלֶּךְ הַכְּבוֹד: מִי הוּא יְהוָה
 מִלֶּךְ הַכְּבוֹד יְיָ אֱלֹהֵי הוּא מִלֶּךְ הַכְּבוֹד סֶלָה:

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

וּבִנְחָה יֹאמֶר שִׁיבָה יְיָ רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל:
 קוּמָה יְיָ לְמַנוּחַתְּךָ אֲתָה וְאֲרוֹן עֲדוּךָ: כְּהִנֹּךָ
 יִלְבְּשׁוּ-אֲדָרֶק וְחִסְדֶּיךָ יִרְנְנוּ: בְּעִבּוֹר דָּוִד
 עֲבָדְךָ אֶל-תֵּשֵׁב בְּנֵי מְשִׁיחֶךָ: כִּי לָקַח טוֹב
 נָתַתִּי לָכֶם תּוֹרַתִּי אֶל-תֵּעֲזָבוּ: עֵץ חַיִּים הוּא
 לַמַּחְזִיקִים בָּהּ וְתִמְכֹּה מֵאֲשֶׁר: דְּרָכֶיהָ דְרָכֵי-
 נֵעַם וְכָל-נִתְיֹבֹתֶיהָ שָׁלוֹם: הִשִּׁיבֵנו יְיָ אֱלֹהֵינוּ
 וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

Reader. יִתְגַּבֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא, בְּעֵלְמָא דִּי-בְרָא
 בְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיִּי דִּי-
 כָּל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהוּא שְׁמֹה רַבָּא, מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמָא.

Reader. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַבֵּר, וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דִּי-קִדְשָׁא בְּרִיךְ הוּא.
 לְעָלְמָא 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.

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, 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:—

זָכַרְנוּ לַחַיִּים מְלֶכֶד חַפְזָן בְּחַיִּים. וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים תִּיִּם :

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגִן. בָּרוּךְ אַתָּה יְיָ,
מְגִן אַבְרָהָם :

אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

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

מְשִׁיב הַרְוּת וּמוֹרִיד 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,

מִכְּלִיבַל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁנֵי עָפָר. מִי
 כְּמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ
 מַמְיֵת 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-יּוֹם יְהִלְלוּךָ כְּלָה. 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.** נְעַרְיָצְךָ וְנִקְדִישְׁךָ כְּסוּד שְׁיִחַ שְׁרָפֵי קֹדֶשׁ
 הַמְּקֻדְשִׁים שִׁמְךָ בְּקֹדֶשׁ. כְּכַתוּב עַל יַד נְבִיאֶךָ.
 וְקָרָא זֶה אֵל זֶה 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. קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ, יְיָ צְבָאוֹת. מְלֹא
כָּל־הָאָרֶץ כְּבוֹדוֹ:

Reader, כְּבוֹדוֹ מְלֹא עוֹלָם מְשַׁרְתָּיו שׁוֹאֲלִים וְהַ לְוָה
אֵינָהּ מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בָּרוּךְ יֵאמְרוּ:
Cong. בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ:

Reader, מִמְקוֹמוֹ הוּא יִגְבֵּן בְּרַחֲמִים וַיַּחֲוֶן עִם
הַמִּיחָדִים שָׂמוּ עָרֵב וּבִקְרָב בְּכָל יוֹם תָּמִיד
פְּעָמַיִם בְּאַהֲבָה שָׁמַע אוֹמְרִים.

Cong. שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכְנוּ
הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
לְעֵינֵי כָּל־חַי לַחַיּוֹת לָכֶם לְאֱלֹהִים:
Cong. אֲנִי יְיָ אֱלֹהֵיכֶם:

Reader. וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לְאֹמֵר.

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.
הַלְלוּהָ:

Reader, לְדוֹר וָדוֹר נִגִּיד נִדְבָרֶיךָ. וְלִנְצַח נִצְחִים
קֹדֶשְׁתֶּךָ גְּבוּרֵי־שׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ 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

יְמוֹשׁ לְעוֹלָם וָעֶד. כִּי אֵל מִלְכָּךְ גָּדוֹל וְקָדוֹשׁ
אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

תִּכְנֹת שַׁבַּת רְצִיתָ קַרְבָּנוֹתֶיהָ. צוֹיֹתָ
פְּרוֹשֵׁיהָ עִם סְדוּרֵי נִסְכֶּיהָ. מְעַנְנֶיהָ לְעוֹלָם
כְּבוֹד יִנְחָלוּ. מוֹעֲמֶיהָ חַיִּים זָכוּ. וְגַם
הָאוֹהֲבִים וְדַבְרֶיהָ גְּדֹלָה בְּחָרוּ. אֲזוּ מִסִּינֵי
נִצְטוּוּ עָלֶיהָ. וַתִּצְוֵנוּ יְיָ אֱלֹהֵינוּ לְהִקְרִיב

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אֶתָּה יִצְרַתָּ עוֹלָמְךָ מִבְּקֶדֶם. פְּלִיֹתָ מְלֵאכֶתְךָ
בַּיּוֹם הַשְּׁבִיעִי. אֶהְבֹּתָ אוֹתָנוּ וְרְצִיתָ בָּנוּ וְרוּמְמָתָנוּ
מִכָּל-הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ
מִלְּבָבְנוּ לְעִבּוֹדֶתְךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
קִרְאתָ. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שְׂפָתוֹת
לְמִנוּחָה וְרֵאשֵׁי הַדָּשִׁים לְכַפָּרָה: וּלְפִי שְׂחָטָאנוּ
לְפָנֶיךָ אֲנַחְנוּ וְאֲבוֹתֵינוּ הָרַבָּה עִירָנוּ וְשָׁמַם בַּיִת
מִקְדָּשָׁנוּ וְנָלָה יְקָרָנוּ וְנִטַּל כְּבוֹד מִבַּיִת חַיִּינוּ.

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

כָּהֵן קָרְבַּן מוֹסֵף שֶׁבֶת כָּרְאִי: יְהִי רָצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ
 בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם
 נַעֲשֶׂה לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוֹבוֹתֵינוּ.
 תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְבָּתָם. וְאֶת־
 מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ
 כְּאַהֲבָה כְּמִצְוֹת רְצוֹנֶךָ כְּמוֹ שֶׁתְּבַרַּךְ

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וְאִין אָנְחָנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
 בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
 עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן
 מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ
 בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. וְשֵׁם נַעֲשֶׂה
 לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם
 וּמוֹסָפִים כְּהַלְבָּתָם. וְאֶת־מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה
 וְיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ
 כְּאַהֲבָה כְּמִצְוֹת רְצוֹנֶךָ. כְּמוֹ שֶׁתְּבַרַּךְ 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

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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 עֲבֹדְךָ מִפִּי
 כְּבוֹדְךָ כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים
 בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת
 מִנְּחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֲלֵת שַׁבַּת
 בְּשַׁבְּתוֹ עַל-עֲלֵת הַתְּמִיד וְנִסְכָּה:
 יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי
 עֲנֹג. עִם מְקוֹדְשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ

On Sabbath and New Moon.

בְּתוֹרַתְךָ עַל-יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי כְּבוֹדְךָ
 כְּאֹמֹר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה
 תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְּחָה בְּלוּלָה בַשֶּׁמֶן
 וְנִסְכּוֹ: עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ עַל-עֲלֵת הַתְּמִיד וְנִסְכָּה:
 וּבְרֵאשֵׁי חֲדָשֵׁיכֶם תִּקְרְיבוּ עֹלָה לְיוֹ פָּרִים בְּנֵי-
 בָּקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי-שָׁנָה שְׁבַע
 תְּמִימִם: וּמִנְּחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה
 עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לְאַיִל וְעֶשְׂרֹן לַכִּבְשִׁ
 יֵיזֶן כְּנִסְכּוֹ וְשַׁעִיר לְכַפָּר וּשְׁנֵי תְּמִידִים כֹּהֵלְכֶתָם:

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:—*

וַיִּתְּעַנְּנוּ מִטּוֹבָהּ. וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְשָׁתוֹ.
חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ וְזָכַר לְמַעֲשֵׂה
בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ
קִדְשָׁנוּ בְּמִצְוֹתֶיהָ, וְתַן חֶלְקֵנוּ בְּתוֹרָתָהּ.
שִׁבְעֵנוּ מִטּוֹבָהּ וְשִׂמְחָנוּ בִּישׁוּעָתָהּ. וְטַהֵר
לְבָנוּ לְעִבְרָהּ בְּאַמֶּת. וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ

On Sabbath and New Moon.

יִשְׂמְחוּ בְּמַלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג.
עִם מְקַדְשֵׁי שְׁבִיעֵי כָּלֵם יִשְׁבְּעוּ וַיִּתְּעַנְּנוּ מִטּוֹבָהּ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְשָׁתוֹ. חֲמִידַת יָמִים אוֹתוֹ
קָרָאתָ וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ וְחִדְשׁ
עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה
וְלְבִרְכָה. לְשִׂשׁוֹן וְלְשִׂמְחָה. לִישׁוּעָה וְלִנְחֻמָּה.
לְפִרְנָסָה וְלִכְלֻפָּלָה. לְחַיִּים וְלְשָׁלוֹם. לְמַקְוִילַת
חַטָּא 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 קִדְשָׁךְ. וַיְנַחֲרוּ בָּהּ
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי.
 מִקִּדְשׁ הַשַּׁבָּת:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
 וְהַשֵּׁב אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי
 יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחַיְיָנָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יי. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

On Sabbath and New Moon.

בְּשֵׁעַ): כִּי בְּעַמְּךָ יִשְׂרָאֵל בְּחֶרֶת מִכָּל-הָאֲמוֹת.
 וְשֶׁבֶת קִדְשָׁךְ לָהֶם הוֹדַעְתָּ וְחָנְנוּ רְאֵשֵׁי חַדְשֵׁים
 לָהֶם קִבַּעְתָּ: בְּרוּךְ אַתָּה יי. מִקִּדְשׁ הַשַּׁבָּת
 וְיִשְׂרָאֵל וְרְאֵשֵׁי חַדְשֵׁים:

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.

On Chanukah say, "We thank thee also." etc., b. 63.

מוסף לשבת

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
 הוּא יי אֱלֹהֵינוּ גַּא לְהִי
 אֲבוֹתֵינוּ, אֱלֹהֵי כָּל-בְּשָׂר.
 יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרֵכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ. עַל
 שֶׁחֲחִייתָנוּ וְקִבַּלְתָּנוּ. בֵּן
 תְּמִינָה וְתִבְנִינָה. וְתִאֶסֶף
 גְּלוּתֵינוּ לְחִצְרוֹת קְדוֹשֶׁךָ,
 לְשִׁמְר חֲקִיךָ, וְלַעֲשׂוֹת
 רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבָּב
 שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב
 וּבִקֵּר וְצַהֲרִים, הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קִוִּינוּ לָךְ:

מוֹדִים אֲנַחְנוּ לָךְ,
 שְׂאִתָּה הוּא יי אֱלֹהֵינוּ,
 גַּא לְהִי אֲבוֹתֵינוּ,
 לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ,
 מִגֵּן יִשְׁעֵנוּ, אִתָּה הוּא
 לְדוֹר וָדוֹר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתֶךָ, עַל
 חַיֵּינוּ הַמְּסוּרִים בְּיַדֶּךָ,
 וְעַל נִשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל
 נִסִּיךָ שֶׁבְּכָל-יוֹם עֲמָנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב
 וּבִקֵּר וְצַהֲרִים, הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,
 וְהִמְרַחֵם, כִּי לֹא-תָמוּ חַסְדֶיךָ, מֵעוֹלָם
 קִוִּינוּ 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-כָּל־מַעֲלֹתֵינוּ יִתְפַּלֵּל וְיִתְרַחֵם שְׁמֵךְ מַלְכֵנוּ,
תָּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדֶה סְלָה וַיְהִלְלוּ אֶת-שְׁמֵךְ
בְּאַמֶּת. הָאֵל יִשׁוּעַתֵּנוּ וְעִזְרַתֵּנוּ סְלָה. בְּרוּךְ
אַתָּה יי. הַטּוֹב שְׁמֵךְ וְלֵךְ נְאֻה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשֻׁלֶּשֶׁת
בְּתוֹרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ. הַאֲמוּרָה מִפִּי אֲהָרֹן
וּבְנָיו כֹּהֲנִים. עִם קְרוֹשֶׁךָ כְּאֲמֹר. יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:
יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּתְנַחֵם: יֵשָׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
לְךָ שְׁלוֹם:

שִׁים שְׁלוֹם, מְזוּבָה וּבְרָכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבִינוּ בְּלִבֵּנוּ, בְּאַחַד בְּאוֹר פְּנִיךָ.
כִּי בְאוֹר פְּנִיךָ נִתְתָּ לָנוּ יי אֱלֹהֵינוּ, תּוֹרַת

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-כֵּלָם יִתְבַּרַךְ וַיִּתְרוּמַם שְׁמֶךָ מַלְכֵנוּ,
תָּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיָּתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה וַיִּהְלָלוּ אֶת-שִׁמְךָ
בְּאַמֶּת. הֵאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סִלָּה. בְּרוּךְ
אַתָּה יְיָ. הַטּוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת
בְּתוֹרָה. הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמוּרָה מִפִּי אֱהָרֹן
וּבְנָיו כְּהֹנִים. עִם קְרוֹשָׁה כְּאֲמוּר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶנֶךָ: יֵשֵׁא יְיָ פָּנָיו אֵלֶיךָ, וַיְשִׁם
לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ.
בְּרַבְּנוּ אֲבִינוּ בְּלָנוּ, כְּאַחַד בְּאוֹר פְּנִיךָ.
כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ, תוֹרַת

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

חיים ואהבת חסד, וצדקה וברכה.
 ורחמים, וחיים ושלום. ומוב בעיניך
 לברך את-עמך ישראל בכל-עת ובכל-
 ימעה בשלומך.

On the Sabbath of Penitence say:—

בספר חיים. ברכה ושלום. ופרנסה טובה. נזכר
 ונכתב לפניך. אנחנו וכל-עמך. בית ישראל. לחיים
 טובים ולשלום. ברוך אתה יי. עושה השלום:

ברוך אתה יי. המברך את-עמו ישראל
 בשלום:

אלהי. נצור לשוני מרע, ושפתי מדבר
 מרמה. ולמקלי נפשי תדום, ונפשי כעפר
 לכל תהיה: פתח לבי בתורתך, ובמצותיך
 תרדוף נפשי. וכל החושבים עלי רעה, מהרה
 הפר עצתם, וקלקל מחשבותם. עשה למען
 שמך. עשה למען ימינך. עשה למען קדשך.
 עשה למען תורתך. למען יחלצון ידיך.
 הושיעה ימינך ובענני: והיו לרצון אמרי-פי

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.

מוסף לשבת

וְהִגִּיוֹן לְבַי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה
בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ; וְשֵׁם
נַעֲבֹדֶךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנוֹת; וְעֲרָבָה
לִי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנוֹת:

Reader. יִתְגַּבֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי-בְרָא
בְּרֵעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיָמֵיכוּן, וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעֶלְמֵי

עֶלְמֵיָא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאָר וְיִתְרַמֵּם, וְיִתְנַשֵּׂא

וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי-קְדוּשָׁא בְּרִיךְ הוּא.
לְעֶלְמָא מִן-כָּל-בְּרַבְרָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דִּי-
אֲמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְרֵעוּתֵהוֹן דִּי-כָל-יִשְׂרָאֵל קְדָם

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.

מוסף לשבת

Reader. יהא שלמא רבא מן-שמיא וסוים, עלינו

ועל-כל-ישראל. ואמרו אמן:

Cong. עזרי מעם יי עשה שמום וארץ:

Reader. עשה שלום בפרומיו, הוא יעשה שלום, עלינו

ועל-כל-ישראל. ואמרו אמן:

אין באלהינו. אין באדונינו.

אין במלכנו. אין כמושיענו:

מי באלהינו. מי באדונינו.

מי במלכנו. מי כמושיענו:

נודה לאלהינו. נודה לאדונינו.

נודה למלכנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלכנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלכנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את

קטרת הסמים:

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'

פֶּטוּם הַקְּטָרֶת הַצָּרִי וְהַצֶּפֶרֶן וְהַחֲלָבָנָה וְהַלְבֹנָה. מִשְׁקַל
 שְׁבַעִים שְׁבַעִים מָנֶה: מֵר וּקְצִיעָה שְׁכֶלֶת גֶּרֶד וְכַרְכֹּם.
 מִשְׁקַל שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מָנֶה. הַקֶּטֶט שְׁנַיִם עָשָׂר.
 וְקְלוֹפָה שְׁלֹשָׁה. וְקִנְמָן תְּשַׁעֲה. בְּרִית כְּרִשְׁיָנָה תְּשַׁעֲה קִבִּין.
 יֵין קְפָרִיסִין סָאִין תִּלְתָּא וְקִבִּין תִּלְתָּא. וְאִם אֵין לוֹ יֵין
 קְפָרִיסִין מִבֵּיא חֲמַר תַּנְרִין עֲתִיק: מְלַח סְדוּמִית רְבַע הַקָּב.
 מִעֲלָה עֲשָׂן כָּל שְׁהוּא: רַבִּי נֶתָן אָמַר אֵף כִּפַּת הַנְּרִהֵן כָּל
 שְׁהוּא וְאִם נֶתָן בָּהּ דְּבִשׁ פְּסָלָה. אִם חֲסַר אַחַת מִכָּל
 סְמִנְיָה חֵיב מִיתָה: רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָמַר. הַצָּרִי
 אֵינוֹ אֵלָּא שְׂרָף הַנוֹטֵף מִעֲצֵי הַקְּטָר: בְּרִית כְּרִשְׁיָנָה שְׁשִׁין
 בָּהּ אֵת הַצֶּפֶרֶן. כְּדִי שְׁתֵּהָא נְאֻה: יֵין קְפָרִיסִין שְׁשִׁין בּוֹ
 אֵת הַצֶּפֶרֶן. כְּדִי שְׁתֵּהָא עֲזָה: וְהֵלֵא מִי בְּגִלְמִים יָפִין לָהּ
 אֵלָּא שְׁאִין מִכְּנִיסִין מִי בְּגִלְמִים בְּעֲזָרָה מִפְּנֵי הַכְּבוֹד:

משנה סוף מסכת תמיד

הַשִּׁיר שְׁהִלְוִים הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים. לֵאמֹר הָאָרֶץ וּמְלוֹאָהּ תִּבָּל

וַיֹּשְׁבֵי בָּהּ: (כ"ד)

בַּשֵּׁנִי הָיוּ אוֹמְרִים. גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ

הֲרַקְדָּשׁוֹ: (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 lxxxix.), 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

מוסף לשבת ויום טוב

בְּשִׁלְיֵי הָיוּ אוֹמְרִים. אֱלֹהִים נִצָּב בְּעֶבֶת-אֵל בְּקֶרֶב
אֱלֹהִים יִשְׁפֹּט: (פ"ב)

בְּרַבִּיעֵי הָיוּ אוֹמְרִים. אֵל נִקְמֹת יְיָ אֵל נִקְמֹת הוֹפִיעַ:
(צ"ד)

בַּחֲמִישֵׁי הָיוּ אוֹמְרִים. הֲרַנְנוּ לְאֱלֹהִים עוֹנְנוּ הֲרִיעוּ
לְאֱלֹהֵי יַעֲקֹב: (פ"א)

בְּשִׁשֵּׁי הָיוּ אוֹמְרִים. יְיָ מִלֶּךְ גָּאוֹת לָבַשׁ. לָבַשׁ יְיָ עוֹ
הַתְּאֹזֵר אֶרֶץ-תְּבוּן תִּבְלַל בַּל-תְּמוּט: (צ"ג)

בַּשְּׁבַת הָיוּ אוֹמְרִים. מְזֻמֹּר שִׁיר לְיוֹם הַשְּׁבַת: (צ"ב)
מְזֻמֹּר שִׁיר לְעֵתִיד לָבֹא. לְיוֹם שֶׁכֵּלּוּ שְׁבַת וּמְנוּחָה
לְחַיֵּי הָעֹלָמִים:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינְאִי. תִּלְמִידֵי חֲכָמִים
מֵרַבִּים שָׁלוֹם בְּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בְּנֵיךָ לְמוֹדֵי יְיָ וְרַב
שָׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ:—שָׁלוֹם רַב
לְאֹהֲבֵי תוֹרָתְךָ וְאִין לָמוּ מְכֻשׁוֹל: יְהִי-שָׁלוֹם בְּחִילְךָ
שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרָה-נָא שָׁלוֹם
בְּךָ: לְמַעַן בֵּית-יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ: יְיָ עוֹ לְעַמּוֹ
יִתֵּן יְיָ אֶיְבָרְךָ אֶת-עַמּוֹ בְּשָׁלוֹם:

עָלֵינוּ לְשִׁבְחָ לְאֶדוֹן הַכּוֹל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ 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 הִלְקֵנוּ בְּהֵם.
 וְגָרְלָנוּ בְּכָל־הַמוֹנָם. וְאִנְהֵנוּ בְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים לְפָנָי מִלֵּךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹמָה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמֹשֵׁב יָקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עֵזוֹ בְּנִגְבְּהֵי מְרוֹמִים;
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמֵת מִלְּבָנֵי. אֲפָס זִוְלָתוֹ.
 בְּפֶתוֹב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבָךְ
 כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְנֶה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה
 בְּתַפְאֲרַת עֲגוּד. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ
 וְהַאֲלִילִים כָּרוֹת יִפְרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שִׁדְי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְּנוֹת אֶלְיָךְ
 כָּל־רָשָׁעֵי אֶרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יְיָשְׁבֵי תִבְל.
 כִּי לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּבֵּהוּ.
 יִקְבְּלוּ כָּלֵם אֶת־עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם
 מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הוּא.
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: בְּפֶתוֹב 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 אֱלֹהֵינוּ לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יְיָ לְמִלְךָ עַל-
כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

קדיש יתום

וַעֲתָה יִגְדַל-נָא בְּחַ אֲדָנִי בְּאֲשֶׁר דִּבְרַתָּ לְאֹמֵר:

זְכוֹר בְּחַמִּיךָ יְיָ וּבְחַסְדֶיךָ כִּי מֵעוֹלָם הָמָּה:

Mourner. יִתְגַּדַּל וְיִתְקַבֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי-בְרָא

בְּרַעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-

כָּל-בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵי אֵי.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא

וְיִתְהַפֵּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דִּי-

אֲמִירָן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲוָרֵי מַעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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 judgment upon the Egyptians and upon their gods.

אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ בְּמַרְגָּם כָּל-יְצִיר נִבְרָא:
 לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מָלַךְ שְׁמוֹ נִקְרָא :
 וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבָדוֹ וּמְלוֹךְ נִוְרָא :
 וְהוּא הָיָה. וְהוּא הָיָה. וְהוּא יְהִיָּה בְּתַפְאָרָה :
 וְהוּא אֶחָד. וְאֵין שְׁנֵי לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה :
 בְּלִירָא שִׁית בְּלִית תְּכִלִּית. וְלוֹ הָעוֹ וְהַמְשִׁרָה :
 וְהוּא אֱלֹי. וְחֵי גּוֹאֲלִי. וְצוֹר חֲבָלֵי בְּעֵת צָרָה :
 וְהוּא נְסִי וּמְנוּס לִי. מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא :
 בְּרֹדוֹ אֶפְקֹד רוּחִי. בְּעֵת אִישָׁן וְאַעֲיָרָה :
 וְעַם-רוּחִי גְּוִיָּתִי . יי לִי וְלֹא אֵינְרָא :

שִׁיר הַיְחוּד לְיוֹם הַשַּׁבָּת

In some Congregations the following is said before
 בְּרוּךְ שְׁאָמַר p. 19.

אֲזִי בְּיוֹם הַשְּׁבִיעִי נִחַמְתִּי. יוֹם הַשַּׁבָּת עַל בֵּן בְּרַבְרָתִי :
 וְעַל כָּל פּוֹעַל תְּהִלָּה עָרוּכָה. חֲסִידֶיךָ בְּכָל עֵת יִבְרַכּוּכָה :
 בְּרוּךְ יי יוֹצֵר כָּלֵם. אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם :
 כִּי מֵעוֹלָם עַל עֲבָדֶיךָ רַב רַחֲמֶיךָ וְחַסְדֶיךָ :
 וּבְמַצְרֵיךְ הַחֲלוֹתָ לְהוֹדִיעַ כִּי מְאֹד נַעֲלִיתָ
 עַל כָּל אֱלֹהִים. בַּעֲשׂוֹתְךָ בָּהֶם שְׂפָטִים 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.

בְּבִקְשָׁה יָם סוּף עִמָּךְ רָאוּ הַיָּד הַגְּדוֹלָה. וַיִּירָאוּ:
וְהִנֵּה עִמָּךְ לַעֲשׂוֹת לָךְ שָׁם תִּפְאַרֶת. לְהִרְאוֹת גְּדֻלָּתְךָ:
וְדַבַּרְתָּ עִמָּם מִן הַשָּׁמַיִם. וְגַם הָעֵבִים נִמְצְאוּ מִיָּם:
וַדְּבַעַת לָכֶתֶם בַּמִּדְבָּר. בְּאַרְצָן צִיָּה אִישׁ לֹא עָבָר:
סִתְּתָה לַעֲמִידָה דְגוּן שָׁמַיִם. וְכַעֲפָר שָׂאֵר וּמִצּוֹר מִיָּם:
תִּתְגַּדֵּשׁ גּוֹיִם רַבִּים עַמִּים. יִירָשׁוּ אֶרְצָם וְעַמְּלָל לְאֻמִּים:
בְּעֵבוֹר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אֲמָרוֹת יִי אֲמָרוֹת טְהוֹרוֹת:
וַיִּתְעַדְדֵנוּ בְּמַרְעֵה שָׁמֶן. וּמִחֻלְמֵי־שׂוֹר פִּלְגֵי שָׁמֶן:
בְּנוֹחָם בָּנוּ עִיר קְדֻשָּׁה. וַיִּבְּנֶאוּ בֵּית מִקְדָּשְׁךָ:
וַתֹּאמֶר פֶּה אֲשַׁב לְאַרְצָךְ יָמִים. אֲצִיָּדָה בְּהַרְךָ אֲבָרְךָ:
כִּי שָׁם יִזְבְּחוּ וְזִבְחֵי אֲדָק. אַף בְּהִנְיָךְ יִלְבְּשׁוּ אֲדָק:
וּבֵית הַלְלוּי נְעִימוֹת יִזְמְרוּ. לָךְ יִתְרוֹעְעוּ אַף יִשְׁירוּ:
בֵּית יִשְׂרָאֵל וַיִּירָאוּ יִי. וַיִּכְבְּדוּ וַיּוֹדוּ שְׁמֶךָ יִי:
הַטִּיבוֹת מְאֹד לְרֵאשׁוֹנִים. בֵּן תִּיטִיב גַּם לְאַחֲרוֹנִים:
יִי תִשׁוּשׁ נָא עֲלֵינוּ. בְּאַשֶׁר שִׁשְׁתָּ עַל אֲבוֹתֵינוּ:
אוֹתָנוּ לְהַרְבּוֹת וּלְהִיטִיב. וְנוֹדָה לָךְ לְעוֹלָם כִּי תִיטִיב:
יִי תִבְנֶה עִירָךְ מְהֵרָה. כִּי עֲלִיָּה שְׁמֶךָ נִקְרָא:
וְקָרַן דָּוִד תִּצְמִיחַ בָּהּ. וְתִשְׁבּוֹן לְעוֹלָם יִי בְּקַרְבָּה:
וְזִבְחֵי אֲדָק שְׁמָה נִזְבְּחָה. וְכִימֵי קָדֶם 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.

מוסף לשבת

וּבְרַךְ עִמָּךְ בְּאוֹרֵי פְנֵיךָ. כִּי תַפְצִים לַעֲשׂוֹת רְצוֹנְךָ :

וּבְרְצוֹנְךָ תַעֲשֶׂה חֲפְצֵנוּ. הַבְּטֵנָא עִמָּךְ כְּלָנוּ :

בְּחֲרַתְנוּ הָיוֹת לָךְ לְעַם סִגְלָה. עַל עִמָּךְ בְּרַכְתָּךְ סִלָּה :

וְתַמִּיד נִסְפַר תְּהִלָּתְךָ. וְנִהְלַל לְשֵׁם תַפְאֲרָתְךָ :

יִמְבְּרַכְתָּךְ עִמָּךְ יְבָרְךָ. כִּי אֵת כָּל אֲשֶׁר תִּבְרַךְ מִבְּרָךְ :

וְאֲנִי בְעוֹדֵי אֲהַלְלָה בּוֹרְאֵי. וְאֲבָרְכֶהוּ כָּל יְמֵי אָבְאֵי :

יְהִי שֵׁם יְיָ מִבְּרָךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם :

בְּכַתּוּב. בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.

וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לַיְיָ: עָנָה דְגִיָּאל וְאָמַר. לְהֵנָּה

שְׁמַח דֵּי אֱלֹהָא מִבְּרָךְ מִן עֲלָמָא וְעַד עֲלָמָא דֵּי הַכְּמִתָּא

וְגַבּוּרְתָּא דֵּי לָהּ הִיא: וְנֶאֱמַר. וַיֹּאמְרוּ הַלְלוּם יֵשׁוּעַ וְקִדְמִיאֵל

כְּנִי חֲשַׁבְנִיָּה שְׂרַבְנִיָּה הוֹדְרִיָּה שְׁבַנְיָה פִתְתִיָּה, קוֹמוּ בְּרַכּוּ

אֵת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיְבָרְכוּ שֵׁם כְּבֹדְךָ

וּמְרוֹמָם עַל כָּל בְּרָכָה וְתִהְלֶה: וְנֶאֱמַר. בְּרוּךְ יְיָ אֱלֹהֵי

יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן

הַלְלוּיָהּ: וְנֶאֱמַר. וַיְבָרְךָ דְּוִיד אֵת יְיָ לְעֵינֵי כָּל הַבְּהֵל וַיֹּאמֶר

דְּוִיד. בְּרוּךְ 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; Isaiah lix. 17; Psalm xcvi. 1.

מוסף לשבת

שיר הכבוד:

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

אֲנַעִים וְמִירוֹת וְשִׁירִים אֶפְרֹג. כִּי אֶלֶיךָ נִפְשֵׁי תִעְרֹגוּ;
 נִפְשֵׁי תִמְדָּה בְּצַל יְדֵיךָ. לְבַעַת כָּל רֵז סוּדְךָ;
 מִדֵּי בִדְרֵי בְּכַבֻּדְךָ. הוֹמָה לִבִּי אֶל הוֹדֵיךָ;
 עַל בֶּן אֲבִיבֵר בְּךָ נִבְכְּרוֹת. וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת;
 אֶסְפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ. אֲבַמְךָ אֶכְנֶה וְלֹא יִדְעִיךָ;
 בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דַּמִּיתָ הַדָּר כְּבוֹד הוֹדְךָ;
 גִּדְלָתְךָ וַיִּבְוֹרְתְּךָ. כִּנּוּ לְתַקְוָה פִּעֲלָתְךָ;
 דָּמוּ אוֹתְךָ וְלֹא כָפִי יִשֶׁה. וַיִּשְׁוֶה לִּבִּי מַעֲשֶׂיךָ;
 הַמְשִׁילֶנִּי בְּרַב חַיּוֹנוֹת. הִנֵּה אֶחָד בְּכָל דַּמְיוֹנוֹת;
 וַיִּתְּחוּ בְּךָ וַקְנָה וּבַחֲרוֹת. וְשִׁעַר רֵאשִׁיבָה וְשַׁחֲרוֹת;
 וַקְנָה בְּיוֹם דִּין וּבַחֲרוֹת בְּיוֹם קָרָב. כָּאִישׁ מִלְחָמוֹת יָדָיו
 לוֹ רַב:

חֲבֹשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֵאשׁוֹ. הוֹשִׁיעָה לוֹ יְמִינוֹ וּנְרוֹעַ קִדְשׁוֹ;
 טַלְלֵי אוֹרוֹת רֵאשׁוֹ נִמְלָא. וַקְנִצּוּתָיו רְסִימֵי לְוִילָה;
 יִתְפָּאֵר בִּי כִּי חֲפֵץ בִּי. וְהוּא יִהְיֶה-לִּי לַעֲמֻרַת צְבִי;
 כְּתָם טָהוֹר פְּנוֹ דַמּוֹת רֵאשׁוֹ. וְחַק עַל מְצַח כְּבוֹד שֵׁם קִדְשׁוֹ;

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.

לְחַן וּלְכְבוֹד צָבִי תִפְאַרְתָּהּ. אָמְתוּ לוֹ עֲטָרָה עֲטָרָה;

מִחֲלָפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת. קִוְצוֹתֶינִי תִלְתְּלִים שְׁחֹרוֹת;

נִוְהַ הַצֶּדֶק צָבִי תִפְאַרְתּוֹ. יַעֲלֶה-נָא עַל רֹאשׁ שְׂמֹחֲתוֹ;

סִגְלָתוֹ תְּהִי בְיָדוֹ עֲטָרָתוֹ. וּצְנִיף מְלוּכָה צָבִי תִפְאַרְתּוֹ;

עֲמוּסִים נִשְׂאָם עֲטָרָת עֲנָדָם. מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָרָם;

פְּאָרוֹ עָלַי וּפְאָרֵי עָלְיוֹ. וְקָרוֹב אֵלַי בְּקָרְאֵי אֵלָיו;

צַח וְאֲדוּם לְלְבוֹשׁוֹ אָדָם. פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאֲדוּם;

* קִשְׁרַת תְּפִלִּין הִרְאָה לְעֵנּוֹ. תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו;

יֹצֵה בְּעֵמוֹ עֲנֻיִם וּפְאָר. יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר;

רֹאשׁ דְּבָרְךָ אָמְתוֹ. קוֹרָא מֵרֹאשׁ הוֹר וְדוֹר עִם הוֹרְשֶׁךָ

דְּרוֹשׁ;

נְשִׂית הַמִּזֵּן שִׁירֵי נָא עָלְיָךָ. וְרִנְתִּי תִקְרַב אֵלְיָךָ;

תְּהַלְתִּי תְּהִי לְרֹאשְׁךָ עֲטָרָתוֹ. וְתִפְלְתִי תִכּוֹן קִטְרָתוֹ;

תִּיבְקַר שִׁירֵי-רֵשׁ בְּעֵינְיָךָ. כְּשִׁיר יוֹשֵׁר עַל קַרְבְּנֶיךָ;

בְּרִבְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר. מְחוֹל לְלוּמֵז לִיד צְדִיק כְּבִיר;

וּבְבְרִבְתִּי תִנְעֲנַע לִי רֹאשׁ. וְאוֹתָהּ קַח לָךְ כְּבִשְׂמִים רֹאשׁ;

יַעֲרֵב-נָא שִׁיחֵי עָלְיָךָ. כִּי נִפְשֵׁי תַעֲרוֹג אֵלְיָךָ;

(* The Midrashic interpretation of אֶת אַחֲרֵי, 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 לְיוֹם הַשַּׁבָּת: מִזְבַּח לְהַדוֹת לַיהוָה
 וּלְאָמַר לְשִׁמְךָ, עֲלִיּוֹן : לְהַגִּיד בְּבִקְרַח חֶסֶדְךָ
 וְאַמוּנַתְךָ, בְּלִילוֹת : עָלֶי-עָשׂוֹר וְעָלֶי-נִבָּל
 עָלֵי הַגִּיּוֹן בְּכִנּוֹר : כִּי שָׁמַחְתָּנִי יְהוָה בְּפָעֲלֶךָ
 בְּמַעֲשֵׂי יְדֶךָ אֲרַגֵּן: מֵהַגִּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד
 עָמְקוֹ מִחֻשְׁבְּתֶךָ : אִישׁ בָּעַר לֹא יֵדַע וְכִסִּיל
 לֹא-יָבִין אֶת-זֹאת: בְּבִרְחַח רְשָׁעִים כְּמוֹ-עֹשֵׁב
 וַיִּצְיָצוּ כָּל-פְּעָלֵי אֱלֹהִים לְהַשְׁמָדֵם עַד-יְעַד : וְאַתָּה
 מָרוֹם לְעֵלָם יְהוָה : כִּי הִנֵּה אֵיבֹיךָ, יְהוָה כִּי-
 הִנֵּה אֵיבֹיךָ יֵאָבְדוּ, יִתְפָּרְדּוּ כָּל-פְּעָלֵי אֱלֹהִים :
 וְתָרַם כְּרָאִם קִרְנֵי, בְּלִתֵּי בְשִׁמְךָ רַעְנָן : וְתַבַּט
 עֵינֵי בְּשׁוֹרֵי, בְּקַמִּים עָלֵי מְרַעִים, תִּשְׁמַעְנָה
 אֲזִנֵּי : צַדִּיק כַּתָּמַר יִפְרַח, כְּאֶרְזוֹ בְּלִבְנוֹן יִשְׁגָּה :
 שְׁתוּלִים בְּבֵית יְהוָה, בְּחַצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ :
 עוֹד יִנוּכּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ : לְהַגִּיד
 כִּי-יִשָּׁר יְהוָה, צוּרֵי, וְלֹא-עִוְלָתָה, 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 kep 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'א ט'ז-י"ז

וּשְׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת אֶת-
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אֹת הוּא לְעוֹלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

שמות כ' ח'י'א

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֶאכֶתֶךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת
לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ
וּבִתֶּךָ עֲבָדֶךָ וְאִמְתֶּךָ וּבַהֲמֹתֶךָ וּגְרֶךָ אֲשֶׁר
בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יי אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם
הַשְּׁבִיעִי עַל-כֵּן בִּרְךָ יְהוָה אֶת-יוֹם הַשַּׁבָּת
וַיְקַדְּשֶׁהוּ:

כָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּזֶן:
כָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם
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 פִּלְאָה :

אֲשֶׁרִי הָעַם שְׁפָכָה לּוֹ אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהָיו :
תְּהִלָּה לְדָוִד .

פמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמִּלְכָּה וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם
וָעֶד :

בְּכָל-יוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד :
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדָלְתוֹ אֵינִי חֹקֵר :
דוֹר לְדוֹר יִשְׁבַח מִעַשְׂיֶךָ וּגְבוּרָתֶיךָ יִגִּידוּ :
הַדָּר כְּבוֹד הוֹדֶךָ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
וְעֵזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדָלְתֶךָ אִם-פְּרָנָה :
וְכָר רַב-טוֹבֶךָ יִבְיַעוּ וְאַדְרָקְתֶךָ יִרְגְּנוּ :

חֲנִינִי וְרַחוּם יְהוָה אֶרְכֶּךָ אַפִּים וּגְדָל-חֶסֶד :
טוֹב יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעַשְׂוֵי :
יִדְוֶךָ יְהוָה כָּל-מַעַשְׂוֵיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה :
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרָתֶךָ יִדְבְּרוּ :
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַחַר
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.

מִלְכוּתְךָ מְלָכוֹת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-
 יוֹר וְיוֹר :

סוּמְךָ יְהוָה לְכָל הַנְּפִלִים וְזוֹקֶךָ לְכָל הַכְּפוּפִים :
 עֲנֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן-לָהֶם אֶת-
 אֲכָלָם בְּעֵתוֹ :

פּוֹתַח אֶת-יְהוָה וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :
 צְדִיק יְהוָה בְּכָל-דְּרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו :
 קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ
 בְּאַמֶּת :

רָצוֹן-יִרְאֶינִי וַעֲשֵׂה וְאַתָּה שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם :
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאַתָּה כָּל-הַרְשָׁעִים
 יִשְׁמִיד :

תְּהַלֵּל יְהוָה יְדְבַר-פִּי וּיְבָרֶךְ כָּל-בְּשָׂר נִשְׁמַח
 קִדְשׁוֹ לְעוֹלָם וָעֶד :

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ :
 וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בְּיַעֲקֹב, נְאֻם יְיָ :
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יְיָ, רוּחִי אֲשֶׁר עָלְיָךָ,
 וְדַבְּרִי אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּנְשׁוּ מִפִּיךָ וּמִפִּי
 זְרַעְךָ וּמִפִּי זֶרַע זְרַעְךָ, אָמַר יְיָ, מֵעַתָּה 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.

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
 אֶל־זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא
 כָּל־הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינּוּ יְדֵי מִן־יְדֵי, וְאָמְרֵינּוּ
 קְדִישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה, בֵּית שְׂכִינְתָּהּ. קְדִישׁ
 עַל־אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלַם וּלְעֵלְמֵי
 עֲלַמְיָא. יְיָ צְבָאוֹת, מְלִיא כָּל־אֲרֻעָא זֵיו וְיִקְרֶהָ:
 וְהִשְׁאַנֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל בְּעַשׂ גְּדוּל,
 בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלַתְּנֵי רוּחָא, וְשִׁמְעַת
 בְּתַרֵי קָל זֵיַע שַׁנְיָא, דִּי מְשַׁבְּחֵינּוּ וְאָמְרֵינּוּ. בְּרוּךְ
 יְקָרָא דִּי יְיָ מֵאַתֵּר בֵּית שְׂכִינְתָּהּ: יְיָ! וּמְלִיךְ לְעֵלַם
 וְעַד: יְיָ מְלִכּוֹתָהּ קָאִם לְעֵלַם וּלְעֵלְמֵי עֲלַמְיָא:
 יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמְרֵהָ־
 זֵאת לְעוֹלָם, לְיַצֵּר מַחְשָׁבוֹת לְבַב עַמְּךָ, וְהַבֵּן
 לְבָבְךָ אֱלֹהֵי: וְהוּא רַחוּם, יִכְבֵּר עֲזוֹן וְלֹא יִשְׁחִית,
 וְהִרְבֵּה לְהָשִׁיב אַפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ: כִּי־
 אַתָּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב־חֶסֶד לְכָל־קְרָאֵיךָ:
 צִדְקַתְךָ אֲדַבֵּק לְעוֹלָם, וְתוֹרַתְךָ אֲמַת: תִּתֵּן אֲמַת
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתְּרָנוּ
 מִיַּמֵי קְדָם: בְּרוּךְ אֲדֹנָי, יוֹם | יוֹם, יַעֲמַס־לָנוּ,

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 סֶלָה: יי צְבֹאוֹת עֲפָנֵי מִשְׁנֵב־לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה: יי צְבֹאוֹת, אֲשֶׁר־י אָדָם בְּמִטָּה
בָּךְ: יי הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנּוּ בְיוֹם־קְרָאָנוּ: בָּרוּךְ
אֱלֹהֵינוּ שְׁבַרְאָנוּ לְכַבֹּדוֹ, וְהַבְדִּילָנוּ מִן־הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נְטַע בְּתוֹכֵנוּ. הוּא
יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיִשֶׁם בְּלִבֵּנוּ אֱהָבָתוֹ וְיִרְאַתוֹ,
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵב טָהוֹר. לְמַעַן לֹא
נִיגַע לְרִיק, וְלֹא נִגְלַד לְבַהֲלָהּ: יְהִי רְצוֹן מִלְּפָנֶיךָ
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר הַקִּיּוֹד בְּעוֹלָם
הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבְרָכָה,
לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם. יי אֱלֹהֵי לְעוֹלָם אוֹהֶב:
בָּרוּךְ הַנֶּבֶר אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יי מְבֹטָחוֹ:
בְּטָחוֹ בְּיָי עַד־יְעַד, כִּי בָיָה יי צוֹר עוֹלָמִים:
וְיִבְטָחוּ בָךְ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עֲזָבְתָּ הַרְשׁוֹךְ יי:
יי חַפֵּץ לְמַעַן צְדָקוֹ, יִגְדִּיל תּוֹרָה וַיֵּאדִיר:

Reader. יתְנַבֵּל וְיִתְקַבֵּשׁ שְׁמוֹה רַבָּא, בְּעֶלְמָא דִּי־בְרָא

בְּרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן, וּבְחַיֵּי דִי־
בְּל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן 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.

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," v. 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 לְעָלְמָא וְלְעָלְמָא

עָלְמָא.

Reader. יתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַמֵּם, וַיִּתְנַשֵּׂא

וַיִּתְהַדְּבֵר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קֳדָשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשִׁבְּחָתָא וְנַחֲמָתָא, דִּי־

אַמִּירָן בְּעָלְמָא. וְאַמְרוּ אָמֵן:

וְאַנִי תְּפִלְתִּי 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, מְזֻמָּר מִן־מִזְמֹר, שִׁיר לְיוֹם הַשַּׁבָּת, p. 248, is said.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי

אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל

הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים

וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנָי

בְּגִיתָם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On the Sabbath of Penitence say:—

וְקָרְנוּ לַחַיִּים מִלֶּךְ חַפְּץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים תַּיִם:

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 וּמַגִּין: בְּרוּךְ אַתָּה יְיָ מִגֵּן אֲבֹתָם:
 אַתָּה גִבּוֹר 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 הַקָּרוֹת וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְחַיֶּה
 אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לְיֹשְׁנֵי עֶפְרָיִם. מִי כְמוֹךָ
 בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ יַמִּית וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כְמוֹךָ אֵל הַרְחָמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.
 וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ.
 מְחַיֶּה הַמֵּתִים: *

(See page 256).

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם
 יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

*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-

When the Reader repeats the Amidah, the following קְרוּשָׁה is said.

Reader. * נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ יְשִׁים
 אוֹתוֹ בְּשִׁמִּי מָרוֹם כְּפָתוֹב עַל יַד נְבִיאֶךָ. וְקָרָא
 יְהוָה אֱלֹהֵי יְהוָה וְאָמַר. *Cong.* קְרוּשׁ קְרוּשׁ קְרוּשׁ, יי
 צְבָאוֹת. מְלֹא כָּל־הָאָרֶץ כְּבוֹדוֹ; *Reader,* לְעַמְתָּם
 בָּרוּךְ יֵאמְרוּ; *Cong.* בָּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ;
Reader. וּבְדַבְּרֵי קְדֻשָּׁה כְּתוֹב לְאֹמַר. *Cong.* יְמַלֵּךְ
 יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ;
Reader, לְדוֹר וָדוֹר נְגִיד גְּדֻלָּה. וּלְנִצְחָה נְצַחִים
 קְדֻשָּׁתֶךָ נְקַדֵּשׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
 יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ גָּדוֹל וְקְדוֹשׁ
 אַתָּה. בָּרוּךְ אַתָּה יי. הָאֵל הַקְּדוֹשׁ;

On the Sabbath of Penitence conclude the Blessing thus:—

הַמְּלֵךְ הַקְּדוֹשׁ;

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד. וּמִי כְּעַמְךָ יִשְׂרָאֵל גּוֹי
 אֶחָד בְּאָרֶץ; תִּפְאַרֶת גְּדֻלָּה. וְעִמְרַת יְשׁוּעָה. יוֹם
 מְנוּחָה וְקְדֻשָּׁה לְעַמְךָ נְתַתָּ; אֲבָרְהֵם יְגַל. יִצְחָק
 יִרְנֵן. יַעֲקֹב וּבְנָיו יְגוּדוּ בוֹ; מְנוּחַת אֶהְבֶּה וּנְדָבָה.
 מְנוּחַת אֱמֶת וְאַמוּנָה. מְנוּחַת שְׁלוֹם וְשִׁלְוָה

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

וְהַשְׁקֵט וְבָטַח. מְנוּחָה שְׁלֵמָה שְׁאַתָּה רוּצָה בָּהּ.
 יִכִּירוּ בְּנֵיךָ וַיֵּדְעוּ כִּי מֵאַתָּךְ הוּא מְנוּחָתָם וְעַל
 מְנוּחָתָם יִקְדִישׁוּ אֶת שְׁמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמְנוּחָתֵנוּ. קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שַׁבְּעֵנוּ מִטּוֹבֶךָ
 וְשִׂמְחֵנוּ בִישׁוּעֶתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
 וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ.
 וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה
 יְיָ. מִקִּדְשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעֵמֶךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
 וְהַיֵּשֶׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ וְאֲשֵׁי יִשְׂרָאֵל
 וְתִפְלָתָם 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, וַיְנַיֵּעַ, וַיִּרְאֶה.
 וַיִּרְצֵה וַיִּשְׁמַע, וַיִּפְקֵד וַיַּזְכֵּר, וַזְכַּרְנֵנוּ וַיִּפְקֵדְנֵנוּ. וַזְכַּרְוֹן
 אֲבוֹתֵינוּ. וַזְכַּרְוֹן מְשִׁיִּים בֶּן דָּוִד עֲבָדֶךָ. וַזְכַּרְוֹן יְרוּשָׁלַיִם
 עִיר קִדְשֶׁךָ. וַזְכַּרְוֹן כָּל עַמֶּךָ בְּיַם יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה

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- 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 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

וְלַמּוֹצָה, וְלַחֹן וְלַחֶסֶד וּלְרַחֲמִים, וְלַחַיִּים וְלְשָׁלוֹם, בְּיוֹם

On Tabernacles—

On Passover—

On New Moon say—

חַג הַסֻּכּוֹת

חַג הַמַּצּוֹת

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וּבָרְנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְמוֹצָה, וּבְקָרְנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנו בּוֹ לַחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּם וְחַנּוּן,
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אַתָּה:

וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
אַתָּה יְיָ. הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

The Cong. in an undertone--

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
כָל-בָּשָׂר. יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ. עַל שֶׁהַחַיִּיתָנוּ וְקִבַּלְתָּנוּ.
בֵּן תַּמְתִּינוּ וְתַקְּבֵנוּ. וְתַאֲסֹף
נְלִיזְתִּינוּ לְחַצְרַת קִדְשֶׁךָ, לְשִׁמּוֹר
תְּקִיָּה, וְלַעֲשׂוֹת רַצְוֶנָה, וְלַעֲבֹדְךָ
בְּלֵב טָהוֹר, עַל שֶׁאַנְחָנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיִּינוּ מִגֵּן יְשׁוּעָנוּ
אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ
וְנִסְפָּר תְּהַלְתֶּךָ עַל
חַיִּינוּ הַמְּסוּרִים
בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
הַמְּקוּדִיִּת לָךְ, וְעַל

נְסוּךְ שְׂבִכְל־יוֹם עַמָּנוּ 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 וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרַב וְבִקְרָא
 יִצְהָרִים. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 בִּי לֹא־תִמּוּ חַסְדֶיךָ מֵעוֹלָם קְוִינֵנו לָךְ:

On Sabbath of Chanukah say עַל הַנְּסִים *p. 63.*

וְעַל־כָּלָם יתְפַרֵּךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּבָנוּ תָּמִיד
 לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדֶיךָ סְלָה. וַיִּהְלָלוּ אֶת־שִׁמְךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה. בָּרוּךְ אַתָּה
 יי. הַטּוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת:

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי
 אַתָּה הוּא מִלְּךָ אֲרוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
 לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
 בְּשָׁלוֹמֶךָ.

On the Sabbath of Penitence say:—

בְּסֶפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפְרִנְסָה טוֹבָה. נִזְכָּר
 וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יי. עוֹשֵׂה הַשָּׁלוֹם:
 בָּרוּךְ אַתָּה יי. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

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 לְשׁוּנֵי מִרְעָה , וּשְׂפָתַי מִדְּבַר
 מִרְמָה . וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם , וְנַפְשֵׁי , כְּעַפְרָה
 לְכָל תְּהוֹיָה : פָּתַח לִבִּי בְּתוֹרַתְךָ , וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי . וְכָל הַחוֹשְׁבִים עָלַי רָעָה , מְהֵרָה
 הֲפֹר עֲצָתָם , וְקַלְקַל מַחֲשַׁבוֹתָם . עֲשֵׂה לְמַעַן
 שְׁמֶךָ . עֲשֵׂה לְמַעַן יִמְיָנֶךָ . עֲשֵׂה לְמַעַן קִדְשֶׁךָ .
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ . לְמַעַן יִחַלְצוּן יִדְיֶיךָ .
 הוֹשִׁיעָה יִמְיָנֶךָ וְעֲנֵנִי : יְהוִו לְרָצוֹן אִמְרֵי-פִי
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי : עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל . וְאָמְרוּ אָמֵן :

יְהִי רָצוֹן לְפָנֶיךָ , יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ , שִׁיבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ , וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ ; וְשֵׁם
 נַעֲבֹדְךָ בְּיִרְאָה , כִּימֵי עוֹלָם וּכְשָׁנִים כְּדַמוּנִיּוֹת ; וְעַרְבָה
 לָנוּ מִנַּחַת יְהוּדָה וִירוּשָׁלַם , כִּימֵי עוֹלָם , וּכְשָׁנִים מְדַמוּנִיּוֹת :

The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—

צַדִּיקְתָּךְ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת : וְצַדִּיקְתָּךְ
 אֱלֹהִים עַד-מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת 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.

בְּמוֹדֵי: צְדָקָתְךָ בְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם
רַבָּה אָדָם וּבְהִמָּה תוֹשִׁיעַ יְיָ:

Reader. יתגברל ויתקבש שמה רבא. בעלמא די-ברא

ברעותה. וימליך מלכותה בתיכון וביומיכון ובחיי די-
כל-בית ישראל בענגלא ובזמן קריב. ואמרו אמן:

Cong. and Reader. יהא שמה רבא מבךך לעלם ולעלמי

עלמיא.

Reader. יתברך וישתבח ויתפאר ויתרמם ויתנשא

ויתהדר ויתעלה ויתהלל שמה די-קדשא ברין הוא.
לעלא מן-כל-ברכתא ושירתא תשבחתא ונחמתא די-
אמירן בעלמא. ואמרו אמן:

Cong. קבל ברחמים ובדצון את תפלתנו:

Reader. תתקבל צלותהון ובעויתהון די-כל-ישראל קדם

אבוהון די בשמיא. ואמרו אמן:

Cong. יהי שם יי מבךך מעתה ועד עולם:

Reader. יהא שלמא רבא מן-שמיא, ותיים עלינו

ועל-כל ישראל. ואמרו אמן:

Cong. עורי מעם יי, עשה שמים וארץ:

Reader. עשה שלום במרומינו הוא בעשה 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 הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם הִלְקֵנוּ בָּהֶם,
 וְגִדְלָנוּ כְּכָל־הַמּוֹנָם. וְאַנְחָנוּ כְּרַעִים וּמִשְׁתַּחֲוִים
 וּמִזְדִּים 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 זוּלָתוֹ.
 כְּבָתוּב בְּתוֹרָתוֹ. וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ,
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ
 מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה
 בְּתַפִּילָת עַמְּךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ
 וְהָאֱלִילִים כָּרוֹת וּכְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי, וְכָל־כְּנִי בְּשָׁר יִקְרָאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֶלְיֶךָ
 כָּל־רְשָׁעֵי אֶרֶץ; יִכִּירוּ וְיִדְעוּ כָּל־יְוֹשְׁבֵי תִבְלָה.
 כִּי לָךְ תִּכְרַע כָּל־בְּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן; לְפָנֶיךָ
 יי אֱלֹהֵינוּ יִכְרַעוּ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו.
 וְיִקְבְּלוּ כָּלָם אֶת־עַל מַלְכוּתְךָ. 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 הוּא .
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד : בְּכַתוּב בְּתוֹרָתְךָ .
 יי וַיִּמְלֹךְ לְעוֹלָם וָעֶד : וַיִּבְרָא . וְהָיָה יי לְמֶלֶךְ עַל-
 כָּל-הָאָרֶץ . בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ אֶחָד :

Mourner. יתגבדל ויתקבדש שמה רבא . בעלמא די-ברא
 ברעותה . וימליך מלכותה בתיכונן וביומיכונן ובחיי די-
 כל-בית ישראל בעגלא ובזמן קריב . ואמרו אמן :

Cong. and Mourner. יהא שמה רבא מבכרך לעלם ולעלמי
 עלמיא .

Mourner. יתברך וישתבח ויתפאר ויתרמם ויתנשא
 ויתחבר ויתעלה ויתהלל שמה די-קנשא ברין הוא .
 לעלא מן-כל-ברכתא ושירתא תשבחתא ונחמתא די-
 אמירן בעלמא . ואמרו אמן :

Cong. יהי שם יי מבכרך מעתה ועד עולם :

Mourner. יהא שלמא רבא מן-שמיא , ותיים עלינו
 ועל-כל ישראל . ואמרו אמן :

Cong. עזרי מעם יי , עשה שמום וארץ :

Mourner. עשה שלום במרומיו , הוא יעשה שלום , עלינו
 ועל-כל-ישראל . ואמרו אמן :

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

בְּרַכֵּי נַפְשֵׁי אֶת־יְיָ. יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד. הוֹד וְהַדָּר
לְבָשָׁתָּ: עֲמָה אֹר פֶּשֶׁלְמָה נוֹטָה שְׁמוֹם פְּרִיעָה: הַמְקַרָּה
בְּמִים עֲלִיּוֹתָיו. הַשָּׁם־עָבִים רְכוּבוֹ הַמְהִלָּךְ עַל־בְּנֵי־רוּחַ:
עֲשֵׂה מְלֶאכֶיו רוּחוֹת מִשְׁרָתָיו אֵשׁ לְהַטֹּ: יָסַד אֶרֶץ עַל־
מְכוּנָה בַל־תִּמְזַט עוֹלָם וָעֶד: תְּהוֹם פֶּלְבוֹשׁ כְּסִיתוֹ. עַל־
הָרִים יַעֲמֵדוּ מְוָם: מִן־גִּעְרָתָךְ יִנוֹסוּן מִן־קוֹל רַעְמָךְ יִהְיוּן:
יַעֲלוּ הָרִים יִרְדוּ בְּקַעֲוֹת אֶל־מְקוֹם זֶה יִסְדָּתָ לָהֶם: גְּבוּל־
שְׁמֹתָ בַל־יַעֲבְרוּן. בַּל־יִשָּׁבוּן לְכַסּוֹת הָאָרֶץ: הַמְשַׁלֵּחַ
מַעֲנִיִּים בְּנִחְלִים בֵּין הָרִים יִהְלִכוּן: יִשְׁקוּ כָּל־חַיֹּתוֹ שְׁדֵי
יִשְׁבְּרוּ פְרָאִים צְמָאִם: עֲלִיָּהֶם עוֹף־הַשָּׁמַיִם יִשָּׁבוּן מִבֵּין
עֲפָאִים יִתְנוּ־קוֹל: מִשְׁקָה הָרִים מִעֲלִיּוֹתָיו. מִפְּרֵי מַעֲשֵׂיךָ
תִּשְׁבַּע הָאָרֶץ: מִצְמִיחַ חֲצִיר לְבַהֲמָה וְעֵשֶׂב לְעֹבֵדַת
הָאָדָם. לְהוֹצִיא לָחֶם מִן־הָאָרֶץ: וְגִין יִשְׁמַח לְבַב־אֲנוֹשׁ
לְהַצְהִיל פְּנִים מִשָּׁמֶן. וְלָחֶם לְבַב־אֲנוֹשׁ יִסְעַד: יִשְׁבְּעוּ עֲצֵי
יְיָ אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע: אֲשֶׁר־שָׁם צִפְרִים יִקְנְנוּ. תְּסִיֵּחַ
בְּרוּשִׁים בֵּיתָה: הָרִים הַגְּבוּהִים לְיַעֲלִים. סְלָעִים מְחַסֶּה
לְשֹׁפְנִים: עֲשֵׂה יָרַח לְמוֹעֲדִים. שָׁמֶשׁ יָדַע מְבוֹאוֹ: תִּשְׁתַּח
חֲשָׁךְ וַיְהִי לַיְלָה בּוֹ תִרְמַשׁ כָּל־חַיֹּתוֹ־יַעַר: הַכְּפִירִים שֹׁאֲנִים
לְטָרֶף וּלְבִקֵּשׁ מֵאֵל אֲכָלָם: תִּזְרַח הַשָּׁמֶשׁ יִאֲסֹפוּן 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

מעונתם ירִבצוּן: יצא אָדָם לִפְעֻלוֹ וְלַעֲבֹדָתוֹ עַד־יַעֲרֹב:
 מִה־רִבּוֹ מֵעֲשִׂיָהּ יי. כָּלֶם בְּחֻכְמָה עֲשִׂיתָ. מִלְּאָה הָאָרֶץ
 קִבְּנָהּ: זֶה הַיָּם גָּדוֹל וְרֹחַב יְדָוּים. שָׁם רָמַשׁ וְאִין מִסְפָּר
 חַיִּוֹת קִמְנֹת עִם־גְּדִלוֹת: שָׁם אָנִיוֹת יִתְלַכּוּן. לוֹיָתָן זֶה
 יִצְרָף לְשַׁחֲקֵבּוֹ: כָּלֶם אֱלִיָּהּ יִשְׁבְּרוּן לָתֵת אָכְלָם בְּעֵתוֹ:
 תִּתֵּן לָהֶם יִלְקִטוּן. תִּפְתַּח יָדֶךָ יִשְׁבְּעוּן טוֹב: תִּסְתִּיר
 פְּנֵיךָ יִבְהַלּוּן. תִּסְתַּר רֹחַם יִגְעֹעוּן. וְאֶל־עַפְרָם יִשׁוּבוּן: תִּשְׁלַח
 רוּחֶךָ יִבְרָאוּן. וּתְחַדֵּשׁ פְּנֵי אֲדָמָה: יְהִי כְבוֹד יי לְעוֹלָם.
 יִשְׂמַח יי בְּמַעֲשָׂיו: תִּמְבִּיט לְאָרֶץ וּתְרַעַד. יִגַּע בְּהָרִים
 וַיַּעֲשֶׂנוּ: אֲשִׁירָה לְיְי בְּחַיִּי. אֲזַמְּרָה לְאֱלֹהֵי בְעוֹדֵי: יַעֲרֹב
 עָלָיו שִׁיחֵי. אָנֹכִי אֲשַׂמַּח בְּיְי: יִתְמוּ חַטָּאִים מִן־הָאָרֶץ
 וְרַשְׁעִים עוֹד אִינָם. בָּרְכִי נַפְשִׁי אֶת־יְי. הַלְלוּיָהּ:

תהלים ק"ב

שִׁיר הַמַּעֲלוֹת. אֶל־יְי בַּצְּרָתָהּ לִי קָרָאתִי וַיַּעֲנֵנִי: יי
 הֲצִילָה נַפְשִׁי מִשְׁפַּת־שָׁקֶר מִלְּשׁוֹן רְמִיָה: מִה־יָתֵן לָךְ וּמִה־
 יוֹסִיף לָךְ. לְשׁוֹן רְמִיָה: חֲצִי גְבוּר שְׁנוּנִים עִם גַּחְלֵי
 רְתָמִים: אֹזֶיחַ לִי כִי־גִרְתִּי מִשֶּׁךְ שִׁבְנַתִּי עִם־אֶהְלִי קִדְר:
 רַבַּת שִׁבְנָה־לָּהּ נַפְשִׁי עִם שׁוֹנֵא שְׁלוֹם: אָנִי שְׁלוֹם. וְכִי
 אֲדַבֵּר הַמָּה לְמִלְחָמָה:

תהלים קב"א

שִׁיר לַמַּעֲלוֹת. אֲשָׂא עֵינֵי אֶל־הַהָרִים. מֵאִן יָבֵא עֲזָרִי:

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:

עָרִי מֵעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֲלֵי־יָתֵן לְמוֹט בְּגִלְךָ
 אֲלֵי־גִנוֹם שְׁמֶרְךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 יְיָ שְׁמֶרְךָ יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ: יוֹמָם הַשָּׁמֶשׁ לֹא־יִכְבֹּד
 וְיָרֵם בְּקִלְכָּה: יְיָ וְיִשְׁמְרֶךָ מִכָּל־רָע וְיִשְׁמַר אֶת־נַפְשְׁךָ: יְיָ
 וְיִשְׁמַר־צִאתְךָ וּבֹאֲךָ מֵעַתָּה וְעַד־עוֹלָם:

תהלים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שְׁמַחְתִּי בְּאִמְרִים לִי בַּיִת יְיָ גִלְךָ:
 עֲמֻדוֹת הָיוּ בְּגִלְיָנוּ בְּשֹׁעֲבֶיךָ יְרוּשָׁלָּיִם: יְרוּשָׁלָּיִם הַבְּנוּיָה
 בְּעִיר שְׁחָבְרָה־לָּהּ וַיַּחֲדוּ: שָׁשׂוּ עָלוּ שְׂבָטִים שְׂבָטֵי־יְהוָה
 עֲדוּת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְיָ: כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת
 לְמִשְׁפַּט בְּכִסְאוֹת לְבַיִת דָּוִד: שָׂאוּ שְׁלוֹם יְרוּשָׁלָּיִם. יִשְׁלֹוּ
 אֲהֻבֶיךָ: יַחֲיֵי־שְׁלוֹם בְּחֵילֶךָ שְׁלוֹהַ בְּאַרְמְנֶיךָ: לְמַעַן אֲחִי
 וְרֵעִי אֲדַבְּרָה־נָּא שְׁלוֹם בְּךָ: לְמַעַן בַּיִת־יְיָ אֲלַהֲיָנוּ אֲבַקֶּשֶׁה
 טוֹב לָּךְ:

תהלים קכ"ג

שִׁיר הַמַּעֲלוֹת. אֲלִיךָ נִשְׁאַתִּי אֶת־עֵינֵי הַיִּשְׁבִּי בְּשָׁמַיִם:
 חָגָה בְּעֵינֵי עֲבָדִים אֲלֵי־דָוִד אֲדוֹנֵיהֶם בְּעֵינֵי שְׂפָתָה אֲלֵי־דָוִד
 גְּבַרְתָּהּ. בֵּן עֵינֵינוּ אֲלֵי־יְיָ אֲלַהֲיָנוּ עַד שִׂיחֲנֵנוּ: חָנְנוּ יְיָ
 חָנְנוּ כִּי־רַב שָׁבַעְנוּ בּוֹ: רַבַּת שְׂבָעָה־לָּהּ נַפְשָׁנוּ הַלְעַג
 הַשְׂאֲנָנִים הַבּוֹ לְגֵאִיוֹנִים:

תהלים קכ"ד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוּלֵי יְיָ שְׁהִיָּה לָנוּ יֹאמַר־נָּא

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: לוֹלֵי יְיָ שְׁהִיָּה לָנוּ בְּקוּם עָלֵינוּ אָדָם: אָזִי חַיִּים
 בְּלָעוּנוּ בַחֲרוֹת אַפָּם בָּנוּ: אָזִי הַמַּיִם שִׁטְפוּנוּ נִחְלָה עֶבֶר
 עַל-נַפְשֵׁנוּ: אָזִי עֶבֶר עַל-נַפְשֵׁנוּ הַמַּיִם הַיּוֹדוּנִים: בְּרוּךְ
 יְיָ שְׁלֹא נִתְּנָנוּ טָרַף לְשִׁנֵּיהֶם: נַפְשֵׁנוּ כְּצַפּוֹר נִמְלֶטָה מִפֶּחַ
 יוֹקָשִׁים. הַפֶּחַ נִשְׁבַּר וְאִנְחָנוּ נִמְלֶטָנוּ: עֲזָרְנוּ בְּשֵׁם יְיָ עֲשֵׂה
 שְׂמַיִם וָאָרֶץ:

תהלים קכ"ה

שִׁיר הַמַּעֲלוֹת. הַבְּמַחִים בְּנֵי כְּהֵר-צִיּוֹן לֹא-יִמּוֹט לְעוֹלָם
 יֵשֵׁב: יְרוּשָׁלַם הָרִים סָבִיב לָהּ. וַיִּי סָבִיב לְעִמּוֹ מִעַתָּה
 וְעַד עוֹלָם: כִּי לֹא יָנוּחַ שִׁבְט הַקָּדְשׁ עַל גּוֹרֵל הַצַּדִּיקִים.
 לְמַעַן לֹא-יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם: הַיִּטִּיבָהּ יְיָ
 לַמּוֹכִיבִים וְלַיִשְׁרִים בְּלִבּוֹתָם: וְהַמַּטִּים עַקְלָקְלוֹתָם יוֹלִיכֶם
 יְיָ אֶת-פְּעָלֵי הָאָוֶן. שְׁלוֹם עַל-יִשְׂרָאֵל:

ההלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת-שִׁיבַת צִיּוֹן הָיִינוּ כְּחוֹלָמִים:
 אֲזִי וּמָלֵא שִׁחֻק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזִי יֹאמְרוּ בַגּוֹיִם הַגִּדִיל
 יְיָ לַעֲשׂוֹת עִם-אֱלֹהֵי: הַגִּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמַחִים:
 שׁוּבָה יְיָ אֶת-שְׁבִיתָנוּ כַּאֲפִיקִים בְּנֹנֵב: הַזְרְעִים בְּדִמְעָה.
 בְּרִנָּה יִקְצְרוּ: הַלֹּדֶף יִלְדֶּה וּבָכָה נִשְׂא מִשְׁדֵּה-הַזָּרַע. בֹּא-יָבֵא
 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־יִי לֹא־יִכְנֶה בַּיַּת שׁוֹא עָמְלוֹ
 בּוֹנֵיו בּוֹ. אִם־יִי לֹא־יִשְׁמֹר־עִיר שׁוֹא שָׂקֵד שׁוֹמֵר: שׁוֹא
 לָקֶם מִשְׁפִּימֵי קוֹם מֵאַחֲרֵי־שָׁבֶת אֲכָלִי לֶחֶם הַעֲצָבִים.
 בֶּן יִתֵּן לִידִידוֹ שֵׁנָא: הִנֵּה נִחַלֶּת יְיָ בָּנִים שָׂכָר פְּרִי
 הַקָּטָן: פְּחָצִים פְּנִד־גְּבוֹר בֶּן בְּנֵי הַנְּעוּרִים: אֲשֶׁר־י הַגָּבֵר
 אֲשֶׁר מִלֵּא אֶת־אֲשֶׁפְּתוֹ מִהֶם. לֹא יִבְשׁוּ כִי־יִדְבְּרוּ אֶת־
 אֲוִיבִים בַּשָּׁעַר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־י כָּל־יְהִי יְיָ הַהֲלֵךְ בְּדַרְכָּיו: יִגִּיעַ
 בַּפֶּיךָ כִּי תֹאכַל אֲשֶׁר־יךָ וְטוֹב לָךְ: אֲשֶׁתֶּךָ כְּגִבֹן פִּרְיָה
 בְּבִרְבְּחֵי בֵיתֶךָ. בָּנֶיךָ כַּשֶּׁתֶּלִּי וַיִּתִּים סָבִיב לְשִׁלְחָנֶךָ:
 הִנֵּה כִי־כֵן יִקְבֹּץ גָּבֵר יְהִי יְיָ: יִבְרַכְךָ יְיָ מִצִּיּוֹן. וְרֵא
 בְּטוֹב יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ: וְרֵאֵה־בָּנִים לְבָנֶיךָ. שְׁלוֹם
 עַל־יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרָרוֹנֵי מִנְעוּרֵי יֹאמֵר נָא יִשְׂרָאֵל:
 רַבַּת צָרָרוֹנֵי מִנְעוּרֵי. גַּם לֹא יִכְלוּ־לִי: עַל־גִּבֵּי חָרְשׁוֹ
 חָרְשִׁים. הֲאֶקְרִיבוּ לְמַעֲנִיתֶם: יְיָ צַדִּיק. קֶאֱעַ עֲבוֹת רְשָׁעִים:
 יִבְשׁוּ וַיִּסְגּוּ אַחֲזֹר כֹּל שִׁנְאֵי צִיּוֹן: יִהְיוּ כַּחֲצִיר גִּנּוֹת.
 שִׁנְדַמַּת שְׁלֵף יִבְשׁ: שְׁלֵא מִלֵּא כַּפּוֹ קוֹצָר וְחֲצָגוֹ מִעֲמָר:

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 cxxxi.

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 cxxxii.

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 הָעֹבְרִים בְּרַב־תּוֹכַחְתְּךָ יְיָ אֱלֹהֵינוּ. בְּרַבְּנוּ אֶתְכֶם
בְּשֵׁם יְיָ:

תהלים ק"ל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ יְיָ: אֲדַנִּי שְׁמָעָה
בְּקוֹלִי. תַּהֲיִינֶה אֲזִנֶּיךָ בְּשִׁבוֹת לְקוֹל תַּחֲנוּנָי: אִם-עֲזֹנוֹת
תִּשְׁמָר-נָה. אֲדַנִּי מִי יַעֲמֹד: בִּי-עֲמָה הַסְּלִיחָה לְמַעַן
תִּגְרָא: קִוִּיתִי יְיָ קִוְיָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחֵלְתִי: נַפְשִׁי
לֹא-דַנִּי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל אֶל-
יְיָ. בִּי-עַם-יְיָ הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוֹת: וְהוּא יַפְדֶּה אֶת־
יִשְׂרָאֵל מִכָּל עֲזֹנוֹתָיו:

תהלים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ לֹא-נִבְּהָ לְבִי וְלֹא-רָקְמוּ עֵינַי.
וְלֹא-הִלַּכְתִּי בְּגִדְלוֹת וּבְנִפְלְאוֹת מִמְּנוּ: אִם-לֹא שִׁוִּיתִי
וְדוּמְמַתִּי נַפְשִׁי בְּנִמְלָל עָלַי אֲמוֹ. בְּנִמְלָל עָלַי נַפְשִׁי: יַחַל
יִשְׂרָאֵל אֶל-יְיָ מִצַּתָּה וְעַד-עוֹלָם:

תהלים קל"ב

שִׁיר הַמַּעֲלוֹת. וְכוּר-יְיָ לְדָוִד אֶת כָּל-עֲזֹנוֹתָיו: אֲשֶׁר-נִשְׁבַּע
לְבִי נָדָר לְאֲבִיר יַעֲקֹב: אִם-אֶבֶא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה
עַל-עַרְשׂוֹ יְצוּעֵי: אִם-אֶתֵּן שִׁנְתִּי לְעֵינַי לְעַבְעַפִּי תַּנוּמָה:
עַד-אֲמַצָּא מָקוֹם לְבִי מִשְׁכָּנֹת לְאֲבִיר יַעֲקֹב: הִנֵּה שְׁמַעְנוּךָ
בְּאַפְרָתָה מִצֹּאנֹתָ בְּשִׁדְדֵי-יָעַר: נָכוֹאָה לְמִשְׁכָּנֹתָיו 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

לַהֲרוֹם בְּגִלְיוֹ: קוֹמָה יְיָ לְמִנוּחָתְךָ אֲמָה וְאַרוֹן עֲזָרְךָ:
 בְּהִנֵּנִי יִלְבָּשׁוּ-צָדֵק וְחִסְדֵיֶךָ יִרְנְנֵנוּ: בְּעָבוֹר דָּוִד עֲבָדְךָ
 אֶל-תֵּשֵׁב פָּנַי מִשִּׁיחָךָ: נִשְׁבַּע יְיָ לְדָוִד. אֲמַת לֹא-יָשׁוּב
 מִמְּנָה. מִפְּרֵי בִטְנֶךָ אֲשִׁית לְכֶסֶף-לָךְ: אִם-יִשְׁמְרוּ בְנֵיֶךָ
 בְּרִיתִי וְעַדְתִּי זֶה אֶלְמָדָם. גַּם-בְּנֵיהֶם עַד־עַד יִשְׁבוּ לְכֶסֶף-
 לָךְ: כִּי בָחַר יְיָ בְּצִיּוֹן אֲנֹה לְמוֹשָׁב לוֹ: וְאֵת מְנוּחָתִי
 עַד־עַד. פֶּה אֲשַׁב כִּי אֲוִיתִיָּה: צִידָה בָּרַךְ אֲבָרַךְ אֲבִיוֹנִיָּה
 אֲשַׁבֵּיעַ לָחֶם: וּכְהִנֵּנִי אֶלְבִּישׁ יִשַׁע וְחִסְדֵיֶךָ רַגְלֵי יִרְנְנֵנוּ:
 שֵׁם אֲצַמִּית קָרְן לְדָוִד עֲרֻכְתִּי נֹר לְמִשִּׁיחִי: אֲוִיבִיו אֶלְבִּישׁ
 בְּשֵׁת. וְעֲלִיו יִצְיֵץ נִזְרוֹ:

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מֵה-טוֹב וּמֵה-נָעִים שָׁבַת
 אֲחִים גַּם-יָחַד: בְּשָׂמֵן הַטוֹב עַל-הָרֹאשׁ יָרַד עַל-הַזֶּקֶן
 זָקֵן אֶהְרֵן שִׁירָד עַל-פִּי מִדֹּוֹתָיו: כְּטַל-תְּרִמּוֹן שִׁירָד עַל-
 הַרְרֵי צִיּוֹן. כִּי-שֵׁם צְנֹה יְיָ אֶת-הַבְּרָכָה. חַיִּים עַד-הָעוֹלָם:

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת-יְיָ כָּל-עַבְדֵי יְיָ הָעֹמְדִים
 בְּבֵית יְיָ בְּלִילוֹת: שְׂאוּ-יְדֵיכֶם קִדְשׁ וּבָרְכוּ אֶת-יְיָ: וּבָרְכֵה
 יְיָ מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:

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.

כָּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמְּךָ כָּלֹס צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. גִּזְרֵי מִפְּעֵי מַעֲשֵׂה יְדֵי לְהַתְּפַאֲרוֹ

פֶּרֶק רִאשׁוֹן

(א) מִשֶּׁה קָבַל תּוֹרָה מִסִּינִי. וּמִסְרָה לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לְזַקְנִים וְזַקְנִים לְנָבִיאִים וְנָבִיאִים מִסְרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים. הָיוּ מְתוּנִים בַּדִּין וְהִעֲמִידוּ מִלְּמִידִים הַרְבֵּה וַעֲשׂוּ סִגָּ לַתּוֹרָה: (ב) שֶׁמֶעוֹן הַצְּדִיק הָיָה מִשְׁפִּירֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר. עַל-שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוֹת חֲסָדִים: (ג) אֲנִשְׁיָנּוּם אִישׁ שׁוֹכֵן קָבַל מִשְׁמְעוֹן הַצְּדִיק. הוּא הָיָה אוֹמֵר. אֶל-תְּהִיוּ כְּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת-הַרְבַּעַל-מְנַת לְקַבֵּל פְּרָם. אֲלֵאִהִיוּ כְּעֲבָדִים הַמְּשֻׁמְשִׁים אֶת-הַרְבַּעַל עַל-מְנַת לְקַבֵּל פְּרָם. וַיְהִי מוֹרָא שְׁמַיִם עֲלֵיכֶם: (ד) יוֹסִי בְּנֵי-יוֹעָזָר אִישׁ צָרָדָה וַיּוֹסִי בֶן-יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֵם. יוֹסִי בְּנֵי-יוֹעָזָר אִישׁ צָרָדָה אוֹמֵר. יְהִי בֵיתְךָ בֵּית וְעַד לְחֻכְמִים וְהִנֵּה מִתְאַבֵּק בְּעֵפֶר בְּגֻלְיָהֶם וְהִנֵּה שׁוֹתֵה בְּצִמָּא אֶת-דְּבָרֵיהֶם: (ה) יוֹסִי בְּנֵי-יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר. יְהִי בֵיתְךָ פְּתוּחַ לְרֻחַח

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

וַיְהִי עֲנִיִּים בְּנֵי בֵיתְךָ. וְאַל-תִּרְבֶּה שִׂיחָה עִם הָאִשָּׁה.
בְּאִשְׁתּוֹ אָמְרוּ קַל וְחָמָר בְּאִשְׁתְּ חֲבֵרוֹ. מִכַּאֲן אָמְרוּ חֲכָמִים
כָּל-הַמִּרְבֶּה שִׂיחָה עִם הָאִשָּׁה גֹרֵם רָעָה לְעַצְמוֹ וּבֹטֵל
מִדְּבָרֵי תוֹרָה וְסוּפוֹ יוֹרֵשׁ גֵּיהֶנָּם: (ו) יְהוֹשֻׁעַ בֶּן-פְּרֻחָה
וְנָתַי הָאֲרִבְלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן-פְּרֻחָה אָמַר. עֲשֵׂה
לְךָ רֵב וְקִנְיָה לְךָ חֵבֵר וְהָיָה דָן אֶת-כָּל-הָאָדָם לְכַף וְכוּת:
(ז) נָתַי הָאֲרִבְלִי אָמַר הִרְחַק מִשָּׁבֵן רָע וְאַל-תִּתְחַבֵּר לְרָשָׁע
וְאַל-תִּתְיַאֵשׁ מִן-הַפְּרָעָנוֹת: (ח) יְהוּדָה בֶּן שֹׁטֵי וְשִׁמְעוֹן
בֶּן-שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן-שֹׁטֵי אָמַר. אַל-תַּעַשׂ
עֲצָמָךְ כְּעוֹרְכֵי הַדִּינִים. וּכְשִׂיֵּהוּ בְּעַלֵּי הַדִּין עוֹמְדִים לְפָנֶיךָ
יְהִי בְּעֵינֶיךָ כְּרִשָּׁעִים. וּכְשֹׁנְפָטָרִים מִלְּפָנֶיךָ יְהִי בְּעֵינֶיךָ
כְּזֹבְאִים כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת-הַדִּין: (ט) שִׁמְעוֹן בֶּן-שָׁטָח
אָמַר. הֵנּוּ מִרְבֶּה לְחַקוֹר אֶת-הָעֵדִים. וְהָיָה זְהִיר בְּדַבְּרֶיךָ
שָׂמָא מֵתוֹכֶם יִלְמְדוּ לְשַׁקֵּר: (י) שִׁמְעֵיָה וְאַבְטָלְיוֹן קִבְּלוּ
מֵהֶם. שִׁמְעֵיָה אָמַר. אֲהַב אֶת-הַמְּלָאכָה וְשִׁנְאָה אֶת-הַרְבָּנוֹת
וְאַל-תִּתְנוּדַע לְרִשׁוֹת: (יא) אַבְטָלְיוֹן אָמַר. חֲכָמִים הִזְהִירוּ
בְּדַבְּרֵיכֶם שָׂמָא תְּחֻבּוּ חוֹבֵת גְּלוּת וְתִגְלוּ לְמָקוֹם מָוִם
הָרָעִים וְיִשְׁתּוּ הַמְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם וְיִקְמוּתוֹ וְנִמְצָא
שֵׁם שָׁמָיִם מִתְחַלָּל: (יב) הַלֵּל וְשִׁמִּי קִבְּלוּ מֵהֶם. הַלֵּל
אָמַר. הָיָה מִתְּלִמְיָדָיו שֶׁל-אַהֲרֹן אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם
אוֹהֵב אֶת-הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה: (יג) הוּא הֵיכָה 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-

נגד שָׁמַא אָבֵד שָׁמַא וְדָלָא מוֹסִיף יִסְרַף וְדָלָא יִלְף קָטְלָא
 חָיֵב וְדֹאֲשַׁמְמֵשׁ בְּתַנְא בְּחֵלְף; (יד) הוּא הָיָה אוֹמֵר. אֵב
 אִין אָנִי לִי מִי לִי וּכְשֵׁאֲנִי לְעֵצְמִי מָה אָנִי וְאִם לֹא עֲכָשְׁנוּ
 אִימָתִי; (טו) שְׁמִי אוֹמֵר. עֲשֵׂה תוֹרָתְךָ קִבְעֵ אָמור מְעַמ
 נַעֲשֵׂה הַרְבֵּה וְהִוָּה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּסֶבֶר פְּנִים יְפוֹת;
 (טז) רַבֵּן גַּמְלִיאֵל אוֹמֵר. עֲשֵׂה לָךְ רַב וְהִסְתַּלַּק מִן הַסֶּפֶק
 וְאֶל־תַּרְבֵּה לְעֵשׂר אוֹמְדוֹת; (יז) שְׁמַעוֹן בְּנוֹ אוֹמֵר. כָּל־
 יָמֵי גְדֻלָּתִי בֵּין הַחֲכָמִים וְלֹא מִצָּאתִי לַגּוֹף טוֹב מִשְׁתִּיקָה
 וְלֹא הַמְדִדְשׁ עֵקֶר אֶלָּא הַמַּעֲשֵׂה וְכָל־הַמְרַבֵּה דְּבָרִים מִבֵּיא
 חֲטָא; (יח) רַבֵּן שְׁמַעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר. עַל־שְׁלֹשָׁה
 דְּבָרִים הָעוֹלָם קָיָם עַל־הָאֱמֶת וְעַל־הַדִּין וְעַל־הַשְּׁלוֹם
 שְׁנֵאמַר אֱמֶת וּמִשְׁפַּט שְׁלוֹם שְׁכַטוֹ בְּשַׁעֲרֵיכֶם;

רַבִּי הַנְּנִיָּא בְּן־עֲקֻשְׁיָא אוֹמֵר. רַצָּה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכּוּף הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.
 שְׁנֵאמַר יְיָ חֲבֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדִיר;

בְּרֵךְ שְׁנִי

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא. שְׁנֵאמַר וְעַמּוּד בְּכֶלֶם
 צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ־נֶגֶד מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר;
 (א) רַבִּי אוֹמֵר. אִיוֹז הוּא הַרְבֵּה יִשְׁרָה שְׁיָבוֹר לוֹ הָאָדָם
 כָּל־שֶׁהוּא תַּפְאֻרַת לְעֲשֵׂה וְתַפְאֻרַת לוֹ מִן הָאָדָם. וְהִוָּה

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

זְהִיר בְּמִצְוֵה קָלָה כְּבִבְמוֹרָה שְׂאִין אֶתָּה יוֹדֵעַ מִמֶּן שְׂכָרָן
 שְׁלֵמֵי-מִצְוֹת. וְהִנֵּה מִחֲשֵׁב הַפֶּסֶד מִצְוֵה כְּנֻגַד שְׂכָרָה וְשֹׁכֵר
 עֲבָרָה כְּנֻגַד הַפֶּסֶדָּה: הַסֵּתֶפֶל בְּשִׁלְשָׁה דְבָרִים וְאִין אֶתָּה
 בָּא לִידֵי עֲבָרָה. דַּע מַה-לְּמַעְלָה מִמָּדָּ עֵין רוֹאָה וְאִין
 שׁוֹמֵעַת וְכֹל-מַעֲשֵׂיךָ בַּסֶּפֶר נִכְתָּבִים: (ב) רַבֵּן גַּמְלִיאֵל בְּנוֹ
 שְׁלֵרְבִי יְהוּדָה הִנְשִׂיא אוֹמֵר. יָפָה תִלְמוּד תּוֹרָה עִם דְּרָךְ
 אֶרֶץ שְׂנִינֵיעַת שְׁנִינָהּ מִשְׁבַּחַת עֶזְרָא. וְכֹל-תּוֹרָה שְׂאִין עִמָּה
 מְלֵאכָה סוּפָה בְּטִלָּה וְגוֹרָרַת עֶזְרָא. וְכֹל-הָעוֹסְקִים עִם-
 הַצְּבוּר יִהְיוּ עוֹסְקִים עִמָּהּ לְשֵׁם שְׁמַיִם שְׂזִכּוֹת אֲבוֹתָם
 מִסִּיעָתָם וְצַדִּיקָתָם עוֹמְדַת לְעַד. וְאַתָּם מַעְלָה אֲנִי עֲלֵיכֶם
 שְׂכָר הַרְבֵּה כְּאֵלוֹ עֲשִׂיתֶם: (ג) הָיוּ זְהִירִים בְּרִשׁוֹת שְׂאִין
 מְקַרְבִּים לוֹ לְאָדָם אֱלֹא לְצַרְךָ עֲצָמָם. נִרְאִים כְּאוֹהֲבִים
 בְּשַׁעַת הַנְּאֻתָם וְאִין עוֹמְדִים לוֹ לְאָדָם בְּשַׁעַת דְּחִקּוֹ:
 (ד) הוּא הָיָה אוֹמֵר. עֲשֵׂה רְצוֹנִי כְּרִצּוֹנְךָ כְּדֵי שְׂעִיעֲשֵׂה
 רְצוֹנְךָ כְּרִצּוֹנִי. בְּטִל רְצוֹנְךָ מִפְּנֵי רְצוֹנִי כְּדֵי שְׂיִבְטִל רְצוֹנִי
 אַחֲרַיִם מִפְּנֵי רְצוֹנְךָ: (ה) הִלֵּל אוֹמֵר. אֵל-תִּפְרוֹשׁ מִן-
 הַצְּבוּר וְאֵל-תִּאֲמֵן בְּעֲצָמְךָ עַד יוֹם מוֹתְךָ וְאֵל-תִּדְרִין אֶת-
 חֲבֵרְךָ עַד שְׂתִגִּיעַ לְמִקּוּמוֹ וְאֵל-תִּאֲמֵר דְּבָר שְׂאִי אֶפְשֵׁר
 לְשִׁמּוֹעַ שְׂסוּפוֹ לְהִשְׁמָעַ וְאֵל-תִּאֲמֵר לְכִשְׂאִפְנָה אֲשַׁנָּה שְׂמָא
 לֹא תִפְנָה: (ו) הוּא הָיָה אוֹמֵר. אִין בּוֹר יִרְא חֲטָא וְלֹא
 עִם הָאֶרֶץ חָסִיד וְלֹא חֲבִישָׁן לְמַד וְלֹא תִקְפָּרן 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

בַּלְהִמְרָבָה בְּסַחֲוֹרָה מִחִבִּים. וּבְמָקוֹם שְׂאִין אֲנָשִׁים הַשְּׂמֵדֵל
 לְהִיּוֹת אִישׁ: (ז) אַף הוּא רָאָה גִלְגָּלֵת אַחַת שְׂצָפָה עַל־פְּנֵי
 הַמָּיִם. אָמַר לָהּ. עַל הַאֲטִיבֶתָּ אֲטִיבוּךְ וְסוּף מִטִּיבִיךְ
 יִטוּפוּן: (ח) הוּא הֵיךָ אוֹמֵר. מִרְבָּה בְּשׂוֹר מִרְבָּה רַמָּה.
 מִרְבָּה נִכְסִים מִרְבָּה דְאָגָה. מִרְבָּה נְשִׁים מִרְבָּה כְּשָׁפִים.
 מִרְבָּה שְׂפָחוֹת מִרְבָּה זָמָה. מִרְבָּה עֶבְדִּים מִרְבָּה גִּזְלֵ.
 מִרְבָּה תוֹרָה מִרְבָּה חַיִּים. מִרְבָּה יְשִׁיבָה מִרְבָּה חֲכָמָה.
 מִרְבָּה עֲצָה מִרְבָּה תְּבוּנָה. מִרְבָּה אֲדָקָה מִרְבָּה שְׁלוֹם.
 קָנָה שֵׁם טוֹב קָנָה לְעֲצָמוֹ. קָנָה לוֹ דְּבָרֵי תוֹרָה קָנָה לוֹ
 חַיֵּי הָעוֹלָם הַבָּא: (ט) רַבֵּן יוֹחָנָן בֶּן־זוּבִי קָבַל מֵהַלֵּל
 וּמִשְׁמִי. הוּא הֵיךָ אוֹמֵר. אִם לְמַדְתָּ תוֹרָה הִרְבָּה אַל־
 תִּחְזַק טוֹבָה לְעֲצָמְךָ כִּי לְבַד נוֹצְרֶתָ: (י) חֲמִשָּׁה תִּלְמִידִים
 הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן־זוּבִי. וְאֵלוֹ הֵן. רַבִּי אֱלִיעֶזֶר בֶּן־
 הוֹרְקָנוֹס רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנִינְיָא רַבִּי יוֹסִי הַכֹּהֵן רַבִּי
 שְׁמַעוֹן בֶּן־נְתַנְאֵל וְרַבִּי אֱלִיעֶזֶר בֶּן־עֲרָף: (יא) הוּא הֵיךָ
 מוֹנֶה שְׁבָחֶם. אֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס בּוֹר סוּד שְׂאִינוֹ מְאֻבָּד
 טָפָה. יְהוֹשֻׁעַ בֶּן־חֲנִינְיָא אֲשֶׁרֵי יוֹלְדָתוֹ. יוֹסִי הַכֹּהֵן חֲסִיד.
 שְׁמַעוֹן בֶּן־נְתַנְאֵל יֵרֵא חֲטָא. אֱלִיעֶזֶר בֶּן־עֲרָף כִּמְעִין הַמִּתְגַּבֵּר:
 (יב) הוּא הֵיךָ אוֹמֵר. אִם יִהְיוּ כָּל־חֲכָמֵי יִשְׂרָאֵל בְּכַף
 מֵאֻנִּים וְאֱלִיעֶזֶר בֶּן־הוֹרְקָנוֹס בְּכַף שְׁנֵיהֶם מְקַרֵּעַ אֶת־כָּלָם:
 אֲבָא שְׂאוּל אוֹמֵר מִשְׁמוֹ. אִם יִהְיוּ 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.

מאוננים וְאֵלֵינוּ בְּנֵי-הַדּוֹרָנוֹס אַךְ עִמָּהֶם וְאֵלֵנוּ בְּנֵי-עַרְוֹת
בְּכַף שְׁנֵיהֶם מִכְרִיעַ אֶת-כָּלָם: (יג) אָמַר לָהֶם. צְאוּ וּרְאוּ
אִיזוֹ הִיא הַדָּרָךְ טוֹבָה שְׂיִדְבַק בָּהּ הָאָדָם. רַבִּי אֵלֵינוּ
אוֹמֵר עֵין טוֹבָה רַבִּי יְהוֹשֻׁעַ אוֹמֵר חֵבֵר טוֹב רַבִּי יוֹסִי
אוֹמֵר שְׁבִין טוֹב רַבִּי שְׁמַעוֹן אוֹמֵר הַרוּאָה אֶת-הַנוֹלָד רַבִּי
אֵלֵנוּ אוֹמֵר לֵב טוֹב: אָמַר לָהֶם. רוּאָה אֲנִי אֶת-דְּבַרְךָ
אֵלֵנוּ בְּנֵי-עַרְוֹת מִדְּבָרֵיכֶם שֶׁבְּכָלֵל דְּבָרֵינוּ דְּבָרֵיכֶם:
(יד) אָמַר לָהֶם. צְאוּ וּרְאוּ אִיזוֹ הִיא הַדָּרָךְ רְעָה שְׂיִתְרַחֵק
מִמְנַה הָאָדָם. רַבִּי אֵלֵנוּ אוֹמֵר עֵין רְעָה רַבִּי יְהוֹשֻׁעַ
אוֹמֵר חֵבֵר רַע רַבִּי יוֹסִי אוֹמֵר שְׁבִין רַע רַבִּי שְׁמַעוֹן אוֹמֵר
הַלֹּהֶ וְאִינוּ מִשְׁלָם. אֶחָד הַלֹּהֶ מִן-הָאָדָם כְּלוֹה מִן-הַמְּקוֹם.
שֶׁנֶּאֱמַר לֹא רָשָׁע וְלֹא יִשְׁלָם וְצַדִּיק חוֹנֵן וְנוֹתֵן. רַבִּי
אֵלֵנוּ אוֹמֵר לֵב רַע: אָמַר לָהֶם. רוּאָה אֲנִי אֶת-דְּבַרְךָ
אֵלֵנוּ בְּנֵי-עַרְוֹת מִדְּבָרֵיכֶם שֶׁבְּכָלֵל דְּבָרֵינוּ דְּבָרֵיכֶם:
(טו) הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֵלֵנוּ אוֹמֵר. יְהִי
כְבוֹד חֵבֵרְךָ חֵבִיב עָלֶיךָ כְּשֶׁלְּךָ וְאַל-תְּהִי נוֹחַ לְכַעֲוֹס
וְשׁוֹב יוֹם אֶחָד לִפְנֵי מִיתְתְּךָ וְהָיָה מִתְחַמֵּם כְּנֶגְדֵי אִוֶּת
שֶׁל-חֲכָמִים וְהָיָה זְהִיר בְּנַחֲלָתָן שְׁלֵא תִבְוָה. שְׁנִישִׁיכְתָן
גְּשִׁיבַת שׁוּעַל וְעִקִּיצְתָן עִקִּיצַת עֶקְרָב וְלַחִישְׁתָן לַחִישַׁת
שָׂרָף וְכַל-דְּבָרֵיהֶם כְּנַחֲלֵי אֵשׁ: (טז) רַבִּי יְהוֹשֻׁעַ אוֹמֵר.
עֵין הַרַע וַיֵּצֵר הַרַע וְשִׁנְאַת הַבְּרִיּוֹת מוֹצִיאִים אֶת-הָאָדָם

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־העולם: (יז) רבי יוסי אומר. יהי ממון חֲבֵרָךְ סָבִיב
 עֲלֶיךָ כְּשֶׁלְךָ וְהִתְקַן עֲצָמְךָ לְלִמּוּד תּוֹרָה שְׂאִינָה יִרְשָׁה
 לְךָ וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שְׁמֹיִם: (יח) רבי שמעון אומר.
 הֲוֵה זְהִיר בְּקַרְיַאת שְׁמַע וּבִתְפִלָּה וּכְשֶׁאַתָּה מִתְפַּלֵּל אַל־
 תַּעַשׂ תְּפִלָּתְךָ קָבַע אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם.
 שְׁנֵאמַר כִּי־תַחֲנוּן וְרַחוּם הוּא אֶרְךָ אַפְּנִים וְרַב־חֶסֶד וְנָחַם
 עַל־הָרָעָה. וְאַל־תְּהִי רָשָׁע בְּפָנַי עֲצָמְךָ: (יט) רבי אלעזר
 אומר. הֲוֵה שְׁקוּד לְלִמּוּד תּוֹרָה וְדַע מַה־שֶּׁתְּשִׁיב
 לְאַפְּיִקוּרוֹס וְדַע לִפְנֵי מִי אַתָּה עֹמֵל וּמִי הוּא בְּעַל מְלֶאכֶתְךָ
 שְׂיִשְׁלֵם־לְךָ שְׂכָר פְּעֻלָּתְךָ: (כ) רבי טרפון אומר. הַיּוֹם
 קָצַר וְהַמְּלָאכָה מְרַבָּה וְהַפּוֹעֲלִים עֲצָלִים וְהַשְּׂכָר הַרְבֵּה
 וּבְעַל הַבַּיִת הַזֶּה חֹחֵק: (כא) הוּא הֵיךְ אֹמֵר. לֹא עֲלֶיךָ
 הַמְּלָאכָה לְגַמּוֹר וְלֹא־אַתָּה בְּן־חֹרִין לְהַבְטִיל מִמֶּנָּה. אִם
 לְמַדְתָּ תּוֹרָה הַרְבֵּה נוֹתְנִים לְךָ שְׂכָר הַרְבֵּה וְנִינְאָמֵן הוּא
 בְּעַל מְלֶאכֶתְךָ שְׂיִשְׁלֵם לְךָ שְׂכָר פְּעֻלָּתְךָ. וְדַע שְׂמַתָּן
 שְׂכָרְךָ שֶׁל־צַדִּיקִים לְעֵתִיד לָבוֹא:

רבי חנניא בן־עקשטיא אומר. רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָּה הַרְבֵּה לָהֶם תּוֹרָה וּמַצּוּוֹת.
 שְׁנֵאמַר יי חֲפֵץ לְמַעַן צְדָקוֹ וְגִדִּיל תּוֹרָה וְנִאֲדִיר:

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

כֹּל-יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא . שֶׁנֶּאֱמַר וְעַמּוּד פְּלִטָּה
צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ גִּזְרֵי מִטְעֵי מַעֲשֵׂה גְדֵי לְהַתְּפָאֵר:

(א) עֲקֵבָנָא בֶן-מִהֶלְלָאֵל אוֹמֵר הִסְתַּכַּל בְּשִׁלְשָׁה דְּבָרִים
וְאִין אַתָּה בָּא לִידֵי עֲבָרָה דַּע מֵאַיִן בָּאתָ וּלְאַן אַתָּה הוֹלֵךְ
וּלְפָנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֲשָׁבוֹן . מֵאַיִן בָּאתָ מִמַּטְּהָ
סְרוּחָהּ וּלְאַן אַתָּה הוֹלֵךְ לְמָקוֹם עֲפָר רַמָּה וְתוֹלְעָה .
וּלְפָנֵי מִי אַתָּה עֲתִיד לְתַן דִּין וְחֲשָׁבוֹן לְפָנֵי מַלְאָךְ מַלְכֵי
הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא : (ב) רַבִּי חֲנִינְיָא סָגַן הַכְּהֵנִים
אוֹמֵר . הֵנּוּהּ מִתְּפַלֵּל בְּשִׁלּוּמָה שְׁלֵ-מִלְכוּת שְׁאֵלְמָלֵא מוֹרְאָה
אִישׁ אֶת-רַעְהוּ חַיִּים בְּלָעוּ : (ג) רַבִּי חֲנִינְיָא בֶן-תַּבְּדִיוֹן
אוֹמֵר . שְׁנַיִם שְׁיֹשְׁבִים וְאִין בֵּינֵיהֶם דְּבָרֵי תוֹרָה הֲרֵי זֶה
מוֹשֵׁב לְצִים . שֶׁנֶּאֱמַר וּבְמוֹשֵׁב לְצִים לֹא יָשֵׁב . אֲבָל שְׁנַיִם
שְׁיֹשְׁבִים וַיֵּשׁ בֵּינֵיהֶם דְּבָרֵי תוֹרָה שְׂכִינָה שְׂרוּיָה בֵּינֵיהֶם .
שֶׁנֶּאֱמַר אֲזוּ נִדְּבָרוּ יִרְאִי וַיֵּשׁ אֶל-רַעְהוּ וַיִּקְשָׁב וַיֵּשְׁמַע
וַיִּבְתֵּב סֶפֶר וּפְרוֹן לְפָנָיו לִירְאִי וַיֵּשׁ וְלַחֲשָׁבֵי שְׁמוֹ . אִין
לִי אֵלֵא שְׁנַיִם . מִגֵּן אֲפִילוּ אֶחָד שְׁיֹשֵׁב וְעוֹסֵק בַּתוֹרָה
שֶׁתְּקַדֹּשׁ בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר . שֶׁנֶּאֱמַר יָשֵׁב בְּדָד
וַיְדַם כִּי נִטַּל עֲלָיו : (ד) רַבִּי שְׁמַעוֹן אוֹמֵר . שְׁלֹשָׁה שְׁאֲבָלוּ
עַל שְׁלָחַן אֶחָד וְלֹא אָמְרוּ עֲלָיו דְּבָרֵי תוֹרָה כְּאֵלוּ אֲבָלוּ

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 מִתִּים שֶׁנֶאֱמַר כִּי כָל־שְׁלֹחֹת מְלֹאוֹ קִוּא צֹאֵה בְּלִי
 מְקוֹם . אָבֵל שֶׁלֹּשָׁה שָׁאָכְלוּ עַל שְׁלֹחַן אֶחָד וְאָמְרוּ עָלֵינוּ
 דְּבָרֵי תוֹרָה כְּאֵלוֹ אָכְלוּ מִשְׁלֹחֵנוּ שֶׁל־מְקוֹם שֶׁנֶאֱמַר וַיְבַרֵּךְ
 אֱלֹהֵי יְהוָה הַשְּׁלֹחַן אֲשֶׁר לִפְנֵי יְיָ : (ה) רַבִּי חֲנִינְיָא בֶן־חֲכִינִי
 אָמַר . הַגֵּעוּר בְּלִילָה וְהַמְהִלָּה בַּהֲרָף יְחִידִי וּמִפְּנֵה לְבוֹ
 לְבַטְלָה הָרִי וְזֶה מִתְחַיֵּב בְּנִפְשׁוֹ : (ו) רַבִּי חֲנוּנְיָא בֶן־הַקָּנָה
 אָמַר . כָּל־הַמְקַבֵּל עָלָיו עַל תּוֹרָה מְעֻבְדִים מִמֶּנּוּ עַל
 מַלְכוּת וְעַל הָרֶף אֶרֶץ . וְכָל־הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה נוֹתֵנִים
 עָלָיו עַל מַלְכוּת וְעַל הָרֶף אֶרֶץ : (ז) רַבִּי חֶלְפָא בֶן־
 דְּוֶסָא אִישׁ כָּפַר חֲנִינְיָא אָמַר . עֲטָרָה שִׁישִׁימִים וְעוֹסְקִים
 בַּתּוֹרָה שְׂכִינָה שְׂרוּיָה בִּיגִיחָם . שֶׁנֶאֱמַר אֱלֹהִים נֹצֵב בְּעַדְת־
 אֵל . וּמִנֵּן אֶפִּילוֹ חֲמִשָּׁה . שֶׁנֶאֱמַר וְאֶגְדָּתוֹ עַל־אֶרֶץ יִסְדָּה .
 וּמִנֵּן אֶפִּילוֹ שְׁלֹשָׁה . שֶׁנֶאֱמַר בְּקִרְבֵּי אֱלֹהִים יִשְׁפֹּט . וּמִנֵּן
 אֶפִּילוֹ שְׁנַיִם . שֶׁנֶאֱמַר אִזְ נִדְּבָרוּ יִרְאִי יְיָ אִישׁ אֶל־רַעְיָהוּ
 וַיִּקְשֹׁב יְיָ וַיִּשְׁמָע . וּמִנֵּן אֶפִּילוֹ אֶחָד . שֶׁנֶאֱמַר בְּכָל־הַמְקוֹם
 אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבֵא אֵלָיָהּ וַיְבַרְכְתִיהָ : (ח) רַבִּי אֶלְעָזָר
 אִישׁ בְּרַתוֹתָא אָמַר . תֵּן־לּוֹ מִשְׁלוֹ שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ .
 וְכֵן בְּרִדּוֹ הוּא אָמַר כִּי־מִמֶּךָ הִכַּל וּמִיָּדְךָ נִתְּנוּ לָךְ :
 (ט) רַבִּי יַעֲקֹב אָמַר . הַמְהִלָּה בַּהֲרָף וְשׁוֹנֵה וּמִפְּסִיק
 מִמִּשְׁנָתוֹ וְאָמַר מַה־נֶּאֱדָה אֵילָן זֶה מַה־נֶּאֱדָה נִיר זֶה מַעֲלָה
 עָלָיו הַכְּתוּב כְּאֵלוֹ מִתְחַיֵּב בְּנִפְשׁוֹ : (י) רַבִּי דְּוֶסָתִי 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

יְיָ מִשָּׁם רַבִּי מֵאִיר אֹמֵר. כָּל־הַשּׁוֹכֵת דְּבָר אֶחָד מִמִּשְׁנֵתוֹ
 מֵעֲלָה עָלָיִי הַכֶּתוּב כָּאֵלוֹ מִתְחַנֵּב בְּנַפְשׁוֹ. שֶׁנֶּאֱמַר רַק
 הַשָּׁמַר לָךְ וְשָׁמַר גַּפְשֶׁךָ מְאֹד פְּנֵי־תִשְׁבַּח אֶת־הַדְּבָרִים
 אֲשֶׁר רָאוּ עֵינֶיךָ. יְכוּל אֲפִילוֹ תִקְפָּח עָלָיו מִשְׁנֵתוֹ. תִּלְמוּד
 לֹאֵמַר וּפְנֵי־יִסּוּרוֹ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ. הָאֵינֹ מִתְחַנֵּב
 בְּנַפְשׁוֹ עַד־שֵׁי־שָׁב וַיִּסּוּרֵם מִלְּבוֹ: (יא) רַבִּי תַנְיִנְא בְּיַד־דּוּסָא
 אֹמֵר. כֹּל שִׁירְאֵת חֲטָאוֹ קוֹדֶמֶת לְחֲכָמְתוֹ חֲכָמְתוֹ
 מִתְקַיֶּמֶת וְכֹל שֶׁחֲכָמְתוֹ קוֹדֶמֶת לִירְאֵת חֲטָאוֹ אֵין חֲכָמְתוֹ
 מִתְקַיֶּמֶת: (יב) הוּא הִיָּה אֹמֵר. כֹּל שֶׁמְעַשִּׂי מְרַבִּים
 מִחֲכָמְתוֹ חֲכָמְתוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחֲכָמְתוֹ מְרַבֵּה מִמְעַשִּׂוֹ
 אֵין חֲכָמְתוֹ מִתְקַיֶּמֶת: (יג) הוּא הִיָּה אֹמֵר. כֹּל שְׁרוּת
 הַבְּרִיּוֹת נוֹחָה הֵימָנוּ רוּחַ הַמָּקוֹם נוֹחָה הֵימָנוּ. וְכֹל שְׂאֵין
 רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימָנוּ אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵימָנוּ:
 (יד) רַבִּי דוּסָא בְּיַד־הַרְפִּינָם אֹמֵר. שֶׁנֶּה שֶׁל־שְׁחֵרִית וַיִּגַּן
 שֶׁל־צְהָרִים וְשִׁיחַת הַיְלָדִים וַיִּשְׁיבַת בְּתֵי כְּנִסְיֹת שֶׁל־עַמִּי
 הָאָרֶץ מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם: (טו) רַבִּי אֶלְעָזָר
 הַמּוֹדְעִי אֹמֵר. הַמְחַלֵּל אֶת־הַקִּדְּשִׁים וְהַמְבַזֵּה אֶת־הַמּוֹעֲדוֹת
 וְהַמְלַבֵּין פְּנֵי חֲבֵרֵי בְּרַבִּים וְהַמְבַר בְּרִיתוֹ שֶׁל־אַבְרָהָם
 אֲבִינוּ וְהַמְגַלָּה פְּנִים בַּתּוֹרָה שֶׁלֹּא כְהִלְכָה אַף עַל פִּי שֵׁישׁ
 בְּיַדוֹ תּוֹרָה וּמְעַשִּׂים מוֹבִים אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא:
 (טז) רַבִּי יִשְׁמַעְיָאֵל אֹמֵר. הֵנּוּה מַלְ לְדָאֵשׁ וְנֹחַם לְתַשְׁחֵרַת

cheerfulness. (17.) R. Akiba said, Jesting 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: (יז) רַבִּי עֲקִיבָא
 אָמַר. שְׂחֹק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת־הָאָדָם לְעֲרוּהָ:
 מִסֵּרַת סִיג לַתּוֹרָה מִעֲשָׂרוֹת סִיג לְעֶשֶׂר נְדָרִים סִיג
 לְפָרִישׁוֹת סִיג לְחֻבְמָה שְׂתִיקָה: (יח) הוּא הָיָה אָמַר.
 חָבִיב אָדָם שֶׁנִּבְרָא בְּצִלְמֵי חֶבֶה יִתְרָה נּוֹדַעַת לוֹ שֶׁנִּבְרָא
 בְּצִלְמֵי אֱלֹהִים. שֶׁנֶּאֱמַר כִּי בְּצִלְמֵי אֱלֹהִים עָשָׂה אֶת־הָאָדָם:
 חָבִיבִים יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם חֶבֶה יִתְרָה נּוֹדַעַת
 לָהֶם שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם. שֶׁנֶּאֱמַר בָּנִים אַתֶּם לִּי
 אֱלֹהֵיכֶם: חָבִיבִים יִשְׂרָאֵל שֶׁנִּמְנָן לָהֶם כְּלֵי חֲמֻדָּה חֶבֶה
 יִתְרָה נּוֹדַעַת לָהֶם שֶׁנִּמְנָן לָהֶם כְּלֵי חֲמֻדָּה שָׁבוּ וְנִבְרָא
 הָעוֹלָם. שֶׁנֶּאֱמַר כִּי קָלַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־מַעֲזָבוֹ:
 (יט) הַכֹּל צָפוּי וְהָרְשׁוֹת נְתוּנָה וּבְטוֹב הָעוֹלָם נָדוּן וְהַכֹּל
 לְפִי רֹב הַמַּעֲשֵׂה: (כ) הוּא הָיָה אָמַר. הַכֹּל נָתוּן בְּעֶרְבוֹן
 וּמִצּוֹרָה פְּרוּשָׁה עַל־כָּל־הַחַיִּים. הַחֲנוּת פְּתוּחָה וְהַחֲנוּנִי
 מִקִּיף וְהַפְּגִימָה פְּתוּחָה וְהַיָּד בּוֹתְקֵת וְכָל הַרוּצָה לְלוֹוֹת יָבֵא
 וְיִלְוֶה וְהַגְּבָאִים מִחֲזִירִים מְדִיר בְּכָל־יּוֹם וְנִפְרָעִים מִן־הָאָדָם
 מִדַּעְתּוֹ וְשִׁלָּא מִדַּעְתּוֹ וְיֵשׁ לָהֶם עַל מַה־שִּׁיִּסְמְכוּ וְהַדִּין
 דִּין אָמֵת. וְהַכֹּל מְתַקֵּן לְסֵעוּדָה: (כא) רַבִּי אֶלְעָזָר בֶּן־
 עֲזַרְיָה אָמַר. אִם אֵין תּוֹרָה אֵין קִרְדָּא אֶרְעָ אִם אֵין קִרְדָּא
 אֶרְעָ אֵין תּוֹרָה. אִם אֵין חֻבְמָה אֵין יִרְאָה אִם אֵין יִרְאָה
 אֵין חֻבְמָה. 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 אוֹמֵר. כֹּל שְׁחַכְמָתוֹ מְרַבֶּה מִמַּעֲשָׂיו לְמָה
 הוּא דוֹמָה. לְאֵילָן שְׁעֲנַנְפּוֹ מְרַבִּים וְשָׂרְשָׁיו מְעַטִּים וְהָרוֹחַ
 בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו. שְׁנֵאמַר וְהָיָה כְּעֶרְעַר
 כְּעֶרְבָה וְלֹא יֵרָאֶה כִּי־יבוא טוֹב וְשָׁכַן חֲרָרִים בַּמְדְּבָר אֶרֶץ
 מִלְחָה וְלֹא תֵשֵׁב. אֲבָל כֹּל שְׁמַעֲשָׂיו מְרַבִּים מִחֲכָמָתוֹ
 לְמָה הוּא דוֹמָה. לְאֵילָן שְׁעֲנַנְפּוֹ מְעַטִּים וְשָׂרְשָׁיו מְרַבִּים
 שְׁאֵפִילוּ כָּל־הָרוּחוֹת שְׁבָעוּלָם בְּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִיזִים
 אוֹתוֹ מִמְקוֹמוֹ. שְׁנֵאמַר וְהָיָה כְּעֵץ שְׁתוּל עַל־מָנוֹס וְעַל־יֹבֵל
 יִשְׁלַח שָׂרְשָׁיו וְלֹא יֵרָאֶה כִּי־יבֹא חֹם וְהָיָה עָלָהוּ רֵעָנָו
 וּבִטְנַת בְּצֶרֶת לֹא יֵדָאֵג וְלֹא יִמִּישׁ מַעֲשׂוֹת פָּרִי: (כג) רַבִּי
 אֶלְעָזָר חֲסִמָּא אוֹמֵר. קִיָּזוּ וּפְתַחֵי גְדָה הֵן הֵן גּוֹפֵי
 הַלְכוֹת, תְּקוּפוֹת וְגַמְטְרָאוֹת פְּרָפְרִיּוֹת לַחֲכָמָה:

רַבִּי חֲנִנְיָא בֶן־עֲקִיָּיָא אוֹמֵר. רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַבּוֹת אֶת־יִשְׂרָאֵל לְפִיבָךְ הַרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת.
 שְׁנֵאמַר יְיָ חֲפֵץ לְמַעַן צְדָקוֹ יִגְדִיל תּוֹרָה וַיֵּאדִיר:

פֶּרֶק רַבִּיעִי:

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שְׁנֵאמַר וְעַמּוּד כְּלָם
 צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. נִגְזַר מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר:

(א) בֶּן זוֹמָא אוֹמֵר. אֵינְהוּ חָכָם. הַלּוֹמֵד מִכָּל־אֲדָט

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

שָׁנְאָמַר מִכָּל-מְלַמְדֵי הַשָּׂפְלִימִי: אִיזוּהוּ גִבּוֹר. הַכּוֹבֵשׁ אֶת-
יָצְרוֹ. שָׁנְאָמַר טוֹב אַרְךָ אַפְּנִים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלְכָּד
עִיר: אִיזוּהוּ עָשִׂיר. הַשְּׂמִיחַ בְּחֻלְקוֹ. שָׁנְאָמַר יָגִיעַ בְּפִיךָ
כִּי תֹאכַל אֶשְׂרִיף וְטוֹב לָךְ. אֶשְׂרִיף בְּעוֹלָם הַזֶּה וְטוֹב
לָךְ לְעוֹלָם הַבָּא: אִיזוּהוּ מְכַבֵּד. הַמְכַבֵּד אֶת-הַבְּרִיּוֹת.
שָׁנְאָמַר כִּי מְכַבְּדֵי אֲכַבֵּד וּבְנֵי יַקְלוּ: (ב) בֶּן-עֵזִי אוֹמֵר.
הָיָה רַע לְמִצְוָה קְלָה וּבוֹרֵחַ מִן-הַעֲבָרָה. שְׂמִצְוָה גּוֹרֶרֶת
מִצְוָה וְעֲבָרָה גּוֹרֶרֶת עֲבָרָה שְׂשֹׁכֵר מִצְוָה מִצְוָה וְשֹׁכֵר
עֲבָרָה עֲבָרָה: (ג) הוּא הָיָה אוֹמֵר. אֶל-תְּהִי בּוֹ לְכָל-אָדָם
וְאֶל-תְּהִי מִפְּלִיג לְכָל-דָּבָר שְׂאִין לָךְ אָדָם שְׂאִין לוֹ שְׁעָה
וְאִין לָךְ דָּבָר שְׂאִין לוֹ מְקוֹם: (ד) רַבִּי לְוִיטָם אִישׁ יִבְנֶה
אוֹמֵר. מְאֹד מְאֹד הָיָה שְׂפַל רוּחַ שֶׁתִּקְנֶת אָנוּשׁ רַמָּה:
(ה) רַבִּי יוֹחָנָן בֶּן-בְּרוּקָה אוֹמֵר. כָּל-הַמְסַלֵּל שָׁם שְׂמוֹם
בִּסְתֵר נִפְרָעִים מִמֶּנּוּ בַּגְּלוּי. אַחַד בְּשׁוּגַג וְאַחַד בְּמִזִּיד
בְּחֻלּוֹל הַשָּׁם: (ו) רַבִּי יִשְׁמַעֵאל בֶּנוֹ אוֹמֵר. הַלּוֹמֵד עַל-
מְנַת לְלַמֵּד מִסְפִּיקִים בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד. וְהַלּוֹמֵד עַל-
מְנַת לַעֲשׂוֹת מִסְפִּיקִים בְּיָדוֹ לְלַמּוֹד וּלְלַמֵּד לְשִׁמּוֹר
וְלַעֲשׂוֹת: (ז) רַבִּי צְדוֹק אוֹמֵר. אֶל-תִּפְרוֹשׁ מִן-הַצְּבוּר
וְאֶל-תַּעֲשׂ עֲצָמָךְ כְּעוֹרֵכֵי הַדִּינִים וְאֶל-תַּעֲשֶׂה עֲטָרָה
לְהַתְנַדֵּל-בָּהּ וְלֹא קָרְדִם לְחִפְרָ-בָּהּ. וּבֶךְ הָיָה הַלֵּל אוֹמֵר.
יְדֹאשְׁתַּמֵּשׁ בְּתַנְּא חֻלְף. הֵא לְמַדְתָּ כָּל-הַנְּהַנְּה 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 חיינו מן־העלם: (ח) רבי יוסי אומר, כָּל־
 הַמְּכַבֵּד אֶת־הַתּוֹרָה גּוֹפּוֹ מְכַבֵּד עַל־הַבְּרִיּוֹת, וְכַל־הַמְּחַלְלֵל
 אֶת־הַתּוֹרָה גּוֹפּוֹ מְחַלְלֵל עַל־הַבְּרִיּוֹת: (ט) רבי ישׁמעיאל
 בָּנּוּ אֹמֵר, הַחַוִּישׁ עֲצָמוֹ מִן־הַדִּין פּוֹרֵק מִמֶּנּוּ אִיבָה וְגוֹל
 וְשָׁבוּעַת שָׂוָא, וְהַגִּם לְבוֹ בְּהוֹרָאָה שׁוֹטֵה רָשָׁע וְגַם רוֹחַ
 (י) הוּא הִנֵּה אֹמֵר, אֶל־תְּהִי דָן יְחִידִי שְׂאִין דָּן יְחִידִי
 אֶלָּא אֶחָד, וְאֶל־תֹּאמַר קִבְּלוּ בְּעַתִּי שְׁהֵם רְשָׁאִים וְלֹא אֶתְּהִי;
 (יא) רבי יונתן אומר, כָּל־הַמְּקַנֵּם אֶת־הַתּוֹרָה מַעֲנֵי סוּפוֹ
 לְקַיְמָהּ מַעֲשֶׂר, וְכַל־הַמְּבַטֵּל אֶת־הַתּוֹרָה מַעֲשֶׂר סוּפוֹ לְבַטְלָהּ
 מַעֲנֵי: (יב) רבי מאיר אומר, הֵנּוּ מְמַעַט בְּעַסְק וְעַסְקָן
 בַּתּוֹרָה וְהֵנּוּ שְׁפַל־רוּחַ בְּפִנֵּי כָּל־אָדָם, וְאִם־בִּטְלָתָּ מִן־הַתּוֹרָה
 יִשְׁלַף בְּטָלִים הַרְבֵּה בְּגִגְיָה, וְאִם־עֲמַלְתָּ בַתּוֹרָה יִשְׁלוּ
 שְׂכָר הַרְבֵּה לְתַנְּלָהּ: (יג) רבי אליעזר בן־יעקב אומר,
 הַעֲוֹשֶׂה מַצָּנָה אַחַת קוֹנֶה לוֹ פְּרִקְלִיט אֶחָד, וְהַעֹבֵר עַבְרָה
 אַחַת קוֹנֶה לוֹ קַטְגוֹר אֶחָד, תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים
 בְּתַרְיִם בְּפִנֵּי הַפְּרָעוֹת: (יד) רבי יוחנן הסנדלר אומר,
 כָּל־כְּנֻסָּיָה שֶׁהִיא לְשֵׁם שְׁמִינִים סוּפָה לְהַתְּקִינִים, וְשֶׁאִינָה לְשֵׁם
 שְׁמִינִים אֵין סוּפָה לְהַתְּקִינִים: (טו) רבי אלעזר בן שמוע
 אומר, יְהִי כְבוֹד תַּלְמִידָךְ חָבִיב עֲלֶיךָ כְּשִׁלְּךָ וְכְבוֹד
 חֲבִירְךָ כְּמוֹרָא רַבָּךְ וּמוֹרָא רַבָּךְ כְּמוֹרָא שְׁמִינִים: (טז) רבי
 יהודה אומר, הֵנּוּ זְהִיר בְּתַלְמוּד שֶׁשִּׁנְּגַת תַּלְמוּד 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. Jannai 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 Cheresh, 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.

וְרוּן: (יז) רַבִּי שְׁמַעוֹן אוֹמֵר. שְׁלֹשָׁה כְּתָרִים הֵן. כְּתָר תּוֹרָה
 וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת. וְכְתָר שֵׁם טוֹב עוֹלָה עַל
 גְּבִיּוֹתָן: (יח) רַבִּי נְהוֹרִי אוֹמֵר. הֵנּוּ גוֹלָה לְמָקוֹם תּוֹרָה
 וְאֵל־תֵּאמַר שֶׁהִיא תְּבוּא אֶחָדָה. שְׁחַבְרִיָּה וּמְנוּחָה בְּיָדָה.
 וְאֵל־בִּינְתָךְ אֶל־תִּשְׁעֵן: (יט) רַבִּי יַנִּי אוֹמֵר. אִין בְּיָדֵינוּ
 לֹא מִשְׁלֹת הֲרִשְׁעִים וְאֵף לֹא מִיִּסּוּרֵי הַצְּדִיקִים: (כ) רַבִּי
 מִתְתִּיבָה בְּן־חֲרָשׁ אוֹמֵר. הֵנּוּ מְקַדִּים בְּשָׁלוֹם כָּל־אָדָם.
 וְהֵנּוּ זָנֵב לְאֲרִיּוֹת וְאֵל־תְּהִי רֹאשׁ לְשָׁעָלִים: (כא) רַבִּי יַעֲקֹב
 אוֹמֵר. הָעוֹלָם הֵזָה הוֹמָה לְפָרוֹזְדוֹר בְּפָנֵי הָעוֹלָם הַבָּא.
 הַתִּקֵּן עֲצָמָה בְּפָרוֹזְדוֹר כְּדֵי שֶׁתִּבְנֶה לְמַרְקָלִין: (כב) הוּא
 הֵזָה אוֹמֵר. וְיָפָה שְׁעָה אַחַת בְּתִשְׁבָּעָה וּמַעֲשִׂים טוֹבִים
 בְּעוֹלָם הֵזָה מִכָּל־חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שְׁעָה אַחַת שֶׁל־
 קִבְּתָה רֹחַם בְּעוֹלָם הַבָּא מִכָּל־חַיֵּי הָעוֹלָם הֵזָה: (כג) רַבִּי
 שְׁמַעוֹן בְּן־אֶלְעָזָר אוֹמֵר. אֶל־תִּבְרָכָה אֶת־חֲבֵרָךְ בְּשִׁעַת
 בְּעָטוֹ וְאֵל־תִּנְחַמְנֵנוּ בְּשִׁעָה שְׁמַתוֹ מִטָּל לְפָנָיו וְאֵל־תִּשְׁאַל
 לֹו בְּשִׁעַת נִדְרוֹ וְאֵל־תִּשְׁתַּדֵּל לְרֹאוֹתוֹ בְּשִׁעַת מְלָקְלָתוֹ:
 (כד) שְׁמוּאֵל הַקָּטָן אוֹמֵר. בְּנִפְל אֵינְךָ אֶל־תִּשְׁמַח וּבְכַשְׁלוֹ
 אֶל־יִגַּל לְךָ. פֶּן־יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהִשִּׁיב מַעֲלָיו אֲפֹ:
 (כה) אֶל־יִשְׁע בְּן־אֲבוּנָה אוֹמֵר. הַלּוֹמֵד יִלְד לְמָת הוּא דוֹמָה.
 לְדָיו כְּתוּבָה עַל־נֶגֶד חֲדָשׁ. וְהַלּוֹמֵד זָקֵן לְמָת הוּא דוֹמָה.
 לְדָיו כְּתוּבָה עַל־נֶגֶד מַחּוּק: (כו) רַבִּי יוֹסִי בַר יְהוּדָה 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)

כָּפַר הַבְּבִלִי אוֹמֵר. הַלּוֹמֵד מִן־הַקְּטָנִים לָמָּה הוּא דוֹמָה
 לְאוֹכֵל עֲנָבִים קְהוֹת וְשׁוֹתָהּ יַיִן מִגְּתוֹ. וְהַלּוֹמֵד מִן־הַזְּקֵנִים
 לָמָּה הוּא דוֹמָה. לְאוֹכֵל עֲנָבִים בְּשׁוֹלוֹת וְשׁוֹתָהּ יַיִן יָשָׁן;
 (כז) רַבִּי מֵאִיר אוֹמֵר. אֶל־תִּסְתַּכַּל בְּקִנְיָן אֶלָּא בְּמַה שֵׁישׁ
 בּוֹ. יֵשׁ קִנְיָן חֲדָשׁ מְלֵא יָשָׁן וְיָשָׁן שֶׁאֶפִּילוֹ חֲדָשׁ אֵין בּוֹ;
 (כח) רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר. הַקְּנָאָה וְהַפְּאָוָה וְהַכְּבוֹד
 מוֹצִיאִים אֶת־הָאָדָם מִן הָעוֹלָם: (כט) הוּא הִנֵּה אוֹמֵר.
 הַיְלֹדִים לָמוֹת וְהַמְּתִים לְהַחְיוֹת וְהַחַיִּים לְדוֹן לִידַע
 וְלַהוֹדִיעַ וְלַהֲנַדֵּעַ שֶׁהוּא אֵל הוּא הַיּוֹצֵר הוּא הַבוֹרֵא הוּא
 הַמְבַיֵּן הוּא הַבִּיֵּן הוּא הָעֵד הוּא בְּעַל דֵּיין הוּא עֲתִיד לְדוֹן
 בְּרוּךְ הוּא שְׂאִין לְפָנָיו לֹא עוֹלָה וְלֹא שְׂכָחָה וְלֹא מִשׂוֹא
 פָּנִים וְלֹא מִקַּח שֹׁחַד. וְדַע שֶׁהַכֹּל לְפִי הַחֲשָׁבוֹן. וְאֵל
 יִבְטִיחֶךָ וְיִצְרֶךָ שֶׁהַשָּׂאוֹל בֵּית מְנוּס לָךְ. שֶׁעַל כָּרְחֶךָ אִתָּה
 גּוֹצֵר וְעַל כָּרְחֶךָ אִתָּה נוֹלָד וְעַל כָּרְחֶךָ אִתָּה חַי וְעַל
 כָּרְחֶךָ אִתָּה מֵת וְעַל כָּרְחֶךָ אִתָּה עֲתִיד לְתַן דֵּיין וְחֲשָׁבוֹן
 לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

רַבִּי חֲנַנְיָא בֶן־עֲקִשְׁיָא אוֹמֵר. רָצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַמּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת
 שֶׁנֶּאֱמַר יִי חַפֵּץ לְמַעַן צְדָקוֹ וְנִגְדִיל 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."

פָּרֶק הַמִּישִׁי :

כַּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמּוּךָ כָּלָם
צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ נִגְזָר מִפְּעֵי מַעֲשֵׂה נְדָבִי לְהַתְּפָאֵר:

(א) בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמֵה־תְּלִמּוֹד לֹאמַר
וְהָלֹא בְּמֵאֻמַּר אֶחָד יָכוֹל לְהַבְרִאות. אֵלֶּא לְהַפְרַע מִן־
הַרְשָׁעִים שֶׁמֵּאֲבָדִים אֶת־הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת
וְלִתֵּן שָׂכָר מִזֶּבֶד לְצַדִּיקִים שֶׁמְקַיְיִמִים אֶת־הָעוֹלָם שֶׁנִּבְרָא
בַּעֲשָׂרָה מְאֻמְרוֹת: (ב) עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד הַנֵּחַ
לְהוֹדִיעַ בְּמָה אֶרְךָ אַפְּיִם לְפָנָיו. שֶׁכַּל־הַדוֹרוֹת הָיוּ מְקַעֲיִסִים
לְפָנָיו עַד שֶׁהָבִיא עֲלֵיהֶם אֶת־מִי הַמַּבּוּל: (ג) עֲשָׂרָה
דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם לְהוֹדִיעַ בְּמָה אֶרְךָ אַפְּיִם לְפָנָיו.
שֶׁכַּל־הַדוֹרוֹת הָיוּ מְקַעֲיִסִים לְפָנָיו עַד שֶׁבָּא אַבְרָהָם אֲבִינוּ
וְקִבֵּל שָׂכָר בָּלָם: (ד) עֲשָׂרָה נְסִיווֹת נִתְּנָסָה אַבְרָהָם
אֲבִינוּ וְעַמֵּד בְּכָלָם לְהוֹדִיעַ בְּמָה חֲבָתוֹ שֶׁל־אַבְרָהָם אֲבִינוּ:
(ה) עֲשָׂרָה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם וְעֲשָׂרָה עַל
הָיִם: (ו) עֲשָׂרַת מִבּוֹת הָבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְרַיִים בְּמִצְרַיִם וְעֲשָׂרַת עַל הָיִם: (ז) עֲשָׂרָה נְסִיווֹת
נִסּוּ אַבְרָהָם אֶת־הַקְּדוֹשׁ בְּרוּךְ הוּא בְּמִדְבָּר. שֶׁנֶּאֱמַר וַיִּגְּסוּ
אֹתִי זֶה עֲשָׂרַת פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי: (ח) עֲשָׂרָה
נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּבֵית הַמִּקְדָּשׁ. לֹא הִפִּילָה 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.

מְרִים בְּשֵׁר הַקֹּדֶשׁ. וְלֹא הִסְרִים בְּשֵׁר הַקֹּדֶשׁ מֵעוֹלָם.
וְלֹא נִרְאָה זְכוּב בְּבֵית הַמִּטְבָּחִים. וְלֹא אִרְעָ קָרִי לְכַהֵן
גָּדוֹל בְּיוֹם הַבְּפָרִים. וְלֹא כִבּוּ הַנְּשָׁמִים אִשׁ שֶׁל־עֲצֵי
הַמַּעֲרָבָה. וְלֹא נִצְחָה הָרוּחַ אֶת־עַמּוּד הָעֶשְׂשָׁן. וְלֹא נִמְצָא
פָּסוּל בְּעֶמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים. עֲמִידִים צְפוּפִים
וּמְשִׁתְּחִים רְנָחִים. וְלֹא הִזִּיק נֶחֶשׁ וְעַקְרָב בִּירוּשָׁלַיִם
מֵעוֹלָם. וְלֹא אָמַר אָדָם לְחַבְרוֹ צַר לִי הַמָּקוֹם שֶׁאֵלַיִן
בִּירוּשָׁלַיִם: (ט) עֲשָׂרָה דְבָרִים נִבְרָאוּ בְּעֶרְבַת שֶׁבֶת בֵּין
הַשְּׁמֵשׁוֹת וְאֵלוֹ הֵן. פִּי הָאָרֶץ פִּי הַבְּאֵר פִּי הָאֵתוֹן
הַקֶּשֶׁת וְהַמָּן וְהַמַּטֶּה וְהַשְּׁמִיר הַקֶּתֶב וְהַמְּכַתֵּב וְהַלְּחֹת.
וַיֵּשׁ אֹמְרִים אֵף הַמַּזְיָקִין וְקַבּוּדָתוֹ שֶׁל־מֹשֶׁה וְאֵילוֹ שֶׁל־
אַבְרָהָם אָבִינוּ. וַיֵּשׁ אֹמְרִים אֵף צַבַּת בְּצַבַּת עֲשׂוּיָה:
(י) שְׁבָעָה דְבָרִים בְּגֻלָּם וְשִׁבְעָה בְּחֻכָּם. חֻכָּם אֵינוֹ
מִדְּבַר לִפְנֵי מִי שֶׁגָּדוֹל מִמֶּנּוּ בְּחֻכָּמָה. וְאֵינוֹ נִכְנָס
לְתוֹךְ דְּבָרֵי חֲבֵרוֹ. וְאֵינוֹ נִבְהַל לְהִשָּׁיב. שׂוֹאֵל בְּעֵנֶן
וּמְשִׁיב כְּהִלְכָה. וְאֹמֵר עַל־רֵאשׁוֹן רֵאשׁוֹן וְעַל־אַחֲרוֹן
אַחֲרוֹן. וְעַל מַה־שֶּׁלֹּא שָׁמַע אֹמֵר לֹא שָׁמְעָתִי. וּמוֹדָה
עַל־הָאֲמֵת. וְחִלּוּפֵיהֶם בְּגֻלָּם: (יא) שְׁבָעָה מֵינֵי פְרָעָנִיּוֹת
בָּאִים לְעוֹלָם עַל־שְׁבָעָה גּוֹפֵי עֲבָרָה: מִקְצָתָם מֵעֲשָׂרִים
וּמִקְצָתָם אֵינָם מֵעֲשָׂרִים רָעַב שֶׁל־בְּצֻרָתָהּ כָּאֵם מִקְצָתָם רְעָבִים
וּמִקְצָתָם שְׁבָעִים. גָּמְרוּ שֶׁלֹּא לְעֵשׂוֹר רָעַב שֶׁל־מָהוּמָה וְשֶׁל־

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.

בַּצֶּרֶת בָּא. וְשָׁלֵא לְטוֹל אֶת-הַחֲלָה רָעַב לְאֵל-כְּלָהּ בָּא.
 הַדָּבָר בָּא לְעוֹלָם עַל-מִיתוֹת הָאֲמִירוֹת בַּתּוֹרָה שָׁלֵא נִמְסְרוּ
 לְבֵית דִּין וְעַל פְּרוֹת שְׂבִיעִית. חָרַב בָּאָה לְעוֹלָם עַל-עֲנוּי
 הַדִּין וְעַל-עוֹת הַדִּין וְעַל-הַמּוֹרִים בַּתּוֹרָה שָׁלֵא כִּהְלָכָה.
 חָהּ רָעָה בָּאָה לְעוֹלָם עַל-שְׂבוּעַת שָׁוֵא וְעַל-חֲלוּל הַשֵּׁם.
 גָּלוּת בָּאָה לְעוֹלָם עַל-עֲבוֹדַת אֱלִילִים וְעַל-גְּלוּי עֲרִיוֹת וְעַל-
 שְׂפִיכוֹת דָּמִים וְעַל-שְׂמִיטַת הָאָרֶץ: (יב) בָּאֲרַבְעָה פְּרָקִים
 הַדָּבָר מִתְרַבֵּה. בְּרַבִּיעִית וּבְשְׂבִיעִית וּבְמוֹצָאֵי שְׂבִיעִית
 וּבְמוֹצָאֵי הַחֹג שְׂבָכָל-שָׁנָה וְשָׁנָה: בְּרַבִּיעִית מִפְּנֵי מַעֲשֵׂר
 עָנִי שֶׁבְשָׁלִישִׁית. בְּשְׂבִיעִית מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבְשִׁשִּׁית.
 בְּמוֹצָאֵי שְׂבִיעִית מִפְּנֵי פְּרוֹת שְׂבִיעִית. בְּמוֹצָאֵי הַחֹג
 שְׂבָכָל-שָׁנָה וְשָׁנָה מִפְּנֵי גִּזְלֵי מִתְּנוֹת עֲנִיִּים: (יג) אַרְבַּע
 מִדּוֹת בָּאָדָם. הָאוֹמֵר שְׁלִי שְׁלִי וְשָׁלְךָ שְׁלְךָ זֶה מִדָּה
 בִּינוּנִית וַיֵּשׂ אוֹמְרִים זֶה מִדַּת סְדוּם. שְׁלִי שְׁלְךָ וְשָׁלְךָ
 שְׁלִי עִם הָאָרֶץ. שְׁלִי שְׁלְךָ וְשָׁלְךָ שְׁלְךָ חֲסִיד. שְׁלְךָ
 שְׁלִי וְשָׁלְךָ שְׁלִי רָשָׁע: (יד) אַרְבַּע מִדּוֹת בְּהַעוֹת. נוֹחַ
 לְכַעֵס וְנוֹחַ לְרַצּוֹת יָצָא הַפְּסָדוֹ בְּשִׁכְרוֹ. קָשָׁה לְכַעֵס
 וְקָשָׁה לְרַצּוֹת יָצָא שִׁכְרוֹ בְּהַפְּסָדוֹ. קָשָׁה לְכַעֵס וְנוֹחַ
 לְרַצּוֹת חֲסִיד. נוֹחַ לְכַעֵס וְקָשָׁה לְרַצּוֹת רָשָׁע: (טו) אַרְבַּע
 מִדּוֹת בְּתַלְמִידִים. מְהִיר לְשִׂמּוֹעַ וּמְהִיר לְאֲבֹד יָצָא שִׁכְרוֹ
 בְּהַפְּסָדוֹ. קָשָׁה לְשִׂמּוֹעַ וְקָשָׁה לְאֲבֹד יָצָא 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 לְשִׁמוֹעַ וְקָשָׁה לְאַבֵּד זֶה חֶלֶק טוֹב. קָשָׁה לְשִׁמוֹעַ
וְמְהִיר לְאַבֵּד זֶה חֶלֶק רָע: (טז) אַרְבַּע מְדוֹת בְּנוֹתַי
צָדָקָה. הַרוּצָה שְׂיִתֵּן וְלֹא יִתְּנוּ אַחֲרָיִם עֵינֵינוּ רָעָה בְּשָׁלֹ-
אַחֲרָיִם. יִתְּנוּ אַחֲרָיִם וְהוּא לֹא יִתֵּן עֵינֵינוּ רָעָה בְּשָׁלֹ. יִתֵּן
וְיִתְּנוּ אַחֲרָיִם חֲסִיד. לֹא יִתֵּן וְלֹא יִתְּנוּ אַחֲרָיִם רָשָׁע:
(יז) אַרְבַּע מְדוֹת בְּהוֹלְכֵי בֵּית הַמִּדְבָּר. הוֹלֵךְ וְאֵינוֹ עוֹשֶׂה
שֹׁכֵר הַלִּיכָה בְּיָדוֹ. עוֹשֶׂה וְאֵינוֹ הוֹלֵךְ שֹׁכֵר מַעֲשֶׂה בְּיָדוֹ.
הוֹלֵךְ וְעוֹשֶׂה חֲסִיד. לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע: (יח) אַרְבַּע
מְדוֹת בְּיוֹשְׁבֵי לְפָנֵי חֲכָמִים. סְפוּג וּמְשַׁפֵּף מְשַׁמֶּרֶת וְנִפְתָּה.
סְפוּג שֶׁהוּא סוֹפֵג אֶת-הַכֹּל. וּמְשַׁפֵּף שֶׁמְכַנֵּם בּוֹ וּמוֹצִיא
בּוֹ. מְשַׁמֶּרֶת שֶׁמוֹצִיאָה אֶת-הַיֵּינֹן וְקוֹלְטַת אֶת-הַשְּׂמָרִים.
וְנִפְתָּה שֶׁמוֹצִיאָה אֶת-הַקֶּמַח וְקוֹלְטַת אֶת-הַסֵּלֶת: (יט) כָּל-
אַהֲבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר בְּטֹל דָּבָר בְּטֹלָה אַהֲבָה.
וְשֵׁאִינָה תְלוּיָהּ בְּדָבָר אֵינָה בְּטֹלָה לְעוֹלָם. אִיזוֹ הִיא
אַהֲבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר זֶה אַהֲבַת אֲמִנוֹן וְתָמָר. וְשֵׁאִינָה
תְלוּיָהּ בְּדָבָר זֶה אַהֲבַת דָּוִד וַיהוֹנָתָן: (כ) כָּל-מִחְלָקֶת
שֶׁהִיא לְשֵׁם שְׁמַיִם סוֹפָה לְהִתְקַנֵּם וְשֵׁאִינָה לְשֵׁם שְׁמַיִם
אֵין סוֹפָה לְהִתְקַנֵּם. אִיזוֹ הִיא מִחְלָקֶת שֶׁהִיא לְשֵׁם שְׁמַיִם
זֶה מִחְלָקֶת הַלֵּל וְשָׁמַי. וְשֵׁאִינָה לְשֵׁם שְׁמַיִם זֶה מִחְלָקֶת
קִרְח וְכָל עֲדָתוֹ: (כא) כָּל-הַמּוֹכֵה 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 treasuries (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

לַעֲשׂוֹת תְּשׁוּבָה. מִשָּׁה וְגַה וְנִפְה אֶת־הַרְבִּים וְכוֹת הַרְבִּיב
 תְּלוּי בּוֹ. שֶׁנֶּאֱמַר צְדָקַת יְיָ עֲשֶׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל. וְרַבְעָם
 בֶּן־נִבְט חָטָא וְהַחֲטִיא אֶת־הַרְבִּים חָטָא הַרְבִּים תְּלוּי בּוֹ.
 שֶׁנֶּאֱמַר עַל־חַטָּאוֹת יִרְבְּעָם אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיא אֶת־
 יִשְׂרָאֵל: (כב) כָּל מִי שֶׁיִּשְׁבּוּ שְׁלֹשָׁה דְּבָרִים הִלְלוּ הוּא
 מִתְּלִמְדֵי שְׁלֹשׁ אַבְרָהָם אָבִינוּ. וְשְׁלֹשָׁה דְּבָרִים אַחֲרָיִם הוּא
 מִתְּלִמְדֵי שְׁלֹשׁ בְּלָעָם הַרְשָׁע. עֵין טוֹבָה וְרוּחַ נְמוּכָה וְנִבְשׁ
 שְׁפָלָה מִתְּלִמְדֵי שְׁלֹשׁ אַבְרָהָם אָבִינוּ. עֵין רָעָה וְרוּחַ גְּבוּהָה
 וְנִבְשׁ רַחְבָּה מִתְּלִמְדֵי שְׁלֹשׁ בְּלָעָם הַרְשָׁע: מַה בֵּין תְּלִמְדֵי
 שְׁלֹשׁ אַבְרָהָם אָבִינוּ לְתִלְמִידֵי שְׁלֹשׁ בְּלָעָם הַרְשָׁע. תְּלִמְדֵי
 שְׁלֹשׁ אַבְרָהָם אָבִינוּ אוֹכְלִים בְּעוֹלָם הוּא וְנוֹחֲלִים הָעוֹלָם
 הַבָּא. שֶׁנֶּאֱמַר לְהִנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵתִיהֶם אֲמֵלֵא.
 תְּלִמְדֵי שְׁלֹשׁ בְּלָעָם הַרְשָׁע יוֹרְשִׁים גֵּי־הַנֶּסֶם וְיוֹרְדִים לְבָאֵר
 שְׁחַת. שֶׁנֶּאֱמַר וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבָאֵר שְׁחַת אֲנִישֵׁי
 דְּמִים וּמְרֻמָּה לֹא־יִחַצּוּ יְמֵיהֶם וְאֲנִי אֶבְטַח־בָּךְ: (כג) יְהוּדָה
 בֶּן־תִּימָא אוֹמֵר. הֵנּה עוֹ בְּנִמְר וְקַל כְּנִשְׁר רֵץ כְּצִבִי וְנִבּוֹר
 כְּאֵרִי לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמִים: הוּא הֵנּה אוֹמֵר.
 עוֹ פָּנִים לְגֵי־הַנֶּסֶם וּבוֹשׁ פָּנִים לְגֵן־עֵדֶן: יְהִי רְצוֹן מִלְּפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאַל־הִי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה
 בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ: (כד) הוּא הֵנּה אוֹמֵר. בֶּן־
 חֲמֵשׁ שָׁנִים לְמִקְרָא בֶּן־עָשָׂר שָׁנִים לְמִשְׁנָה בֶּן־שְׁלֹשׁ עָשָׂר

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."

למצות בן-חמש עשרה לתלמוד בן-שמונה עשרה לחפה
 בן-עשרים לרדוף בן-שלשים לבת בן-ארבעים לבינה בן-
 חמשים לעצה בן-ששים לזקנה בן-שבעים לשיבה בן-
 שמונים לנבוכה בן-תשעים לשוח בן-מאה כאלו מת ועבר
 ובטל מן העולם: (כה) בן-בג בג אומר. הפך-בה והפך-
 בה דכלא בה ובה תחזא וסיב ובלה בה ומנה לא תזוע
 שאין לה מדה טובה הימנה: (כו) בן-הא הא אומר.
 לפם צערא אנרא:

רבי חנניא בן-עקשיא אומר. רצה הקדוש ברוך הוא
 לזכות את ישראל לפיכך הרבה להם תורה ומצוות.
 שנאמר יי חפץ למען צדקו יגדיל תורה ויאדיר:

פָּרֶקֶן שִׁשִּׁי :

פרק קנין תורה או ברייתא דר' מאיר

כל-ישראל יש להם חלק לעולם הבא. שנאמר ועמדו כלם
 צדיקים לעולם יירשו ארץ נגזר מטעי מעשה ידי להתפאר:
 שנו חכמים בלשון המשנה ברוך שפטר בהם ובמשנתם:
 (א) רבי מאיר אומר. כל-העוסק בתורה לשמה זוכה לדברים
 הרבה ולא עוד אלא שכל-העולם כלו כדי הוא לו. נקרא
 רע אהוב אהב את-המקום אהב את-הבריות. ומלבשתו

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.

עֲנֵנוּ וּרְאֵה וּמְשַׁרְתּוּ לַהֲיוֹת צְדִיק חָסִיד יִשְׂרָאֵל וְנֶאֱמָר
 וּמְבַחֲקֵתוּ מִן־הַחַטָּא וּמְקַבְּלֵתוּ לַיְדֵי זְכוּת וְנִגְהֵינִים מִמֶּנּוּ עֲצָה
 וְתוֹשֵׁיחַ בִּינָה וְנִבְרָה. שְׁנֵאֲמַר לִי עֲצָה וְתוֹשֵׁיחַ אֲנִי בִּינָה
 לִי גְבוּרָה. וְנוֹתְנַת לֹא מְלָכוֹת וּמְשַׁלָּה וְחַקוֹר דִּין וּמְגַלִּים
 לֹא רָגִזִי תוֹרָה וְנִעְשָׂה כְּמַעְיָן שְׂאִינוּ פּוֹסֵק וּכְנֹהֵר שְׂמֵת־גִּבּוֹר
 וְהוֹלֵךְ וְהוּא צְנוּעַ וְאַרְךְ רֹוֹחַ וּמוֹחַל עַל־עֲלָבוֹנוֹ וּמְגַבְּלֵתוּ
 וּמְרוֹמְמֵתוּ עַל כָּל־הַמַּעֲשִׂים: (ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן־לוּוִי.
 בְּכָל־יוֹם וַיּוֹם בֵּת־קוֹל יוֹצֵאת מִהַר חוֹרֵב וּמְכַרְזֹת וְאוֹמְרַת
 אוֹי לָהֶם לְבָרִיזוֹת מֵעֲלָבוֹנָה שֶׁל־תוֹרָה. שְׁכָל־מִי שְׂאִינוּ עוֹסֵק
 בַּתוֹרָה נִקְרָא גִּזְוִף. שְׁנֵאֲמַר גִּנּוּם זָהֵב בְּאֶף תּוֹרָה אִשָּׁה יָפָה
 וְסָרַת טוֹעֵב: וְאוֹמַר. וְהִלְחַת מַעֲשֵׂה אֱלֹהִים הִמָּה וְהַמְּכַתֵּב
 מְכַתֵּב אֱלֹהִים הוּא חֲרוֹת עַל־הִלְחַת. אַל־תִּקְרָא חֲרוֹת אֶלָּא
 חֲרוֹת שְׂאִין לָךְ בֶּן־חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תוֹרָה.
 וְכָל־מִי שֶׁעוֹסֵק בְּתַלְמוּד תוֹרָה הֵרִי זֶה מֵתַעֲלָה. שְׁנֵאֲמַר
 וּמִמִּתְנָה נִחְלִיאֵל וּמִנְחִיאֵל בְּמוֹת: (ג) הַלּוֹמֵד מִחֲבֵרוֹ פֶּרֶק
 אֶחָד אוֹ הִלְכָה אַחַת אוֹ פְּסוּק אֶחָד אוֹ דְבַר אֶחָד אוֹ אֶפִּילוּ
 אוֹת אַחַת צָרִיף לְנִהַג בּוֹ כְּבוֹד. שֶׁבֶן מַעְיָנוּ בְּדוֹד מִלָּךְ
 יִשְׂרָאֵל שְׁלֵא לָמַד מֵאַחִיתֶּךָ אֶלָּא שְׁגִי דְבָרִים בְּלִבְךָ קָרָא
 רַבּוֹ אֶלּוּפּוֹ וּמִדְּעוֹ שְׁנֵאֲמַר וְאַתָּה אֲנוֹשׁ כְּפַעַרְכִּי אֶלּוּפִי וּמִדְּעִי:
 וְהֵלֵא דְבָרִים קָל וְחֹמֵר. וּמֵה דְּוֹד מִלָּךְ יִשְׂרָאֵל שְׁלֵא לָמַד
 מֵאַחִיתֶּךָ אֶלָּא שְׁגִי דְבָרִים בְּלִבְךָ קָרָא רַבּוֹ אֶלּוּפּוֹ וּמִדְּעוֹ.

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 pronounciation; 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 *Baḥa Kama*, 110b, and *Mid. Tanchuma*, section *Bamidbar*.

תפלת מנחה לשבת

הלומד ממגורו פָּרַק אֶחָד או הִלְכָה אַחַת או פָּסוּק אֶחָד או
דבור אֶחָד או אֲפִילוֹ אוֹת אַחַת עַל־אַחַת בְּמָה וּבְמָה שֶׁצָּרִיךְ
לְהִגֵּב בּוֹ כְבוֹד. וְאִין כְּבוֹד אֵלָּא תוֹרָה. שֶׁנֶּאֱמַר כְּבוֹד חֲכָמִים
יִנְחָלוּ וְחַמְיָמִים יִנְחָלוּ טוֹב. וְאִין טוֹב אֵלָּא תוֹרָה. שֶׁנֶּאֱמַר
כִּי לָקַח טוֹב נְתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזוּבוּ: (ד) כִּן הוּא
דְרָבָהוּ שֶׁל־תּוֹרָה. פֶּת בְּמַלְחָתָא תֹּאכַל וּמַיִם בְּמִשְׁוֹרָה תִּשְׁתֶּה
וְעַל הָאָרֶץ תִּישָׁן וְחַי צֶעַר תַּחֲוִיָּה וּבַתּוֹרָה אַתָּה עֹמֵל. אִם־
אַתָּה עָשִׂה בֵּן אֲשֶׁרִיךְ וְטוֹב לָךְ. אֲשֶׁרִיךְ בְּעוֹלָם הַזֶּה וְטוֹב
לָךְ לְעוֹלָם הַבָּא: (ה) אֶל־תִּבְקַשׁ גְּדֻלָּה לְעֲצָמְךָ וְאֶל־תִּחְמוֹד
כְּבוֹד. יוֹתֵר מִלְמוּדֶךָ עֲשֵׂה. וְאֶל־תִּתְאוּוֶה לְשִׁלְחָנְךָ שֶׁל־
מַלְכִים. שֶׁשִּׁלְחָנְךָ גְּדוֹל מִשִּׁלְחָנְךָ וְכִתְרֶךָ גְּדוֹל מִכִּתְרֶךָ.
וְנֶאֱמָן הוּא בַּעַל מְלֶאכֶתֶךָ שִׁישְׁלֵם לָךְ שִׁכְרֵךְ פְּעֻלָּתֶךָ:
(ו) גְּדוּלָּה תּוֹרָה יוֹתֵר מִן־הַכְּהֵנָּה וּמִן־הַמַּלְכוּת. שֶׁהַמַּלְכוּת
נִקְנִית בְּשָׁלְשִׁים מַעְלוֹת וְהַכְּהֵנָּה בְּעֶשְׂרִים וְאַרְבַּע וְהַתּוֹרָה
נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְבָרִים. וְאֵלּוּ הֵן. בְּתַלְמוּד
בְּשְׂמִיעַת הָאָזֶן. בְּעִרְיַבַת שְׂפָתַיִם. בְּבִינַת הַלֵּב בְּשִׁבּוֹל
הַלֵּב. בְּאַיְמָה. בְּיִרְאָה. בְּעֲנֻנָה בְּשִׁמְחָה. בְּשִׁמוּשׁ חֲכָמִים.
בְּדְבוּק חֲבָרִים. בְּפִלְפּוּל הַתְּלִמִּידִים. בְּיָשׁוּב. בְּמִקְרָא
וּבְמִשְׁנָה. בְּמַעוֹט סְחוּרָה. בְּמַעוֹט הָרֶדֶף אֶרֶץ. בְּמַעוֹט
תַּעֲנוּג. בְּמַעוֹט שְׁנָה. בְּמַעוֹט שִׁיחָה. בְּמַעוֹט שְׁחוּק. בְּאֶרֶץ
אַפִּים. בְּלִב־טוֹב. בְּאֲמוּנַת חֲכָמִים. בְּקִבְלַת 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

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המכיר את-מקומו. והשקם בְּחֶלְקוֹ. והעושה סִיג לְדַבְּרוֹ.
וְאֵינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ. אֶהוּב. אוֹהֵב אֶת-הַמָּקוֹם.
אוֹהֵב אֶת-הַבְּרִיּוֹת. אוֹהֵב אֶת-הַצְּדָקוֹת. אוֹהֵב אֶת-
הַמִּישָׁרִים. אוֹהֵב אֶת-הַתּוֹכָחוֹת. וּמְתַרְחֵק מִן-הַכְּבוֹד.
וְלֹא-מַגִּים לְבוֹ בְּתַלְמוּדוֹ. וְאֵינוֹ שֶׁמֶךְ בְּהוֹרָאוֹ. נוֹשֵׂא בְעַל
עַם-חֲבָרוֹ. וּמְכַרְעוֹ לְכַף זְכוּת. וּמַעְמִידוֹ עַל-הָאֲמִתּוֹ.
וּמַעְמִידוֹ עַל-הַשְּׁלוֹם. וּמְתַיֵּשֵׁב בְּתַלְמוּדוֹ. שׂוֹאֵל. וּמְשִׁיב.
שׂוֹמֵעַ וּמוֹסִיף. הַלּוֹמֵד עַל-מְנַת לְלַמֵּד. וְהַלּוֹמֵד עַל-מְנַח
לְעִשׂוֹת. הַמְחַכֵּים אֶת-רְבוֹ. וְהַמְבַּנֵּן אֶת-שְׂמוּעָתוֹ. וְהַאֹמֵר
דְּבַר בְּשֵׁם אוֹמְרוֹ. הָא לְמַדְתָּ כִּלְהֹאמְרֵי דְבַר בְּשֵׁם
אוֹמְרוֹ מְבִיא גְּאֻלָּה לְעוֹלָם. שְׁנֵאמַר וּתְאֹמַר אֶסְתַּר לְמַלְךְ
בְּשֵׁם מְרַדְּכִי: (ז) גְּדוּלָּה תוֹרָה שֶׁהִיא נוֹתַנַת חַיִּים לְעוֹשֶׂיהָ
בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא. שְׁנֵאמַר כִּי-חַיִּים הֵם לְמַצְאֵיהֶם
וּלְכַר-בְּשָׂרוֹ מְרַפָּא. וְאוֹמַר רַפְּאוֹת תְּהִי לְשַׁקֵּי וְשִׁקְוֵי
לְעַצְמוֹתֶיךָ. וְאוֹמַר עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ וּתְמַכִּיחַ
מְאֹשֶׁר. וְאוֹמַר כִּי לִנְיַת חַן הֵם לְרֵאשִׁיף וּבְעַנְקִים לְגַרְגְּרוֹתֶיךָ.
וְאוֹמַר תַּתֵּן לְרֵאשִׁיף לִנְיַת-חַן עֲמַרְתָּ תַפְּאֶרְתָּ תַמְגַּנְתָּ.
וְאוֹמַר כִּי בִי יִרְבוּ יְמֵיךָ וְיוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים. וְאוֹמַר
אֶרְךָ יָמִים בְּיַמִּינָה בְּשִׂמְאוֹלָה עֲשֵׂר וְכְבוֹד. וְאוֹמַר כִּי
אֶרְךָ יָמִים וּשְׁנוֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לָךְ: (ח) רַבִּי שְׂמַעוֹן
בְּן-יְהוֹרָה מְשֵׁם רַבִּי שְׂמַעוֹן בְּנִיּוֹחֵי אוֹמַר. הַנּוֹי וְהַבְּחַם
וְהָעֶשֶׂר וְהַכְּבוֹד וְהַחֲכָמָה הַזְּקֵנָה וְהַשִּׁיבָה וְהַבְּנִים נְאֻה
לְצַדִּיקִים וְנְאֻה לְעוֹלָם. שְׁנֵאמַר עֲמַרְתָּ תַפְּאֶרְתָּ שִׁיבָה

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

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בְּדַרְדַּרְךָ צָדִיקָה תִּמְצָא. וְאוֹמֵר תִּפְאֶרֶת בַּחֲוָרִים כְּתוּב וְהַדָּר
 וְקָנִים שׂוּבָה. וְאוֹמֵר עֲטֹרַת חֲכָמִים עֲשָׂרָם. וְאוֹמֵר עֲטֹרַת
 וְקָנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אָבוֹתָם. וְאוֹמֵר וְהַפְּרָה
 הַלְבֵנָה וּבֹשֶׁת הַחֲמָה כִּי־מֶלֶךְ יִי אֲבֹאוֹתָ בְּהַר צִיּוֹן וּבִירוּשָׁלַם
 וְנִגְדַּר וְקָנִי כְּבוֹד; רַבִּי שְׁמַעוֹן בֶּן־מִנְסֵיָא אוֹמֵר. אֵלֶּיךָ שָׁבַע
 מִדּוֹת שְׁמִנּוֹ חֲכָמִים לְצַדִּיקִים כְּכֹסִם נִתְקַיְּמוּ כְּרַבִּי וּבְכַנְיֹו;
 (ט) אָמַר רַבִּי יוֹסֵי בֶּן־קִסְמָא. פָּעַם אַחַת הָיִיתִי מְהַלֵּךְ בְּדַרְדַּרְךָ
 וּבָנַע בִּי אָדָם אַחַר וְנִתְּנָה לִי שְׁלוֹם וְהִתְחַנְּרַתִּי לוֹ שְׁלוֹם. אָמַר
 לִי. רַבִּי מֵאִי־זֶה מְקוֹם אָתָּה. אָמַרְתִּי לוֹ. מֵעִיר גְּדוּלָה שְׁלֵל־
 חֲכָמִים וְשְׁלֵס־סוּפְרִים אָנִי. אָמַר לִי. רַבִּי רַצוֹנָה שְׁמַדּוֹר עָמְנִי
 בְּמִקְוֵמִנִי וְאֲנִי אֶתֵּן לְךָ אֶלֶךְ־אֶלְפִים דִּינָרֵי זָהָב וְאֶבְנִים טוֹבוֹת
 וּמְרַגְלִיּוֹת. אָמַרְתִּי לוֹ. אִם אָתָּה נוֹתֵן לִי כָּל־כֶּסֶף וְזָהָב
 וְאֶבְנִים טוֹבוֹת וּמְרַגְלִיּוֹת שֶׁבְּעוֹלָם אֵינִי דָר אֶלָּא בְּמִקְוֵם
 תּוֹרָה. וְכֵן כָּתוּב בְּכֶסֶד תְּהִלָּים עַל־יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל.
 טוֹב לִי תּוֹרַת פִּיךָ מֵאֶלְפֵי זָהָב וּכְכֶסֶף. וְלֹא עוֹד אֶלָּא
 שֶׁבִשְׁעַת פְּטִירַתוֹ שְׁלֵל־אָדָם אֵין מְלוּיִם לוֹ לְאָדָם לֹא כֶּסֶף
 וְלֹא זָהָב וְלֹא אֶבְנִים טוֹבוֹת וּמְרַגְלִיּוֹת אֶלָּא תּוֹרָה וּמַעֲשֵׂים
 טוֹבִים בְּלֶבֶד. שְׁנֵאמַר בְּהִתְהַלְכְּךָ מִנְחָה אִתְּךָ בְּשֶׁכְּבֶךָ
 תִּשְׁמַר עֲלֶיךָ וְהַקִּיּוֹת הִיא תִּשְׁיַחֲךָ. בְּהִתְהַלְכְּךָ מִנְחָה
 אִתְּךָ בְּעוֹלָם הִזֶּה בְּשֶׁכְּבֶךָ תִּשְׁמֹר עֲלֶיךָ בְּכֶסֶד וְהַקִּיּוֹת
 הִיא תִּשְׁיַחֲךָ לְעוֹלָם תָּבֵא. 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.

וְאֵם יְיָ צְבָאוֹת: (י) חַמְשָׁה קַנְיָנִים קָנָה לוֹ הַקְדוֹשׁ בְּרוּךְ
 הוּא בְּעוֹלָמוֹ וְאֵלֹהֵי הַזֶּן. תּוֹרָה קַנְיָן אֶחָד שָׁמַיִם וָאָרֶץ קַנְיָן
 אֶחָד אֲבֵרָהֶם קַנְיָן אֶחָד יִשְׂרָאֵל קַנְיָן אֶחָד בַּיִת הַמְקֻדָּשׁ
 קַנְיָן אֶחָד: תּוֹרָה מִזֶּזֶן. דְּכַתִּיב יְיָ קַנְיָנִי רֵאשִׁית דְּרַבּוֹ קָדָם
 מִבְּעַלְיוֹ מֵאֵז: שָׁמַיִם וָאָרֶץ מִזֶּזֶן. דְּכַתִּיב כֹּה אָמַר יְיָ הַשָּׁמַיִם
 כִּסְאֵי וְהָאָרֶץ הַדָּם רַגְלֵי אֵיזָה בַּיִת אֲשֶׁר תִּבְנוּ-לִי וְאֵיזָה
 מְקוֹם מְנוּחָתִי. וְאוֹמֵר מָה רַבּוֹ מְעֻשָׂוֹ יְיָ כָּל־שָׁמַיִם בְּחֻקְמוֹ
 עֲשִׂיתָ מְלֶאכֶה הָאָרֶץ קַנְיָנָה: אֲבֵרָהֶם מִזֶּזֶן. דְּכַתִּיב וַיִּבְרָכֶהוּ
 וַיֹּאמֶר בְּרוּךְ אֲבָרָם לְאֵל עֲלִיּוֹן קָנָה שָׁמַיִם וָאָרֶץ: יִשְׂרָאֵל
 מִזֶּזֶן. דְּכַתִּיב עַד-יַעֲבֹר עִמָּךְ יְיָ עַד-יַעֲבֹר עִמָּךְ קַנְיָנָה. וְאוֹמֵר
 לְקַדוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַקְּדוּשָׁה וְאֵדִירִי כָל-חֻקְצֵי בָם: בַּיִת
 הַמְקֻדָּשׁ מִזֶּזֶן. דְּכַתִּיב מִבּוֹן לְשַׁבְתָּךְ פָּעַלְתָּ יְיָ מִקְדָּשׁ אֲדָנִי
 בּוֹנֵנו יְדִיקָה. וְאוֹמֵר וַיְבִיֵאֵם אֶל-גְּבוּל קְדָשׁוֹ הַרְוֵה קַנְיָנָה
 יְמִינוֹ: (יא) כֹּל מֵהַשְּׁבָרָה הַקְדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ לֹא
 בָרָא אֱלֹהִים לְכַבּוֹדוֹ. שֶׁנֶּאֱמַר כֹּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי
 בָרָאתִיו וַיִּצְרַתִּיו אַךְ עֲשִׂיתִיו: וְאוֹמֵר. יְיָ וַיְמַלֵּךְ לְעַלְמֵי עוֹלָם:
 רַבִּי חֲנֻנְיָא בֶן-עֲקֻשְׁיָא אוֹמֵר. רָצָה הַקְדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת-יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת.
 שֶׁנֶּאֱמַר יְיָ חֲפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיְאָדִיר:

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 | בְּרוּךְ יְהוָה צוּרִי, הַמְלַמֵּד יָדַי לַקָּרֵב,
אֲצַבְּעוֹתַי לַמִּלְחָמָה: הַסִּדֵּי וּמְצוּדָתִי, מִשְׁנֵבֵי
וּמִפְּלָטֵי-לִי, מִגִּנֵּי וּבֹו חֲסִיתִי, הָרוֹדֵד עִמִּי תַחְתָּי:
יְהוָה, מָה-אָדָם וַתִּדְעֵהוּ, בֶּן-אָנוּשׁ, וַתַּחֲשִׁבֵהוּ:
אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֶל עוֹבֵר: יְהוָה, הַטֵּ-
שָׁמַיִךְ וַתִּרְדּוּ, גַּע בְּהָרִים וַיַּעֲשֵׂנוּ: בָּרַק בָּרַק
וַתִּפְיֹצֵם, שְׁלַח תַּצִּיף וַתִּהַמָּם: שְׁלַח יַדְיךָ מִמְּרוֹם,
כְּצִנִּי וְהִצִּילָנִי מִמַּיִם רַבִּים, מִיַּד בְּנֵי-נֹכַר: אֲשֶׁר-
פִּיהֶם דְּבַר-שָׁוְא, וַיִּמְיָנֵם יָמִין שֹׁקֵר: אֱלֹהִים, שִׁיר
חֲדָשׁ אֲשִׁירָה לָךְ, בְּנִבְּלַ עֲשׂוֹר אֲזַמְּרָה-לָךְ:
הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים, הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ,
מִחֶרֶב רָעָה: כְּצִנִּי וְהִצִּילָנִי מִיַּד בְּנֵי-נֹכַר, אֲשֶׁר-
פִּיהֶם דְּבַר-שָׁוְא, וַיִּמְיָנֵם יָמִין שֹׁקֵר: אֲשֶׁר כְּנִינֵנוּ
כְּנִטְעִים מְגֻדְּלִים בְּנִעְוֵרֵיהֶם, בְּנוֹתֵינוּ כְּזוּיֹוֹת
מְחֻטְבוֹת תְּבַנִּית הַיִּבֵּל: מְזוּנֵנוּ מְלֵאִים, מְפִיקִים
מִזֶּן אֶל-זֶן, צֹאנֵנוּ מְאֻלֵּפוֹת, מְרַבָּבוֹת, בְּחֻצוֹתֵינוּ:
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.

צוּחָה, בְּרַחֲבֵינֵינוּ: אֲשֶׁר־י הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁר־י
הָעַם, שִׁיחָה אֱלֹהֵיוֹ:

תהלים ס"ז

לְמַנְצָחַ בְּנִינַת, מְזִמּוֹר שִׁיר: אֱלֹהִים יַחַנְנוּ
וַיִּבְרְכֵנוּ, יָאֵר פָּנָיו אֶתָּנוּ סְלָה: לְדַעַת בְּאֶרֶץ
דְּרָבָד בְּכָל־גּוֹיִם יִשׁוּעָתָךְ: יוֹדוּךָ עַמִּים | אֱלֹהִים,
יוֹדוּךָ עַמִּים כָּלָם: יִשְׂמְחוּ וַיִּרְנְנוּ לְאֲמִים, כִּי־
תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֲמִים בְּאֶרֶץ תִּנְחַם סְלָה:
יוֹדוּךָ עַמִּים | אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: אֶרֶץ
נִתְּנָה יְבוּלָה, יִבְרְכֵנוּ אֱלֹהִים, אֱלֹהֵינוּ: יִבְרְכֵנוּ
אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ, כָּל־אֲפִסֵי־אֶרֶץ:

בְּעֶלְמָא *For Evening Service, Amidah and Kaddish to*
וְאֶמְרוּ אָמֵן, *see pp. 128—149. Then say the following.*

וַיְהִי גַעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ,
כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ, כּוֹנְנָהוּ:
יֵשֵׁב בְּסִתְרַ עֲלִיּוֹן, בְּצֵל שְׁדֵי יִתְלוֹנָן: אִמְר
לִיהוָה, מַחְסֵי וּמַצּוֹדֹתַי, אֱלֹהֵי, אֲבִטְח־בוֹ: כִּי
הוּא יַצִּילָךְ מִפֶּחַ יְקוּשׁ, מִקְּבַר חַיּוֹת: בְּאֶבְרַתוֹ

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.

וְיִסַּד לָךְ, וְתַחַת כְּנָפָיו תִּתְחַסֶּה, צַנְהָ וְסַחֲרָה אֲמַתּוֹ:
 לֹא-תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יַעֲוֶף יוֹמָם: מִדְּבַר
 בְּאֶפֶס יַהֲלֹךְ, מִקֵּטֶב יִשׁוּד צַהֲרָוִים: וְפֹל מִצִּדֵּךְ
 אֲלֶיךָ, וּרְבָבָה מִיַּמִּינֶךָ, אֲלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ
 תִּבְיט, וְשָׁלַמַת רַשָּׁעִים תִּרְאֶה: כִּי-אֲתָה יְהוָה
 מִחֲסִי, עֲלִיזֹן שִׁמְתָּ מְעוֹנֶךָ: לֹא-תֵאָנֶה אֲלֶיךָ
 רָעָה, וְגִגַּע לֹא-יִקְרַב בְּאַהֲלֶיךָ: כִּי מִלְּאֲכָוִי
 יִצְוֶה-לָךְ, לְשִׁמְרֶךָ, בְּכָל-דְּרָכֶיךָ: עַל-כַּפְּיָם
 יִשְׁאִינֶךָ, בֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ: עַל-שַׁחַל וּפְתָן
 תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק וְאֶפְלָטָהוּ,
 אֲשַׁנְבְּהוּ, כִּי-יָדַע שָׁמַי: יִקְרָאֲנִי וְאֶעֱנֶהוּ, עִמּוֹ
 אָנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֶבְבְּהוּ: אֲרַךְ יָמִים

Repeat the last verse. אֲשַׁבֵּיעָהוּ, וְאֶרְאֶהוּ, בִּישׁוּעָתִי:

וְאֲתָה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
 אֶל-זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא
 כֹּל-הָאָרֶץ כְּבוֹדוֹ, וּמִקְבְּלֵינָּהּ מִן-דָּן, וְאָמְרִין
 קְדִישׁ בְּשִׁמּוֹ מְרוֹמָא עֲלָאָה, בֵּית שְׁכִינְתָּהּ. קְדִישׁ
 עַל-אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעָלַם וּלְעָלְמֵי
 עָלְמֵיָא. יְיָ צְבָאוֹת, מְלִיָא כָּל-אֲרֻעָא וְיוֹ יִקְרָה:

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.

וַתִּשְׁאַנְי רִיחַ, וְאַשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל,
 בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלַתְנִי רוּחָא, וְשִׁמְעֵת
 בְּתַרֵי קָל זֵיע שְׁנַיָא, דִּי מִשְׁבַּחֵין וְאַמְרִין. בְּרוּךְ
 יְקָרָא דִּי יְיָ מֵאַתְר בֵּית שְׁכִינְתָּהּ: יְיָ אֱמַלֵךְ לְעַלְמָא
 וְעָד: יְיָ מַלְכוּתָהּ קָאָם לְעַלְמָא וְלְעַלְמֵי עָלְמַיָא:
 יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמַרְהוּ
 זֵאת לְעוֹלָם, לְיִצְרַר מַחְשְׁבוֹת לְבַב עַמְךָ, וְהַכֵּן
 לְבָבְכֶם אֱלֹהֵי: וְהוּא רַחוּם, יַכְפֵּר עֲוֹן וְלֹא יִשְׁחִית,
 וְהִרְבָּה לְהַשִּׁיב אַפּוֹ וְלֹא יַעִיר כָּל-חַמַּתּוֹ: כִּי-
 אַתָּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב-חֶסֶד לְכָל-קְרֹאֵיךָ:
 צְדָקָתְךָ צְדָק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת
 לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּינוּ
 מִיַּמֵי קָדְם: בְּרוּךְ אֲדֹנָי, יוֹם אֶוּם, יַעֲמֵס-לָנוּ,
 הָאֵל יִשׁוּעָתָנוּ סֶלָה: יְיָ צַבָאוֹת עַמְנוּ, מִשְׁנֵב-לָנוּ
 אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צַבָאוֹת, אֲשֶׁר־י אָדָם בְּיַחַד
 בְּךָ: יְיָ הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם-קָרְאָנוּ: בְּרוּךְ
 אֱלֹהֵינוּ שְׁבַרְאָנוּ לְכְבוֹדוֹ, וְהַבְדִּילָנוּ מִן-הַתּוֹעִים,
 וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא
 יַפְתַּח לְבָנוּ בְּתוֹרָתוֹ, וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבָּתוֹ וַיִּרְאֵתוֹ,

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 לֹא
 נִיגַע לְרִיק, וְלֹא נִגְלַד לְבַהֲלָהּ: יְהִי רְצוֹן מִלְּפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁנַשְׁמֹר חֻקֶיךָ בְּעוֹלָם
 הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָה,
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
 יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹהֶבְךָ:
 בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי, וְדָוִד יְיָ מִבְּטָחוֹ:
 בְּטָחוֹ בֵּי עֲדִי-עַד, כִּי בָּיָה יְיָ צוּר עוֹלָמִים:
 וַיִּבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא-עֲזָבְתָּ דָרְשֶׁיךָ יְיָ:
 יְיָ חַפֵּץ לְמַעַן צַדִּיק, יִגְדִּיל תוֹרָה וַיֵּאדִיר:

*Should a Festival occur on any day of the following week,
 and וַיְהִי נָעַם and וַאֲתָה קָדוֹשׁ are not said. If the Fast of the
 9th of Ab commences at the termination of the Sabbath,
 וַיְהִי נָעַם is omitted.*

Reader. יִתְגַּדַּל וַיִּתְקַבֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא
 בְּרֵעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דִי-
 כָּל-בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלַעֲלָמֵי
 עֲלָמֵיָא.

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. יתְּבַרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי-קְדוּשָׁא בְּרִיךְ הוּא.
לְעֵלָּא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דִּי-
אַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Cong. קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דִּי-כָּל-יִשְׂרָאֵל קְדָם

אַבוהוֹן דִּי בְּשִׁמְיָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהִי שְׁלָמָא רַבָּא מִן-שִׁמְיָא, וְחַיִּים עָלֵינוּ

וְעַל-כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזָרֵי מַעַם יְיָ, עֲשֵׂה שְׁמִים וְאַרְעָ:

Reader. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

On Chanukah the lights are here kindled by the Reader.

וַיִּתְּנֵן-לָהּ הָאֱלֹהִים מִשַּׁל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דְּגָזָן
וְתִירֵשׁ: וַעֲבָדוּהָ עַמִּים וַיִּשְׁתַּחֲוּ לָהּ לְאֻמִּים הִנּוּה גְבִיר
לְאַחִיו וַיִּשְׁתַּחֲוּוּ לָהּ בְּגֵי אִמְהָ אֲבָרְהָ אָרִוּר וּמְבַבְּרָה
בְּרוּךְ: וְאֵל שְׂבִי יְבָרַךְ אֶתְךָ וַיִּפְרָךְ וַיְבָרְכֵךְ וְהִיִּיתְךָ לְקַהֵל
עַמִּים: וַיִּתֵּן-לָךְ אֶת-בְּרַכְתָּא אֲבָרְכָם לָךְ וּלְזַרְעָךָ אִמְהָ
לְדִשְׁתָּךְ אֶת-אָרֶץ מְגָרִיךָ 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 וַיַּעֲזָבְךָ וְאֵת שְׂבִי וַיַּבְרֶכְךָ בְּרִכַּת שָׁמַיִם מֵעַל
 בְּרִכַּת תְּהוֹם רִבְעַת תִּמְחַת בְּרִכַּת שָׁבָיִם וְרוּחַם: בְּרִכַּת
 אֲבִיךָ גָּבְרוּ עַל-בְּרִכַּת הוֹרֵי עַד-תַּאֲנוֹת גְּבַעַת עוֹלָם תִּתְהַיֵּן
 לְרֹאשׁ יוֹסֵף וּלְקַדְקֹד נְזִיר אֲחִיו: וְאַהֲבָה וּבִרְבָּה וְהִרְבָּה
 וּבִרְבֵּי פְרִי-בְטָנְךָ וּפְרֵי-אֲדָמָתְךָ דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְחָקְךָ שְׂגָר
 אֲלֶפֶיךָ וְעִשְׂתִּירוֹת צֹאנְךָ עַל-הָאָדָמָה אֲשֶׁר-נִשְׁבַּע לְאַבְתְּיָךָ
 לָתֵת לָךְ: בָּרוּךְ תִּתְהַיֶּה מִכָּל-הָעַמִּים לֹא-יִהְיֶה כָּךְ עָקֹר
 וְעֶקְרָה וּבְבִהֶמְתְּךָ: וְהַסִּיר יְיָ מִמֶּךָ כָּל-חֲלִי וְכָל-מִדְּוֵי
 מִצְרָיִם הָרָעִים אֲשֶׁר יִדְעֶתָ לֹא יִשְׁיִמֶם כָּךְ וַיִּתְּנֶם בְּכָל-
 שְׁנָאֶיךָ:

הַמְּלֶאךָ הַגָּאֵל אֶתִּי מִכָּל-רָע וַיְבָרֶךְ אֶת-הַנְּעָרִים וַיִּקְרָא
 בָּהֶם שְׁמֵי וְשֵׁם אֲבֹתֵי אֲבֹתֶיךָ וַיִּצְחָק וַיְדַגּוּ לָרֹב בְּקֶרֶב
 הָאָרֶץ: יְיָ אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְכֶם הַיּוֹם כְּכוֹכְבֵי
 הַשָּׁמַיִם לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתְכֶם יוֹסֵף עֲלֵיכֶם כָּכֶם אֲלֶיךָ
 פְּעָמִים וַיְבָרֶךְ אֶתְכֶם בְּאֲשֶׁר דִּבֶּר לָכֶם:

בָּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ אַתָּה בְּבֵלְךָ
 וּבְרוּךְ אַתָּה בְּצֹאֲתְךָ: בָּרוּךְ טָנְאֶךָ וּמִשְׁאֲרֵתְךָ: בָּרוּךְ פְּרֵי-
 בְטָנְךָ וּפְרֵי אֲדָמָתְךָ וּפְרֵי כְהֶמְתְּךָ שְׂגָר אֲלֶפֶיךָ וְעִשְׂתִּירוֹת
 צֹאנְךָ: יִצּוּ יְיָ אֱתָךְ אֶת-הַבְּרָכָה בְּאִסְמֶיךָ וּבְכָל מִשְׁלַח יְדְךָ
 וּבִרְבָּה בְּאָרֶץ אֲשֶׁר-יְיָ אֱלֹהֶיךָ נָתַן לָךְ: יִפְתַּח יְיָ לָךְ אֶת-
 אוֹצְרוֹ הַטּוֹב אֶת-הַשָּׁמַיִם לָתֵת מִטֶּר-אֲרֻצְךָ בְּעֵתוֹל לְבָרֶךְ 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;

כָּל־מַעֲשֵׂה יְדָדָה וְהַלְוִיָּהּ גִּזְוִים רַבִּים וְאַתָּה לֹא־תִלְוָה: כִּי
 יִהְיֶה אֱלֹהֶיךָ בְּרִכָּה בְּאֲשֶׁר דִּבַּרְתָּ לְךָ וְהַעֲבַטְתָּ גִזְוִים רַבִּים
 וְאַתָּה לֹא תַעֲבֹט וּמִשְׁלַת בְּגוֹיִם רַבִּים וּבָדָה לֹא יִמְשְׁלוּ:
 אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עִם נוֹשֵׁעַ בְּנֵי מִגְן עֲזָרָה וְאֲשֶׁר־
 חָרַב גְּאֻתְךָ וַיִּכְחָשׁוּ אֵיבֹיֶיךָ לְךָ וְאַתָּה עַל־בְּמוֹתֵימוֹ תִדְרֹךְ:
 מִחִיתִי כָעֵב פִּשְׁעֶיךָ וּבְכַעֲזֶנּוּ חֲטֵאתֶיךָ שׁוֹכָה אֵלַי כִּי
 גְּאֻלְתִּיךָ: דָּנוּ שָׁמַיִם כִּי־עָשָׂה יְיָ הִרְיֵעוּ תַחֲתֵיזוֹת אֲרָעַךְ פָּצְחוּ
 הָרִים רָגָה יַעַר וְכָל־עֵץ בּוֹ כִי־גָאֵל יְיָ יַעֲקֹב וּבִישְׂרָאֵל
 יתְפָאֵר: גְּאֻלְנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

יִשְׂרָאֵל נוֹשֵׁעַ בְּנֵי תְשׁוּעַת עוֹלָמִים לֹא־תִקְשׁוּ וְלֹא־תִכְלְמוּ
 עַד־עוֹלָמֵי עַד: וְאַבְלָתֶם אֲכֹל וְשָׂבֹעַ וְהַלְלַתֶם אֶת־שֵׁם יְיָ
 אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְּלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:
 וַיִּדְעַתֶם כִּי בִקְרַב יִשְׂרָאֵל אָנִי וְאַנִּי יְיָ אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא־
 יִבְשׁוּ עַמִּי לְעוֹלָם: כִּי־בִשְׂמִיחָה תִצְאֹוּ בְּשִׁלוֹם תִּזְכְּלוּן הַהָרִים
 וְהַגְּבָעוֹת יִפְצְחוּ לְבַנְיֹכֶם רָגָה וְכָל־עֵצֵי הַשָּׁדָה יִמְחֵאוּ־כָרָה:
 תִּגַּה אֵל יִשׁוּעָתִי אֲבִטַח וְלֹא אֲפָחַד כִּי עָזִי וְזִמְרַת יְהוָה יְיָ
 וַיְהִי־לִי לִישׁוּעָה: וּשְׂאֲבָתֶם־מָוִם בְּשִׁשׁוֹן מִמַּעַנְגֵי הַיִּשׁוּעָה:
 וְאַמְרַתֶם בַּיּוֹם הַהוּא הוֹדוּ לִי קְרָאוּ בְּשִׁמוֹ הוֹדִיעוּ בְּעַמִּים
 עֲלִילְתִּיו הִזְכִּירוּ כִי נִשְׁגָּב שְׁמוֹ: וּזְמְרוּ יְיָ כִּי גֵאוֹת עָשָׂה
 מוֹדַעַת זֹאת בְּכָל־הָאָרֶץ: צַהֲלִי וְרָנִי יִשְׁבֶּת צִיּוֹן כִּי־גָדוֹל
 בְּקִרְבֶּךָ קְדוֹשׁ יִשְׂרָאֵל: וְאָמַר בַּיּוֹם הַהוּא תִּגַּה אֱלֹהֵינוּ וְהַ

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 ויושיענו זה יי קנינו לו ננילה ונשמחה בישועתו:
 בית יעקב לכו ונלכה באור יי: והיה אמונת עתיד
 וסן ישועת חכמת ודעת יראת יי היא אוצרו: ויהי
 דוד לכל-דרךכו משכיל ויי עמו: פדה בשלום נפשי מקרב-
 לי פי-ברבים היו עמדי: ויאמר העם אל-שאול היונתן
 ימות אשר עשה הישועה הגדולה הזאת בישראל חלילה
 חיי-י אס-יפל משערת ראשו ארצה פי-עם-אלהים עשה
 היום הוה ויפדו העם את-יונתן ולא-מת: ופדוי יי ישבון
 ובאו ציון ברנה ושמחת עולם על-ראשם ששון ושמחה
 ישיו ונסו גגון ובאנחה: הפכת מספדי למחול לי פתחת
 שכי ובא-הני שמחה: ולא-אבה יי אלהיה לשמוע אל-
 בלעם ויהפך יי אלהיה לך את-הקללה לברכה כי אהבה
 יי אלהיה: אז תשמח בתולה במחול ובחרים ונקנים יחדו
 והפכתי 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
 אלהיה ונקבלם דויד ויתנם בראשי הגדוד: ובמרתם כח
 לחי ואתה שלום וביתך שלום וכל אשר-לה שלום:
 יי עז לעמו יתן יי ו יכרה את-עמו בשלום:
 אמר רבי יוחנן בכל-מקום שאמה מוצא גרסתו 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.

ערבית למוצאי שבת

תְּקַדּוּשׁ בְּרוּךְ הוּא שָׁם אַתָּה מוֹצֵא עֲנוּתֵנוּתוֹ. דְּבָר זֶה
 כְּתוּב בַּתּוֹרָה. וְשָׁנוּי בְּנִבְיָאִים. וּמִשְׁשָׁשׁ בַּכְּתוּבִים: כְּתוּב
 בַּתּוֹרָה כִּי יְיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדַנִּי הָאֲדָנִים
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא-יִשָּׂא כְּנִים וְלֹא יִקַּח
 שָׁחַד: וּכְתִיב בַּתּוֹרָה עֲשֵׂה מִשְׁפַּט יְתוֹם וְאַל-מַנְהֵ וְאִהַב
 גֵּר לְתֵת לוֹ לֶחֶם וְשִׂמְלָה: שָׁנוּי בְּנִבְיָאִים דְּכְתִיב כִּי כֹה
 אָמַר דָּם וְנִשְׂא טַבֵּן עַד וְקִדּוּשׁ שָׁמוּ מָרוֹם וְקִדּוּשׁ אֲשֶׁכּוֹן
 וְאֶת-נִבְיָה וְשִׁפְלֵ-רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב
 נְדָבָאִים: מִשְׁשָׁשׁ בַּכְּתוּבִים דְּכְתִיב טִירוֹ לֵאלֹהִים וּמָרוֹ
 שָׁמוּ סָלוּ לָרֶכֶב בְּעַרְבוֹת בְּנֵה שָׁמוּ וְעָלוּ לְכַנּוּ: וּכְתִיב
 בַּתּוֹרָה אָבִי יְתוּמִים וְדַיָּן אֱלֹהִים בְּמַעוֹן קָדְשׁוֹ:
 יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הִנֵּה עִם-אֲבֹתֵינוּ אֶל-יַעֲקֹב
 וְאֶל-יִשְׁשָׁכָר: וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם חַיִּים כְּדָכֶם חַיִּים:
 כִּי-נַחֵם יְיָ צִיּוֹן נַחֵם כָּל-חֲרִבְתֶּיהָ וַיִּשָּׂם מִדְּבָרָה כְּעֵדָן
 וְעַרְבָתָה כְּגִזְיָי שְׁטוֹן וְשִׁמְחָה יִמָּצֵא בַּה תּוֹדָה וְקוֹל זְמִירָה:
 יְיָ חֲסִין לְמַעַן אֲדַקּוּ וְגִדִּיל תּוֹרָה וְיִאֲדִיר:

תהלים קכ"ח

שִׁיר הַמַּעֲלֹת אֲשֶׁר־יְרֵא יְיָ הַהֲלֵךְ בְּדַרְכָּיו: וְיַעֲ
 בְּפִיךָ כִּי תֹאכַל אֲשֶׁר־יֵךְ וְטוֹב לָךְ: אֲשֶׁתֶּךָ כְּגִבֹן פִּרְיָה
 כְּגִרְכָתִי בֵיתֶךָ כְּנִיחָה כְּשִׁתְּלִי וַיְחַיֵּם סָבִיב לְשִׁלְחָנָה: הַנֵּה

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 Haddalah, 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־בֵן יִבְרָךְ גִּבּוֹר יְהוָה יִבְרָכֶךָ יְהוָה מִצִּיּוֹן וּרְאֵה בְטוֹב
 יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ וּרְאֵה־בָנִים לְבָנֶיךָ שְׁלוֹם עַל־יִשְׂרָאֵל:

The Reader says הַבְּרָכָה, p. 310, *omitting the*
Introductory Verses.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפַּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ כְּהֵם,
 וּגְדַלְנוּ כְּכָל־הַמוֹנָם. וְאִנְהֵנוּ כְּרַעִים וּמִשְׁתַּחֲוִים
 וּמִוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינַת עִזּוֹ בְּנִבְהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מִלְּפָנֵינוּ. אִפְסֵם זִוְלָתוֹ.
 בְּפִתּוֹב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבָבְךָ,
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
 מִתַּחַת אֵין עוֹד:

עַל־בֶּן נִקְוָה לְךָ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה
 בְּתַפְאֲרַת עֲזוּךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כְּרוֹת וּבְרֵתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֶלְיֶךָ
 כָּל־רְשָׁעֵי אֶרֶץ; וּפְרוּ וַיְדַעוּ כָּל־יֹשְׁבֵי תִבְלִי.

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-כְּרֹךְ תִּשָּׁבַע כָּל-לָשׁוֹן: לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּבְּלוּ. וְלִכְבוֹד שְׁמֹךָ יִקָּר וַתִּגְנוּ.
 וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם
 מִהַרָּה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שֶׁלֶךָ הֵיא.
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרָתֶךָ.
 יְיָ וַיִּמְלֹךְ לְעוֹלָם וָעֶד: וַנִּיאָמַר. וַהֲיָה יְיָ לְמִלְךָ עַל-
 כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:
Mourner. יתגביל ויתקבש שמה רבא. בעלמא די-ברא
 ברעותה. וימליך מלכותה בסיוכו ובימיכו ויבסו די-
 כל-בית ישראל בעגלא ובזמן קריב. ואמרו אמן:
Cong. and Mourner. יהא שמה רבא מבך לעלם ולעלמי

עלמא.

Mourner. יתברך וישתבח ויתפאר ויתרם ויתנשא
 ויתחבר ויתעלה ויתהלל שמה די-קדשא ברין הוא.
 לעלא מן-כל-ברכתא ושירתא תשבתתא ונחתתא די-
 אמירן בעלמא. ואמרו אמן:

Cong. יהי שם יי מבך מעתה ועד עולם:

Mourner. יהא שלמא רבא מן-שמא, וחסים 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:

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 אֲבֹטָח וְלֹא אֲפָחֵד כִּי עָוִי
 יִזְמַרְתָּ יְיָ וַיְהִי־לִי לְיִשׁוּעָה; וּשְׂאֲבָתָם מִיָּם
 בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה; לִי הַיְשׁוּעָה עַל־עַמּוּךְ
 בְּרִבְתְּךָ סֶלְה; יְיָ צָבָאוֹת עֲמָנוּ מִשְׁנֵב־לָנוּ אֱלֹהֵי
 יַעֲקֹב סֶלְה; לַיהוּדִים הִיטָה אֹרֶה וּשְׂמֵחָה
 יִשְׁשׂוֹן וַיִּקָּר; בֵּן תַּהֲיֶה לָנוּ; כּוֹס יִשׁוּעוֹת אֲשָׁא
 בְּשֵׁם יְיָ אֱקַרָא;

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי
 הַגִּבּוֹן;

The spice-box is taken, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְנֵי
 כְּשָׁמִים;

The hands are spread towards the light, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא
 מֵאוֹרֵי הָאֵשׁ;

The cup is again taken in the right hand, and the following is said:—

בָּרוּךְ 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.

לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בְּרוּךְ אַתָּה יְיָ. הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטַאתֵינוּ וְיַחַל. וְרַעְנוּ וְכִסְפֵנוּ
יִרְבֶּה בַחֹל. וְכַבּוּדָּם בְּלֵילָה:

יוֹם פָּנָה כְּצֵל תִּקְרָא. אֶקְרָא לְאֵל עָלַי גִּמְרָא. אָמַר שׁוֹמֵר.
אַתָּא בְּקָר וְגַם-לֵילָה:

צְדָקָתְךָ כְּהַר תְּבוֹר. עַל חֲטָאֵי עֲבוּר תַּעֲבוֹר. כְּיוֹם
אַתְמוֹל כִּי יַעֲבוֹר. וְאַשְׁמוּרָה בְּלֵילָה:

חֲלָפָה עֹזֶנֶת מִנְחָתִי. מִי יִתֵּן מִנוּחָתִי. יְנַעֲמֵי בְּאַנְחָתִי.
אַשְׁחָה בְּכָל לֵילָה:

קוֹלֵי שְׂמֵעָה בַל יִנְטַל. פֶּתַח לִי שַׁעַר הַמִּנְטָל. שְׁרֵאֲשֵׁי
נִמְלֵא טָל. קִוְצוֹתֵי רְסִימֵי לֵילָה:

הַעֲתֵר נוֹרָא וְאִיוֹם. אֲשׁוּעַ תִּגְהַה כְּדִיוֹם. בְּנִשְׁפָּה בְּעַרְב יוֹם.
בְּאִישׁוֹן לֵילָה:

קְרֵאתִיךָ יְהִי הוֹשִׁיעֵנִי. אֲרַח חַיִּים תּוֹדִיעֵנִי. מִבְּדָלָה
תִּבְצָעֵנִי. מִיוֹם עַד לֵילָה:

טַהַר טַנוּף מַעֲשֵׂי. פֶּן יֵאמְרוּ מִכְּעִיסֵי. אֵיךְ נָא אֶלּוּהַ
עֲשֵׂי. נִתֵּן וְמִירוֹת בְּלֵילָה:

נִחְנוּ בְּיָדְךָ בַּחֲמָר. סֶלַח נָא עַל קַל וְחֲמָר. יוֹם לְיוֹם
יִבִּיעַ אָמַר. וְלֵילָה לְלֵילָה:

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטַאתֵינוּ וְיַחַל. וְרַעְנוּ וְכִסְפֵנוּ
יִרְבֶּה בַחֹל. וְכַבּוּדָּם בְּלֵילָה:

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:-

הִרְגִּי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת בּוֹרְאֵי שְׁמַיִם וְאֶרֶץ
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הַרְאֵשׁוֹן פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים
נֶעֱנַף עֵץ-עֵבֶת וְעַרְבֵי-נֶחֱלָל. וּבְנִעְנְוֵי אֹתָם יִשְׁפִּיעַ עָלַי
שְׁפַע בְּרָכוֹת וּמִחְשָׁבוֹת קְדוֹשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים
וְאֲדוֹנֵי הָאֲדוֹנִים שְׁלִיט בְּמַמְלָחָה וּבְמַלְכוּתוֹ בְּכֹל מַשְׁלָה.
וְתִהְיֶה חֲשׁוּבָה מִצְוַת אֲרֶבְעָה מִיָּנִים בְּאֵלֵינוּ קְנִימְתִּיהָ בְּכָל-
הַרְטִימָה וְדִקְדֻקָּיָה. וַיְהִי נָעִם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהוּ. בָּרוּךְ יְיָ לְעוֹלָם.
אָמֵן וְאָמֵן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לוּלָב :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם. שֶׁהִחִיָּנוּ
וְקִיָּמָנוּ וְהוֹדִיעָנוּ לְזִמְן הַיְּהוּה :

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.

HALLEL.

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 \ddagger , 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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֵּא אֶת-הַהֲלֵל:

תהלים קי"ג

הַלְלוּהוּ | הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת-שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד-עוֹלָם: מִמְּזוֹרַח-
שָׁמֶשׁ עַד-מְבֹאוֹ מְהֻלָּל שֵׁם יְיָ: רָם עַל-כָּל-
גּוֹיִם | יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ
הַמְגַבִּיהוּ לְשָׁבֶת: הַמְשִׁפִּילֵי לְרֹאוֹת בַּשָּׁמַיִם
יִבְאָרְצוּ: מְקוֹמֵי מַעְפָּר דָּל מֵאַשְׁפַּת יָרִים אֲבִיוֹן:
לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי |
עֵקֶרֶת הַבַּיִת אִם-תִּבְנִים שְׁמַחָה. הַלְלוּהוּ:

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בַּיּוֹם הַהוּא:
הִוְדָה לְקֹדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הַיּוֹם
רָאָה וַיִּגַּם תִּירְדֵן 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.

כְּאֵלִים נִבְעוֹת כְּבְנֵי-צֹאן: מִה־לֵּד הַיָּם כִּי תִנּוּם
 הַיָּרֵדן תִּפְסַב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵלִים
 נִבְעוֹת כְּבְנֵי-צֹאן: מִלְכָּנִי אֲדוֹן הוּלִי אֶרֶץ מִלְכָּנִי
 אֶלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצֹּר אֲנִים-מָוִם תִּלְמִישׁ
 לְמַעֲיָנו־מָוִם:

*On New Moon and the last Six Days of Passover omit
 the following paragraph:—*

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד עַל-
 חֲסִדֶּךָ עַל-אַמְתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֲיֵה-נָא
 אֶל־הֵיחָם: וְאֵלֵהֵינוּ בַשָּׁמַיִם כֹּל אֲשֶׁר תִּפְעַן עָשָׂה:
 עַצְבֵיָהֶם כָּסַף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פְּהֵלָהֶם
 וְלֹא יִדְבְּרוּ עֵינָיִם לָהֶם וְלֹא יֵרְאוּ: אֲזִנָּיִם לָהֶם
 וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיֹחוּ: יְדֵיָהֶם וְלֹא
 יִמִּישׁוּן רַגְלֵיָהֶם וְלֹא יִתְלַכּוּ לֹא-יִהְיֶה בְּגִרוֹנָם:
 כְּמִזְהָם יֵהוּ עֲשִׂיָהֶם כֹּל אֲשֶׁר-בְּטֶחַ בָּהֶם:
 יִשְׂרָאֵל בְּטַח בִּיהוָה עֲזָרָם וּמִגֹּנָם הוּא: בֵּית
 אֱהֲרֹן בְּטַחוּ בִיהוָה עֲזָרָם וּמִגֹּנָם הוּא: יִרְאִי
 יְהוָה בְּטַחוּ בִיהוָה עֲזָרָם וּמִגֹּנָם 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 even when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

יי וְכָרְנוּ יְבָרֵךְ יְבָרֵךְ אֶת-בֵּית יִשְׂרָאֵל יְבָרֵךְ
 אֶת-בֵּית אֶהְרֹן: יְבָרֵךְ יִרְאִי יי הַקַּמְנִים עִם-
 הַגְּדָלִים: יוֹסֵף יי עֲלֵיכֶם עֲלֵיכֶם וְעַל-בְּנֵיכֶם:
 בְּרוּכִים אַתֶּם לַיְי עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם
 שָׁמַיִם לַיְי וְהָאָרֶץ נָתַן לַבְּנֵי-אָדָם: לֹא-הַמֵּתִים
 יִהְלְלוּ-יָהּ וְלֹא כָל-יִרְדֵי הַדְּמָה: וְאִנְחָנוּ נְבָרֵךְ
 יְהִי מֵעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ:

*On New Moon and the last Six Days of Passover omit
 the following paragraph:—*

תהלים קט"ז

אֶהְבֵּתִי כִי-יִשְׁמַע א יי אֶת-קוֹלִי תַחֲנוּנָי: כִּי-
 הָטָה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא: אֶפְפוּנֵי הַבְּלִי-מֹת
 וּמְצָרֵי שְׂאוּל מְצָאוּנֵי צָרָה וַיְגוֹן אֶמְצָא: וּבְשֵׁם-
 יי אֶקְרָא אָנָּה יי מִלְּטָה נַפְשִׁי: חֲנוּן יי וְצַדִּיק
 וְאֱלֹהֵינוּ מְרַחֵם: שִׁמְר פִּתְאִים יי דַּלְתֵי וְלִי
 יְהוֹשִׁיעַ: שׁוּבֵי נַפְשִׁי לְמִנוּחָי כִּי יי נִמְל עָלַי כִּי:
 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת-עֵינַי מִן-דְּמָעָה אֶת-
 רַגְלֵי מִדְּחִי: אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים:
 הָאֵמַנְתִּי כִּי אֲדַבֵּר אָנִי עָנִיתִי מְאֹד: אָנִי אֶמַרְתִּי
 בְּחַפְזִי כָל-הָאָדָם פֹּזֵב:

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.

מִה־אָשִׁיב לִי כָּל־תְּגִמּוֹלוֹהִי עָלָי; כּוֹס־יְשׁוּעוֹת
 אֲשָׂא וּבָשֵׁם יְיָ אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם נְגִדָה־
 נָא לְכָל־עַמּוֹ: יִקָּר בְּעֵינַי יְיָ הַמּוֹתָה לַחֲסִידָיו:
 אָנָּה יְיָ כִּי־אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ בֶּן־אֲמֹתֶךָ
 פִּתְחָהּ לְמוֹסְרֵי: לְךָ אֲזַבַּח וְזָבַח תּוֹדָה וּבָשֵׁם יְיָ
 אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם נְגִדָה־נָּא לְכָל־עַמּוֹ:
 בְּחִצְרוֹת בַּיִת יְיָ בְּתוֹכֵכִי יְרוּשָׁלָּם. הִלְלוּיָהּ:

תהלים קי"ז

הִלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שִׁבְחֻהוּ כָּל־הָאֲמִיּוֹם:
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמֶּת־יְיָ לְעוֹלָם. הִלְלוּיָהּ:

The following verses are chanted by the Reader, the Congregation responding הודו etc. at the end of each verse.

תהלים קי"ח

הוֹדוּ לִי כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְר־נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בַּיִת אֶהְרֵן	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חַסְדּוֹ:

מִן־הַמִּצַּר קָרָאתִי יְיָ עֲנֵנִי בְּמִרְחַבְיָהּ: יְיָ לִי
 לֹא אִירָא מִה־יַּעֲשֶׂה לִי אָדָם: יְיָ לִי בְּעֹזְרֵי וְאֲנִי
 אִרְאֶה בְּשִׁנְאֵי: טוֹב לַחֲסוֹת בְּנִי 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.

טוֹב לַחֲסוֹת בְּיַי מִבְּטַח בְּנִדְיָבִים: כָּל-גּוֹיִם
 סָבְבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילֵם: סָבְבוּנִי גַם-סָבְבוּנִי
 בְּשֵׁם יְיָ כִּי אֲמִילֵם: סָבְבוּנִי כְּדַבְרֵי־הַיְעֹבֵב אֲשֶׁר
 קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילֵם: דָּחָה דְחִיתָנִי לְנֶפֶל
 וַיִּי עֲזָרָנִי: עֲזֵי וְזַמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה: קוֹל
 רָנָה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים יַמִּין יְיָ עֲשֵׂה חַיִּל:
 יַמִּין יְיָ רוֹמְמָה יַמִּין יְיָ עֲשֵׂה חַיִּל: לֹא-אֲמוֹת
 כִּי-אֲחִיָּה וְאֲסַפֵּר מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרָנִי יְהוָה וְלִמּוֹת
 לֹא נִתְּנָנִי: פֶּתַח-חַיִּי לִי שַׁעֲרֵי-צַדִּיק אֲבֹא-בָם אֲוֹדָה
 יְהוָה: וְהִתְשַׁעַר לִי צַדִּיקִים יִבְאוּ בּוֹ:

אֲוֹדָה כִּי עֲנִיתָנִי וַתְּהִי-לִי לִישׁוּעָה:

Repeat this and the next three verses.

אֲבָן מָאֶסוּ הַבּוֹנִים הַיְתָה לְרֹאשׁ פְּנֵה:
 מֵאֵת יְיָ הַיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ:
 וְהַיּוֹם עֲשֵׂה יְיָ נִגִּילָה וְנִשְׂמְחָה בּוֹ:

Reader and Congregation:—

אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא:
 אָנָּה יְיָ הַצְּלִיחָה נָּא: אָנָּה יְיָ הַצְּלִיחָה נָּא:

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.*

בְּרוּךְ הוּא בְּשֵׁם יְיָ בְּרַכְנוּכֶם מִבֵּית יְיָ:

Repeat this and the next three verses.

אֵל יְיָ וַיֵּאָר לָנוּ אֶסְרוּ-חַג בְּעֵבְתֵינָם עַד קַרְנוֹת

הַמִּזְבֵּחַ:

אֱלֹהֵי אֲתָה וְאוֹהֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ:

הוֹדוּ לַיְיָ כִּי-טוֹב כִּי לְעוֹלָם חֲסִדוֹ:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ. וַחֲסִידֶיךָ

צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל

בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ

וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּבָנוּ. כִּי לְךָ טוֹב

לְחַדוֹת וּלְשִׁמְךָ נֹאֶה לֵאמֹר כִּי מֵעוֹלָם וְעַד עוֹלָם

אֲתָה אֵל. בְּרוּךְ אַתָּה יְיָ. מְלֶכֶךָ מְהַלְלֵי בֵּית שְׂבָחוֹת:

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
 יְהוָה יְחַצֵּי קִדְיִשׁ, p. 90, וּבָא לְצִיּוֹן, אֲשֶׁרִי, p. 87,
 בְּעֶלְמָא. וְאִמְרוּ אָמֵן

On New Moon continue with the following Amidah. On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidah 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 :

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל הַסִּדִּים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר הַסִּדֵּי אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :
מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן : בְּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם :
אַתָּה גְּבוּר 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 לְיִשְׂרָאֵל עַד עַד. מִי בְּמוֹךְ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶכֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה .

וַיִּבְרָא אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ 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
יְהִלְלוּךָ סִלָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ :

*When the Reader repeats the Amidah, the following
קָדוֹשָׁה is said.*

Reader. * נִקְדָּשׁ אֶת שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ יְשִׁים
אוֹתוֹ בְּשִׁמֵי מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ. וְקָרָא
יְהִי אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ
צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ; *Reader,* לְעַמְתָּם
בְּרוּךְ יֹאמְרוּ; *Cong.* בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ;
Reader. וּבְדַבְרֵי קָדְשְׁךָ כְּתוּב לֵאמֹר, *Cong.* יְמַלֵּךְ
יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּנָה;
Reader. לְדֹר וָדֹר נְגִיד נְדִבְךָ. וְלַנְּצַח נְצַחִים
קָדְשְׁתֶּךָ נְקֻדֵי־שׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּנוֹ לֹא
יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מַלְאָךְ גָּדוֹל וְקָדוֹשׁ
אַתָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ :

רְאֵשֵׁי חֲדָשִׁים לְעַמְךָ נִתְּתָה זְמַן כְּפָרָה לְכָל־
תּוֹלְדוֹתֶם. בְּהִיוֹתֶם מִקְרִיבִים לְפָנֶיךָ וּבְחֵי רָצוֹן
וּשְׁעִירֵי חַטָּאת לְכַפֵּר בְּעַדָם. וּפְרוֹן לְכָלֶם יִהְיוּ.
וּתְשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנְאֵי: מִזְבַּח קַדְשׁ 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 בְּרִצּוֹן. וּבַעֲבֹדַת בַּיִת הַמִּקְדָּשׁ נִשְׁמַח
 בְּלָנוּ. וּבְשִׁירֵי דָוִד עֲבֹדָה הַנְּשַׁמְעִים בְּעִירָה
 הָאֲמוּרִים לְפָנֵי מִזְבְּחָהּ: אֲהַבֵּת עוֹלָם תָּבִיא לָהֶם.
 וְגֵרִית אָבוֹת לְבָנִים תִּזְכּוֹר: וְהִבִּיאֵנוּ לְצִיּוֹן עִירָה
 בְּרָנָה וְלִירוּשָׁלַיִם בַּיִת מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
 וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ תְּמִידִים
 בְּסוּדָרָם וּמוֹסָפִים כְּהַלְבָּתָם: וְאֶת־מוֹסֵף יוֹם
 רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה
 כְּמִצְוֹת רִצּוֹנְךָ כְּמוֹ שִׂכְתָּבְךָ עָלֵינוּ בְּתוֹרָתְךָ
 עַל־יְדֵי מֹשֶׁה עֲבֹדָה מִפִּי כְבוֹדְךָ בְּאֲמוֹר:
 וּבְרֹאשֵׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה לִי פָרִים
 בְּנֵי־בָקָר שְׁנַיִם וְאֶיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה
 שִׁבְעָה תְּמִימִם: וּמִנְחֹתָם וְנִסְפֵיהֶם כְּמִדְּבַר שְׁלֹשָׁה
 עֶשְׂרִים לֶפֶר וּשְׁנֵי עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ
 וַיִּזֵּן כְּנִסְכּוֹ וְשְׁעִיר לְכַפֵּר וּשְׁנֵי תְּמִידִים כְּהַלְבָּתָם:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. חֹדֶשׁ עָלֵינוּ אֶת־
 הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וְלִשְׂמֹחָה.
 לִישׁוּעָה וְלִנְחָמָה. לְפָרְנֶסָה וְלִבְלִפְלָה. 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.

וְלִשְׁלוֹם. לְמַחֲוִילַת חַטָּא וְלִסְלִיחַת עֶזְרָא
 Year add וְלִבְכָּרַת פְּשֵׁעָא. כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ
 מִכָּל-הָאֲמוֹת. וְחָקִי רָאִשֵׁי חֲדָשִׁים לָהֶם קָבַעְתָּ.
 בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ יִשְׂרָאֵל וְרָאִשֵׁי חֲדָשִׁים:
 רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם.
 וְהֵשֵׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתְהִי לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עֲמֶיךָ:

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ
 אַתָּה יְיָ. הַמַּחְזִיר שְׂבִינָתוֹ 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 שֶׁחֲחִייתָנוּ וְקִבַּלְתָּנוּ.
 בֶּן תְּסַיְגוּ וּתְקַיְמָנוּ. וְתַאֲסֹף
 נְלִיּוֹתֵינוּ לְחַצְרוֹת קְדְשֶׁךָ, לְשִׁמּוֹר
 תְּקִיָּה, וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
 בְּלֵב טָהוֹר וְלֵב טָהוֹר, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
 צִוֵּר חַיֵּינוּ מִגֵּן יִשְׁעֵינוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתְךָ עַל
 חַיֵּינוּ 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

הַפְּקוּדוֹת לָךְ, וְעַל נִסּוּךְ שְׂבֻכַל-יוֹם עֲמָנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבֻכַל-עֵת עֲרֵב וּבִקְרָא
וּצְהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
כִּי לֹא-תִמּוּ הַסָּדִיךְ מֵעוֹלָם קוּיֵנוּ לָךְ:

On Chanukah say על הנסים, p. 63.

וְעַל-כָּלֵם יתְּבַרְךָ וַיִּתְרוּמֵם שְׁמֶךָ מִלְּבָנוּ תָּמִיד
לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה. וַיִּהְלָלוּ אֶת-שְׁמֶךָ
בְּבִאֲמַת. הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סִלָּה. בְּרוּךְ 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 הַמְּשַׁלְּשָׁח
בַּתּוֹרָה. הַבְּתוּבָה עַל יְהִי מִשָּׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן
וּבִנְיָו בְּהַנִּים. עִם קְדוּשָׁה כְּאֲמוּר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
לָךְ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחָמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בְּרַבְּנוּ אֲבִינוּ כְּלָנוּ
כְּבָאֲחָד בְּאֹר פְּנִיךָ. כִּי בְּאֹר 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 תוֹרַת חַיִּים וְאַהֲבַת הַסֵּד וְצַדִּיקָה וְכַרְמָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־
 עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ׃
 בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם׃
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׂפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי, בְּעַפְרָה
 לְכָל תְּהוֹמָה׃ פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וּבִלְקַל מִחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׂמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ׃
 עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ׃
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי׃ יְהִי לְרָצוֹן אִמְרֵי־פִי
 וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי׃ עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן׃

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָה
 בַּיּוֹם הַמְּקַדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ׃ וְשָׂם
 נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת׃ וְעֲרֹבָה
 לְיָי 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 Re-joicing 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:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ 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 וַיֵּאמֶר דָּוִד, p. 123, קָדִישׁ יְתוֹם וְעַלֵּינוּ, 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 :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּגִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה:
מִלְּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ 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.

אָתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אָתָּה
 רַב לְהוֹשִׁיעַ.

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

מְשִׁיב הַרְיִוֹת וּמוֹרִיד הַגְּשָׁם :

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
 רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
 אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁנֵי עָפָר. מִי כְמוֹךְ
 בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מְלַךְ יַמִּית וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה.

וַיִּבְרָא אֶתָּה לְחַיִּוֹת מֵתִים. בָּרוּךְ אָתָּה יְיָ.
 מְחַיֶּה הַמֵּתִים: *

אָתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם
 יִהְיֶה לְךָ שְׂכָרָה. בָּרוּךְ אָתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following קְדוּשָׁה is said.

נְקַדְּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדֵּי־יִשִׁים *Reader. **
 אוֹתוֹ בְּשֵׁמִי מָרוֹם כְּכַתוּב עַל יַד נְבִיאֶיךָ. וְקָרָא
 זֶה אֵל זֶה וְאָמַר. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ *Cong.*
 צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *Reader.* אָז בְּקוֹל

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 וְחֹזֶק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים
 לְעַמַּת שָׂרָפִים לְעַמָּתָם בְּרוּךְ יֵאמְרוּ. *Cong.* בְּרוּךְ
 בָּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* מִמְּקוֹמָהּ מִלְּבָנוּ תוֹפִיעַ
 וְתִמְלוֹךְ עָלֵינוּ כִּי מֵהַכִּים אֲנַחְנוּ לָךְ: מָתִי תִמְלוֹךְ
 בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל
 וְתִתְקַבֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר
 וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מִלְכוּתְךָ בְּדָבָר
 הָאֲמוֹר בְּשִׁירֵי עֲנוּךְ עַל יְדֵי דָוִד מְשִׁיחַ צְדִיקְךָ:
Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הִלְלוּהָ:

Reader. לְדוֹר וָדוֹר נְגִיד גְּדֻלָּהּ. וּלְנֶצַח נְצָחִים
 קִדְשֵׁתְךָ נְקַדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
 יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחֵרְתָנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוּמְמָתָנוּ מִכָּל הַגְּלוּתוֹת. וְקִדְשֵׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבָּתָנוּ מִלְּבָנוּ לְעִבּוֹדְתְךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:

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.

On Saturday Night add the following:—

וּתְוַדִּיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
 חֲקֵי רִצּוֹנְךָ. וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
 אֱמֶת חֲקִים וּמִצְוֹת טוֹבִים. וּתְנַחֵלְנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי
 קָדֶשׁ וְחַגֵּי נְדָבָה. וְתוֹרִישֵׁנוּ קִדְשֵׁת שַׁבָּת וּכְבוֹד מוֹעֵד
 וְחִיגַת הַרְגָּל. וּתְבַדֵּל יְיָ אֱלֹהֵינוּ בֵּין קָדֶשׁ לְחֹל בֵּין אֹר
 לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי
 הַמַּעֲשֶׂה. בֵּין קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּבֻלָּה
 וְאֶת־יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִבְּשָׁה. הַבְּבֻלָּה
 וְקִבְּשָׁה אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה וְ]
 מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזְמַנִּים לְשָׁשׁוֹן. אֶת־יוֹם
 הַשַּׁבָּת הַזֶּה [וְאֶת־יוֹם]

On Passover say:—

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ

On Pentecost:—

חַג הַשְּׂבָעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרָתְנוּ

On Tabernacles:—

חַג הַסִּכּוֹת הַזֶּה. זְמַן שִׂמְחַתְנוּ

*On the Eighth Day of Solemn Assembly and on
 the Rejoicing of the Law:—*

הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה. זְמַן שִׂמְחַתְנוּ
 [בְּאַהֲבָה] מִקְרָא קָדֶשׁ וְנִגְרַל 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 בֶּן-דָּוִד
 עַבְדְּךָ. וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ. וַיִּזְכְּרוּן
 כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה
 וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם כּוּיֹם

On Passover say:—

חג המצות

On Pentecost:—

חג השבועות

On Tabernacles:—

חג הסוכות

*On the Eighth Day of Solemn Assembly, and on
 the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הָעֲצֵרֶת

הַזֶּה. וַזְכֹּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ
 לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה
 וּרַחֲמִים חוּם וְחַנּוּן וְרַחֲמֵי עַלְיָנוּ וְהוֹשִׁיעֵנוּ. כִּי
 אֲנִיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְהַשִּׁיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת-בְּרַבַּת מוֹעֲדֶיךָ לְחַיִּים
 וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
 לְבָרְכֵנוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ
 קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֵנוּ
 מִטוֹבָךָ וּשְׂמַחְנוּ בִישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעַבְדְּךָ

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 וְבָאֵהָבָה וּבְרָצוֹן בְּשִׂמְחָה
 וּבְשִׂשׁוֹן נִשְׁבֵּת וְנִשְׁמְחוּ בְּךָ
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ . בְּרוּךְ אַתָּה יְיָ . מִקִּדְשֵׁי
 הַשָּׁבֶת וְיִשְׂרָאֵל וְהַזְּמַנִּים :

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם .
 וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
 וּתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ
 אַתָּה יְיָ . הַמְחַזֵּיר שְׂכִינָתוֹ 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
 וְהַקְּדוֹשׁ . עַל שֶׁחַיֵּיתָנוּ וְקִבְּלָתָנוּ
 בֶּן תַּחֲנוּנוֹ וְתַקְיָמָנוּ . וְתַאֲסֹף
 גְּלוּתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ , לְשִׁמּוֹ
 חֲקִיךָ , וְלַעֲשׂוֹת רַצְוֵךָ , וְלַעֲבֹדְךָ
 בְּלִבְךָ שְׁלֵם , עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ . בְּרוּךְ אַל הַהוֹדָאוֹת :

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם עֶד .
 צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר . נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתְךָ עַל
 חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ

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 גִּסְיוֹךְ שְׂבָבָל-יּוֹם עִמָּנוּ וְעַל
 גְּבֻלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל-עֵת עָרַב וּבִקְרָא
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 כִּי לֹא-תִמּוּ חַסְדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ:

וְעַל-כֵּן יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מְלַכְנוּ תָּמִיד
 לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יִירֹדוּ פִּלָּה. וַיִּהְלְלוּ אֶת-שִׁמְךָ
 בְּבֹאֲמֹת. הָאֵל יִשׁוּעַתְנוּ וְעִזְרַתְנוּ סִלָּה. בָּרוּךְ אַתָּה
 יְיָ. הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת
 בַּתּוֹרָה. הַבְּתוּבָה עַל יְהִי מִשָּׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן
 וּבְנָיו כֹּהֲנִים. עִם קְדוֹשֶׁה כְּאֲמוּר. יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנַהֵךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
 לָךְ שְׁלוֹם:

At the Morning Service say:—

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחָמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְאוֹר 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.

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 תֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
וְרַחֲמִים 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
אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:
אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׂפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תִדּוּם וְנַפְשֵׁי כְּעָפָר. לְכָל תַּהְיֶיהָ: פֶּתַח לִבִּי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשֵׁי. וְכָל חַוֹּשְׁבִים עָלַי רָעָה מְהֵרָה
הִפֵּר עֲצָתָם וּמְלַקֵּל מַחֲשַׁבּוֹתָם. עֲשֵׂה לְמַעַן שְׂמֹךְ עֲשֵׂה
לְמַעַן יִמְיֶנְךָ עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הַוְּשִׁיעָה יִמְיֶנְךָ וְעַנְיֵי: יִהְיוּ לְרִצּוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא
יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רִצּוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים בְּרַמּוֹנִיּוֹת: וְעֲרָבָה לִּי מִנִּסַּת
יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים בְּרַמּוֹנִיּוֹת:

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 קדוש 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 מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-
מְלֵאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן:

On Sabbath add the words in brackets.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר-בָּנוּ מִכָּל-עַם וְרוּמָמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֹתוֹת
לְמַנְחָה] מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן.
[הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם]

On Passover say:—

חַג הַמִּצּוֹת הַזֶּה. וּמִן הַרְוֵתָנוּ

On Pentecost:—

חַג הַשְּׁבִיעֹת הַזֶּה. וּמִן מַתַּן תּוֹרָתָנוּ

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 הַזֶּה. זְמַן שְׂמִחָתֵנוּ

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה. זְמַן שְׂמִחָתֵנוּ

וּבְאַהֲבָה [מִקְרָא קֹדֶשׁ וְכָר לְיִצְיָאת מִצְרָיִם: כִּי בָנוּ
בְּחֵרֶת וְאוֹתָנוּ קִבְּלִישָׁת מְכַל־הָעַמִּים וְשִׁבְתָּ וְזִמְנֵנוּ
קֹדֶשׁ [בְּאַהֲבָה וּבְרִצּוֹן] בְּשִׂמְחָה וּבְשִׁשּׁוֹן הַנְּחִלָּתֵנוּ.
בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ [הַשָּׁבֶת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

On Saturday night the following is added:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם. הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחוֹל בֵּין אֹרֶךְ לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי
לְשִׁשִּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבֶת לְקֹדֶשׁת יוֹם טוֹב
הַבְּבִלָּת. וְאַת יוֹם הַשְּׂבִיעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִבְּלִישָׁת.
הַבְּבִלָּת וְקִבְּלִישָׁת אֶת עַמֶּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בְּרוּךְ אַתָּה
יְיָ. הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם. שֶׁחֲתִינּוּ
וְקִיָּמֵנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

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.

יהי רצון מלפניך יי אלהי ואלהי אבותי שתשרה
 שכינתך בינינו ותפרוש עלינו סבת שלומך בזכות מצוה
 סכה שאנחנו מקימים לנחך שמך הקדוש ברוך הוא
 ביראה ובאהבה. ותקיר אותנו מזיו כבודך הקדוש
 והטהור נטוי על ראשינו מלמעלה בנשר יעיר קננו.
 ומשם ישפע שפע החיים לעבדך (פב"פ). לאמתך
 (פב"ב). ובזכות צאתי מביתי החוצה ודרך מצותיך
 ארוצה ונחשב-לי בזאת פאלו הרחקתי נדוד. והרב בבסני
 מעוני ומחטאתי טהרני. תחניני אדני תשפיע לי רב
 ברכות ולרעים גם צמאים תן לחם ומים נאמנים.
 ותתן-לי זכות לשבת ולחסות בסתר אל בנפיקך בעת
 פטידת מן-העולם. ותטיב לנו החתימה ותזכנו לישיב
 ימים רבים על האדמה אדמת קדש. בעבודתך וביראתך.
 ברוך יי לעולם. אמן ואמן:

ברוך אתה יי אלהינו מלך העולם. אשר
 קדשנו במצותיו וזכנו לישיב בסכה:
 ברוך אתה יי אלהינו מלך העולם. שהחנינו
 וקיימנו והניענו לזמן הזה:

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, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל הַסִּדִּים מוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר הַסִּדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :
מִלֶּךְ 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 הַרְוּת וּמוֹרִיד הַגְּשָׁם :

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ גּוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי בְּמִוֶּךְ
בְּעַל גְּבוּרָתוֹ וּמִי דוֹמֵה לָךְ. מִלֶּךְ מַמְיֵת וּמְחַיֶּה
וּמְצַמִּיחַ 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."

וַיִּבְרָא אֶת־הַשָּׁמַיִם וְהָאָרֶץ לְהַחַיֵּיתָם מִתִּים. בְּרוּךְ אַתָּה יְיָ.
מַחֲיֵה הַמֵּתִים: *

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ פְּלָאָה. בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following

קְדוּשָׁה is said.

Reader. * נְעַרְיָאָךְ וְנִקְדִּישְׁךָ כְּסוּד שְׁיִחַ שְׂרָפִי

קִדְשׁ הַמִּקְדָּשִׁים שְׁמֶךָ בְּקִדְשׁ. כַּכְּתוּב עַל־יַד

נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ

קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Reader. כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים זֶה

לָזֶה אֵינָה מְקוֹם כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

Cong. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. *Reader.* מִמְּקוֹמוֹ

הוּא יִפְּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמְּיַחֲדִים שְׁמוֹ יִקְרַב

וְיִבְקַר בְּכָל יוֹם תָּמִיד בְּעַמִּים בְּאַתְחָבָה שְׁמַע

אוֹמְרִים. *Cong.* שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אֶבְיָנוּ הוּא מְלִכְנוּ

הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי

כָּל־חַי לְהַיּוֹת לָכֶם לֵאלֹהִים: *Cong.* אֲנִי יְיָ

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:

תפלה מוסף לרגלים

אֱלֹהֵיכֶם: *Reader.* וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר.
Cong. יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
 הַלְלוּיָהּ:

Reader. לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ. וּלְגִצַּח נְצָחִים
 קִדְשֵׁךָ נְקֻדֵּי־שׁ. וְשִׁבְחֵךָ אֱלֹהֵינוּ מִפְּיֵנו לֹא
 יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ גָּדוֹל וְקָדוֹשׁ
 אַתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחֵרְתָנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוּמְמָתָנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשֵׁתָנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבָּתָנוּ מִלְּבָנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂפָתוֹת לְמְנוּחָה וְ]
 מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת־יוֹם
 [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Passover say:—

חַג הַמִּצּוֹת הַזֶּה. וְזִמְן חַרְוֵתָנוּ

On Pentecost:—

חַג הַשְּׂבָעוֹת הַזֶּה. וְזִמְן מַתַּן תּוֹרָתָנוּ

On Tabernacles:—

חַג הַסֻּכּוֹת הַזֶּה. וְזִמְן שִׂמְחָתָנוּ

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—

*On the Eighth Day of Solemn Assembly and on
the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הַעֲצָרֹת הַזֶּה . זְמַן שְׂמֵחַתְּנוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ וְכָר לִיצִיאַת מִצְרָיִם :

וּמִפְּנֵי חַטָּאֵינוּ וְנִלְיֵנוּ מֵאַרְצֵנוּ וּנְתַרְחֲקֵנוּ מֵעַל
אֲדָמַתְנוּ . וְאִין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וּלְרִאוֹת
וְלַהֲשִׁיחֹוֹת לְפָנֶיךָ וּלְעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית
בְּחִירַתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ : יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ מִלְּךָ רַחֲמָן
שֶׁתִּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
הַרְבִּים וְתִבְנֶהוּ מְהֵרָה וְתִגְדֹּל כְּבוֹדוֹ : אָבִינוּ
מִלְּפָנֶיךָ . נִלְהֵ כְבוֹד מְלִכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ
וְהַנִּשְׂא עָלֵינוּ לְעֵינֵי כָל־חַי . וְקָרֵב פְּזוֹנֵינוּ מִבֵּין
הַגּוֹיִם וְנִפְּוֹצוֹתֵינוּ בִּגְּמִי מִיִּרְכְּתֵי אֶרֶץ . וְהִבִּיאֵנוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם . וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קְרָבָנוֹת
חֻבוֹתֵינוּ תְּמִידִים כְּסֻדְרָם וּמוֹסְפִים כְּהַלְלָתָם :
וְאֶת־מוֹסֵף יוֹם [הַשְּׁבֵת 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:—

חג השבועות

On Tabernacles:—

חג הסוכות

*On the Eighth Day of Solemn Assembly and on
the Rejoicing of the Law:—*

השמיני חג העצרת

הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת
רְצוֹנֶיךָ כְּמוֹ שִׁבְתֵּיבֹת עָלֵינוּ בְּתוֹרַתְךָ עַל-יְדֵי
מֹשֶׁה עֶבְדְּךָ מִפִּי כְבוֹדְךָ בְּאָמֹר:

וַיְבִיחַ הַיּוֹם הַשְּׁבִיט שְׁנֵי-כַבָּשִׂים בְּנֵי-שָׁנָה תְּמִימִם וְשְׁנֵי
עֶזְרָגִים קָלֹם מְנֻחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְבוּ: עַל־תְּשִׁיבֵת
בְּשִׁבְתוֹ עַל-עֹלֹת הַתְּמִיד וְנִסְבֵּהוּ:

On the first two days of Passover say:—

וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֲדָשׁ פָּסַח לַיהוָה:
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חֵג שְׁבַעַת יָמִים מִצּוֹת
יֵאָבֵל: בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָת עֲבֹדָה לֹא
תַעֲשׂוּ:

וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנָיִם וְאַיִל
אֶחָד וְשִׁבְעָה כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ 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:—

וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה
 בְּשִׁבְעַתִּיכֶם מִקְרָא-קֹדֶשׁ יְהוָה לָכֶם כָּל-מִלְאכַת עֲבֹדָה
 לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לְרִיחַ נִיחֻם לַיהוָה פָּרִים
 בְּנֵי-בָקָר שְׁנַיִם אֵיל אַחַד שְׁבַעַה כְּבָשִׂים בְּנֵי שָׁנָה:

On the first two days of Tabernacles say:—

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יְהוָה
 לָכֶם כָּל-מִלְאכַת עֲבֹדָה לֹא תַעֲשׂוּ וְחַגְתֶּם חַג לַיהוָה
 שִׁבְעַת יָמִים: וְהִקְרַבְתֶּם עֹלָה אִשָּׁה הַיּוֹם נִיחֻם לַיהוָה
 פָּרִים בְּנֵי-בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי
 שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם יִהְיוּ:

On all Festivals say:—

וּמִנְחָתָם וְנִסְבִּיהֶם כַּמִּדְבָּר. שְׁלֹשָׁה עָשָׂר יָמִים לַפָּר. וּשְׁנֵי
 עָשָׂר יָמִים לְאֵיל. וְעֶשְׂרֹן לְכֶבֶשׂ וְגִזְן כְּנֶסֶב. וְשַׁעִיר לְכַפֵּר.
 וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם:

On the first of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הַשְּׁנִי פָּרִים בְּנֵי-בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנַיִם כְּבָשִׂים
 בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם: כְּהִלְכָתָם to וּמִנְחָתָם Repeat
 וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתִּי-עָשָׂר אֵילִם שְׁנַיִם כְּבָשִׂים בְּנֵי-
 שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם: כְּהִלְכָתָם to וּמִנְחָתָם 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:—

וביום השלישי פָּרִים עֲשֵׂתִי-עֶשְׂרֵי אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

וביום הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

On the third of the Intermediate Days of Tabernacles say:—

וביום הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

וביום הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

On the fourth of the Intermediate Days of Tabernacles say:—

וביום הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

וביום הַשְּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

*On the fifth of the Intermediate Days of Tabernacles
(Hoshana Rabba), say:—*

וביום הַשְּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִים שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם to וּמִנְחָתֶם Repeat

וביום הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי-

שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִם: כִּהְלַכְתֶּם 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 תַהֲיֶה לָּכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רַיִם נִיחָם לִיהוָה פֶּר אֶחָד
אֵיל אֶחָד כָּבָשִׁים בְּגֵי־שָׁנָה שְׁבַעַה תְּמִימִם: *etc.* וּמִנְחָתָם
וַיִּשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָנִי. עִם מְקַדְּשֵׁי
שְׁבִיעֵי כָּל־עַם וַיִּשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבְךָ. וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ
וְקִדְּשָׁתוּ חֻמְדַּת יָמִים אֹתוֹ קִרְאתָ וְכָר לְמַעֲשֵׂה בְּרֵאשִׁית:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶכֶךְ רַחֲמָן רַחֵם עָלֵינוּ
טוֹב וּמִטִּיב הַדָּרֶשׁ־לָנוּ. שׁוּבָה אֱלֵינוּ בְּהַמּוֹן
רַחֲמֶיךָ בְּגִלְלֵי אָבוֹת שֶׁעָשׂוּ רָצוֹנְךָ. בָּגַה בֵּיתְךָ
כְּבַתְּחִלָּה וְכוֹנֵן מְקַדְּשֶׁךָ עַל־מְכוֹנוֹ. וְהִרְאֵנוּ
בְּבִנְיָנוּ וּשְׁמַחְנוּ בְּתַקּוּנוֹ. וְהַיֵּשֶׁב בְּהַנִּים לְעַבְדוֹתָם
וְלוֹיִם לְשִׁירָם וְלוֹמְרָם וְהַיֵּשֶׁב יִשְׂרָאֵל לְגִוְיָהֶם.
וְשֵׁם נִעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשָׁלֶשׁ
פְּעָמֵי רִגְלֵינוּ. כְּכַתוּב בְּתוֹרָתְךָ. שְׁלוֹשׁ פְּעָמִים
בַּשָּׁנָה יִרְאָה כָּל־זְכוּרְךָ אֶת־פָּנֵי יְהוָה אֱלֹהֶיךָ
בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבַעוֹת
וּבְחַג הַסִּפּוֹת וְלֹא יִרְאָה אֶת־פָּנֵי יְהוָה רִיקָם: אִישׁ
כַּמִּתְנַת יָדוֹ כְּבִרְבֵּת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָהּ:

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.

תפלת מוסף לרגלים

וְהַשִּׂיֵאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בְּרַבַּת מוֹעֲדֶיךָ לְחַיִּים
 וּלְשָׁלוֹם לְשִׂמְחָה וּלְשִׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
 לְבָרְכֵנוּ : [אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתָּנוּ
 קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ . שִׁבְעֵנוּ
 מִטּוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ . וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת . וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה
 וּבְשִׂשׂוֹן [וּשְׁבַת וְ] מוֹעֲדֵי קִדְשֶׁךָ . וְיִשְׂמְחוּ בְךָ
 יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ . בְּרוּךְ אַתָּה יְיָ . מְקַדֵּשׁ
 וְהַשְׁבֵּת וְיִשְׂרָאֵל וְהַזְמִינִים :

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם .
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
 וְתִפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ :

וְתִחַוְוֶנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ
 אַתָּה יְיָ . הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן :

The Cong. in an undertone—

מִזְדִּים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְיָ
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
 כָּל־בְּשָׂר 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 חַיִּינוּ מִגֵּן יִשְׁעֵינוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהַלְלֶךָ עַל
 חַיִּינוּ הַמִּסְוֵיִם
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל-עֵת עָרֵב וּבִקְרָב
 וְצַהֲרָיִם. הַטּוֹב כִּי
 לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶּיךָ
 מֵעוֹלָם קִוִּינוּ לָךְ :

בְּרָבוֹת וְהוֹדָאוֹת
 לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ. עַל שֶׁחַיִּיתָנוּ
 וְקִבַּלְתָּנוּ. בֵּן תִּמְנִינוּ
 וְתִקְּנֵנוּ. וְתִאֶסְפֵּךָ
 וְלִיּוֹתֵינוּ לְחֻצְרוֹת
 קִדְשֶׁךָ, לְשִׁמּוֹר
 חֻקֶּיךָ, וְלַעֲשׂוֹת
 רְצוֹנֶךָ, וְלַעֲבֹדְךָ
 בְּלִבָּב שְׁלֵם, עַל
 שֶׁאַנְחָנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַתָּה
 הַהוֹדָאוֹת :
 וְעַל-כֵּן יִתְבָּרַךְ
 וְיִתְרוֹמַם שִׁמְךָ
 מִלְּפָנֵינוּ תָּמִיד
 לְעוֹלָם וָעֶד :

וְכָל הַחַיִּים יוֹדוּךָ
 סֶלָה. וַיִּהְלְלוּ אֶת-שִׁמְךָ
 בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ
 וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ
 אַתָּה יי. הַטּוֹב שִׁמְךָ
 וְלָךְ נֶאֱחָה לְהוֹדוֹת :

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ
 בְּבִרְכָה הַמְּשַׁלֶּשֶׁת
 בַּמִּזְבֵּחַ. הַכְּתוּבָה עַל יְדֵי
 מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה
 מִפִּי אֲהַרֹן

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

תפלת מוסף לרגלים

וּבָנִי בְּחַיִּים . עַם קְדוֹשׁוֹךְ כְּאִמּוֹר . יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ :
 יֵאָר יי פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ : יִשָּׂא יי פָּנָיו אֵלֶיךָ , וַיִּשֶׂם
 לְךָ שְׁלוֹם :

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחָמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ . בְּרַבְּנוּ אָבִינוּ כְּלָנוּ
 כְּאֶחָד בְּאוֹר פְּנִיךָ . כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יי
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וּרְחָמִים וְחַיִּים וְשְׁלוֹם . וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־
 עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ :
 בְּרוּךְ אַתָּה יי . הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם :

אֱלֹהֵי . נִצּוֹר לְשׁוֹנֵי מִרְעָ , וּשְׂפָתַי מִדְּבַר
 מִרְמָה . וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם , וְנַבְּשֵׁי , כְּעַפְרָה
 לְכָל תְּהוֹמָה : פָּתַח לִבִּי בְּתוֹרַתְךָ , וּבְמִצְוֹתֶיךָ
 תִּרְדּוּנֵי נַפְשֵׁי . וְכָל הַחוֹשְׁבִים עָלַי רָעָה , מִהֲרָה
 הֲפֹר עֲצָתָם , וּבְקַלְקַל מִחֲשָׁבוֹתָם . עֲשֵׂה לְמַעַן
 שְׂמֹךְ . עֲשֵׂה לְמַעַן יִמְיָנֶךָ . עֲשֵׂה לְמַעַן קֹדֶשְׁתֶּךָ .
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ . לְמַעַן יִחַלְצוּן יְדִידֶיךָ .
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנֵי : יְהוּי לְרָצוֹן אִמְרֵי־כִי
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ . יי צוּרֵי וְגֹאֲלֵי : 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.

בְּמְרוֹמָיו 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;

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.

וְתַעֲרַב לְפָנֶיךָ עֵתִירָתֵנוּ
בְּעוֹלָה וּבִקְרָבָן. אָנָּה רַחוּם בְּרַחֲמֶיךָ הַרְבִּים
הָשִׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירְךָ וְסֵדֶר הָעֲבוּדָה
לִירוּשָׁלָיִם. וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן
בְּרַחֲמִים. וְשָׁם נַעֲבֹדְךָ בְּיִרְאָה בְּיָמֵי עוֹלָם
וּבְשָׁנִים קְדָמוֹנִיּוֹת:

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 Amidah.

בְּרוּךְ אַתָּה יְיָ. שְׂאוֹתֶךָ לְבִדְךָ בְּיְרֵאָה *Reader.*

נְעִבּוּד :

Continue מוֹדִים, p. 344 to לְהוֹדוֹת, p. 345.

The Reader says to וּבְנִי *in an undertone.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה
הַמְּשַׁלֶּשֶׁת בְּתוֹרַת הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עֲבָדְךָ.
הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו.

Reader. כֹּהֲנִים.

Congregation. עִם קְדוֹשֶׁךָ כְּאֲמֹר :

The Priests pronounce the following blessing:—

בְּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם אֲשֶׁר
יְדִשְׁנֵנוּ בְּקִדְשָׁתוֹ שֶׁל אֲהָרֹן וְצִנְוֵנוּ לְבִרְךָ אֶת
יִצְמוּ יִשְׂרָאֵל בְּאַהֲבָה :

Congregation *Reader followed by the Priests, word by word,*

בְּרַכְךָ יְיָ וַיִּשְׂמְרֶךָ . אָמֵן :

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ . אָמֵן :

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם : אָמֵן סְלָה :

Continue שִׁים שָׁלוֹם, 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 מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, p. 156.

The following Amidah is said at the Evening, Morning and Afternoon Services.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל הַסִּדִּים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר הַסִּדֵּי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

זְכֵרֵנוּ לַחַיִּים מְלֶךְ הַכֶּפֶץ בַּחַיִּים. וְכַתְּבֵנוּ בְּסֶפֶר
הַחַיִּים. לְמַעַן יִשְׂמַח אֱלֹהִים חַיִּים :

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן : בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם :
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְבַלְבֵּל חַיִּים בְּהַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כַמוֹךְ

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 גְּבוּרוֹת וּמִי דְוַמָּה לָךְ. מְלֶכֶךְ מִמִּית וּמַחַיֵּה
וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים
בְּרַחֲמִים :

וַיֵּאמֶן אַתָּה לְהַחַיֵּית מֵתִים. בָּרוּךְ אַתָּה יי.
מַחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוּשָׁיִם בְּכָל־יוֹם
יִהְיֶה לָךְ סֵלָה.

וּבְכֵן תֵּן פַּחַדְךָ יי אֶל־הֵינוּ עַל כָּל־מַעֲשֵׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָרְאָתָּ. וַיִּירָאוּךָ כָּל־
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ
כְּכֹל אֲמַרְתָּ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
כְּמוֹ שִׁדְדָנוּ יי אֶל־הֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בִּירְךָ
וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרְאָתָּ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירֵאָיִךְ וְתִקְוָה
לְדוֹרֶשֶׁיךָ וּפְתִחוּן פֶּה לְמוֹתְלִים לָךְ. שְׂמֵחָה
לְאַרְצֶךָ וְשִׂשׂוֹן לְעֵינֶיךָ וְצַמִּיחַת קַרְנֵן לְדוֹד עֲבָדֶיךָ
וְעַרְיֵכֶת גֵּר לְבֵן־יִשְׂרָאֵל מְשִׁיחָךָ 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 יֵרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ
 וַחֲסִידִים בְּרִנָּה יִגִּילוּ. וְעוֹלָתָה תִקָּפֵץ פִּיָּה וְכָל-
 הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּבְלָה. כִּי תַעֲבִיר מִמִּשְׁלַת
 יְרוּז מִן-הָאָרֶץ:

וְהַמְלוֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל-מַעֲשֵׂיךָ בְּהַר
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ
 בְּכַתּוּב בְּדַבְּרֵי קִדְשֶׁךָ. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
 בְּכַתּוּב. וַיִּנְבֵּא יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 נִקְבֵּשׁ בְּצַדִּיקָה: כְּרוּךְ אַתָּה יי. הַמְלִיךְ הַקְּדוֹשׁ:
 אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
 וְרָצִיתָ בָּנוּ. וְרוּמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשִׁתָּנוּ
 בְּמִצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ
 בְּגִדּוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Saturday Night add the following:—

וּתְדַיְעֵנוּ יי אֱלֹהֵינוּ אֶת-מִשְׁפָּטֵי צְדָקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
 חֻקֵי דְצִוְּתֶךָ. וּתְתַזְכְּרֵנוּ יי אֱלֹהֵינוּ מִשְׁפָּטִים יִשְׂרָאֵל וְתִזְכְּרֵנוּ
 אֲמַת חֻקִּים וּמִצְוֹת טוֹבִים וּתְנַחֲלֵנוּ וְיִמְנֵי שִׁשּׁוֹן וּמִזְעָרֵי

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.

קִדְשׁ וְחַיֵּי נְדָבָה. וּתְוַרִישְׁנוּ קְדֻשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד
 וְחִגִּיגַת הַרְגָּל. וּתְבַדְּלֵנוּ יְיָ אֱלֹהֵינוּ בֵּין קִדְשׁ לְחֹזֶל בֵּין אֹרֵי
 לְחֻשְׁדָּה בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי
 הַמַּעֲשֶׂה. בֵּין קְדֻשַׁת שַׁבָּת לְקְדֻשַׁת יוֹם טוֹב הַבְּבִלְתָּ
 וְאֶת־יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קְבִלְשָׁתָּ. הַבְּבִלְתָּ
 וְקְבִלְשָׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּקְדֻשָּׁתְךָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת
 הַזֶּה וְאֶת יוֹם] הַזְּכָרוֹן הַזֶּה. יוֹם [וְזָרוֹן] תְּרוּעָה
 וְבְאַהֲבָה] מִקְרָא קִדְשׁ וְזָכַר לִיצִיאַת מִצְרָיִם:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְזָרוּגְנוּ
 וּפְקֻדוֹתֵינוּ וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן מְשִׁיחַ בֶּן־דָּוִד
 עַבְדְּךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ. וְזָכְרוֹן
 כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וְלְטוֹבָה
 לְחַן וְלְחַסֵּד וְלְרַחֲמִים וְלְחַיִּים וְלְשָׁלוֹם בְּיוֹם
 הַזְּכָרוֹן הַזֶּה. וְזָכְרוּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּתֵנוּ בּוֹ
 לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה
 וְרַחֲמִים חַיִּים וְחַנּוּן וְרַחֲמֵי עַלְיָנוּ וְהוֹשִׁיעֵנוּ. כִּי
 אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מִלְּךָ חַנּוּן וְרַחֲמִים 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
כָּלוּ בְּכַבוֹדָךְ . וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ .
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עָנוּךְ עַל כָּל־יְוֹשְׁבֵי תְּבֵל
אֲרָצֶךָ . וַיַּדַּע כָּל־פְּעוּל כִּי אַתָּה פְּעַלְתּוֹ וַיָּבִין
כָּל־יִצְוֹר כִּי אַתָּה יִצְרַתּוֹ וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמַד
בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִלְּךָ וּמִלְּכוּתוֹ בְּכֹחַ
מִשְׁלָחַהּ : וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנּוּחֵתָנוּן בְּיַד־שֵׁנוּ
בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ . שִׁבְעֵינוּ מִטּוֹבֶךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ . וְנִחַיְלֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ וַיְנַחֲמוּ־בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ . וְשִׁתַּר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת . כִּי אַתָּה אֱלֹהִים אֲמִתִּים
וּדְבָרֶךָ אֲמִתִּים וּבְקִים לְעַד . בְּרוּךְ אַתָּה יְיָ . מִלְּךָ עַד
כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשְּׁבֵת וְיִשְׂרָאֵל וַיּוֹם הַזֶּבְרוֹן :
רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם .
וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :
וְתַחֲוִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ
אַתָּה יְיָ . הַמַּחֲוִיר 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.

() 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-בְּשָׂר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ וְקִבַּלְתָּנוּ
 בֵּן תַּחֲנִינוּ וְתַחֲנִימוּ. וְתִאֶסֶף
 נְלִיּוֹתֵינוּ לְחֻצְרֹת קִדְשֶׁךָ, לְשִׁמּוֹר
 חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדֶךָ
 בְּלֵב טָהוֹר, עַל שֶׁאֲנַחְנוּ מוֹדִים
 לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֶׁךָ שֶׁבְּכָל-יּוֹם עִמָּנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עִרְבֵנוּ וּבִקְרֹ
 וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִנִּינוּ לָךְ:

וְעַל-כָּל־כֵּן יִתְבָּרֵךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תָּמִיד
 לְעוֹלָם וָעֶד:

וְכַתּוּב לְחַיִּים מְזוּבִים כָּל-בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ 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

תפלת ראש השנה

בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׂמֵךְ וְלֵךְ נָאָה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו
בְּהַנִּיחַ. עִם קְרוֹשָׁךְ בְּאֲמוּר. יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וִי חַנּוּן: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שָׁלוֹם:
שֵׁים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וּרְחָמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אֱבִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ.
כִּי בְּאוֹר פְּנִיךָ נִתְתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְאַדְרָקָה וּבְרָכָה וּרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְכֶךָ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

At the Afternoon and Evening Services say:—

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא
מְלֵךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְכֶךָ אֶת-עַמְּךָ
יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפְּרַת חַיִּים בְּרָכָה וְשָׁלוֹם וּבְרַנְּתָה טוֹבָה נְזַכֵּר
וְנִבְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:
אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׂפָתַי 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.

מְרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְהוֹם, וְנַפְשֵׁי כְּעַפְרָה
 לְכֹל תְּהוֹנָה: פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וּבָלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׂמֶיךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי: יְהִיו לְרָצוֹן אִמְרֵי-פִי
 וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
 בְּמֵרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ; וְשֵׁם
 נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעַרְבָה
 לְיָי מְנַחֵת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת;

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 תִּפְתָּב: לְשָׁנָה טוֹבָה תִּפְתָּבוּ:
 לְשָׁנָה טוֹבָה תִּפְתָּבֵי: לְשָׁנָה טוֹבָה תִּפְתָּבְנָה:

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-עֶרְבַּב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם: וַיְבַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-
מְלֵאכֶתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלִךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַנֶּחֱמָן:

On Sabbath add the words in brackets.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלִךְ הָעוֹלָם. אֲשֶׁר
בְּחֵר-בָּנוּ מִכָּל-עַם וְרוּמָמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת
יוֹם הַשְּׁבֹת הַזֶּה [וְאֵת] יוֹם הַזְּכָרוֹן הַזֶּה יוֹם [וְזָרוֹן]
תְּרוּעָה [וְאַהֲבָה] מְקַרָּא קִדְּשׁ וְזָכַר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים.
וַיְבָרֶךְ אֱמֶת וְקִיָּם לְעַד. בָּרוּךְ אַתָּה יי. מְלִךְ עַל
כָּל-הָאָרֶץ מְקַדֵּשׁ [הַשְּׁבֹת] וְיִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן:

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:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאֹרֵי הָאֵשׁ:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדֵּיל בֵּין קֹדֶשׁ
 לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שְׁבַת לְקֹדֶשֶׁת יוֹם טוֹב
 הַבְּבֻלָּה. וְאֵת יוֹם הַשְּׂבִיעִי מִשְׁשַׁת יָמֵי הַמַּעֲשֶׂה קִבְּלָתָּ.
 הַבְּבֻלָּה וְקִבְּלָתָּ אֶת עַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ. בָּרוּךְ אַתָּה
 יְיָ. הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵנוּ
 וְקַיְמָנוּ וְהַנִּיעָנוּ לְזְמַן הַזֶּה:

*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:—*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָעֵץ:

After having partaken of the apple and honey, say:—

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שְׁתַּחֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה:

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?

תבלת מוסף לראש השנה:

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ הַשְּׂהֵבָה:

זָכְרֵנוּ לַחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים. וְכִתְבֵנוּ בְּסִפּוּר
הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶךְ עוֹנֵר וּמוֹשִׁיעַ וּמַגְּנֵן בָּרוּךְ אַתָּה יי מְגִן אֲבֹרָהּם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵם
אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ
בְּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ 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.

וַיִּבְרָא אֶתְהָ לְהַחַיּוֹת מִמֵּתִים. בְּרוּךְ אַתָּה יי.
מַחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם
יְהִלְלוּךָ סֻלָּה.

וּבְבֵן תֵּן פִּחְדֶּךָ יי. אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ
וְאִמְתֶּךָ עַל כָּל-מַה-שֶּׁבָרָאתָ. וַיִּירָאוּךָ כָּל-
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ
כְּכֹל אֲנִיָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
כִּמוֹ שִׁיְדַעְנוּ יי. אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ עוֹ בִּידֶךָ
וַיִּבְרָה בְּיַמֶּיךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרָאתָ:

וּבְבֵן תֵּן כְּבוֹד יי לְעַמֶּךָ תְּהִלָּה לִירְאוֹךָ וְתִקְוָה
לְדוֹרֶיךָ וּפְתִחוֹן פֶּה לְמוֹחֲלִים לָךְ. שְׂמֵחָה
לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ וְצַמִּיחַת-קֶרֶן לְדוֹד עַבְדֶּךָ
וְעַרְיבַת גֵּר לְבֵן-יִשְׂרָאֵל מִשִּׁיחָךָ בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְבֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּזוּ
וְחַסִּידִים בְּרַנָּה יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ-פִּיָּה וְכָל-
הַרְשָׁעָה כְּלָה בְּעֵשֶׂן תִּכְלָה. כִּי תַעֲבִיר מִמִּשְׁלַל
זָרוֹן 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 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

וְתַמְלוֹךְ אֶתָּה יְיָ לְבִדּוּךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר
צִיּוֹן מִשָּׁבֶן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשְׁךָ
בְּכַתּוּב בְּדַבְרֵי קְדוֹשְׁךָ. וּמְלוֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ
צִיּוֹן לְדָר וָדָר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
בְּכַתּוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְיָ. הַמְּלִיךְ הַקְּדוֹשׁ:
אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
וְרָצוֹתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְּשָׁתָנוּ
בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לְעַבֹדְתֶךָ. וְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Sabbath add the words in brackets.

וְהַתְּנֶן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [וְהַשְּׁבֹר
הַזֶּה וְאֶת יוֹם] הַזְּכָרוֹן הַזֶּה. יוֹם [וְכָרוֹן] תְּרוּעָה
[בְּאַהֲבָה] מִקְרָא קְדוֹשׁ וְנִכְרָ לִיצִיאַת מִצְרַיִם;
וּמִפְּנֵי חַטָּאתֵינוּ וְנִלְיָנוּ מֵאַרְצָנוּ וְנִתְרַחַקְנוּ מֵעַד
אֲדָמָתָנוּ. וְאִין אֲנִיחָנוּ יְכוּלִים לְעֲשׂוֹת חֻבוֹתֵינוּ בְּבִיר
בְּחִירְתֶךָ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ: יְהִי 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 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶכֶךְ רַחֲמָן
שָׁתָּה שׁוֹב וּתְרַחֵם עָלֵינוּ וְעַל־מַקְדָּשְׁךָ בְּרַחֲמֶיךָ
הַרְבִּים וְתַבְּנֶהוּ מְהֵרָה וְתַנְּחֵל כְּבוֹדוֹ: אָבִינוּ
מִלְפָּנֶינוּ. גַּלְיָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וְנַפְּזוֹתֵינוּ פִּגְּם מִיִּרְכְּתֵי אֶרֶץ. וְהַבִּיאֵנוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בַּיִת מַקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת
חֻבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוֹסָפִים כְּהַלְכָתָם:
וְאֶת־מוֹסְפֵי יוֹם [הַשַּׁבָּת הַזֶּה וַיּוֹם] הַזְּכָרוֹן הַזֶּה.
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ
כְּמוֹ שִׁפְתֵיךָ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְבוֹדְךָ כְּאָמֹר:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כַבָּשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי
עֶשְׂרֵנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלַת שַׁבָּת
בְּשַׁבְּתוֹ עַל־עֲלַת הַתְּמִיד וְנִסְכָּהּ:

וּבְחֻדְשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֳדָשׁ
יְהִי־לָכֶם כָּל־מְלָאכָת עֲבוּדָה לֹא תַעֲשׂוּ יוֹם
תְּרוּעָה יְהִי־לָכֶם: וַעֲשִׂיתֶם עֲלֵה לְהִיחַ גִּיחַת

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 וְצַדִּיק בְּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים כְּגִי
 שָׁנָה שְׁבַעַה תְּמִימִים: וּמִנְחָתָם וְנִסְבֵּיהֶם כְּמִדְבָר
 שְׁלֹשָׁה עֶשְׂרִים לְפָר וּשְׁנֵי עֶשְׂרִים לְאֵיל וְעֶשְׂרוֹן
 לְכֶבֶשׂ וַיֵּין כְּנִסְכּוֹ וּשְׁנֵי שְׁעִירִים לְכַפֵּר. וּשְׁנֵי
 תְּמִידִים כְּהַלְבָּתָם: מִלְּבַד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ.
 וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ. וְנִסְבֵּיהֶם כְּמִשְׁפָּטָם
 לְרִיחַ נִיחָח אִשָּׁה לַיְי:

וַיִּשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שְׁבֵת וְקוֹרְאֵי עֲנִי. עִם מְקַדְּשֵׁי
 שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבְךָ. וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ
 וְקִבַּשְׁתָּו חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:
 עָלֵינוּ לְשִׁבְחָ לְאֶדוֹן הַכֹּל, לְתֵת נִדְלָה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם הִלְקֵנוּ כְּהֵם
 וְגָרְלָנוּ כְּכָל־הַמּוֹנִם. וְאַנְחָנוּ כְּרַעִים וּמִשְׁתַּחֲוִיִּם
 וּמוֹדִים לְפָנֶי מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ
 הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וַיּוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ
 בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֶזְוֹ בְּנִבְהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֲמַת מַלְכֵנוּ. אֲכֶם זִילְתּוֹ.
 כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ

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 יִי הוּא הַאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
מִתַּחַת אֵין עוֹד:

עַל-כֵּן נִבְּרָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה
בְּתַפְאֲרַת עֲזֻרָךְ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהַאֲלִילִים פָּרוֹת יִפְרֹתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֶלְיֶךָ
כָּל-רְשָׁעֵי אָרֶץ; יִפְירוּ וַיִּדְעוּ כָּל-יְשׁוּבֵי תְּבִל.
כִּי לָךְ תִּכְרַע כָּל-בְּרֶךְ תִּשָּׁבַע כָּל-לָשׁוֹן; לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וַיִּתְנוּ.
וַיִּקְבְּלוּ כָּלֶם אֶת-עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֶךָ הִיא.
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד; בְּפִתּוֹב בְּתוֹרַתֶךָ.
יְיָ | יִמְלֹךְ רְעוּסָם וָעֶד:

וַיִּבְאֶמֶר. לֹא-הֵבִיט אָנֹכִי בְּיַעֲקֹב וְלֹא-רָאָה עָמְל
בְּיִשְׂרָאֵל יְהוָה אֱלֹהֵיו עִמּוֹ וַתְּרוּעַת מְלֶךְ בּוֹ:
וַיִּבְאֶמֶר. וַיְהִי בְּיִשְׂרוּן מְלֶךְ בְּהַתְּאַסְּפָה רָאשֵׁי עָם
יִחַד שְׁבָטֵי יִשְׂרָאֵל; וַבְּדַבְּרֵי קִדְשֶׁךָ פָּתוּב לֵאמֹר.
כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם; וַיִּבְאֶמֶר. יְיָ מְלֶךְ
גִּאוֹת לָבַשׁ לָבַשׁ יְיָ עוֹ הַתְּאַזָּר אַף תִּכְוֵן תְּבִיל

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 תִּמְוַטּוּ וַיִּנְאָמְרוּ. שִׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְהִנְשִׂאוּ
 פִּתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ
 הַכְּבוֹד. יְיָ עֲזוּז וְנָבוֹר יְיָ נָבוֹר מִלְּחָמָה: שִׂאוּ
 שְׁעָרִים 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 וּמִבְּלַעֲדֵי אֵין
 אֱלֹהִים: וַיִּנְאָמְרוּ. וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשֹׁפֵט
 אֶת-הַר עֵשׂוֹ וְהִיטָה לִּי הַמְּלוֹכָה: וַיִּנְאָמְרוּ. וְהָיָה
 יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ
 אֶחָד וְשִׁמוֹ אֶחָד: וּבִתְוִרְתָּךְ כָּתוּב לֵאמֹר. שְׁמַע
 יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל-הָעוֹלָם
 כָּלוּ בְּכְבוֹדֶךָ. וְהִנְשִׂא עַל כָּל-הָאָרֶץ בִּיקָרְךָ.
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנֹךָ עַל כָּל-יְוֹשְׁבֵי תֵבֶל
 אֲרָצֶךָ. וַיִּדַע כָּל-פֶּעֶל כִּי אַתָּה פִּעַלְתָּו וַיִּבִין
 כָּל-יִצְוֹר כִּי אַתָּה יִצַּרְתָּו וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָד
 בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלִכּוֹתוֹ 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

מְשַׁלָּה: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רַצְוּהָ בְּמִנּוּחָתָנוּן קִדְשָׁנוּ
בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ. שִׁבְעֵנוּ מִטּוֹבֶךָ
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן
שְׁבֵת קִדְשֶׁךָ וַיְנַחֲמוּ-בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ. וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת
וְדַבַּרְךָ אֱמֶת וּבְקִים לְעַד. בְּרוּךְ אַתָּה יְיָ. מֶלֶךְ עַל
כָּל-הָאָרֶץ מִקִּדְשׁ וּשְׁשֵׁת וְיִשְׂרָאֵל וַיּוֹם הַזֶּכֶר וְזֶכֶר
אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפְנֹקֵד כָּל-יְצוּרֵי
קִדְשֶׁךָ. לְפָנֶיךָ נִגְלוּ כָּל-תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת
שְׂמִיכָרְאשִׁית. כִּי אֵין שְׂכָחָה לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ
וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ: אַתָּה זוֹכֵר אֶת-כָּל-
הַמַּפְעָל. וְגַם כָּל-הַיְצוֹר לֹא נִכְחָד מִמֶּךָ. הַכֹּל
נִלְוִי וַיְדוּעַ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. צוּפָה וּמִבֵּית עַד
סוּף כָּל-הַדּוֹרוֹת. כִּי תָבִיא חֹק וּפְרוֹן לְהַפְקִיד
כָּל-רוּחַ וְנַפֶּשׁ. לְהַזְכִּיר מַעֲשִׂים רַבִּים וְהַמּוֹן
בְּרִיּוֹת לְאֵין תְּכִלִּית. מִרְאשִׁית כּוֹזֵאת הוֹדֵעֶת.
וּמִלְּפָנִים אוֹתָהּ גְּלִיתָ. וְהַיּוֹם תִּתְחַלֵּת מַעֲשֵׂיךָ
וּפְרוֹן לַיּוֹם רֵאשׁוֹן. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב: וְעַל הַמְדִינּוֹת בּוֹ יֹאמְרוּ. אֵי-נִזְ

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

תפלת מוסף לראש השנה

לְחֶרֶב. וְאִי־זוֹ לְשָׁלוֹם. אִי־זוֹ לְרָעָב. וְאִי־זוֹ לְשִׁבְעָה.
 וּבְרִיּוֹת בּוֹ יִפְקְדוּ. לְהַזְכִּירָם לַחַיִּים וְלַמְּוֹת: מִי
 לֹא נִפְקְדַת בְּהַיּוֹם הַזֶּה. כִּי יִזְכַּר כָּל הַיְצוֹר לְפָנֶיךָ
 בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָתוֹ. וְעֲלִילוֹת מַצְעָדֵי נִבְרָה.
 מִחֲשִׁבוֹת אָדָם וְתַחֲבִילוֹתָיו וַיִּצְרֵי מֵעֲלֵי אִישׁ:
 אֲשֶׁרֵי אִישׁ שָׁלֹא יִשְׁכַּחֲךָ. וּבֶן אָדָם יִתְאַמֵּץ בְּךָ.
 כִּי דוֹר־שִׁיחַ לְעוֹלָם לֹא יִכְשָׁלוּ. וְלֹא יִכְלְמוּ לְנִצְחָה
 כָּל־הַחוֹסִים בְּךָ: כִּי יִזְכַּר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ
 בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָל־אִישׁ: וְגַם אֶת־נֶחֱם בְּאַהֲבָה
 וּבְרַחֲמֵיךָ. וְתִפְקְדֶהוּ בְּדַבַּר יְשׁוּעָה וְרַחֲמִים בְּהַבִּיאֶנְךָ
 אֶת־מֵי הַמַּבּוּל לְשַׁחַת כָּל־בָּשָׂר מִפְּנֵי רֹעַ
 מֵעֲלֵיָהֶם. עַל־כֵּן וּזְכָרוֹנוֹ בָּא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 לְהַרְבּוֹת זְרַעוֹ בְּעִפְרוֹת תַּבְּלָה. וְצִאֲצִאֵינוּ כְּחוֹל
 הַיָּם: בְּכַתּוּב בְּתוֹרָתֶךָ. וַיִּזְכַּר אֱלֹהִים אֶת־נֶחֱם
 וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
 בַּתְּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכַּח
 הַמַּיִם: וַנִּאָּמַר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכַּר
 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־
 יַעֲקֹב: וַנִּאָּמַר. וַיִּזְכַּרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֶת־

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 אֲזַכֵּר
 וְהָאָרֶץ אֲזַכֵּר; וּבְדַבְרֵי קַדְשְׁךָ כְּתוּב לֵאמֹר. וְזָכַר
 עֲשֵׂה לְנַפְלְאֹתָיו חֲנוּן וְרַחוּם יְיָ; וַיֹּאמֶר. מִתְּךָ
 נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ; וַיֹּאמֶר. וַיִּזְכֹּר
 לָהֶם בְּרִיתוֹ וַיִּנְחָםם כָּרַב הַסְּדָיו; וְעַל־יְדֵי עַבְדְּךָ
 הַנְּבִיאִים כְּתוּב לֵאמֹר. הַלֹּדֶף וְקָרְאֵתָּ בְּאֲזְנֵי
 יְרוּשָׁלַם לֵאמֹר. כֹּה אָמַר יְיָ וְזָכַרְתִּי לָךְ חֶסֶד
 נְעוּבֶיךָ אֲהַבֵּת כְּלוּלְתֶיךָ לְכַתֵּךְ אַחֲרֵי כִּמְדָּךְ
 בְּאָרֶץ לֹא זְרוּעָה; וַיֹּאמֶר. וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי
 אֹתְךָ בַּיּוֹם נְעוּבֶיךָ וְהַקִּימוֹתִי לָךְ בְּרִית עוֹלָם;
 וַיֹּאמֶר. הֲבֵן יִקְיֹר לִי אֲפָרָיִם אִם יִלְדֵּי שְׁעֵשׂוּעִים
 בִּי־מֵי דַבְּרֵי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ
 מֵעַי לֹא רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְיָ;

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וְזָכַרְנוּ בְּזַכְרוֹן טוֹב
 לְפָנֶיךָ וּפְקָדָנוּ בְּפְקָדֹת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי
 שָׁמַי קָדָם וּזְכַר־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־חַבְרִית וְאֶת־
 הַחֶסֶד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם
 אָבִינוּ בְּהַר הַמֹּרְיָה. וְתִרְאֶה לְפָנֶיךָ עֲקֻדָּה שְׁעָקָד
 אַבְרָהָם אָבִינוּ אֶת־יִצְחָק בָּנוּ 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 wast 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 utterances out of flames of fire. Amidst thunders and lightnings thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them; as it is written in thy Law, And it came to pass on the

וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנֶךָ בְּלִבְבִי שְׁלָם. כֵּן
 וּבְכֹשֵׁי רַחֲמֶיךָ אֶת־כַּעֲסֶךָ מִעֲלִינוּ וּבְטוֹבֶךָ הַגָּדוֹל
 יָשׁוּב חֶרֶן אַפֶּיךָ מֵעַמֶּךָ וּמֵעִירֶךָ וּמִנְחָלְתֶךָ.
 וּבָקִים־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ
 בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ
 כְּאֲמֹר. וּזְכַרְתִּי לָהֶם בְּרִית רֵאשִׁים אֲשֶׁר
 הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת
 לָהֶם לְאֱלֹהִים אֲנִי יְהוָה: כִּי זוֹכֵר כָּל־הַנְּשֻׁכּוֹת
 אַתָּה הוּא מַעֲוֹלָם וְאִין שִׁכְחָה לִפְנֵי כִסֵּא כְבוֹדֶךָ.
 וְעַקְבֵּת יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר:
 בָּרוּךְ אַתָּה יְיָ. זוֹכֵר הַבְּרִית:

אַתָּה נִגְלִיתָ בְּעֵנֵן כְּבוֹדֶךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר
 עִמָּם. מִן הַשָּׁמַיִם הוֹשִׁמְעָתָם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם
 בְּעַרְפְּלֵי טָהָר. גַּם כָּל הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ
 וּבְרִיּוֹת בְּרֵאשִׁית הָרְדוּ מִמֶּךָ בְּהַגְלוֹתֶךָ מִלְּבָנוּ
 עַל־הַר סִינַי לְלַמֵּד לְעַמֶּךָ תּוֹרָה וּמִצְוֹת.
 וְתִשְׁמִיעַם אֶת־הוֹד קוֹלְךָ וּבְדָרוֹת קְדוֹשְׁךָ
 מִלְּהַבּוֹת אֵשׁ. בְּקִלּוֹת וּבְרַקִּים עֲלֵיהֶם נִגְלִיתָ
 וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפְעָתָ: בְּפָתוּב בְּתוֹרָתֶךָ.

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 בְהִיּוֹת הַבְּקָר וַיְהִי קִלְת
וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזַק מְאֹד
וַיִּיחָרַד כָּל־הָעַם אֲשֶׁר בַּמַּחֲנֶה׃ וַיֹּאמֶר׃ וַיְהִי קוֹל
הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מִשָּׁה יַדְבָּר וְהָאֱלֹהִים
יַעֲנֶנּוּ בְּקוֹל׃ וַיֹּאמֶר׃ וְכָל־הָעַם רְאִים אֶת־הַקּוֹלֹת
וְאֶת־הַלְּפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֵשֶׂן
נִירָא הָעַם וַיִּנְעוּ וַיַּעֲמֵדוּ מִרְחֹק׃ וּבְדַבְרֵי קֹדֶשׁ
כְּתוּב לֵאמֹר׃ עֲלֶה אֱלֹהִים בְּתִרוּעָה יְיָ בְּקוֹל
שׁוֹפָר׃ וַיֹּאמֶר׃ בְּחֲצָצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ
לִפְנֵי הַמֶּלֶךְ יְיָ׃ וַיֹּאמֶר׃ תִּקְעוּ בַחֲדָשׁ שׁוֹפָר
בַּבִּסֻּסָּה לַיּוֹם חֲגִנּוּ׃ כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב׃ וַיֹּאמֶר׃ הִלְלוּהָ׃ הִלְלוּ אֵל בְּקֹדֶשׁוֹ
הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ׃ הִלְלוּהוּ בְּגִבּוֹרֹתָיו הִלְלוּהוּ
כְּרֹב גְּדָלוֹ׃ הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר הִלְלוּהוּ בְּגִבּוֹל
וּכְנֹר׃ הִלְלוּהוּ בְּתֶרֶף וּמַחּוֹל הִלְלוּהוּ בְּמִנִּים
וְעִנּוּב׃ הִלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע הִלְלוּהוּ בְּצִלְצְלֵי
תִרוּעָה׃ כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה׃ הִלְלוּהָ׃ וְעַל־
יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר׃ כָּל־יִשְׁבֵי
תִבֵּל וְשֹׁכְנֵי אֶרֶץ בְּנִשְׂאֵי־גַם 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 feasts, 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 there

שׁוֹפָר תִּשְׁמָעוּ: וַיִּבְאֵר. וְהָיָה בַּיּוֹם הַהוּא יִתְקַע
 בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאָרֶץ אֲשׁוּר
 וְהִנְדְּחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לִי בְּהַר
 הַקֹּדֶשׁ בִּירוּשָׁלַם: וַיִּבְאֵר. וַיִּי עֲלֵיהֶם יִרְאֶה
 וַיֵּצֵא בְּבָרֶק חֲצוֹ וְאֲדָנִי יִהְיֶה בְּשׁוֹפָר יִתְקַע
 וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן: יִי צְבָאוֹת יִגַּן עֲלֵיהֶם: כִּן
 תִּגַּן עַל־עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוֹמֶךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תִּקַּע בְּשׁוֹפָר גָּדוֹל
 לְחֵרוֹתֵנוּ וְשָׂא גַם לְקַבֵּץ נְלִיּוֹתֵנוּ. וְקָרַב פְּזוּרֵינוּ
 מִבֵּין הַגּוֹיִם וּנְפֻצוֹתֵינוּ כַּגַּם מִיִּרְכַּתִּי אֶרֶץ.
 וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרִנָּה וְלִירוּשָׁלַם בֵּית
 מִקְדָּשֶׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׂם גַּעֲשֵׂה לְפָנֶיךָ
 אֶת־קַרְבָּנוֹת חוֹבוֹתֵינוּ כַּמְצָוָה עָלֵינוּ בְּתוֹרַתֶךָ
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבֹדְךָ כְּאֲמֹר. וּבִיּוֹם
 שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְקִרְאֵי חֲדָשִׁיכֶם וּתְקַעְתֶּם
 בְּחֲצֹצְרוֹת עַל עֲלֵתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם
 וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אָנִי יִי אֱלֹהֵיכֶם:
 כִּי אַתָּה שׁוֹמֵעַ כּוֹל שׁוֹפָר וּמְאֲזִין 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
ותפלתם באהבה תקבל ברצון. ותהי לרצון
תמיד עבודת ישראל עמך:

ותחיינה עינינו בשובך 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
ותקדוש. על שהחיייתנו וקיימתנו.
בן תחינו ותקיימנו. ותאסוף
גלותינו לחצרת קדשך, לשמר
חקיך, ולעשות רצונך, ולעבדך
בלבב שלם, על שאנחנו מודים
לך. ברוך אל ההודאות:

מודים 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

נסוך 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,

נְבִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל-עֵת עָרַב וְבִקְרָב
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
כִּי לֹא-תָמוּ חַסְדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל-כָּל־מַלְכֵנוּ יִתְבַרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְכֵנוּ תָמִיד
לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ אֶת-שִׁמְךָ
בְּאַמֶּת. הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֶלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בִּבְרָכָה הַמְּשַׁלְּשָׁה
בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מִשָּׁה עֲבָדֶךָ. הָאֲמוּרָה מִפִּי אֲהָרֹן
וּבְנָיו כֹּהֲנִים. עִם קְדוֹשֶׁה כְּאֲמֹר. יְבָרַכְךָ יְיָ וַיִּשְׁמְרֶךָ
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּתְנֶהָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשָּׂב
לְךָ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חַן וְחֶסֶד וּרְחֻמִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנִי
כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ:

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 תִּזְכְּרֵנוּ תְּחִילָת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
 עַמֶּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ:
 בְּסִפְרֵ חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה מְזֻבָּה נְזָכָר
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:
 אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי, בְּעַפְרָר
 לְכָל תַּהְיֶינָה: פֶּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הֲפֵר עֲצָתָם, וְקַלְקַל מַחֲשַׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קֹדְשִׁיךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יַחֲלִצֵנִי יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנֵי: יְהוִי לְרָצוֹן אִמְרֵי־פִי
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
 בְּמַרוֹמָיו 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 בְּתוֹרָתְךָ; וְשֵׁם
 נְעַבְדְּךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים בְּדַמוּנִיּוֹת; וְעַרְבָה
 לָנוּ מִנַּחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים בְּדַמוּנִיּוֹת;

*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 עֶז וְעִבֵר עַל-פְּשָׁע
 לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא הִחְזִיק לְעַד אֲפֹ כִי חָפַץ
 חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
 וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל-חַטָּאתָם; וְכָל-חַטָּאת
 עִמָּךְ בַּיִת יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקּוֹם 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 הַסֵּד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ
לְאַבְתֵּינוּ מִיָּמֵי קָדָם:

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 אַבְוֹתֵינוּ תְּבֹא עוֹשֵׂה הַשְּׁלוֹם *p. 65, say* לְפָנֶיךָ *to the end of the Amidah for the Day of Atonement; see pp. 383—389.*

קַדִּישׁ יְתוֹם *p. 94.* עָלֵינוּ *p. 93.*

Before going to Synagogue the lamp is lighted, and the following Blessing is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם • אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל
[on Sabbath] יְשֻׁבָת וְשֶׁל יוֹם הַכְּפוּרִים; *ad^h*

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 Arvidah is said at the Evening, Morning and Afternoon Services.

אֲדַנְיָ, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל
הַנּוֹרָא וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל הַסְּדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי
בְּיָהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

נִבְרָנוּ לַחַיִּים מְלֶךְ הַפֶּיַךְ בַּחַיִּים. וְכִתְּבֵנוּ בְּסֵפֶר
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם:
אַתָּה נֹבֵר לְעוֹלָם אֲדַנְיָ. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתוֹרֵם
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְּמוֹךָ
בַּעַל נְבוֹרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מִמִּית וּמְחַיֶּה
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

מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לַחַיִּים
בְּרַחֲמִים :

וַיִּבְרָא אֶתְּךָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.
מִחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֻלָּה.

וּבְכֵן תֵּן פִּתְחוֹךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ
וְאִימְתֶךָ עַל כָּל-מַה-שֶּׁבָרְאָתָּה. וַיִּירָאוּךָ כָּל-
הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים, וַיַּעֲשׂוּ
כְּכֹל אֲמֶדְהָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
כָּמוֹ שֶׁיְהִי עָנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עוֹ בְּיָדְךָ
וַתְּבַרְךָ בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרְאָתָּה:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהַלֵּלָה לְיִרְאֵיךָ וְתִקְוָה
לְדוֹרֶשֶׁיךָ וּפְתַחוּן פֶּה לְמִיִּהְלִים לָךְ. שִׁמְחָת
לְאַרְצֶךָ וְשִׁשׂוֹן לְעֵינֶיךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבֹדְךָ
וְעֵרִיכַת גֵּר לְבֶן-יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלוּ
וְחַסִּידִים בְּרָנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ-פִּיָּה 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 בְּלָהּ בְּעֵשֶׂן תְּבִלָּהּ. כִּי תַעֲבִיר מִמִּשְׁלַת
 יְרוּן מִן־הָאָרֶץ:

וְתַמְלוֹךְ אֶתָּה יי לְבִקְךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.
 בְּכַתּוּב בְּדַבְרֵי קִדְשֶׁךָ. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ.
 בְּכַתּוּב. וַיִּגְבַּהּ יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצִדְקָה: בְּרוּךְ אַתָּה יי. הַמְּלֹךְ הַקְּדוֹשׁ
 אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ
 וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ
 בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּבָנוּ לַעֲבוֹדָתְךָ. וְשִׂמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וְתַתְּנֵנוּ־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבּוֹת
 הַזֶּה לְקִדְשָׁהּ וּלְמִנוּחָהּ וְאֶת־יוֹם הַבְּפֹרִים הַזֶּה לְמַחֲלֹ
 וְלִסְלִיחָהּ וּלְבִפְרָהּ וּלְמַחְלֵבוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
 [בְּאַהֲבָה] מִקְּרָא קִדְשׁ וְגַר 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 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 וְיַגִּיעַ
 וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִפְקְדֵנוּ וְיִזְכְּרוֹן אֲבוֹתֵינוּ. וְיִזְכְּרוֹן מְשִׁיחַ בֶּן דָּוִד
 עֲבֹדָה. וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ. וְיִזְכְּרוֹן כָּל-
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְמוֹכָה
 וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם
 הַכִּפּוּרִים הַזֶּה. וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמוֹכָה. וְיִפְקְדֵנוּ
 בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה
 וּרַחֲמִים חַוִּים וְחַנּוּן וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
 אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחֵם אֶתְּךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם
 [הַשְּׁבִיטָה הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגִּגְד עֵינֶיךָ. כְּאָמֹר. אָנֹכִי
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא-
 אֶזְכֹּר: וְנֹאמֵר. מְחִיתִי כַעֲב פְּשָׁעֶיךָ וְכַעֲנֵנִי
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי נִאֲלָתֶיךָ: וְנֹאמֵר. כִּי-
 בְּיוֹם הַזֶּה יִכַּפֵּר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
 חַטָּאתֵיכֶם לְפָנַי יְיָ תִטְהַרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רְצֵה בְּמִנוּחֵתֵנוּן קְדְשֵׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ

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 • שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׁמְחֵנוּ בִישׁוּעַתְךָ •
 זִמְנֵחִילָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת כְּדָשְׁךָ וַיְנַחֵנוּ
 בָּהּ יִשְׂרָאֵל מִמֶּדֶי שִׁמְרָה וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ אֲלֵא אַתָּה. בְּרוּךְ אַתָּה יי. מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל
 וּמַעֲבִיר אֲשַׁמּוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מִלֶּךְ עַד
 כָּל־הָאָרֶץ מִקֶּדֶשׁ וְהַשְּׁבֵת וְיִשְׂרָאֵל וַיּוֹם הַכַּפָּרִים
 רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם
 וְהָשִׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאִשֵּׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן. וְתֵהִי לְרָצוֹ
 תְּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ:
 וְתִחַוְיָנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּן
 אַתָּה יי. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הַ
 יי אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ, אֵלֵךְ
 כֹּל־בֶּשֶׁר. יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁי

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאִתָּה הוּא יי
 אֱלֹהֵינוּ וְאֵלֵהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעַד

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

צור חיינו מִגֵּן יִשְׁעֵנו
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לָךְ
 וְנִסְפָּר תְּהִלָּתְךָ עַל
 חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 הַבְּקוּדוֹת לָךְ, וְעַל
 גַּבְלֵי אֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל־עֵת עָרַב
 וְצַהֲרָיִם. הַטּוֹב כִּי
 לֹא־כָלוּ רַחֲמֶיךָ.
 כִּי לֹא־תָמוּ חַסְדֶּיךָ
 מֵעוֹלָם קִיְּנוּ לָךְ:
 וְעַל־כֵּן יִתְבָּרַךְ
 וְיִתְרוֹמַם שְׁמֶךָ
 מִלְּגֵנוּ תָּמִיד
 לְעוֹלָם וָעֶד:

וּבְתוֹב לְחַיִּים טוֹבִים
 כָּל־בְּנֵי בְרִיתְךָ:
 וְכֹל חַיִּים יוֹדוּךָ
 סְלָה. וַיְהִלְלוּ
 אֶת־שְׁמֶךָ
 בַּבַּיִת. הָאֵל יִשׁוּעָתֵנו
 וְעִזְרָתֵנו סְלָה. בָּרוּךְ
 אַתָּה יי. הַטּוֹב שְׁמֶךָ
 וְלָךְ נִאֶה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ
 בְּבְרָכָה הַמְּשַׁלֵּשׁ

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.

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהַרֵן
 וּבִגְיוֹ מַלְאָכִים. עִם קְדוֹשְׁךָ כְּאֲמֹר. יִבְרַכְךָ יי וַיִּשְׁמְרְךָ; וַיֵּאָר
 יי פָּנָיו אֵלֶיךָ וַיִּחַנְךָ; וַיֵּאָר יי פָּנָיו אֵלֶיךָ וַיִּשְׁאֵם לְךָ שְׁלוֹם:
 שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וּרְחָמִים עָלֵינוּ וְעַל
 כָּל-יִשְׂרָאֵל עִמָּךְ. גְּבַרְכֵנו אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְאוֹר פְּנִיךָ נִתְתָּ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
 וְאַדְרָקָה וּבְרָכָה וּרְחָמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבַרְךָ
 אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

At the Afternoon and Evening Services say:—

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא
 מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבַרְךָ אֶת-עַמְּךָ
 יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפְרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה גְּזָר
 וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יי. עוֹשֵׂה הַשְּׁלוֹם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּמַלְתָּנוּ. וְאַל תִּתְעַלֵּם מִתְחַנְתָּנוּ.
 שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וּקְשֵׁי עוֹרָף לֹאמַר לְפָנֶיךָ
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא
 חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

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.

אֲשַׁמְנוּ. בְּגַדְנוּ. גָּוַלְנוּ. דִּבַּרְנוּ דָּבִי. הִיָּעֵינּוּ.
 וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסְנוּ. טָפַלְנוּ שִׁקָּר. יַעֲצֵנוּ רַע.
 כְּזָבְנוּ. לֹאֲצֵנוּ. מְהַרְנוּ. נֹאֲצֵנוּ. סָרְרְנוּ. עֵינּוּ.
 פָּשַׁעְנוּ. צָהַרְנוּ. קִשִּׁינוּ עֲרָף. רָשַׁעְנוּ. שִׁחַתְנוּ.
 תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֲיָמַת
 עֲשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ:

מֵה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה־נִּסְפָּר
 לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְוֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל־חַי:
 אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטֵן וּבוֹחֵן כְּלָיוֹת וְלֵב:
 אֵין דָּבָר נֶעְלָם מִמֶּךָ. וְאֵין נִסְתָּר מִגִּגְד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַל־הִי
 אָבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטָּאתֵינוּ. וְתִמְחַל־
 לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פְּשָׁעֵינוּ:

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 un-
knowingly ;

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 הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּאֲנָם וּבְרָצוֹן:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּבְלֵי דַעַת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרֵיוֹת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזַעֲדַת זְנוּת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִדּוּי פֶה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּחֻזֵק יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּחֵלוּל הַשֵּׁם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפָתַיִם:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת 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 הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּיַצֵּר הָרָע׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים
 וְעַל כָּל־מַעֲלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-
 לָנוּ. בִּפְרֹ-לָנוּ׃

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּכַפַּת-שֹׁחַד׃
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּלִצּוֹן׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע׃
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה׃
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמַרְבִּית׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּנִמְיֵת נְרוֹן׃
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁיחַ שִׁפְתוֹתֵינוּ׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵינַי׃
 עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃
 וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח׃
 וְעַל כָּל־מַעֲלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-
 לָנוּ. בִּפְרֹ-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 בְּפַלְלוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצַדִּית הַעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצַרוֹת עֵינַי:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקַלּוֹת רֹאשׁ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְבָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת הַגְּלוֹת לְהַרְעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרַכִּילוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׂוֵא:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח־לָנוּ. מְחַל־

לָנוּ. בְּפָרֵ־לָנוּ:

וְעַל הַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם עוֹלָה:

וְעַל הַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם חֲטָאת:

וְעַל הַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם קָרָבָן עוֹלָה וְיִזְרָד:

וְעַל הַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם אֶשְׁמֹדַי וְתַלּוּי:

וְעַל הַטָּאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם מַכַּת 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

ועל חטאים שאנו חייבים עליהם מלקות ארבעים:
 ועל חטאים שאנו חייבים עליהם מיתה בידי שמים:
 ועל חטאים שאנו חייבים עליהם כרת וערירות:
 ועל כלם אלוה סליחות סלח לנו. מחל-
 לנו. כפר לנו:

ועל חטאים שאנו חייבים עליהם ארבע מיתות
 בית דין. סקילה. שרפה. הרג. והגק. על מצות
 עשה. ועל מצות לא תעשה. בין שיש בה קוב
 עשה. ובין שאין בה קום עשה. את הגלויים לנו
 ואת שאינם גלויים לנו: את הגלויים לנו כפר
 אמרנום לפניה. והודינו לה עליהם. ואת שאינם
 גלויים לנו לפניה הם גלויים וידועים. כדבר
 שנאמר הנסתרת לוי אלהינו. והנגלת לנו
 ודברנו עד-עולם. לעשות את כל דברי התורה
 הזאת: כי אתה סלחן לישראל ומחלן לשבטי
 ישראל בכל דור ודור. ומבלעדיך אין לנו מלך
 מחל וסולח אלא אתה:

אלהי. עד שלא נוצרתי איני כדי. ועכשו
 שנוצרתי באלו לא נוצרתי. עפר אני בחיי. קל
 נאמר במיתתי. הרי אני לפניה בכלי מלא

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. יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתַי שֶׁלֹּא אֶחְטֵא עוֹד. וּמֵה שְׁחַטָּאתַי לְפָנֶיךָ
 מָרַק בְּרַחֲמֶיךָ הַרְבִּיּוֹם. אֲכַל לֹא עַל יְדֵי יְסוּדִים
 יִחַלְיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׂפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי, כְּעֶפְרַיִם
 לְכָל תַּהֲוָה: פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הַפֵּר עֲצָתָם, וְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׂמֶיךָ. עֲשֵׂה לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ.
 עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יִדְיֶיךָ.
 הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְיִי: יְהִי לְרָצוֹן אִמְרֵי-פִי
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שָׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה
 בַּיִת הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשָׁם
 נַעֲבָדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת: וְעַרְבָה
 לָנוּ מִנְחַת יְהוּדָה וִירוּשָׁלַם, בְּיָמֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

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 possesseth 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 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, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ :

בָּרוּךְ 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
בְּגִיְתָהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

וְזָכְרֵנוּ לַחַיִּים מְלֶכֶד חַפֵּץ בַּחַיִּים. וְכִתְּבֵנוּ בְּסֵפֶר
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים :

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה
רַב לְדוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר
אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לְיֹשְׁנֵי עֶפְרַי. מִי כְמוֹךָ
בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ. מְלֶכֶד מֵמִית וּמְחַיֶּה
יִמְצְאִים יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו 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 אַתָּה לְהַחְיוֹת מֵתִים. בָּרוּךְ אַתָּה יי.
 מִחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל-יוֹם
 יִתְלַלְלוּךָ פִּלָּה.

וּבְכֵן תֵּן פְּחָדְךָ יי אֶל־הֵינוּ עַל כָּל-מַעֲשֵׂיךָ
 וְאִמְתִּיךָ עַל כָּל-מַה-שֶּׁבָרְאָתָּ. וַיִּירָאוּךָ כָּל-
 הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים. וַיַּעֲשׂוּ
 כְּכֹל אֲנִיָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
 כִּמּוֹ שִׁיְהֵעֲנֶנּוּ יי אֶל־הֵינוּ שֶׁהַשְּׁלֵמָן לְפָנֶיךָ עוֹ בִּידְךָ
 וְנִבְרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרְאָתָּ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאוּךָ וְתִקְוָה
 לְדוֹרֶשֶׁיךָ וּפְתִחוֹן פֶּה לְמִיִּחְלִים לָךְ. שִׁמְחָה
 לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ וְצִמְיֹחַת קֶרֶן לְדוֹד עֲבֹדְךָ
 וְעִרִיבַת גֵּר לְבֶן-יִשְׂרָאֵל מִשִּׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּזוּ
 וְחַסִּידִים בְּרַנָּה וַיְגִילוּ. וְעוֹלָתְהָ תִקְפֹּץ-פִּיָּהּ וְכָל-
 הָרָשָׁעָה כָּלָה בְּעֶשֶׂן תְּבִלָּה. 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 אִתָּהּ יְיָ לְבַהֶךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר
צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשְׁךָ.
בְּכַתּוּב בְּדַבְרֵי קְדוֹשְׁךָ. וּמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר. הִלְלוּתָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ.
בְּכַתּוּב. וַיִּנְבֵּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָיָל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָהּ: קְרוּךְ אַתָּה יְיָ. הַמְּלֹךְ הַקְּדוֹשׁ:
אַתָּה בְּחִירְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקָדַשְׁתָּנוּ
בְּמִצְוֹתֶיךָ. וְקָרַבְתָּנוּ מִלְּבָנוּ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וּתְתַן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַשַּׁבָּת
הַזֶּה לְקֹדֶשֶׁת וְלְמִנוּחָה וְאֶת־יוֹם הַכְּפָרִים הַזֶּה לְמַחֲוֶלָה
וְלְסְלִיחָה וְלְכַפָּרָה וְלְמַחְלָבוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ
[בְּאַהֲבָה] מִקָּרָא קֹדֶשׁ וְגַבְרַי לִיצִיאַת מִצְרָיִם:

וּמִכֶּנִּי חֲטָאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ וּנְתַרְחַקְנוּ מֵעַד
אַדְמַתְנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבִיחַ
בְּחִירְתֶךָ 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

תפלת מוסף ליום כפור

עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁפַּתְלָחָה בְּמִקְדָּשְׁךָ: יְהִי רָצוֹן
 מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלְּךָ רַחֲמָן
 שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
 הַרְבִּים וְתִבְנֶהוּ מִהֲרָה וּתְגַדֵּל כְּבוֹדוֹ: אָבִינוּ
 מִלְּבָנוּ. גִּלְגָּה כְּבוֹד מְלִכוּתְךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ
 וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין
 הַגּוֹיִם וּנְפּוּצוֹתֵינוּ בְּנֶגַם מִיְרֵכְתִי אֶרֶץ. וְהִבִּיאֵנוּ
 לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
 בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קַרְבָּנוֹת
 חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוֹסָפִים כְּהַלְבָּתָם:
 וְאֶת־מוֹסֵף יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת מוֹסֵף יוֹם] הַכְּפָרִים
 הַזֶּה. נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךָ
 כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ
 מִפִּי כְּבוֹדְךָ כְּאָמֹר:

[וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבָּשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי
 עֶשְׂרֵנִים סֵלֹת מְנַחֶה בְּלוּלָה בְּשֶׁמֶן וְנִסְבּוּ: עַל־תְּ שַׁבַּת
 בְּשַׁבְתּוֹ עַל־עַל־תְּ הַתְּמִיד וְנִסְכָּהּ:]

וּבְעֶשְׂרֵי לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ
 יְהִיָּה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם 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 לַיְיָ הַיּוֹם נִיחַח פֶּר
 בֶּן־בֶּקֶר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שְׁבַע
 תְּמִימִם יְהִיו לָכֶם: וּמִנְחֹתָם וְנִסְפֵיהֶם כַּמִּדְבָּר
 שְׁלֹשָׁה עֶשְׂרִים לֶפָר. שְׁנֵי עֶשְׂרִים לְאֵיל.
 וְעֶשְׂרֹן לְכֶבֶשׂ. וַיִּין כְּנֹסְפוֹ וּשְׁנֵי שְׁעִירִים לְכַפֵּר.
 וּשְׁנֵי תְּמִידִים כֹּה־לְכֹתֶם:

וַיִּשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָנִי. עִם מְקוֹדְשֵׁי
 שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבְךָ. וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ
 וְקִבַּשְׁתָּו חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁיתוֹ:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לְעֹנֹוֹתֵינוּ בְּיוֹם
 הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפָּרִים הַזֶּה. מְחַח וְהַעֲבֵר
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגִּגְד עֵינֶיךָ. כְּאָמֹר. אָנֹכִי
 אָנֹכִי הוּא מְחַח פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא־
 אֲזַכֵּר: וַנִּבְאָמֵר. מְחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶתֶיךָ: וַנִּבְאָמֵר. כִּי־
 בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
 חַטָּאתֵיכֶם לְפָנַי יְיָ תִטְהַרְוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רָצִיחַ בְּמִנוּחָתְנוּ] קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ

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.

בְּתוֹרַתְךָ • שִׁבְעֵנוּ מִטוֹבְךָ וְשִׁמְחֵנוּ בִישׁוּעַתְךָ •
 וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וַיְנַחֲנוּ
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וְטַהַר לִבֵּנוּ לְעַבְדֶּךָ
 בְּאַמֶּת • כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי
 יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר • וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה • בָּרוּךְ אַתָּה יי • מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ לְעוֹנֵתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל •
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה • מִלֶּךְ עַל
 כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשְּׁבֶת וְיִשְׂרָאֵל וַיּוֹם הַכְּפָרִים:
 רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם •
 וְהִשָּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן • וְתֵהִי לְרָצוֹן
 תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים • בָּרוּךְ
 אַתָּה יי • הַמַּחֲוִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שְׂאִתָּה הוּא
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
 כָּל־בְּשָׂר • יוֹצֵרֵנוּ יוֹצֵר בְּרֵאשִׁית

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאִתָּה הוּא יי
 אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד •

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 the

תפלת מוסף ליום כפור

צור חיינו מִגֵּן יִשְׁעֵינוּ
 אֶתְּהָּ הוּא לְדוֹר
 וְדוֹר. נוֹדֶה לְךָ
 וְנִסְפֹּר תִּהְלֶתְךָ עַל
 חַיֵּינוּ הַפְּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 לְךָ. בְּרוּךְ אַתְּ הַהוֹדְאוֹת:

הַפְּקוּדוֹת לְךָ, וְעַל גַּפְיֶךָ שֶׁבְּכָל-יּוֹם עַמְּנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עֲרֵב וְבִקְרֹ
 וְצִהְרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִנִּינוּ לְךָ:
 וְעַד-כֵּן יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד
 לְעוֹלָם וָעֶד:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:
 וְכֹל הַחַיִּים יוֹדוּךָ סִלָּה. וַיְהִלְלוּ אֶת-שְׁמֶךָ
 בְּבִאֲמַת. הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סִלָּה. בְּרוּךְ אַתְּהָ
 יי. הַטּוֹב שְׁמֶךָ וְלֶךָ נְאֻה 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.

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.

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהַרֹן
 וּבָנָיו בְּחַיִּים. עִם קְדוֹשְׁךָ כְּאֲמֹר. וּבִרְכָּךָ יְיָ וַיִּשְׁמְרֶךָ:
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם
 לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבִרְכָּה חַיִּים חֲזַן וְחֹסֵד וּרְחָמִים
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבוּנוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יְיָ
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה
 וּרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-
 עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:
 בְּסִפְּר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה נְזַכֵּר
 וְנִבְתֵּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתָנוּ וְאַל תִּתֵּעַלֵם מִתְּחִנָּתָנוּ.
 שְׂאִין אֲנַחְנוּ עַזֵּי פָּנִים וְקָשִׁי עוֹרֶךָ לֹאמַר לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים 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 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. בְּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפוּ. הֶעֱוִינוּ
וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסְנוּ. טָפְלְנוּ שִׁקָּר. יַעֲצָנוּ רַע
כַּזְבְּנוּ. לֹאֲנוּ. מָרְדְנוּ. נֶאֱצָנוּ. סָרְדְנוּ. עֲוִינוּ
פְּשַׁעְנוּ. צָרְדְנוּ. קִשְׁיֵנוּ עָרָף. רָשַׁעְנוּ. שְׁחַתְנוּ
תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁנוּ
לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַר
עֲשִׂיתָ וַאֲנַחְנוּ הִרְשַׁעְנוּ:

מֵה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמֵה־נִּסְפּוּ
לְפָנֶיךָ שׁוֹבֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רְוֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָּל־חַי
אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן וּבוֹחֵן כְּלִיֹּת וְלֵב
אִין דָּבָר גַּעְלָם מִמֶּנּוּ. וְאִין נִסְתָּר מִנִּגְדַּ עֵינֶיךָ

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֵלֵה
אֲבוֹתֵינוּ. שְׁתַּסְּלַח־לָנוּ עַל כָּל חַטְאֵתֵינוּ. וְתִמְחַל־
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־לָנוּ עַל כָּל פְּשַׁעֵינוּ

- 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 הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּאֲנָם וּבְרָצוֹן:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּבִלֵי דַעַת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיזוֹת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתֵר:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּחֻק יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּטַמְאַת שְׂפָתַיִם:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּטַפְּשׁוֹת 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 the 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 הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בַּיּוֹצֵר הָרָע:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בַּיּוֹדְעִים וּבְלֹא יוֹדְעִים:

וְעַל בָּלָם אֱלוֹהַּ סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפֶר-לָנוּ:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַפַּת-שָׁחַד:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלָצוֹן:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁיחַ שִׁפְתוֹתֵינוּ:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:

עַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת:

וְעַל הַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:

וְעַל בָּלָם אֱלוֹהַּ 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
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 הָעַ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֵרְבָה:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלֵיךָ לְהָרַע:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּרִכִּילוֹת:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׂוֵא:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּשִׁנְאַת הַנֶּמֶס:

עַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל הַטָּא שֶׁחָטְאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב:

וְעַל כָּל־מַחֲלֵי אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-

לָנוּ. בְּפָרִי-לָנוּ:

וְעַל חַטָּאִים שְׂאָנוּ חֲטָיִים עָלֵיהֶם עוֹלָה:

וְעַל חַטָּאִים שְׂאָנוּ חֲטָיִים עָלֵיהֶם חֲטָאת:

וְעַל חַטָּאִים שְׂאָנוּ חֲטָיִים עָלֵיהֶם קָרְבָּן עוֹלָה וְיִזְרָד:

וְעַל חַטָּאִים שְׂאָנוּ חֲטָיִים עָלֵיהֶם אֶשֶׁם וְדַאי וְתַלְוִי:

וְעַל חַטָּאִים שְׂאָנוּ חֲטָיִים עָלֵיהֶם מִכַּת מִרְדּוֹת:

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 thee like a vessel filled with shame and confusion.

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִלְּקוֹת אַרְבָּעִים׃
 וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִתָּה בִּידֵי שָׁמַיִם׃
 וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם כְּרַת וְעִרְרוֹת׃
 וְעַל כָּל־כָּל־אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ. מְחַל-
 לָנוּ. כִּפֹּר-לָנוּ׃

וְעַל חַטָּאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת
 בֵּית דִּין. סְקִילָה. שַׁרְפָּה. הַרְגוּ. וְהַנֶּקֶץ. עַל מַצּוֹת
 עֲשֵׂה. וְעַל-מַצּוֹת לֹא תַעֲשֶׂה. בֵּין שְׁשִׁי-בָּה קוּם
 עֲשֵׂה. וּבֵין שְׁאִין בָּה קוּם עֲשֵׂה. אֶת-הַגְּלוּיִם לָנוּ
 וְאֶת שְׁאִינָם גְּלוּיִם לָנוּ׃ אֶת-הַגְּלוּיִם לָנוּ כִּפֹּר
 אֲמַרְנוּם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עֲלֵיהֶם. וְאֶת-שְׁאִינָם
 גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִירוּעִים. כִּדְבַר
 שְׁנַאֲמַר הַנְּסִתָּרֵת לִי אֱלֹהֵינוּ. וְהַנְּגַלֵּת לָנוּ
 יְדִבְנֵנוּ עַד-עוֹלָם. לַעֲשׂוֹת אֶת-כָּל-יְדִבְרֵי הַתּוֹרָה
 הַזֹּאת׃ כִּי אַתָּה סְלַחַן לְיִשְׂרָאֵל וּמְחַלָּן לְשַׁבְּטֵי
 יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר. וּמִבְּלַעֲדֶיךָ אִין לָנוּ מִלְּךָ
 מוֹחַל וְסוֹלֵחַ אֵלֶּא אַתָּה׃

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדִי. וְעַכְשָׁו
 שְׁנוֹצַרְתִּי כְּאֵלֹי לֹא נוֹצַרְתִּי. עָפַר אֲנִי בְּחַיִּי. קָל
 וְחֹמֶר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מִלֵּא

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.

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בוֹשָׁה וּבְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתַי שְׁלֹא אֲחַטָּא עוֹד. וַיְמַח שְׁחַטְאֵתַי לְפָנֶיךָ
 מָרַק בְּרַחֲמֶיךָ הַרְבִּיּים. אֲבָל לֹא עַל יְדֵי יְסוּרִים
 וַחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי, בְּעַפְרָר
 לְפַל תְּהַיְוֶה: פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוּף נַפְשֵׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם, וּבְקַלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶיךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחֲלִצֵנִי יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי פִי
 וְהַגִּיזוֹן לְבָבִי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ; וְשָׂם
 נַעֲבֹדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת; וְעָרְבָה
 לָנוּ מְנַחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּבְשָׁנִים קַדְמוֹנִיּוֹת:

*For the Blessing of the Priests when the Day of Atonement
 falls on a week-day. see bb. 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., "And 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 אֲשֶׁרֵי and וְבָא לְצִיּוֹן see pp. 250—254

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

כְּרוּךְ 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 וַיִּמְבִּיא גּוֹאֵל לְבָנָי
בְּגִיָּתָם לְמַעַן שָׂמוּ בְּאַהֲבָה:

זְכֵרֵנוּ לַחַיִּים מְלֶךְ חַפְצֵן בְּחַיִּים. וְחַתְּמָנוּ בְּסֵפֶר
הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: כְּרוּךְ אַתָּה יְיָ מְגַן אֲבֹרָהֶם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

מְבַלְבֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמְתִיר

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 וּמְקַיִם אֲמוּנָתוֹ לִישָׁנֵי עֶפְרָיִם. מִי כָמוֹךָ
 בָּעֵל גְּבוּרֹת וּמִי דוֹמָה לָךְ. מִלֵּךְ מַמִּית וּמַחְיֶה
 וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לַחַיִּים

גִּרְחָמִים :

וְנֶאֱמַן אַתָּה לְהַחְיֶנּוּ מֵתִים. בָּרוּךְ אַתָּה יי.
 מַחְיֶה הַמֵּתִים :

אַתָּה קָדוֹשׁ. וְשִׁמְךָ גָּדוֹשׁ. וּקְדוּשֵׁים בְּכָל־יוֹם
 יִהְלְלוּךָ סֻלָּה.

וּבְכֵן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ
 וְאִימָתְךָ עַל כָּל־מַה־שֶּׁבָרָאֲתָ. וַיִּירָאוּךָ כָּל־
 הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ
 כְּכֹל אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
 כִּמּוֹ שְׂיָדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עוֹ בִּידְךָ
 וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאֲתָ:
 וּבְכֵן תֵּן כָּבוֹד יי לְעַמְּךָ תְּהַלֵּלָה לִירְאוּךָ וְתִקְוָה
 לְדוֹרְשֵׁיךָ וּפְתַחֲוֹן פֶּה לְמִיְהָלִים לָךְ. שְׂמַחָה
 לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ וְצַמִּיחַת קֶרֶן לְדָוִד עַבְדְּךָ
 וְעֲרִיבַת גֵּר לְבֶן־יִשְׂרָאֵל מְשִׁיחָךָ 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 all our iniquities; an holy convocation. as a memorial of the departure from Egypt.

וּבִבְנֵי צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלוּזוּ
 וַיְחַסְדִּים בְּרָנָה יִגְלוּ. וְעוֹלָתָה תִקְרָץ-פִּיָּהּ וְכָל-
 הָרִשְׁעָה כְּלָה כְּעֵשֶׂן תִּכְלָה. כִּי תַעֲבִיר מִמִּשְׁלַת
 נְדוּן מִן-הָאָרֶץ:

וְתַמְלוּךְ אַתָּה יי לְבַהֵךְ עַל כָּל-מַעֲשֵׂיךְ בְּהַר
 צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קְדוֹשֶׁךָ.
 בְּפֶתוּב בְּדַבְרֵי קְדוֹשֶׁךָ. יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ
 צִיּוֹן לְדָר וָדָר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ.
 בְּפֶתוּב. וַיִּנְבְּהָ יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
 נִקְבֵּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יי. הַמְלִיךְ הַקְּדוֹשׁ:
 אַתָּה בְּחִרְתָּנוּ מִכָּל-הָעַמִּים. אָהַבְתָּ אוֹתָנוּ
 וְרָצִיתָ בָּנוּ. וְרוּמְמַתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִבֵּל שְׁתָּנוּ
 בְּמִצְוֹתֶיךָ. וְקַרְבְּתָנוּ מִלְּבָנוּ לְעַבֹדְתֶךָ. וְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קַרְאָתָּ:

On Sabbath add the words in brackets.

וְתַתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יּוֹם הַשַּׁבָּת
 הַזֶּה לְקַדְשָׁהּ וְלִמְנוּחָהּ וְאֶת-יּוֹם הַכִּפּוּרִים הַזֶּה לְמַחֲוִלָּה
 וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ
 [בְּאַהֲבָה] מִקְרָא קְדָשׁ וְכָר 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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיִבֵּא וַיְגִיעַ
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ
 וַיִּפְקְדוּנוּ וַיִּזְכְּרוּנוּ אֲבוֹתֵינוּ. וַיִּזְכְּרוּנוּ מְשִׁיחַ בֶּן דָּוִד
 עַבְדְּךָ. וַיִּזְכְּרוּנוּ יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ. וַיִּזְכְּרוּנוּ כָּל-
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וּלְטוֹבָה
 וְלַחַן וְלַחֲסֶד וְלִרְחָמִים וְלַחַיִּים וְלְשָׁלוֹם בְּיוֹם
 הַכִּפּוּרִים הַזֶּה. וְזָכְרוּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ
 בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה
 וְרַחֲמִים חַוֶּם וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
 אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם
 הַשְּׂבִיטָה הַזֶּה וּבְיוֹם הַכִּפּוּרִים הַזֶּה. מְחַה וְהַעֲבֵר
 פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַי עֵינֶיךָ. כְּאָמֹר. אָנֹכִי
 אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעְנֵי וְחַטָּאתֶיךָ לֹא-
 אֶזְכֹּר: וַיֹּאמֶר. מְחִיתִי כְּעֵב פְּשָׁעֶיךָ וְכַעֲנֵן
 חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלְתֶיךָ: וַיֹּאמֶר. כִּי-
 בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְשָׁהר אֶתְכֶם מִכָּל
 חַטָּאתֵיכֶם לְפָנַי יְיָ תִטְהָרוּ: וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רְצֵה בְּמִנוּחָתָנוּ קְדֻשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֲלֻקְנוּ

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 . שְׂבַעְנוּ מִטּוֹבְךָ וְשִׁמְחֵנוּ בִישׁוּעַתְךָ .
 וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת גְּדֻשָּׁה וְיִגְוָחוּ
 בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וְמֵהָר לִבְנוֹ לְעַבְדֶּיךָ
 בְּאַמֶּת . כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי
 יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר . וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה . בְּרוּךְ אַתָּה יי . מִלֶּךְ
 מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל .
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה . מִלֶּךְ עַל
 כָּל־הָאָרֶץ מִקִּדְשׁ וּמִשֶּׁבֶת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים ;
 רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם .
 וְהַשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל
 וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן . וְתִהְיֶה לְרָצוֹן
 תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ :

וְתִחַוְוֶנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ
 אַתָּה יי . הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן :

The Cong. in an undertone -

מִזְדִּים אֲנַחְנוּ לָךְ	מִזְדִּים אֲנַחְנוּ לָךְ , שְׂאֵתָה הוּא
שְׂאֵתָה הוּא יי	יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ , אֱלֹהֵי
אֱלֹהֵינוּ וְאֱלֹהֵי	כָּל־בָּשָׂר . יוֹצֵרֵנוּ , יוֹצֵר בְּרֵאשִׁית .
אֲבוֹתֵינוּ לְעוֹלָמוֹעַד .	

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 מִגֵּן יִשְׁעֶנוּ
 אַתָּה הוּא לְדוֹר
 וְדוֹר. נוֹדָה לְךָ
 וְנִסְפָּר תְּהַלְתֶּךָ עַל
 חַיֵּינוּ הַמָּסוּרִים
 בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
 לְךָ. בְּרוּךְ אַל הַהוֹדָאוֹת:

הַבְּקִיּוֹת לְךָ, וְעַל נַפְסֶיךָ שֶׁבְכָל-יוֹם עֲמָנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל-עֵת עֲרֵב וּבִקְרָא
 וְצַהֲרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם
 כִּי לֹא-תָמוּ חַסְדֶיךָ מֵעוֹלָם קִוִּינוּ לְךָ:
 וְעַד-כָּלָם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּבָנוּ תָמִיד
 לְעוֹלָם וָעֶד:

וְחַתּוּם לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:
 וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. וַיְהִלְלוּ אֶת-שִׁמְךָ
 בְּאַמֶּת. הֵאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה
 יי. הַטּוֹב שִׁמְךָ וְלְךָ נָאֵה לְהוֹדוֹת:

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

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. בְּרַבְּנוּ בִּבְרָכָה 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. הָאֲמוּנָה מִפִּי אֶהְרֵן
 וּבָנָיו בְּהַנִּים. עִם קְדוּשָׁה כְּאֲמֹר. וּבְרַכָּךָ יְיָ וְיִשְׁמְרֶךָ:
 יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנּוּךָ. יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֶׁם
 לְךָ שָׁלוֹם:

שֵׁים שָׁלוֹם טוֹבָה וּבְרַכָּה חַיִּים הֵן וְחֶסֶד וְרַחֲמִים
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַבְּנוּ אָבִינוּ כְּלָנוּ
 כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ
 אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרַכָּה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-
 עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:
 בְּסֶפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר
 וְנִחַתְתָּם לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
 טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתֵּעַלֵם מִתְּחִנָּתֵנוּ.
 שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וּקְשִׁי עוֹרֶךָ לֹאמַר לְפָנֶיךָ
 יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא
 חַטָּאנוּ אֲבָל אֲנַחְנוּ חַטָּאנוּ:

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

תפלת נעילה ליום כפור

אֲשַׁמְנוּ. בְּגַדְנוּ. גּוּלְנוּ. דִּבְרָנוּ דְּפִי. הֶעֱוִינוּ.
 וְהִרְשַׁעְנוּ. וְדָנוּ. חָמְסָנוּ. טָפְלָנוּ שִׁקְרָר. יַעֲצָנוּ רַע.
 כַּזְבָּנוּ. לֹאֲצָנוּ. מָרְדָנוּ. נֶאֱצָנוּ. סָרְדָנוּ. עֲוִינוּ.
 פִּשְׁעָנוּ. צָרְדָנוּ. קִשְׁיָנוּ עֲרָף. רָשָׁעָנוּ. שַׁחַתָנוּ.
 תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
 לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֱמֶת
 עֲשִׂיתָ וְאִנְחָנוּ הִרְשַׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם. וּמִה־נִּסְפָּר
 לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת
 וְהַנְּגִלוֹת אַתָּה יוֹדֵעַ:

אַתָּה גּוֹתֵן יָד לְפוֹשְׁעִים וַיִּמְיֶנְךָ פְּשׁוּטָה לְקַבֵּל
 שָׂבִים. וּתְלַמְדֵנוּ יְיָ אֱלֹהֵינוּ לְהַתְּוֹדוֹת לְפָנֶיךָ עַל
 כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נִחְדַּל מִעֲשֶׂק יְהִינוּ וְתִקְבְּלֵנוּ
 בְּתַשׁוּבָה שְׂלֵמָה לְפָנֶיךָ כָּאֲשִׁים וּכְנִיחָחִים לְמַעַן
 דַּבְּרֶיךָ אֲשֶׁר אָמַרְתָּ: אִין גַּן לְאִשֵּׁי חוֹבוֹתֵינוּ
 וְאִין מִסְפָּר לְנִיחָחֵי אֲשַׁמוֹתֵינוּ. וְאַתָּה יוֹדֵעַ
 שְׂאֲחֵרִיתָנוּ רָמָה וְתוֹלְעָה 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 a God ready to forgive, gracious and merciful, slow

סְלִיחָתֵנוּ: מָה אֲנַחֲנוּ מָה חַיִּינוּ מָה חַסְדֵּנוּ מָה־
צַדִּיקָנוּ מָה־יִשְׁעֵנוּ מָה־כַּחַשְׁנוּ מָה־גְּבוּרָתֵנוּ. מָה־
נֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא
כָּל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ וְאֲנִישֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ
וְחַכְמַיִם כְּכֹלִי מִדַּע וְגִבּוֹנִים כְּכֹלִי הַשָּׁבַל. כִּי
רַב מַעֲשֵׂיהֶם תָּהוּ וַיָּמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.
וּמֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:
אֲתָה הַבְּדִלְתָּ אֲנוֹשׁ מֵרֹאשׁ וּתְפִירָהוּ לְעֲמוּחַ
לְפָנֶיךָ. כִּי מִי יֹאמַר לְךָ מִה־תִּפְעַל וְאִם־יִצְדַק
מִה־יִתֵּן־לְךָ: וּתְתִין־לָנוּ יְיָ אֱלֹהֵינוּ כְּאַהֲבָה אֶת
יוֹם [הַשַּׁבָּת הַזֶּה וְאֵת יוֹם] הַתְּפִירִים הַזֶּה קֶץ וּמְחִילָה
וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן גְּחַדֵּל מִעֲשֹׁק
יָדֵינוּ וּנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִדֵּי רַצוֹנְךָ בְּלֵב
שָׁלֵם: וְאֲתָה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא
תִחַפּוּץ בְּהַשְׁחָתֵת עוֹלָם. שִׁנְאַמַּר. וְדַרְשׁוּ יְיָ
בְּהַמְצָאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קָרוֹב: וּנְנַאמַר. יַעֲזֹב
רָשָׁע דַּרְכּוֹ וְאִישׁ אֲוִן מִחֲשַׁבְתּוֹ וַיָּשׁוּב אֵלֶיךָ
וַיִּרְחַמְהוּ וְאֵל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ: וְאֲתָה
אֱלֹהֵי סְלִיחוֹת חַנוּן וְרַחוּם אֲרַךְ־אַפָּיִם 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,

חָסֵד וּמִרְבָּה לְהַטִּיב. וְרוּצָה אַתָּה בְּתִשׁוּבַת
 רְשָׁעִים וְאִין אַתָּה חֲפֵץ בְּמִיתָתָם. שִׁנְאַמֵּר.
 אָמֹר אֲלֵיהֶם חַי־אֲנִי נָאם אֲדֹנָי יְהוִה אִם-אֶחָפֵץ
 בְּמוֹת הָרָשָׁע כִּי אִם-בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְהָיָה.
 שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וּלְמָה תִּמְוֹתוּ
 בֵּית יִשְׂרָאֵל: וְנִינְאֵמֵר. הֶחָפֵץ אֶחָפֵץ מוֹת רָשָׁע
 נָאם אֲדֹנָי יְהוִה הֲלוֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְהָיָה:
 וְנִינְאֵמֵר. כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָאם אֲדֹנָי
 יְהוִה. וְהַשִּׁיבוּ וְחַיּוּ: כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וָדוֹר. וּמִבְּלָעֲדֵיךָ
 אִין קָנִי מִיָּד מוֹחֵל וְסוֹלֵחַ:

אֱלֹהֵי. עַד שֶׁלֹּא נוֹצַרְתִּי אִינִי כְּדִי. וְעַבְשׁוּ
 שִׁנְוֹצַרְתִּי כְּאֵלוֹ לֹא נוֹצַרְתִּי. עֲפָר אֲנִי בְּחַיִּי. קָל
 וְחֹמֶר בְּמִיתָתִי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מְלֵא
 בּוֹשָׁה וּכְלָמָה. יְהִי רַצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתַי שֶׁלֹּא אֶחְטֵא עוֹד. וּמָה שֶׁחֲטָאתִי לְפָנֶיךָ
 מִרַק בְּרַחֲמֶיךָ הַרְבִּיּוֹם. אֲכַל לֹא עַל יְדֵי יְסוּדִים
 וְחֲלָיִים רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוּנֵי מִרְעָ, וּשְׁפָתֵי מִדְּבַר
 מִרְמָה. וְלִמְקַלְלֵי נִפְשֵׁי תַדּוּם, וְנִפְשֵׁי, כְּעֲפָר
 לְכָל תְּהִינָה: פֶּתַח לִבִּי 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.

תְּרִיבֵיךָ נִפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם, וְקִלְקַל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֹךְ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁךָ.
עֲשֵׂה לְמַעַן תּוֹרַתֶךָ. לְמַעַן יִחַלְצוּן יִדְיֶיךָ.
הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי: יְהִי לְרָצוֹן אִמְרֵי-פִי
וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ יי צוּרֵי וְגֹאֲלֵי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה
בית המקדש במהרה בְּיָמֵינוּ, וְתִזְכֹּר חֲלָקֵנוּ בְּתוֹרַתֶךָ: וְשֵׁם
נִעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת: וְעֲרָבָה
לְיֵי מְנַחַת יְהוּדָה וִירוּשָׁלַם, כִּימֵי עוֹלָם, וּכְשָׁנִים קְדָמוֹנִיּוֹת:

*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:—

בְּרוּךְ 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*

הִנְנִי מְקַיֵּם מִצְוֹת עֲשֵׂה שְׁלֹסְפִירַת הָעֹמֶר כְּמוֹ שְׁפָתוֹב
בַּתּוֹרָה. וּסְפַרְתֶּם לָכֶם מִמִּתְחַרַּת הַשַּׁבָּת מִיּוֹם הַבִּיאָתְכֶם
אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַ שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה עַד
מִמִּתְחַרַּת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם :

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
הִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר :

1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר :

2. הַיּוֹם שְׁנֵי יָמִים לְעֹמֶר :

3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר :

4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר :

5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר :

6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר :

7. הַיּוֹם שִׁבְעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד לְעֹמֶר :

8. הַיּוֹם שְׁמוֹנָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד

לְעֹמֶר :

9. הַיּוֹם תִּשְׁעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים

לְעֹמֶר :

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 וששה 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 וששה 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 אָחַד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר:

22. היום שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַיּוֹם

אָחַד לְעֹמֶר:

23. היום שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנַיִ

יָמִים לְעֹמֶר:

24. היום אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

25. היום חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וְאַרְבָּעָה יָמִים לְעֹמֶר:

26. היום שֵׁשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לְעֹמֶר:

27. היום שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת

וּשֵׁשָׁה יָמִים לְעֹמֶר:

28. היום שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר:

29. היום תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וַיּוֹם אָחַד לְעֹמֶר:

30. היום שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנַיִם יָמִים

לְעֹמֶר:

31. היום אָחַד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

32. היום שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וְאַרְבָּעָה יָמִים לְעֹמֶר:

33. היום שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לְעֹמֶר:

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. היום אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שָׁהִם אַרְבָּעָה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים לְעֹמֵר :

35. היום חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת
לְעֹמֵר :

36. היום שֵׁשָׁה וּשְׁלֹשִׁים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת וַיּוֹם
אֶחָד לְעֹמֵר :

37. היום שִׁבְעָה וּשְׁלֹשִׁים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת
וְשְׁנֵי יָמִים לְעֹמֵר :

38. היום שְׁמֹנֶה וּשְׁלֹשִׁים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת
וְשִׁלְשָׁה יָמִים לְעֹמֵר :

39. היום תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֵר :

40. היום אַרְבָּעִים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה
יָמִים לְעֹמֵר :

41. היום אֶחָד וְאַרְבָּעִים יוֹם שָׁהִם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשָׁה
יָמִים לְעֹמֵר :

42. היום שְׁנַיִם וְאַרְבָּעִים יוֹם שָׁהִם שֵׁשָׁה שָׁבוּעוֹת לְעֹמֵר :

43. היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שָׁהִם שֵׁשָׁה שָׁבוּעוֹת וַיּוֹם
אֶחָד לְעֹמֵר :

44. היום אַרְבָּעָה וְאַרְבָּעִים יוֹם שָׁהִם שֵׁשָׁה שָׁבוּעוֹת
וְשְׁנֵי 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
ושלשה ימים לעומר:

46. היום ששה וארבעים יום שהם ששה שבועות
וארבעה ימים לעומר:

47. היום שבעה וארבעים יום שהם ששה שבועות
וחמשה ימים לעומר:

48. היום שמונה וארבעים יום שהם ששה שבועות
וששה ימים לעומר:

49. היום תשעה וארבעים יום שהם שבעה שבועות
לעומר:

הרחמן הוא נחיר עבדת בית המקדש למקומה: יהי
רצון לפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש
במהרה בנימינו ותז חלקנו בתורתך: ושם נעבדך ביראה
בימי עולם וקשנים קדמוניות:

p. 299, תהלים ס"ז.

אנא ברחם גדלת ימינה תתיר צרותי. קבל רנת עמך
שגבנו מהקנו נורא. נא גבור דורשי יחודך כבבת שמרם.
ברכם מהרם רחמים צדקתך תמיד נגלים. חסין קדוש
ברב טובך נהל עדתך. יחיד גאה לעמך פנה זוכרי
קדשך. שועתנו קבל ושמע צעקתנו יודע מעלמות.
פרוך שם כבוד 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 חנוכה :

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:—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה
נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה:

The following Blessing is said on the first evening only:—

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲנֻכָּה
וְקִיּוּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

After kindling the first light, the following is said:—

הַנְּרוֹת הַלָּלוּ אֲנַחְנוּ מִדְּלִיקֵין עַל הַנְּסִים וְעַל הַתְּשׁוּעוֹת
וְעַל הַנְּבִלְאוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ עַל-יְדֵי בְּהִנְיָה הַקְּדוֹשִׁים.
וְכָל-שְׂמַנְתָּ יָמֵי חֲנֻכָּה הַנְּרוֹת הַלָּלוּ קִדְּשׁ וְאִין לָנוּ רְשׁוֹת
לְהַשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לְרְאוּתָם בְּלִבְד. כְּדֵי לְהוֹדוֹת לְשִׁמְךָ
עַל-נִסְיָךְ וְעַל-יְשׁוּעָתְךָ וְעַל-נְבִלְאוֹתֶיךָ:

In the Synagogue שִׁיר הַנְּכֻכָּת 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 xlvi. 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:—

מָעוֹז צוֹר יִשׁוּעָתִי. לֵךְ נָאָה לְשִׁבְתִּי. תִּכּוֹן בַּיִת תִּפְלֹתִי.
 וְשֵׁם תּוֹדָה נִזְבַּחַת. לְעֵת תִּכְיִן מִטְבַּחַת. מִצָּר הַמְּנַבְּחַת. אֲזוֹ
 אֲגַמּוֹר. בְּשִׁיר מִזְמוֹר. חֲנֻכַּת הַמִּזְבֵּחַת.

רְעוֹת שְׂבָעָה נִפְשֵׁי. בְּיַגּוֹן כִּחֵי כָלָה. חֲנִי מִכְּרוֹ בְּקוֹשֵׁי.
 בְּשִׁעְבוֹד מַלְכוּת עֲגָלָה. וּבְיָדוֹ הַגְּדוֹלָה. הוֹצִיא אֶת־הַסָּגָלָה.
 חֵיל פְּרָעָה. וְכַל־זֶרְעוֹ. יָרְדוּ בְּאֶבֶן מִצוּלָה:

דְּבִיר קָדְשׁוֹ הִבִּיאֲנִי. וְגַם שָׁם לֹא שָׁקַטְתִּי. וּבֹא נוֹגֵשׁ
 זֶה־גִלְגָּי. כִּי זָרִים עָבַדְתִּי. וַיִּזַּן הָעַל מִסִּבְתִּי. בְּמַעַט שְׂעֵבֶרְתִּי.
 חֵץ בָּבֶל. וְרַבְּבָל. לְקֶץ שְׂבָעִים נוֹשָׁעָתִי:

כָּרַת קוֹמַת בְּרוֹשׁ בְּקֶשׁ. אֲנִי בֶן־הַמְּדַבָּרָה. וְנִהְיִתָּה לוֹ
 לְמוֹקֵשׁ. וְגִבְעוֹתָהּ נִשְׁבַּתָּה. רֹאשׁ יְמֵינִי נִשְׁאָתָה. וְאוֹזְבִי שָׁמוֹ
 מִחֵיטָה. רוֹב בְּנֵי. וְקִנְיָנוֹ. עַל הָעֵץ תִּלְיָתָה:

יְוָנִים נִקְבְּצוּ עָלַי. אֲזִי בְיָמֵי חֲשִׁמְנַיִם. וּפְרָצוּ חוֹמוֹת
 מִגְּדָלַי. וְסָמְאוּ כָּל הַשְּׂמָנִיִּם. וּמְנוֹתֶר בְּנִקְנֵיִם. נִעְשָׂה גַם
 לְשׁוֹשְׁנֵיִם. בְּנֵי בִינָה. יְמֵי שְׂמֹנָה. קָבְעוּ שִׁיר וְרִנְנֵיִם:

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:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגֻלָּה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שִׁעֲשֵׂה
נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׂהַחֲיֵנוּ
וְקַיָּמֵנוּ וְהַגִּיעֵנוּ לְזִמְנֵי הַזֶּה:

After reading the Book of Esther say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָרַב אֵת רִיבֵנו
וְהִדָּן אֵת דִּינֵנוּ וְהַנּוֹקֵם אֵת נַקְמָתֵנוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל
אוֹיְבֵי נַפְשֵׁנוּ וְהַנּוֹפֵר לָנוּ מִצָּרֵינוּ: בָּרוּךְ אַתָּה יְיָ. הַנּוֹפֵר
לְעַמּוֹ יִשְׂרָאֵל מִכָּל-צָרֵיהֶם. הָאֵל הַמּוֹשִׁיעַ:

The following paragraph is omitted after the Reading of the Book of Esther in the morning:—

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם וַיִּפָּר מַחֲשָׁבוֹת עֲרוּמִים: בְּקוֹם עַלְיָנוּ
אָדָם רָשָׁע נֶאֱרָר וְדוֹן מְזַרֵעַ עַמְלֵק: גָּאָה בְּעַשְׂרוֹ וְקָרָה לוֹ בּוֹר
וַיִּדְלָתוּ יִקְשָׁה לוֹ לָקֵד: דָּמָה בְּנַפְשׁוֹ לְלִבְדוֹ וְנִלְכָד בַּקֶּשׁ
לְהַשְׁמִיד וְנִשְׁמַד מְהֵרָה: הָמָן הוֹדִיעַ אֵיבַת אֲבוֹתָיו וְעוֹרֵר
שְׂנְאֵת אֲחִים לְבָנִים וְלֹא זָכַר בְּחַמֵּי שְׂאוֹל כִּי-בָחַמְלָתוֹ עַל-
אָנָּה נוֹלַד אוֹיֵב: זָמַם רָשָׁע לְהַכְרִית צְדִיק וְנִלְכָד טָמֵא בִּיְדֵי

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.

מִהוּר : הַסֵּד גָּבַר עַל-שִׁגְגַת אָב וְרָשַׁע הוֹסִיף הַמָּא עַל-
 חַטָּאֵיו; מָמֵן בָּלְבוּ מִחֲשָׁבוֹת עֲרוּמָיו וַיִּתְמַכֵּר לַעֲשׂוֹת רָעָה;
 יָדוּ שָׁלַח בְּקִדּוּשֵׁי אֵל בְּסִפּוֹ נָתַן לְהַכְרִית וּכְרָם; בְּרֵאוֹת
 מְרַדְּבֵי כִי-יֵצֵא קֶאֱפָה וְדֵתִי הָמֵן נִתְּנוּ בְּשׁוֹשָׁן. לָבַשׁ שֵׁק וְקָשֶׁר
 מִסְפָּד וְגִזֵּר צוּם וַיִּשָּׁב עַל-הָאֶפֶר : מִי זֶה יַעֲמֹד לְכַפֵּר שִׁגְגָה
 וְלִמְחֹל חַטָּאת עֲזוֹן אֲבוֹתֵינוּ; גַּע פָּרַח מְלוּלָב הֵן הַבִּסָּה
 עֲמָדָה לְעוֹרֵר יְשִׁינִים; סְרִיסָיָה הַהִקִּילוּ לְהָמֵן לְהַשְׁקוֹתוֹ יַיִן
 חֲמַת תַּנְיִנִים; עָמַד בְּעֶשְׂרוֹ וְנִפְלַב בְּרִשְׁעוֹ עָשָׂה לוֹ יַעַץ וְנִתְלָה
 עָלָיו; פִּיָּהֶם פָּתְחוּ כָּל-יּוֹשְׁבֵי תַבֵּל כִּי פוּר הָמֵן נִהְפָּךְ
 לְפוּרָנוּ; צַדִּיק נִחְלַע מִיַּד רִשָּׁע אֹנִיב נִמָּן תַּחַת נִבְשׁוּ; קִימוּ
 עֲלֵיהֶם לַעֲשׂוֹת פּוּרִים וְלִשְׁמוּחַ בְּכָל-שָׁנָה וְשָׂה; רֵאִיתָ
 אֶת-תְּפִלַּת מְרַדְּבֵי וְאַסְתֵּר. הָמֵן וּבְנָיו עַל-הָעֵץ תְּלִיָּתָּהּ;
 שׁוֹשֶׁנֶת יַעֲקֹב צָהֳלָה וְשִׁמְחָה בְּרֵאוֹתָם יַחַד תְּבַקֵּלָת
 מְרַדְּבֵי; תִּשְׁוַעְתֶּם הֵיטֵב לְנֶצַח וְתִקְוֹתֶם בְּכָל-דּוֹר דּוֹר;
 לְהוֹדִיעַ שְׁכָל-קִוְיָה לֹא יִבְשׁוּ וְלֹא יִפְלְמוּ לְנֶצַח כָּל-
 הַחוֹסִים בָּהּ; אֲרוֹר הָמֵן אֲשֶׁר בִּקֵּשׁ לְאַבְדֵי. בְּרוּךְ מְרַדְּבֵי
 הַיְהוּדִי. אֲרוֹרָה וְרֵשׁ אִשְׁתִּי מִכְּחִידֵי. בְּרוּכָה אֲסְתֵּר מְגִנָּה
 בְּעַדֵי. וְגַם חֲרַבּוּנָה זְכוּר לְטוֹב :

וַיֵּאדִיר *p. 302. On Saturday Evening* וְאַתָּה קָדוֹשׁ
p. 299. The Reader says וַיְהִי נָעַם
p. 302, omitting וְעֲלֵינוּ, תִּתְקַבֵּל
p. 308. On Saturday Evening say
 וַיִּתֵּן לָהּ *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 נְמִילַת יָדָיִם:

The following Blessing is said over the Bread:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצֵיא
לֶחֶם מִן הָאָרֶץ:

GRACE AFTER MEALS.

On Sabbaths and Holydays, and on those days when Tachanun is not said, Psalm cxxvi, is said:—

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:
אִז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִז יֹאמְרוּ בְּגוֹיִם הַגְּדִיל
יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:
שׁוֹבָה יְיָ אֶת־שְׁבִיתָנוּ בְּאַפְיָקוֹם בְּנֹגֵב: הוֹרְעִים בְּדַמְעָה
בְּרִנָּה וּקְצָרוֹ: הָלוֹךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשְׁדֵּי־תְזַרְעֵ בֵּא־יָבֵא
בְּרִנָּה נִשָּׂא אֱלֹמֶתָיו:

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 יַחֲסֵר־לָנוּ מְזוֹן
 לְעוֹלָם וָעֶד בְּעֶבְרַת שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן
 וּמְפָרְגִים לְכֹל וּמְטִיב לְכֹל וּמְכִיֵּן מְזוֹן לְכָל־
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ. הֵזֵן אֶת־הַכֹּל:

נוֹדָה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ יְיָ
 אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים.
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁתָּנוּ. וְעַל תּוֹרוֹתֶיךָ
 שֶׁלְּמִדְּתָנוּ. 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 בְּכִי כָל־חַי תָּמִיד לְעוֹלָם
 וָעֶד: בְּכַתּוּב. וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתָּ אֶת־יְיָ
 אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ. בָּרוּךְ
 אַתָּה יְיָ. עַל־הָאָרֶץ 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

רַחֵם יְיָ אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמּוֹךְ. וְעַל יְרוּשָׁלַיִם
 עִירָךְ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ. וְעַל מַלְכוּת
 בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל-הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
 שֶׁנִּקְרָא שִׁמְךָ עָלָיו; אֱלֹהֵינוּ אָבִינוּ. רַעֲנוּ זִמְנֵנוּ
 פְּרַנְסֵנוּ וּבְלַבְלֵנוּ וְהַרְוִיחֵנוּ. וְהַרְוַח-לָנוּ יְיָ אֱלֹהֵינוּ
 מִתְּהַרְהָרָה מִכָּל-צָרוֹתֵינוּ; וְנָא אֶל-תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ
 לֹא לִידֵי מַתְנַת בְּשָׁר וָדָם וְלֹא לִידֵי הַלְוָאָתָם.
 כִּי אִם לְיָדֶךָ הַמַּלְאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֲבָה.
 שְׁלֹא גְבוּשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

On Sabbath say:—

רַצָּה וְהִחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּעִי
 הַשְּׁבֵת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא
 לְפָנֶיךָ לְשֶׁבֶת-בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה בְּמִצְוֹת רַצוֹנֶךָ.
 בְּרַצוֹנֶךָ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְנִגּוֹן וְאַנְחָה
 בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ.
 וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ. כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת
 וּבַעַל הַנְּחֻמוֹת:

On New Moons and Festivals add:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיִבֹא וְיִגַּע וְיִרְאֶה וְיִרְצָה
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֵּר וְיִזְכְּרֵנוּ וְיִפְקְדֵנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ.

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 New Year—</i>	<i>On Tabernacles—</i>
The New Moon.	Memorial.	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.

On Passover.—The Feast of Unleavened Bread.

On Pentecost.—The Feast of Weeks.

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 rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us: thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, vielding us grace, lovingkindness, mercy and relief, deliverance and prosperity, blessing

וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ.
וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְכַלִּיטָה וּלְמִזְבֵּחַ
וּלְחֵן וּלְחֶסֶד וּלְבְרָחִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

on Tabernacles:—

on New Year:—

on New Moon:—

חַג הַסִּפּוֹת

חַג הַזְּכָרוֹן

רֵאשׁ הַחֹדֶשׁ

on Pentecost:—

on Passover:—

*on the 8th Day of Solemn
Assembly and on the
Rejoicing of the Law:—*

חַג הַשְּׂבָעוֹת

חַג הַמִּצּוֹת

חַג הַעֲצָרֶת

הַזֶּה. וְזָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְמִזְבֵּחַ. וּפְקַדְנוּ בּוֹ לְבִרְכָּה.
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּבְרַחֲמִים חַיִּים וְחַנּוּנוֹ
וּבְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וּבְרַחֲם אָתָּה:

וּבְגִינָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ. בִּנְיָה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל
אֲבִינוּ מִלְכֵנוּ. אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יּוֹצְרֵנוּ
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל-יוֹם וְיוֹם
הוּא הַמְּטִיב הוּא מְטִיב הוּא יְטִיב לָנוּ: הוּא גֹמְלֵנוּ
הוּא גּוֹמְלֵנוּ הוּא יְגַמְלֵנוּ לָעֵד. לְחֵן לְחֶסֶד
וּלְבְרָחִים וּלְהַנּוּחַ. הַצְּלֵה וְהַצְּלִיחַ 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 וּכְלִפְלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
 וְכָל-טוֹב. וּמִכָּל-טוֹב אֱלֹהֵי-חַסְדָּנוּ:
 הַרְחֵמֵנוּ. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הַרְחֵמֵנוּ.
 הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבְאָרֶץ: הַרְחֵמֵנוּ. הוּא יִשְׁתַּבַּח
 לְדוֹר הַדּוֹרִים. וַיִּתְפָּאֵר בָּנוּ לְנִצַּח נִצְחִים. וַיִּתְהַדָּר
 בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים: הַרְחֵמֵנוּ. הוּא יִפְרֹנְסֵנוּ
 בְּכַבֹּד: הַרְחֵמֵנוּ. הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צָרָאֵרְנוּ.
 וְהוּא יוֹלִיבֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֵנוּ. הוּא
 יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה. וְעַל שְׂלֵחַן זֶה
 שְׂאֵבֵלָנוּ עָלָיו: הַרְחֵמֵנוּ. הוּא יִשְׁלַח לָנוּ אֶת-
 אֱלֹהֵי הַנְּבִיא וְזִכּוֹר לְטוֹב. וַיִּבְשֹׂר-לָנוּ בְּשׂוֹרוֹת
 טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת:

The following has to be varied according to circumstances:—

הַרְחֵמֵנוּ. הוּא יְבָרֵךְ אֶת אָבִי מוֹרֵי בְּעַל הַבַּיִת
 הַזֶּה. וְאֶת אֲמִי מוֹרְתֵי בְּעַלְת הַבַּיִת הַזֶּה. אוֹתָם
 וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ
 וְאֶת-כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְפָּרְכוּ אֲבֹתֵינוּ
 אֲבָרְהָם יִצְחָק וַיַּעֲקֹב בְּכָל מְכַל כָּל. 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

בַּמָּרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהי
 לַמִּשְׁמֶרֶת שָׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יי וְצַדִּיקָה
 מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא-חֵן וְשִׁבְלֵי מוֹב בְּעֵינֵי
 אֱלֹהִים וְאָדָם:

On Sabbath:—

הַרְחֵמֵן. הוּא יִנְחִילֵנוּ יוֹם שְׁבִלֵי שֶׁבֶת וּמְנוּחָה לְחַיֵּי
 הָעֹלָמִים:

On New Moon:—

הַרְחֵמֵן. הוּא יַחַדְּשׁ עַלֵּינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטֹבָה וְלִבְרָכָה:

On Festivals:—

הַרְחֵמֵן. הוּא יִנְחִילֵנוּ יוֹם שְׁבִלֵי מוֹב:

On New Year:—

הַרְחֵמֵן. הוּא יַחַדְּשׁ עַלֵּינוּ אֶת-הַשָּׁנָה הַזֹּאת לְטֹבָה וְלִבְרָכָה:

On the Intermediate Days of Tabernacles:—

הַרְחֵמֵן. הוּא יָקִים לָנוּ אֶת-סִבְתַּת דָּוִד הַנִּפְלֵאת:

הַרְחֵמֵן. הוּא יַזְכֵּנוּ 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:—

מגידל

On Sabbaths, Festivals, and New Moons:—

מגידול

יְשׁוּעוֹת מִלְּבוֹ וְעָשָׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ
 עַד-עוֹלָם: עָשָׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה
 שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת-יְיָ קְדוֹשֵׁינוּ. כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים קָשׁוּ
 וְרַעֲבֹו. וְדַרְשֵׁי יְיָ לֹא-יִחְסְרוּ כָּל-טוֹב: הוֹדוּ לְיְיָ כִּי-טוֹב.
 כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֶת-יְדָהּ. וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן:
 בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בְּיְיָ. וְהִנֵּה יְיָ מִבְּטַחוֹ: נֶעַר הָיִיתִי
 בְּסֻמְרָנִיתִי. וְלֹא-רָאִיתִי צָדִיק נֶעֱדָב וְזֶרְעוֹ מִבְּקֶשׁ-לָחֶם: יְיָ
 עוֹלָמֵנוּ יִתֵּן. יְיָ אֱיָרְךָ 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 or 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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגָּפֶן:

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and Spelt:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְי מְזֻנּוֹת:

After any Food, excepting Bread:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל

After Wine:—

הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן

After partaking of Grapes, Figs, Pomegranates, Olives or Dates:—

הָעֵץ וְעַל פְּרֵי הָעֵץ

After Food prepared as above:—

הַמַּתִּיחַ וְעַל הַבִּלְבָּלָה

After Food prepared as above and Wine:—

הַמַּתִּיחַ וְעַל הַבִּלְבָּלָה עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה שׁוֹבָה וּרְחֻבָּה שְׂרָצִית
וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ לְאֲכֹל מִפְּרֵיהָ וּלְשָׂבוֹעַ מִשׁוֹבָה. רַחֵם
יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן
מְשֻׁבֵּן כְּבוֹדְךָ וְעַל מִזְבִּיחַךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ

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.

בְּבִינָהּ. וְנֹאכַל מִסֶּדֶרָהּ וְנִשְׁבַּע מִטּוֹבָהּ וְנִבְרָךְ עָלֶיהָ
בְּקִדְשָׁהּ וּבְמִתְהַרְהָהּ :

On Sabbath say:—

וְרָצָה וְהִתְלַיְצְנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה :

On New Moon:—

וְזָכְרָנוּ בְּיוֹם רֵאשִׁית הַחֹדֶשׁ הַזֶּה :

On Festivals:—

וְשִׂמְחָנוּ בְּיוֹם חַג—

On Passover:—

הַמִּצּוֹת הַזֶּה

On Pentecost:—

הַשְּׂבָעוֹת הַזֶּה

On Tabernacles:—

הַסֻּכּוֹת הַזֶּה

*On the Eighth Day of Solemn Assembly and on the
Rejoicing of the Law:—*

הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה

On New Year:—

וְזָכְרָנוּ לְטוֹבָהּ בְּיוֹם הַזִּכְרוֹן הַזֶּה

כִּי אִתָּה יְיָ טוֹב וּמִטֵּיב לְכֹל וְנִזְדָּה לָךְ עַל הָאָרֶץ

After Wine:—

וְעַל פְּרֵי הַגֶּבֶן. בְּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּבֶן :

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 הַגֶּן. בְּרוּךְ אַתָּה יי' עַל הָאָרֶץ
וְעַל הַמִּתְּיָה וְעַל פְּרֵי הַגֶּן:

*If Wine and Fruit are partaken of at the same time,
begin the Blessing thus:—*

עַל הַגֶּן וְעַל פְּרֵי הַגֶּן וְעַל הָעֵץ וְעַל פְּרֵי הָעֵץ.

And conclude:—

עַל הָאָרֶץ וְעַל הַגֶּן וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי' עַל
הָאָרֶץ וְעַל הַגֶּן 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 הַבִּלְבֻלָה 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 הַבִּלְבֻלָה וְעַל הַגֶּן וְעַל פְּרֵי הַגֶּן 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 הַיַּיִן :

All the following Blessings begin with the words,

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם.

On eating Fruit which grows on Trees:—

בוֹרֵא פְּרֵי הָעֵץ :

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 נֶפְשׁוֹת רַבּוֹת וְחִסְרוֹנָן. עַל כָּל-מַה-שֶּׁבִּרְאָתָּה הֵחִיּוֹת

בָּהֶם נֶפֶשׁ כָּל-חַי. בְּרוּךְ חַי הָעוֹלָמִים :

On smelling Fragrant Woods or Barks:—

בוֹרֵא עֵצֵי בְּשָׂמִים :

On smelling Odorous Plants:—

בוֹרֵא עֲשָׂבוֹת בְּשָׂמִים :

On smelling Odorous Fruits:—

הַנוֹתֵן הַיּוֹם טוֹב בִּפְרוֹת :

On smelling Fragrant Spices:—

בוֹרֵא מִיְיָ בְּשָׂמִים :

On smelling Fragrant Oils:—

—who createst fragrant oil.

On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains, or Great Deserts:—

—who hast made the creation.

On hearing Thunder:—

—whose strength and might fill the world.

At the sight of the Sea:—

—who hast made the great sea.

On seeing beautiful Trees or Animals:—

—who hast such as these in thy world.

On seeing the Rainbow:—

—who rememberest the covenant, art faithful to thy covenant, and keepest thy promise.

On seeing Trees blossoming the first time in the Year:—

—who hast made thy world lacking in nought, but hast produced therein goodly creatures and goodly trees wherewith to give delight unto the children of men.

On seeing a Sage distinguished for his knowledge of the Law:—

—who hast imparted of thy wisdom to them that fear thee.

On seeing Wise Men distinguished for other than Sacred Knowledge:—

—who hast given of thy wisdom to flesh and blood.

On smelling Fragrant Oils:—

בֹּרָא שְׁמֵן עֵרֵב:

On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains, or Great Deserts:—

עֲשָׂה מַעֲשֵׂה בְּרֵאשִׁית:

On hearing Thunder:—

שָׁכַחוּ וַיְגִבּוּרְתוֹ מִלֵּא עוֹלָם:

At the sight of the Sea:—

שַׁעֲשֵׂה אֶת־הַיָּם הַגָּדוֹל:

On seeing beautiful Trees or Animals:—

שִׁבְּבָה לּוֹ בְּעוֹלָמוֹ:

On seeing the Rainbow:—

זוֹכֵר הַבְּרִית וְנִצָּמָן בְּבְרִיתוֹ וְקִיָּם בְּמֵאֲמָרוֹ:

On seeing Trees blossoming the first time in the Year:—

שֶׁלֹא חָסַר בְּעוֹלָמוֹ דְּדָבָר. וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהֵנוֹת בָּהֶם בְּנֵי אָדָם:

On seeing a Sage distinguished for his knowledge of the Law:—

שֶׁחָלַק מִחֻקְּמֹתוֹ לִירְאָיו:

On seeing Wise Men distinguished for other than Sacred Knowledge:—

שֶׁנָּתַן מִחֻקְּמֹתוֹ לְבָשָׂר וְרֶם:

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:—

שָׁנַתְּנוּ מִכְבוֹדוֹ לְבָשָׂר וְדָם :

On seeing strangely formed Persons, such as Giants or Dwarfs:—

מִשְׁנֵה הַבְּרִיּוֹת :

On fixing a Mezuzah:—

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֵּעַ מְזוּזָה :

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:—

שֶׁהִתְיַנְּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזְמַן 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 בְּמִצְוֹתָיו
בָּרָא שְׁחָקִים. וּבְרִוּחַ פִּיּוֹ כָּל-צְבָאָם: חֶק וְזְמַן נָתַן לָהֶם.
שֶׁלֹּא יִשְׁנוּ אֶת-תְּפִקִּידָם: שְׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן
קוֹנָם. פּוֹעֵל אֲמֶת שֶׁפָּעֵלְתוֹ אֲמֶת. וְלִלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ
עֲטָרַת תְּפִאֲרַת לְעַמּוּסֵי בְּטָן. הַעֲתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָהּ.
וּלְפֶאֱר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בְּרוּךְ אַתָּה יְיָ.
מְחַדֵּשׁ תְּחִלָּתָם :

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 מְלֶכֶד הָעוֹלָם. הַמְפִּיל
חֶבְלֵי שָׁנָה עַל-עֵינַי וּתְנוּמָה עַל-עַפְעָפַי: וַיְהִי
רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁתִּשְׁכַּבְנִי
לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם. וְאֵל יִבְהַלְּנִי רַעֲיוֹנֵי
וַחֲלוּמוֹת רָעִים וְהַרְהוּרִים רָעִים. וְתִהְיֶה מִטָּתִי
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינַי בְּן-אִישׁוֹן הַמָּוֶת. כִּי
אַתָּה הַמַּאֲוִיר לְאִישׁוֹן בַּת-עֵינַי. בְּרוּךְ אַתָּה יְיָ.
הַמַּאֲוִיר לְעוֹלָם כְּבוֹדוֹ בְּכַבּוּדוֹ:

אל מְלֶכֶד נְאֻמָּן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַתְּ בָּרַךְ אֶת יְיָ אֱלֹהֵינוּ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל מְאֹדְךָ: וְהָיוּ חֲדָבְרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ: וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְבֻתְךָ בְּהַגֵּדְךָ וּבְשִׁכְבְּךָ
וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יְדֵיךָ וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

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
בוננה עלינו ומעשה ידינו בוננהו:

תהלים צ"א

ישב בסתר עליון בצל שדי יתלונן: אמר
ליהוה מחסי ומצודתי אלהי אבטח-בו: כי הוא
יצילך מפח יקוש מדבר חזות: באבדתו יסוך
לך ותחת בנפיו תחסה צנה וסחרה אמתו: לא-
תירא מפחד לילה מחץ יעוף יומם: מדבר באפל
יהלך מקטב ישוד צהררים: ופל מצדך אלה
ורבבה מימיןך אלה לא יגש: רק בעיניך תביט
ושלמת רשעים תראה: כי-אתה יהוה מחסי עליון
שמת מעונך: לא-תאנה אלה רעה ונגע לא-יקרב
באחלקך: כי מלאכיו יצוה-לך לשמרך בכל-
דרךך: על-פנים ישאונך פן תגף באבן רגלך:
על-שחל ופתן תדרך תרמם בפיר ותנין: כי בי
חשק ואפלטוהו אשנבהו כי-ידע שמי: יקראני
ואענהו עמו אנכי בצרה אחלצהו ואבדהו: ארך
ימים אשביעהו ואראהו בישועתי:

Repeat the
last verse

תהלים ג'

יי 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 אֵין יְשׁוּעָתָה לֹא בֵאלֹהִים סֶלָה: וְאַתָּה יי
 מִגֵּן בְּעַדִּי כְבוֹדִי וּמְרִים רֵאשִׁי: קוֹלִי אֶל־יי
 אֶקְרָא וַיַּעֲנֵנִי מִהַר קָדְשׁוֹ סֶלָה: אָנֹכִי שָׁכַבְתִּי
 וְאִישָׁנָה הִקְיָצוּתִי כִּי יי וְסִמְכֵנִי: לֹא־אִירָא
 מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב שָׁתוּ עָלַי: קוֹמָה יי
 הוֹשִׁיעֵנִי אֱלֹהֵי כִי־הַכֹּתֶת אֶת־כָּל־אֹיְבֵי לִחֵי שְׁנֵי
 רַשָּׁעִים שִׁבְרָתָ: לִי הִישׁוּעָה עַל־עַמֶּךָ בְּרַכְתָּךְ
 סֶלָה:

הַשְׁכִּיבֵנו יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ
 לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֶצֶה
 טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנו קָמְעַן שְׁמֶךָ. וְהִגֵּן
 בְּעַדֵּנוּ וְהָסֵר מֵעַרְלֵנוּ אוֹיֵב הַדָּר וְהַרְבֵּב וְרָעַב
 וַיְגוֹן. וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצֵל כְּנַפְיֶךָ
 תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמְצִיָּלֵנוּ אַתָּה כִּי אֵל
 מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צְאֲתָנוּ וּבֹאֲנוּ
 קָחִים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

קְרוּךְ יי בַּיּוֹם. קְרוּךְ יי בְּלַיְלָה. קְרוּךְ יי בְּשִׁכְבֵּנו. קְרוּךְ
 יי בְּקוּמָנוּ: כִּי בְיָדְךָ גַּפְשׁוֹת הַחַיִּים וְהַמְּתִים: אֲשֶׁר בְּיָדְךָ
 גַּפְשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר אִישׁ: בְּיָדְךָ אֲפָקִיד רוּחֵי
 קְדִימָה אוֹתִי יי אֵל אֲמֵת: אֱלֹהֵינוּ שְׁבַשְׁמִים יַחַד שְׁמֶךָ
 וּמִים מִלְּכוּתְךָ 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.

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאַמֶּת
 בְּאֵמֶר לְצִיּוֹן מִדֶּף אֱלֹהֶיךָ. יי מְלֹךְ יי מְלֹךְ יי | וּמְלֹךְ לְעַלְמֵם
 וְעַד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד.
 כִּי אֵין לָנוּ מְלֹךְ אֵלָּא אַתָּה:

הַמְּלֹאךְ הַגָּאֵל אֶתִּי מִכָּל־רָע יְבַרְךָ אֶת־הַנְּעָרִים
 וַיְקַרָּא בָהֶם שְׁמִי וְשֵׁם אָבִתִּי אַבְרָהָם וַיִּצְחָק
 וַיִּדְגּוּ לָרֹב בְּקִרְבַּ הָאָרֶץ: וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע
 לְקוֹל יי אֱלֹהֶיךָ וְהַיִּשָּׂר בְּעֵינָיו תַּעֲשֶׂה יְהוֹנָתָן
 לְמִצְוֹתָיו וְשִׁמְרָתָן 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 הַבְּחֵר בִּירוּשָׁלַיִם הֲלֹא זֶה אוֹד מְצֹל מֵאִשׁ:
 הִנֵּה מִטָּתוֹ שֶׁשְׁלֹמֹה שָׁשִׁים גְּבָרִים סָבִיב לָהּ
 מִגְּבֻרֵי יִשְׂרָאֵל: כְּפָם אֶהְיֶה חֶרֶב מִלְּמַדֵּי מִלְחָמָה
 אִישׁ חֶרֶבוֹ עַל־יָרְכוֹ מִפָּחַד בְּרִילוֹת: יְבַרְכֶּךָ יי
 וַיִּשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנּוּךָ: יִשָּׂא יי
 פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

To be said three times.

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

To be said three times.

לִישׁוּעַתְךָ קִוִּיתִי יי. קִוִּיתִי יי לִישׁוּעַתְךָ,
 יי לִישׁוּעַתְךָ קִוִּיתִי:

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.

סדר קריאת שמע על המטה

To be said three times.

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִיְמִינֵי מִיכָאֵל. וּמִשְׁמָאלוֹ גְּבַרְיָאֵל.
 וּמִלְּפָנָי אֹרִיָאֵל. וּמֵאַחֲזָרֵי רַפְאֵל. וְעַל רֹאשֵׁי שְׁכִינַת אֵל:
 שִׁיר הַמַּעֲלוֹת. אֲשֶׁרֵי כָּל־יְרֵא יְיָ הַהֲלֵךְ בְּדַרְכָּיו: יְגִיעַ
 כַּפְיָךְ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ: אֲשֶׁתֶּךָ כְּגֹפֶן פְּרִיָהּ
 כְּגִרְבָתִי בֵיתֶךָ. כְּגִנְךָ כַּשְׂתְּלֵי וַיְתִים סָבִיב לְשִׁלְחָנֶךָ: הִנֵּה
 כִּי־בָן יִכְרֹךְ גְּבַר יֵרֵא יְיָ: יִכְרֹךְ יְיָ מִצִּיּוֹן. וְרֹאֵה כְּטוֹב
 יְרוּשָׁלָּם כֹּל יְמֵי חַיֶּיךָ: וְרֹאֵה־כְּגִים לְבָנֶיךָ. שְׁלוֹם עַל־
 יִשְׂרָאֵל:

To be said three times.

רְגֹזוּ וְנֹאֵל תִּתְחַמְּזוּ. אִמְרוּ בְּלִבְכֶם עַל־מִשְׁכְּבְּכֶם
 וְדַמּוּ סֵלָה:

אָדוֹן עוֹלָם. אֲשֶׁר מְלַךְ	כְּטָרִם כָּל־יִצִיר נִבְרָא
לַעֲת נַעֲשָׂה כְּחַפְצוֹ כֹּל	אֲזִי מְלַךְ שְׁמוֹ נִקְרָא
וְאַחֲרֵי כִּכְלוֹת הַכֹּל	לְבַדּוֹ יִמְלֹךְ נֹרָא
וְהוּא הָיָה. וְהוּא הָוָה.	וְהוּא יְהִיָה בְּתַפְאֲרָה
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה
כְּלֵי רֵאשִׁית כְּלֵי תְּכֵלִית.	וְלוֹ הָעוֹ וְהַמְשָׁרָה
וְהוּא אֵלֵי. וְחֵי גּוֹאֲלֵי.	וְצוֹר חֲבֵלֵי בְּעַת צָרָה
וְהוּא נְסִי וּמְנוֹם לִי.	מְנַם כּוֹמֵי בְּיוֹם אֶקְרָא
כְּיָדוֹ אֶפְקִיד רוּחִי.	בְּעַת אִישׁוֹן וְאַעִירָה
גַּעַם רוּחִי גְּנִיתִי.	יְיָ לִי וְלֹא אִירָא

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 knee'
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 נְשִׁימְחֶה וְנִכְרָעָה נִבְרָכָה לְפָנַי יי עוֹשֵׁנוּ :
עֲבְדוּ אֶת יי בְּשִׂמְחָה בָּאוּ לְפָנָיו 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 :

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן :
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְצִוָּנוּ עַל הַעֲרִיּוֹת. וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת.
וְהַתִּיר לָנוּ אֶת הַנְּשׂוּאוֹת לָנוּ עַל יְדֵי חֲפָה וְקִדּוּשֵׁין. בָּרוּךְ
אַתָּה יי. מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשֵׁין :

*The Bridegroom places the ring upon the forefinger of the
right hand of the Bride, and says:—*

הֲרִי אֶת מְקַדְּשֶׁת לִי בְּטַבְעֶת זוֹ בְּדַת 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 פְּרִי הַגֶּן־עֵדֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֵבִיל בְּרָא לְכַבּוּדוֹ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר הָאָדָם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם

בְּצַלְמוֹ. בְּצַלְמוֹ דְּמוֹת תְּבִנְתּוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בְּנֵן עֲדֵי

עַד. בָּרוּךְ אַתָּה יְיָ. יוֹצֵר הָאָדָם:

שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הַעֲקָרָה. בְּקַבּוּץ בְּנֵיךָ לְתוֹכָהּ בְּשִׂמְחָה.

בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ:

שִׂמְחַת תְּשַׂמַּח רַעִים הָאֶהוּבִים. בְּשִׂמְחָה יִצְרָךְ בְּנֵן עֲדֵן

מִקֵּדָם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חֲתָן וּכְלָהּ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּרָא שְׂשׂוֹן

וְשִׂמְחָה. חֲתָן וּכְלָהּ. גִּילָה רְנָה דִּיּוּצָה וְחִדּוּהָ. אֶהְבָּה וְאֶחְנֶה

וְשָׁלוֹם וְרַעוּת. מִתְהַרָה יְיָ אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה

וּבְחֻצוֹת יְרוּשָׁלָיִם קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה. קוֹל חֲתָן וְקוֹל

כְּלָהּ. קוֹל מְצַהֲלוֹת חֲתָנִים מְחַפְּתִים וּנְעָרִים מְמַשְׁתֵּת

וְנִינְתָם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חֲתָן עִם הַכְּלָהּ:

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 הָיָה וְגַם חָרוֹן. וְאֵז אֱלֹם בְּשִׁיר יְרוּן. נִחְנוּ בְּמַעֲנֵי
צָדֵק. שְׁעָה בְּרַבַּת בְּגֵי יִשְׂרָאֵל:
בְּרִשׁוֹת מָרְגָן וּבְרִבְנֵי וּרְבוֹתֵי. נִבְרַח אֱלֹהֵינוּ שְׁהַשְׁמַחָה
בְּמַעֲוָנוּ. וְשִׂאֲבָלְנוּ מִשְׁלֹ:

The others respond:—

בְּרוּךְ אֱלֹהֵינוּ שְׁהַשְׁמַחָה בְּמַעֲוָנוּ וְשִׂאֲבָלְנוּ 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

מִזְמוֹר לְדָוִד. יְהוָה מִי־יִגֹּוֹר בְּאַהֲלָהּ מִי־יִשְׁכֵּן בְּהַר קָדְשׁוֹ:
הוֹלִיךְ תַּמִּים וּפְעֵל צָדֵק וְדָבַר אֱמֶת בְּלִבָּבוֹ: לֹא־רָגַל עַל־
לְשׁוֹנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחָרַפָּה לֹא־נָשָׂא 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 cxxi. (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

נְבוֹזָה בְּעֵינָיו נִמְאָם וְאֶת-יְרָאִי יִהְיֶה יַכְבֵּד נִשְׁבַּע לְהַרְע
 וְלֹא יָמִיר: בְּסִפּוֹ לֹא-נָתַן בְּנִשְׁבָּךְ וְשָׁחַד עַל-נַפְקֵי לֹא לָקַח
 עֲשֵׂה אֵלֶּה לֹא יִמוּט לְעוֹלָם:

תהלים ק"א

לְדוֹד מִזְמוֹר. חָסֵד-וּמִשְׁפָּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְּרָה:
 אֲשַׁכִּילָה בְּדַרְךְךָ תָּמִים מָתִי תָּבוֹא אֵלַי אֶתְהַלֵּךְ בְּתַם-לִבִּי
 בְּקֶרֶב בֵּיתִי: לֹא-אֲשִׁית לְנֶגֶד עֵינַי דְּבַר-בְּלִיעַל עֲשֵׂה-
 יִסְטִיב שְׁנֵאתִי לֹא יִדְבֵק בִּי: לִבִּי עֲקַשׁ יָסוּר מִמֶּנִּי רַע לֹא
 אֲדַע: מִלְּשֹׁנִי בִּסְתֵר רַעְיוֹ אוֹתוֹ אֲצַמִּית גְּבוּהַ-עֵינָיִם וְרַחֲב
 לִבִּי אֵתוֹ לֹא אוֹכֵל: עֵינַי בְּנֹאֲמַנֵי-אָרֶץ לְשֹׁבֵת עִמָּדֵי הַלֵּךְ
 בְּדַרְךְךָ תָּמִים הוּא יִשְׁרְתֵנִי: לֹא-יֵשֵׁב בְּקֶרֶב בֵּיתִי עֲשֵׂה
 רַמְיָה דְבַר שְׁקָרִים לֹא-יִכּוֹן לְנֶגֶד עֵינַי: לְבַקְרִים אֲצַמִּית
 כָּל-רְשָׁעֵי-אָרֶץ לְהַכְרִית מִעִיר-יְהוָה כָּל-פְּעֻלֵי אָוֶן:

see pp. 265, 268. תהלים קב"א (*if appropriate* קב"ז קכח)

תהלים קי"ט (אותיות ברכה)

ב

בְּמָה יִזְכֶּה-נַעַר אֶת-אָרְחוֹ לְשֹׁמֵר בְּדַבְּרֶךָ: בְּכָל-לִבִּי
 רַב־שִׁתִּיךָ אֶל-פִּשְׁגָנִי מִמַּצֹּתֶיךָ: בְּלִבִּי צַפְנֵתִי אִמְרֹתֶיךָ
 לְמַעַן לֹא אֲחַטָּא-לְךָ: בָּרוּךְ אַתָּה יְהוָה לְמַדְבְּנֵי חֻקֶיךָ:
 בְּשִׁפְתֵי סִפְרֹתֵי כָל מִשְׁפָּטֵי-כִיֶּךָ: בְּדַרְךְךָ עֲדוֹתֶיךָ שִׁשְׁתִּי
 כָּעַל כָּל-הוֹן: בְּפִקּוּדֶיךָ אֲשִׁיחָה וְאִבְיָטָה אִרְחֻתֶיךָ: בְּחֻקֹּתֶיךָ
 אֵינִיתָ עֹשֶׂה לֹא אֲשַׁבַּח דְּבַרְךָ:

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.

CAPH.

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.

א

רֹאֵה-עֵינַי וְחַלְאֲנֵי כִּי-תוֹרַתְךָ לֹא שָׁכַחְתִּי: רִיבָה רִיבֵי
 וּנְאֲלֵנִי לְאִמְרַתְךָ חַיִּי: רְחוֹק מִרְשָׁעִים יְשׁוּעָה כִּי-חָקִיךָ לֹא
 דָּרְשׁוּ: בְּחַמִּיךָ רַבִּים | יְהוָה כְּמִשְׁפָּטֶיךָ חַיִּי: רַבִּים רַדְפֵי
 וְצָרִי מֵעֲדוּתֶיךָ לֹא נָטִיתִי: רְאִיתִי בְגָדִים וְאַתְּקוֹמָטָה אֲשֶׁר
 אִמְרַתְךָ לֹא שָׁמְרוּ: רֹאֵה כִּי-פְקוּדֶיךָ אֶהְבֵּתִי יְהוָה כְּחַסְדְּךָ
 חַיִּי: רֹאשֶׁד־דָּרְךָ אָמַת וְלַעֲוֹלָם כָּל-כּוֹשֵׁפֵט צַדִּיקֶךָ:

ב

כְּבִלְתָּה לְתַשׁוּעָתְךָ נַפְשִׁי לְדָבָרְךָ יַחְלֵתִי: כָּלוּ עֵינַי
 לְאִמְרַתְךָ לֵאמֹר מָתִי תִנְחַמְנֵנִי: כִּי-הֵינִי כְּנֹאד בְּקִיטוֹר
 חָקִיךָ לֹא שָׁכַחְתִּי: כַּמָּה-יָמִי-עָבָדְךָ מָתִי תַעֲשֶׂה בְּרַדְפֵי
 מִשְׁפָּט: כָּרוּ-לִי יוֹדִים שִׁיחֹת אֲשֶׁר לֹא כְּתוֹרַתְךָ: כָּל-
 מִצְוֹתֶיךָ אָמוּנָה שֶׁקָּר רַדְפוּנִי עֲזַרְנִי: כְּמַעַט כְּלוּנִי בְּצַדִּיק
 וְאֲנִי לֹא-עֲזַבְתִּי פְקוּדֶיךָ: כְּחַסְדְּךָ חַיִּי וְאֲשַׁמְרָה עֲדוֹת פִּיךָ:

ג

הוֹרַנִי יְהוָה דָּרְךָ חָקִיךָ וְאַצְרַנָּה עֵקֶב: הִבִּינֵנִי וְאַצְרָה
 תּוֹרַתְךָ וְאֲשַׁמְרָנָה בְּכָל-לֵב: הִדְרִיכְנִי בְּנִתִיב מִצְוֹתֶיךָ כִּי-
 בּוֹ חִנָּצְתִּי: הִטְ-לְבִי אֶל-עֲדוּתֶיךָ וְאֵל אֶל-בְּצַע: הִעֲבֵר
 עֵינַי מִרְאוֹת שָׂוָא בְּדָרְכְךָ חַיִּי: הִקָּם לְעַבְדְּךָ אִמְרַתְךָ
 אֲשֶׁר לִירְאָתְךָ: הִעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרַתִּי כִּי מִשְׁפָּטֶיךָ
 טוֹבִים: הִגֵּה תַאֲבָתִי לְפְקוּדֶיךָ בְּצַדִּיקוֹתֶיךָ חַיִּי:

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.

רבוֹן הָעוֹלָם הַשְּׁקִיפָה מִמַּעוֹן קִדְשֶׁךָ וְקַבֵּל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלַּת בְּנֵיךָ וְתַחֲנוּנֵם. אֲשֶׁר הִתְאַסְּפוּ פֹה לְחַנּוּךְ
 אֶת הַבַּיִת הַזֶּה וּלְהַקְרִיב לְפָנֶיךָ אֶת תּוֹדֹתָם עַל כָּל הַחֶסֶד
 וְהַאֲמֶת אֲשֶׁר עָשִׂיתָ אִתָּם: אָנָּה חֲסִדֶּךָ מֵאַתָּם אֵל יְמוּשׁ.
 וּבְרִית שְׁלוֹמֶךָ אֵל תָּמוּט: הִגֵּן בְּעַד בַּיִת מְנוּרָם. לֹא תֵאָנֶה
 אֱלֹוֵי רָעָה. וְנִגַּע וְצָעַר לֹא יִקְרַב אֵלָיו. וְלֹא יִשְׁמַע קוֹל צְוֹנָה
 בְּחוֹמוֹתָיו: זָכֵה אֶת בְּנֵי הַבַּיִת לְשִׁבְתָּ בְּמִשְׁכַּנְּם בְּאַחֲוָה
 וְרַעוּת. לְאַהֲבָה וּלְיִרְאָה אוֹתְךָ וּלְדַבְּרָה בְּךָ. וּלְהַגִּיז
 בְּתוֹרָתְךָ וּלְקַיֵּם מִצְוֹתֶיךָ:

הֲרַק בְּרַכּוֹתֶיךָ עַל בְּעַל הַבַּיִת. בְּרַךְ יְיָ חִילוֹ וּפְוַעַל
 יָדָיו תִּרְצָה: הִרְחִיקֵהוּ מִיָּדֵי עֲבָרָה וְעוֹן. וַיְהִי נוֹאֲמֶךָ
 וְעָלָיו. וּמַעֲשֵׂה יָדָיו בּוֹנְנֵהוּ: יְהִי נָא חֲסִדֶּךָ אֶת אִשְׁתּוֹ צוֹפְיָה
 הַלֵּיכוֹת בֵּיתָהּ. וְתַדַּע כִּי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל:
 הוֹפַע עַל בְּנֵיהֶם וּבְנוֹתֵיהֶם רוּחַ חֲכָמָה וּבִינָה. הִדְרִיכֶם
 בְּנֵי תֵיב מִצְוֹתֶיךָ. וְכָל רוֹאֵיהֶם וּבִירוֹם כִּי הֵם זָרַע בְּרַךְ
 יְיָ. בְּרוּכִים בַּתּוֹרָה וּבְיִרְאָה: שְׁמֶרֶם מִכָּל רָע. שְׁמֹר אֶת
 נַפְשֶׁם. וַיִּקְּנִם בָּהֶם. בְּרוּךְ אַתָּה בְּבוֹאֶךָ. וּבְרוּךְ אַתָּה
 בְּצֵאתְךָ: וְכֹאֲשֶׁר זָכִינוּ לַעֲשׂוֹת חֲנוּךְ הַבַּיִת עִתָּהּ. כֵּן נִזְכָּה
 גַּם יַחַד לְרֵאוֹת חֲנֻכַּת הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ בִּירוּשָׁלַיִם
 עִירֶךָ קְרִיַת מוֹעֲדֵנוּ בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן.

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 chooseth, and causeth 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:-

ברוך הבא:

The Father of the Child says:—

הנני מוכן לקיים מצות עשה שצונו הבורא ותברך למול את בני. בכתוב בתורה. ובן-שמונת ימים ומול לכם כל-זכר לדורותיכם:

The Mohel takes the Child and placing it upon a seat, says:—

זה הבסא של אליהו זכור לטוב: לישועתך קניתי יי: שברתי לישועתך יי. ומצותך עשיתי: שברתי לישועתך יי: שש אנכי על אמרתך במוצא שכל רב: שלום רב לאהבי תורתך ואין למו מכשול: אשרי תבחר ותקרב וישבון מצריך.

Those present respond:—

נשבעה בשוב ביתך קדוש היבךך:

The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision, says the following Blessing:—

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו על המילה:

Immediately after the Circumcision the Father says the following Blessing:—

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו להבניסו בבריתו של אברהם אבינו:

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:—

בָּשֵׁם שְׂוֹנְכֵנֶם לְבְרִית בֵּן יִכְנֶס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים :

The Mohel continues:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן :
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם. אֲשֶׁר קִדְּשׁ יְדִיד
מִבְּטָן וְחוּק בְּשָׂארוֹ שָׁם וְצִאָּצְאָיו חֲתַם בָּאוֹת בְּרִית קִדְּשׁוֹ.
עַל בֶּן בְּשִׁכְרָה זֹאת. אֵל חַי חֲלָקֵנוּ צוּרֵנוּ. צְנוּה לְהַצִּיל
יְדִידוֹת שְׂאֵרֵנוּ מִשִּׁחָת. לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרָנוּ.
בָּרוּךְ אַתָּה יְיָ. בּוֹרֵת הַבְּרִית :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בַּיּוֹם אֶת-הַיְלָד הַזֶּה לְאָבִיו וּלְאִמּוֹ.
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל (פְּלוֹנִי בֶן פְּלוֹנִי). וַיִּשְׂמַח הָאָב בְּיוֹצֵא
חֲלָצָיו. וַתִּגַּל אִמּוֹ בְּפֶרִי בְטָנָהּ. כַּכְּתוּב. וַיִּשְׂמַח אָבִיו וְאִמּוֹ
וַתִּגַּל יוֹלְדָתָהּ. וַנֵּאמֶר. וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסָסֶת
בְּדָמֶיךָ וְאָמַר לֵךְ בְּדָמֶיךָ חַיִּי : וְאָמַר לֵךְ בְּדָמֶיךָ חַיִּי :
וַנֵּאמֶר. זָכַר לְעוֹלָם בְּרִיתוֹ. דְּבַר צְנוּה לְאֶלְפֵי הוֹר : אֲשֶׁר
כָּרַת אֶת-אֲבֹרָהֶם וּשְׁבוּעָתוֹ לְיִצְחָק; וַיַּעֲמִידָהּ לְיַעֲקֹב לְחַךְ
לְיִשְׂרָאֵל בְּרִית עוֹלָם; וַנֵּאמֶר. וַיִּמָּל אֲבֹרָהֶם אֶת-יִצְחָק בְּנֵי
בֶן-שְׁמוֹנֶת יָמִים כַּאֲשֶׁר צְנוּה אֹתוֹ אֱלֹהִים : הוֹדוּ לַיְיָ כִּי-
טוֹב כִּי לְעוֹלָם חֲסִדוֹ; זֶה הַקְּטוֹן (פְּלוֹנִי) גָּדוֹל יִהְיֶה. בָּשֵׁם
שְׂוֹנְכֵנֶם לְבְרִית בֵּן יִכְנֶס 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 נְבָרֵךְ ;

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 אַתָּם לַי :

The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—

בְּרִשׁוֹת אֵל אִיוֹם וְנוֹרָא. מְשַׁגְּב לְעֵתוֹת בְּצָרָה. אֵל נֶאֱזָר

בְּנִבְרָה. אֲדִיר בְּמָרוֹם יי :

בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה. מְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צְנִה

לָנוּ מוֹרְשָׁה. מִשֶּׁה עֶבֶר יי :

בְּרִשׁוֹת הַכְּהֻנִּים הַלְוִיִּם. אֶקְרָא לֵאלֹהֵי הָעֶבְרִיִּים. אֶהוֹרְנוּ

בְּכָל אִיִּם. אֶבְרָכָה אֶת־יי :

בְּרִשׁוֹת מְרַגֵּן וּרְבִגֵּן וּרְבוּתִי. אֶפְתַּח בְּשִׁיר פִּי וּשְׁפַתִּי.

וְתִאמְרְנָה עַצְמוֹתַי. בְּרוּךְ הַבָּא בְּשֵׁם יי :

Then proceed נְבָרֵךְ, p. 425.

After בְּעֵינֵי אֱלֹהִים וְאָדָם, p. 430, the following is introduced:—

הַרְחֵמֵן הוּא יְבָרֵךְ אָבִי הַיְקָדֵד וְאִמּוֹ. וְיִזְכְּנוּ לְגִדְלוֹ וּלְחֻנּוֹ

וּלְחֻבְמוֹ. מִיּוֹם הַשְּׁמִינִי וְהַלְאָה יִרְצָה דָּמוֹ. וְיִהִי יי אֱלֹהֵי

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 יְבָרֵךְ בְּעַל בְּרִית הַמִּילָה. אֲשֶׁר שָׁשׁ לַעֲשׂוֹת
 אֶדְדֵּךְ בְּגִילָה. וַיִּשְׁלַם פְּעֻלוֹ וּמִשְׁכָּרְתוֹ כְּפוּלָה. וַיִּתְּנֵהוּ לְמַעֲלָה
 לְמַעֲלָה:

הַרְחֵמֵן הוּא יְבָרֵךְ בְּךָ הַנְּמוּל לְשִׁמוּנָה. וַיְהִיו יָדָיו וְלִבּוֹ
 לְאֵל אֲמוּנָה. וַיִּזְכֶּה לְרֵאוֹת פְּנֵי הַשְּׂכִינָה. שְׁלֹשׁ פְּעָמִים
 בַּשָּׁנָה:

*If the Mohel says Grace, one of the Company present says
 the following paragraph:—*

הַרְחֵמֵן הוּא יְבָרֵךְ הַמָּל בְּשֵׁר הָעֶרְלָה. וּפָרַע וּמִצַּע דָּמָי
 הַמִּילָה. אִישׁ הִנְרֵא וְכָךְ הַלְקָב עֲבוּדָתוֹ פְּסוּלָה. אִם-שִׁלְשׁ-
 אָלָה לֹא יַעֲשֶׂה לָהּ:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים. בְּזִכּוֹת חַתָּנִי
 מוֹלוֹת דָּמִים. לְבִשָׁר בְּשׂוֹרוֹת טוֹבוֹת וְנַחוּמִים. לְעַם אֶחָד
 מְפֹרָד וּמְפֹרָד בֵּין הָעַמִּים:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ כֹּהֵן אֶדְדֵּךְ אֲשֶׁר לָקַח לְעֶלְוִים. עַד
 הוֹכֵן כְּסָאוֹ פֶּשְׁמֵשׁ וְיִהְיֶה לוֹם. וַיִּקְלַט פְּנָיו בְּאַבְרָתוֹ וַיִּגְלוֹם.
 בְּרִיתִי הִיְתָה אִתּוֹ חַתִּים וְהִשְׁלוֹם:

Continue הַרְחֵמֵן הוּא יִזְבְּנוּ, *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 בְכוֹרִי הוּא פֶטֶר רַחֵם לְאִמּוֹ. וְהַקְדֹּשׁ בְּרוּךְ הוּא
צָוָה לְפִדּוֹתוֹ. שְׁנֵאמַר וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּךָ
בְּסֶפֶר חֲמִשָּׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא.
וְנֵאמַר קֹדֶשׁ-לִי כָל-בְּכוֹר פֶּטֶר כָּל-רַחֵם בְּבְנֵי יִשְׂרָאֵל
בְּאֲדָם 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 בְעֵית טְפִי לִתֶּן לִי בְנֶךָ בְּכוֹרֶךָ שֶׁהוּא פֶטֶר רַחֵם
לְאִמּוֹ. אוֹ בְעֵית לְפִדּוֹתוֹ בְּעֵד חֲמִשׁ סָלָעִים כְּדַמְחִיבְתָּ
מִדְּאוּרֵי תָא :

The Father replies:—

חֲפֵץ אָנִי לְפִדּוֹת אֶת-בְּנִי. וְהִילָךְ דְּמֵי פְדִיוָנוּ כְּדַמְחִיבְתָּ
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.

סדר פדיון הבן

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
וְצִוָּנוּ עַל פְּדִיּוֹן הַבֵּן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחֲנֻנוּ וְקִיּוּמֵנו
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

זֶה פְּחַת זֶה. זֶה חֵלוֹף זֶה. זֶה מַחּוּל עַל זֶה. וַיִּבְנֶה
זֶה הַבֵּן לְחַיִּים לְתוֹרָה וּלְיִרְאַת שָׁמַיִם: יְהִי רְצוֹן שְׁכָשֶׁם
שְׁנֹכְנֵם לְפְדִיּוֹן בֶּן יָבָנִים לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים.
אָמֵן:

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—

יְשִׁימָךְ אֱלֹהִים כְּאַפְכָרִים וְכַמְנַשָּׁה: יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ:
יֵאָר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ
שָׁלוֹם:

יְיָ שׁוּמְרֶךָ יְיָ צִלָּךְ עַל-יַד יְמִינֶךָ: כִּי אָרְךָ יָמִים וַשָּׁנוֹת
חַיִּים וְשָׁלוֹם יוֹסִיפוּ לְךָ: יְיָ יִשְׁמְרֶךָ מִכָּל-רָע וַיִּשְׁמֹר 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 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:

מִזְמוֹר לְדָוִד. יְיָ רַעִי לֹא אֶחָסֶר: בְּנֵאוֹת דְּשָׂא יְרֵבִי צְנִי
עַל-מִי מְנוּחַת יְנַהֲלָנִי: נַפְשִׁי יִשׁוּבֵב יִנְחָנִי בְּמַעְגְלֵי-צָדֵק
לְמַעַן שָׁמֹ: גַם כִּי-אֵלֶיךָ בָּגִיא צַלְמוֹת לֹא-אֵיךָ רַע כִּי-
אֲמַה עֲמַדִּי לְמִבְטָהּ וּמִשְׁעֲנֵתָהּ הִמָּה יִנְחָנִי: תַּעֲרֹךְ לְפָנַי
שְׁלֹחַן נֶגְדִי צַרְרֵי דִשְׁנֵתָ בְשֹׁמֵן רֹאשִׁי כּוֹסֵי רִנָּה: אֵיךְ טוֹב
וְחָסֵד יְרֵדְפוּנִי כָּל-יָמַי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים:
לְדָוִד. בָּרְכִי נַפְשִׁי אֶת-יְהוָה וְכָל-קִרְבֵי אֶת שֵׁם קְדוֹשׁ:
בָּרְכִי נַפְשִׁי אֶת-יְהוָה וְאֶל-תְּשַׁבְּחֵהוּ כָּל-גְּמוּלוֹ: הַסֵּלֶחַ לְכָל-
עֲוֹנֵי הַרְפָּא לְכָל-תַּחֲלוּאֵי: הַגּוֹאֵל מִשְׁחַת חַיִּי הַמַּעֲטָרֵי
חָסֵד וּרְחָמִים: הַמְשַׁבֵּיעַ בְּטוֹב עֲדִיךָ תַתְּחִישׁ בְּנֶפֶשׁ
נְעוּרָיִכִי: עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוּקִים: יוֹדִיעַ
דַּרְכָיו לְמֹשֶׁה לְבָנֵי יִשְׂרָאֵל עֲלִילוֹתָיו: רַחוּם וְחַנוּן יְהוָה
אָרְךָ אַפִּים וּרְב־חָסֵד: לֹא לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִשׂוֹר:
לֹא בַחֲטָאֵינוּ עֲשֵׂה לָנוּ וְלֹא בְעֲזֹנְתֵינוּ גָּמַל עָלֵינוּ: כִּי כִגְבַתָּ
שָׁמַיִם עַל-הָאָרֶץ גָּבַר חֲסֵדוֹ עַל-יִרְאָיו: בְּרַחֵק מִזֶּרֶחַ מִמַּעַרְב
הִרְחִיק מִמֶּנּוּ אֶת פְּשָׁעֵינוּ: בְּרַחֵם אָב עַל-בָּנִים רַחֵם יְהוָה
עַל-יִרְאָיו: כִּי הוּא יָדַע וַיִּצְרֵנוּ זָכוֹר כִּי-עָפָר אָנַחְנוּ: אָנוּשׁ
כְּחֻצֵי יָמָיו כְּצִיץ הַשָּׂדֶה בֶּן יָצִיעַ: כִּי רוּחַ עֲבָרָה-בּוֹ וְאֵינָנו
וְלֹא-יִבְיָרְנוּ עוֹד מִקּוֹמוֹ: וְחָסֵד יְהוָה מֵעוֹלָם וְעַד-עוֹלָם עַל-
יִרְאָיו וַצְדָקָתוֹ 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 thy 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 להולה

לַעֲשׂוֹתָם: יְהוָה בַּשָּׁמַיִם הַכִּיִן כְּסֵאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:
 בָּרְכוּ יְהוָה מִלְּאֲדָמָיו וּגְבֵרֵי כֹחַ עֲשִׂי דְבָרוֹ לְשִׁמְעַע בְּקוֹל דְּבָרוֹ:
 בָּרְכוּ יְהוָה כָּל־צְבָאוֹ מִשְׁבְּרֵי עֲשִׂי רְצוֹנוֹ: בָּרְכוּ יְהוָה כָּל־
 מַעֲשָׂיו בְּכָל־מְקוֹמוֹת מִמַּשְׁלָתוֹ בָּרְכֵי נַפְשֵׁי אֶת־יְהוָה:

לְמַנְצֶיךָ לְדוֹר מוֹמוֹר. יְהוָה חֲקַרְתָּנִי וַתִּבְדַּע: אֵתָּה יְבַדַּעַת
 שְׁבֵתִי וְקוֹמִי בְּנִתָּה לְרַעִי מִרְחוֹק: אֲרֵחִי וְרַבְעִי וְרִיתִי וְכָל־
 דְּרָבִי הִסְבַּנְתָּה כִּי אֵין מִלָּה בְּלִשׁוֹנִי הֵן יְהוָה יְבַדַּעַת כָּלָּה:
 אַחֲזוֹר וְקָדַם צַרְתָּנִי וַתִּשֶׁת עָלַי כַּפְּכָה: פְּלִיאָה נָעַת מִמֶּנִּי
 נִשְׁגָּבָה לֹא־אוּבַל לָהּ: אָנְהָ אֱלֹהֵי מְרוֹחָהּ וְאָנְהָ מִשְׁנֵי אֶבְרָח:
 אִם־אִסְק שָׁמַיִם שָׁם אֵתָּה וְאַצִּיעָה שְׂאוֹל הַנֶּגֶד: אֲשֹׁא כַנְּפִי־
 שָׁחַר אֲשַׁבְּנָה בְּאַחֲרִית יָם: גַּם־שָׁם יִרְדֶּה תִנְחָנִי וַתֵּאֱחֹזְנִי
 יְמִינָהּ: וְאָמַר אֶדְ-חֲשֶׁה יִשׁוּבְנִי וְלִלְגָה אֹר בַּעֲהֵנִי: גַּם־חֲשֶׁה
 לֹא־נִחַשֶׁה מִמֶּה וְלִלְגָה כִּיּוֹם יֵאִיר בְּחִשִּׁיכָה כְּאַזְרָה: כִּי־
 אֵתָּה מְנִיתָ כְּלֹתִי תִסְבְּנִי בְּבִטָּן אֲמִי: אֹדְדֶה עַל כִּי נִזְרָאוּח
 נִפְלִיתִי נִפְלְאִים מַעֲשָׂיֶה וְנַפְשֵׁי יְבַדַּעַת מְאֹד: לֹא־נִכְחַד עֲצָמִי
 מִמֶּה אֲשֶׁר־עֲשִׂיתִי בְּסִתֵּר רַקְמֹתַי בְּתַחֲתִיּוֹת אֶרֶץ: גְּלָמִי רָאוּ
 עֵינָיֶה וְעַל־סִפְרָה כָּלָם יִכְתְּבוּ יָמִים וְיָצְרוּ וְלֹא (וְלֹא ק) אַחַד
 בָּהֶם: וְלִי מַה־יִּקְרוּ רַעְיוֹה אֵל מָה עֲצָמוּ רְאִישֵׁיהֶם: אִסְפְּרָם
 מִחוּל יִרְבוּן הַקִּיצָתִי וְעוֹדִי עִמָּה: אִם תִּקְטַל אֱלֹהֵי רִשְׁע
 וְאַנְשֵׁי דָמִים סוּרוּ מִנִּי: אֲשֶׁר יִמְרוּה לְמוֹמָה נְשׂוֹא לְשׂוֹא
 עָרִיב: הֲלוֹא־מִשְׁנֵאֵיֶה יְהוָה | אֲשַׁנָּא וּבְהַקּוֹמְמָה אֶתְקוֹמְטָט:

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!

תכלית שנאזה שגאיתים לאויבים הו לי: חקקני אל ובע
 לבבי בחנני ובע שרעפי: וראה אס-דרך-עצב בי ונחני
 בדרך עולם:

תפלה לעני כי-נעטר ולפני יי ישפך שיחו: יי שמעה
 תפלתי ושועתי אליך תבוא: אל-תסתר פניך ממני ביום
 צר-לי הטה-אלי אונך ביום אקרא מהר ענני: אגא יי
 רופא כל בשר. רחם עלי וסעדני בחסדך הגדול על
 ערש דוי. כי אמלל אני: שלח לי תרופה ותעלה בתוך
 שאר חולי בניך: רפא את-מכאבי וחדש פנטר נעורי:
 חן בינה לרופא ויגהה ממני מזורי. בארוכותי מהרה
 תצמח: שמע תפלתי והוסף ימים על ימי ואבלה שנותי
 בנעימים. למען אוכל לעבוד עבודתך ולשמור פקודיך
 בלב שלם: הבינני ואדעה כי לשלומי מר-לי מר. ואל-
 אפאם את-מוסרך ובתבתך אל-אקוץ:

אלוה סליחות חנן ורחום ארך אפים ורב-חסד. מודה
 אני לפניך בלב נשבר ונדכה כי חטאתי והרע בעיניך
 עשיתי: הגה נחמתי על רעתי. ואשוב בתשובה שלמה
 לפניך: עזרני אלהי ישעי. ולא אשוב לבסלה ואההלק
 לפניך באמת ובתמים: שמח נפש עבדך. כי-אליך יי
 נפשי אשא: רפאני יי וארפא הושיעני ואנטעה. כי תהלתי
 אמה. אמן ואמן:

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 יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׂרַפּוּאָתִי
וּמִיתָתִי בְיָדֶךָ: יְהִי רַצוֹן מִלְּפָנֶיךָ שְׂתַרְפְּאֵנִי רַפּוּאָה שְׁלֵמָה.
וְאִם הַמָּוֶת כְּלָה וְנִחְרַץ מִעַמְךָ אֶקְחֵנּוּ מִיָּדֶךָ בְּאַהֲבָה.
וְתִהְיֶה מִיתָתִי כַּפָּרָה עַל כָּל חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים שְׂחַטָּאתִי
וְשַׁעֲוִיתִי וְשִׁפְשַׁעְתִּי לְפָנֶיךָ. וְתִשְׁפִיעַ לִי מֵרַב טוֹב הַצָּפוֹן
לְצַדִּיקִים וְתוֹדִיעֵנִי אֲרַח חַיִּים שְׁבַע שְׁמַחוֹת אֶת פָּנֶיךָ
נְעִימוֹת בְּיַמִּינֶךָ נֶצַח:

אָבִי יְתוֹמִים וְבָנִין אֲלֻמָּוֹת. הִגֵּן בְּעַד קְרוֹבֵי הַיְקָרִים
אֲשֶׁר נִפְשֵׁי קְשׁוּרָה בְּנַפְשָׁם: בְּיָדֶךָ אֶפְקִיד רוּחִי פְּדִיתָ
אוֹתִי יְיָ אֵל אֱמֶת. אָמֵן וְאָמֵן:

בשעת יציאת הנשמה:

יְיָ מַלְאָךְ. יְיָ מַלְאָךְ. יְיָ מַלְאָךְ לְעוֹלָם וָעֶד:

(To be said three times.)

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(To be said three times.)

יְיָ הוּא הָאֱלֹהִים:

(To be said seven times.)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

THE BURIAL SERVICE

On those days on which Tachanun (p.70) is not said, Psalm lvi. (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
לְדָוָד (p. 460) is read instead of the following:—

הַצּוֹר תָּמִים פָּעָלוּ. כִּי כָל־דָּרְכוֹ מִשְׁפָּט. אֵל אֲמוֹנָה
 יֵאֵין עָוֹל. צַדִּיק וַיֵּשֶׁר הוּא: הַצּוֹר תָּמִים בְּכָל־פְּעֵל. מִי־
 יֹאמֶר לוֹ מַה־תַּפְּעֵל. הַשְּׁלִיט בְּמַטָּה וּבְמַעַל. מִמּוֹת
 וּמִחַיָּה. מוֹרִיד שָׁאוֹל וַיַּעַל: הַצּוֹר תָּמִים בְּכָל־מַעֲשֵׂה.
 מִי־יֹאמֶר אֱלֹוֹ מַה־תַּעֲשֵׂה. הָאֹמֵר וְעֲשֵׂה. חֶסֶד חָנּוּם לָנוּ
 תַעֲשֵׂה. וּבִזְכוֹת הַנֶּעֱקָד כְּשֵׁה. הַקְּשִׁיבָה וְעֲשֵׂה: צַדִּיק
 בְּכָל־דָּרְכוֹ. הַצּוֹר תָּמִים. אֶרֶךְ אַפְּנִים וּמְלֵא רַחֲמִים. תְּמוֹל־
 נָא וְחוּס־נָא עַל־אֲבוֹת וּבָנִים. כִּי לֵךְ אֲדוֹן הַסְּלִיחוֹת
 וְהַרְחֲמִים: צַדִּיק אַתָּה יְיָ לְהַמִּית וּלְהַחַיֹּת. אֲשֶׁר בְּיָדְךָ
 פְּקוּדוֹן כָּל־רוּחוֹת. חֲלִילָה לָּךְ וּכְרוּגְנוֹ לַמַּחֹת. וַיְהִי־נָא
 עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת. כִּי לֵךְ אֲדוֹן הַרְחֲמִים
 וְהַסְּלִיחוֹת: אָדָם אִם בֶּן־שָׁנָה יִהְיֶה. אוֹ אֶלֶף שָׁנִים יִחַיָּה.
 מַה־יִּתְרוֹן לוֹ. בְּלֹא־דַיָּה יִהְיֶה. בְּרוּךְ בֵּין הָאֲמֹת מִמִּית
 וּמִחַיָּה: בְּרוּךְ הוּא. כִּי אֲמֹת דִּינוֹ. וּמִשׁוֹמֵט הַכֹּל בְּעֵינָו.
 וּמִשְׁלֵם לְאָדָם חֶשְׁבוֹנוֹ וְדִינוֹ. וְהַכֹּל לִשְׁמוֹ הוֹדִיָּה יִתְּנוּ:
 יְדַעְנוּ יְיָ כִּי צָדֵק מִשְׁפָּטֶיךָ. תִּצְדֵּק בְּדַבְּרֶךָ. וְתִזְכֶּה בְּשִׁפְטֶךָ.
 וַאֲיֵין לְהַרְהֵר אַחַר מִדַּת שְׁפָטֶךָ. צַדִּיק אַתָּה יְיָ וַיֵּשֶׁר
 מִשְׁפָּטֶיךָ: בֵּין אֲמֹת. שׁוֹפֵט צָדֵק וְאֲמֹת. בְּרוּךְ בֵּין הָאֲמֹת.
 שְׁכַל־מִשְׁפָּטֶיךָ צָדֵק וְאֲמֹת: נִפְשׁ כָּל־חַי בְּיָדְךָ. 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 delightsome 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

ימינה ויגדה. רחם על-פליטת צאן יגדה. ותאמר למלאך.
ההך יגדה: גדול העצה. ורב העלילה. אשר עיניך פקחות
על-כל-דרכי בני אדם. לתת לאיש כדרכיו וכפרי
מעליו: להגיד כיישר יי. צורי ולא-עולתה בו: יי נתן.
יי לקח. יהי שם יי מבךך: והוא רחום יבפר עון ולא
ישחית והרבו להשיב אפו. ולא יעיר כל-חמתו:

מכתם לדוד. שמהני אל כחסיתי בך: אמרת לי אדני
אתה. טובתי בל-עליך: לקרושים אשר-בארץ ההמה. ואדירי
כל-חפציי-בם: ירבו עצבותם אחר מהרו. בל-אסוף נסביהם
מדם. ובל-אשא את-שמותם על-שפתי: יי מנת-חלקי וכוסי.
אתה תומיד גורלי: חבלים נפלולי בניעימים. אף-נחלת
שפחה עלי: אברהך את-יי אשר יעצני. אף-לילות יסרוני
כליותי: שונתי יי לנגדי תמיד. כי מימיני בל-אמוט: לכן
שמח לבי ויגל קבודי. אף-בשרי ישפן לקטח: כי לא-תעזב
נפשי לשאול. לא-תתן חסידך לראות שחת: תודיעני ארח
חיים. שבע שמחות את-פניך. נעימות בימינה נצח:

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:—

ברוך אתה יי אלהינו מלך העולם. אשר-יצר אתכם
בדין. וזן וכלכל אתכם בדין. והמית אתכם בדין. ויודע
מספר כלכם בדין. ועתיד להחזיר ולהחיותכם בדין:
ברוך אתה יי. ממנה חמתיים:

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.

אתה גבור לעולם אדני. מִסִּיּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ;
 מִכְּלָל חַיִּים בְּחֶסֶד. מִסִּיּה מֵתִים בְּרַחֲמִים רַבִּים. סוּמָךְ
 גּוֹפְלִים, וְרוּפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישׁוּנֵי
 עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ. מְלֶכֶךְ מִמֵּית
 וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים:

When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

עַל מְקוֹמוֹ יָבֵא בְּשָׁלוֹם:

עַל מְקוֹמָהּ תָּבֵא בְּשָׁלוֹם:

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

וַיֵּצֵאוּ מֵעִיר בְּעֶשֶׂב הָאָרֶץ:

זְכוּר כִּי־עֶפְרַיִם אֲנִי:

All those who have been present at the Interment wash their hands, and say:—

בְּלַע הַמָּוֶת לִנְצַחַת. וּמָחָה אֲדֹנָי אֱלֹהִים דְּמָעָה מֵעַל כָּל־
 פָּנִים. וְחָרַפְתָּ עִמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ. כִּי יִי דָבָר:

They then return to the Hall, and say to וַיְהִי נָעַם

The following Kaddish is said by children after the Burial of their Parents. On those days on which Tachanun is not said (p. 70) the Kaddish, p. 94, is substituted.

Mourners.—May his great name be magnified and sanctified in the world that is to be created anew, where he will quicken the dead, and raise them up into life eternal; will rebuild the city of Jerusalem, and establish his temple in the midst thereof; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be he, reign in his sovereignty and glory 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 Mourners.—Let his great name be blessed for ever and to all eternity.

Mourners.—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 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.

Mourners.—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.

Mourners.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

צדוק הדין

The following Kaddish is said by Children after the Burial of their Parents On those days on which Tachanun (p. 70) is not said, the Kaddish, p. 94, is substituted.

Mourners. יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי הוּא
 עֲתִיד לְאַתְחַדְתָּא וּלְאַתְחַנְּאָה מִתְּנָא וּלְאַסְפָּקָא יְתְהוּן לְחַיֵּי
 עָלְמָא. וּלְמַבְנֵא קַרְתָּא דִּי־יְרוּשָׁלַם וּלְשַׁלְל הַיְכָלָה
 בְּגוּזָה. וּלְמַעַקֵר פְּלַחְנָא נְכַרְאָה מֵאַרְעָא וּלְאַתְבָּא פְּלַחְנָא
 דִּי־שְׂמִיָא לְאַתְרֵיהּ. וְיַמְלֵךְ קַדְשָׁא בְּרִיךְ הוּא בְּמַלְכוּתֵיהּ
 וַיְקַרְהַ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל
 בְּעָנְגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Mourners. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
 עָלְמֵיָא:

Mourners. יתְבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
 וַיִּתְהַדַּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּי־קַדְשָׁא. בְּרִיךְ הוּא.
 לְעֵלְא מִן־כָּל־בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי־
 אֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

Mourners. יְהֵא שְׁלָמָא רַבָּא מִן־שְׂמֵיָא וְחַיִּים עָלֵינוּ וְעַל־
 כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Cong. עֲזְרֵי מַעַם יְיָ עֲשֵׂה שְׂמִים וְאַרְעָ:

Mourners. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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.

לְמַנְעָם לְבְנֵי-קִרַח מִזְמוֹר: שְׁמְעוּ-זאת כָּל-הָעַמִּים הָאֲוִיָּנוּ
כָּל-יִשְׂרָאֵל חִלָּה: גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ יַחַד עָשִׂיר וְאַבְיוֹן:
פִּי יְדַבֵּר חֲכָמוֹת וְהַגּוֹת לְבִי תְבוּנוֹת: אַטָּה לְמַשָּׁל אֲנִי
אֶפְתַּח בְּכַנּוּר חִידָתִי: לָמָּה אֵיךָ בְיָמֵי רָע עֵזֶן עַקְבֵי
יִסְיָנִי: הַבְּטַחִים עַל-חֵילָם וּכְרַב עֲשָׂרָם יַתְהַלְלוּ: אַח-לֹא-
פָדָה יַפְדֶּה אִישׁ לֹא-יַתֵּן לְאֱלֹהִים כְּפָרוֹ: וַיִּקַּר פְּרִיזוֹן נַפְשָׁם
וְהָרַל לְעוֹלָם: וַיַּחֲיוּ-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְׁמַת: פִּי יִרְאֶה
תְּלַמִּים וְמוֹתוֹ יַחַד כָּסִיל וְבַעַר יֹאבְדוּ וְעֹזְבוּ לְאַחֲרֵים חֵילָם:
קִן אֶמֶט בְּתִימּוֹ לְעוֹלָם מִשְׁכַּנְתָּם לְדוֹר וָדוֹר קָרְאוּ בְשִׁמוֹתֵם
עָלַי אֲדָמוֹת: וְאָדָם בִּיקָר בַּל-יִלִּין נִמְשָׁל בְּכַהֲמוֹת נְדָמוֹ:
זֶה וְדָבָר כָּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סָלָה: כִּצְאֹן
לְשֹׁאֵל שְׁתוּ מִוֶּת יִרְעֶם וַיִּרְדּוּ בָם יִשְׂרָאֵל לְבַקֵּר וְצוּרָם
לְבַלֹּחַ שְׁאוֹל מִזָּבֵל לוֹ: אַךְ-אֱלֹהִים יַפְדֶּה-נַפְשִׁי מִיַּד
שְׁאוֹל וְיִקַּחנִי סָלָה: אֶל-תִּירָא כִּי-יַעֲשֶׂר אִישׁ כִּי-יִרְכָּה
כְּבֹד בֵּיתוֹ: פִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִגְדֹל אַחֲרָיו
כְּבוֹדוֹ: כִּי-נִפְשׁוֹ בְתִיּוֹ יִכְרַח וַיִּוָּדֶךְ כִּי-תִשׁוּב לָךְ: תִּבְאֵ
עַד-הוֹר אֲבוֹתָיו עַד-נֶצַח לֹא יִרְאוּ-אוֹר: אָדָם בִּיקָר וְלֹא
יִבִּיז נִשְׁכָּל בְּכַהֲמוֹת 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 hand-breadths; 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 xxxix., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.

לְמַנְצֶיךָ לַיְהוּדִים מִזְמוֹר לְדָוִד: אָמַרְתִּי אֲשַׁמְּרָה דְרָכַי
 מִחַטּוֹא בְלִשׁוֹנִי אֲשַׁמְּרָה לְפִי מִחַסּוֹם בְּעוֹד רָשָׁע לְנִגְדֵי:
 נֶאֱלַמְתִּי דוֹמְיָה הַחֲשִׁיתִי מִטּוֹב וּכְאֲבִי נֶעְפָּר: חֵם-לְבִי
 בְּקִרְבִּי בִּהְיִינִי תִבְעֵר-אֵשׁ דְּבִרְתִּי בְלִשׁוֹנִי: הוֹדִיעֵנִי יְיָ
 קִצְוֵי וּמִצְוֹת יְמֵי מַה-הִיא אֲדַעֶה מַה-חָדַל אָנֹכִי: הִנֵּה טָפְחוֹת
 נִתְּמָה יָמֵי וְחִלְדֵי כְּאִין נִנְקָה אֶף כָּל-הַקָּבֶל כָּל-אָדָם נֶצֶב
 סָלָה: אֶף-בְּצַלְקָם יִתְחַלְּדוּ-אִישׁ אֶף-הַקָּבֶל יִהְיִינִי וְצַבֵּר
 וְלֹא-יָבֹעַ מִי-אֶסְפָּם: וְעַתָּה מַה-קְנוֹתִי אֲדַנְּי תוֹחֲלֵתִי לָךְ
 הִיא: מִכָּל-פְּשָׁעֵי הַצִּילְנִי חֲרַפְתָּ נֶכֶל אֶל-תְּשִׁימֵנִי:
 נֶאֱלַמְתִּי לֹא אֶפְתַּח-פִּי כִּי אַתָּה עֲשִׂיתָ: הָסֵר מֵעָלַי נִנְקָה
 מִתְגַּבְּרַת יָדְךָ אָנֹכִי כְלִיתִי: בְּתוֹכְחוֹת עַל-עוֹן יִסְרַת אִישׁ
 וּתְקַם כְּעֵשׂ תְּמוֹדוֹ אֶף הַקָּבֶל כָּל-אָדָם סָלָה: שְׂמַעַה תְּפִלָּתִי
 יְיָ וְשִׁוְעָתִי הִאֲזִינָה אֶל-דְּמָעָתִי אֶל-תְּחַרֵּשׁ כִּי גַר אָנֹכִי
 עִמָּךְ תּוֹשָׁב בְּכָל-אֲבוֹתַי: הֲשַׁע מִמֶּנִּי וְאֶבְלִיגָה בְּטָרָם
 אֵלֶיךָ וְאִינֵנִי:

אָנָּה יְיָ מִלֶּךְ מָלֵא רַחֲמִים. אֲשֶׁר בְּיָדְךָ נִפְשׁ כָּל חַי וְרוּחַ
 כָּל בָּשָׂר אִישׁ, מִמִּית וּמְחִיָּה מוֹרִיד שָׂאוֹל וַיַּעַל. אָנָּה מִבְּל
 בְּחִסְדְּךָ הַגָּדוֹל אֵת נְשִׁמַת פְּלוֹנִי בֶן פְּלוֹנִי (פְּלוֹנִית בַּת פְּלוֹנִי)
 אֲשֶׁר נֶאֱסַף (נֶאֱסַפָּה) אֶל עַמּוֹ (עַמָּה): חוּם וְחַמּוֹל עָלָיו

[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

נְעֻלָּיָהּ). סֵלַח וּמַחֵל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ). כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יִחָטָא: וְכוּר לוֹ (לָהּ) צַדִּיקוֹתָו (צַדִּיקוֹתֶיהָ) אֲשֶׁר עָשָׂה (עָשָׂתָה) וַיְהִי שֹׁכְרוֹ (שֹׁכְרָתָה) אֹתוֹ (אֹתָהּ) וּפְעֻלָּתוֹ (וּפְעֻלָּתֶיהָ) לְפָנָיו (לְפָנֶיהָ); אֲנֵא הַסִּתֵּר אֶת נְשָׁמָתוֹ (נְשָׁמָתָהּ) בְּצֵל בְּנִפְוֶה. הוֹדִיעָהוּ (הוֹדִיעָהּ) אֶרֶח חַיִּים שְׁבַע שְׁמַחוֹת אֶת פְּנֵיָהּ נְעִימוֹת בְּיַמִּיָּהּ נֶצַח-וַתִּשְׁפִּיעַ לוֹ (לָהּ) מֵרַב טוֹב הַצָּפוֹן לְצַדִּיקִים. כְּמוֹ שֶׁכְּתוּב מָה רַב טוֹבָהּ אֲשֶׁר-צָפַנְתָּ לִירֵאָוֶה פְּעֻלָּתָ לַחֹסִים בָּהּ נִגְדָה בְּגֵי אָדָם:

אֲנֵא יְיָ הָרוּפֵא לְשָׁבוּרֵי לֵב וּמַחַבֵּשׁ לְעַצְבוֹתָם. שְׁלֵם נְחוּמִים לְאַבְלִים. תֵּן בְּלִבָּם יִרְאַתְךָ וְאַהֲבַתְךָ לְעַבְדְּךָ בְּלִבָּב שְׁלֵם. וַתְּהִי אַחֲרֵיתָם שְׁלוֹם. אָמֵן:

כָּאִישׁ אֲשֶׁר אָמַר תִּנְחַמְנוּ כֵּן אֲנִכִּי אֲנַחֲמָכֶם וּבִירוֹשָׁלַיִם תִּנְחַמְנוּ: לֹא-יָבֵא עוֹד שְׁמִשָׁף וַיִּרְחַף לֹא יֵאָסֵף כִּי יְיָ יִהְיֶה-לָּהּ לְאוֹר עוֹלָם וְשָׁלְמוֹ יָמֵי אָבְלָהּ: בַּלַּע הַמָּוֶת לִנְצַח וּמַחָה יְיָ אֱלֹהִים דְּמַעָה מַעַל כָּל-פָּנִים וְחִרְפַת עַמּוֹ יִסִּיר מַעַל כָּל-דָּאָרְעָן 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־י הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים וּבְדַרְךְ
חַטָּאִים לֹא עָמַד וּבְמִוֹשֵׁב לְצִים לֹא יָשָׁב: כִּי אִם-בְּתוֹרַת
יְיָ חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלֵלָה: וְהָיָה כְּעֵץ שָׁתוּל
עַל-פְּלִגְי-מָוִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא יִבּוֹל וְכֹל
אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: לֹא כֵן הָרָשָׁעִים כִּי אִם-כַּמֶּץ אֲשֶׁר-
תִּדְבְּקוּ רֹחַ: עַל-כֵּן לֹא יִקְמוּ רָשָׁעִים בְּמִשְׁפַּט וְחַטָּאִים
בְּעֵדוּת צַדִּיקִים: כִּי-יִוָּדַע יְיָ דַרְךְ צַדִּיקִים וְדַרְךְ רָשָׁעִים
תֵּאבֵד:

Psalm xv., p. 445; xvi. p. 460; xc. p. 26.

אָנוּשׁ כַּחֲצִיר יָמָיו כְּצִיץ הַשָּׁדֶה כֵּן יָצִיץ: כִּי רֹחַ
עֲבָרָה-בוֹ וְאֵינָנוּ וְלֹא-יִכִּירֵנוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְיָ מֵעוֹלָם
וְעַד-עוֹלָם עַל-יִרְאָיו וְצַדִּיקָתוֹ לְבָנֵי בָנִים: לוֹ חֶכְמוֹ יִשְׁכִּילוּ
אֵת יְבִינֹו לְאַחֲרֵיתָם: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִירַד
אֲחֲרָיו כְּבוֹדוֹ: שְׁמֵרְתֶם וְרָאָה יִשְׂרָאֵל כִּי אַחֲרֵית לְאִישׁ
שָׁלוֹם: פּוֹדֶה יְיָ נַפְשׁ עֲבָדָיו וְלֹא יֶאֱשָׁמוּ כָּל-הַחוֹסִים בּוֹ:
מִה-יִקָּר חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנַפְיֶךָ יִחְסִיוּ:
יְרוּיִן מִדָּשָׁן בֵּיתְךָ וּנְחַל עֲדָנֶיךָ תִּשְׁקֶם: יְבוֹא שָׁלוֹם
יְנוּחוּ עַל-מִשְׁכְּבוֹתֶם הוֹלֵךְ נִכְחוֹ:

p. 94. קַדִּישׁ יְתוֹם: p. 464. אָנָּה 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 מֶה־אָדָם וַתִּדְעֶהוּ בֶן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ: אָדָם לְהַבִּיל
 דָּמָה יָמָיו כְּצֵל עוֹבֵר: בִּבְקָר יִצְיִן וְחִלָּף לְעָרֵב יְמוּלִל
 וַיָּבֵשׁ: לְמָנוֹת יָמֵינוּ בֶן הַדּוֹבַע וְנָבִיא לְבַב חֲכָמָה: שְׁמֵר־
 תָּם וּרְאֵה יִשְׂרָאֵל כִּי אַחֲרִית לְאִישׁ שְׁלוֹם: אֲדֹ־אֱלֹהִים יִפְדֶּה־
 נַפְשִׁי מִיַּד שְׂאוּל כִּי יִקְחֵנִי סֵלָה: כָּלָה שְׂאֵרֵי וּלְבָבִי צוּר
 לְבָבִי וְחִלְקֵי אֱלֹהִים לְעוֹלָם: וַיֵּשֶׁב הָעֶפְרַיִם עַל־הָאָרֶץ
 כְּשִׁדְיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נִתְּנָה: אֲנִי בְצִדְקָה
 אֶחְיֶה כְּנֶגֶד אֱשֻׁבָעָה בְּהַקְיִין תְּמוּנָתָךְ:

יִזְכּוּר אֱלֹהִים נְשָׁמַת אָבִי מוֹרִי (פ' בן פ') (אָמִי מוֹרְתִי)
 (פ' בת פ') שְׁהַלֵּךְ לְעוֹלָמוֹ (שְׁהִלָּכָה לְעוֹלָמָה). אָנָּה תִּהְיֶה
 נִפְשׁוֹ (נִפְשָׁה) צְרוּרָה בְּצִרוּר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ
 (מְנוּחָתָה) כְּבוֹד שְׁבַע שְׁמַחֹת אֶת פְּנֵיךָ נְעִימוֹת בִּימֵיךָ
 נָצַח. אָמֵן:

אֵב הַרְחָמִים אֲשֶׁר בְּיָדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים .
 תִּנְחוּמֶיךָ יִשַׁעֲשְׁעוּ נַפְשָׁנוּ בְּזִבְחֵנוּ (בַּיּוֹם הַקָּדוֹשׁ הַזֶּה) אֶת־
 קְרוֹבָנוּ הָאֱהוּבִים וְהַנִּבְכָּדִים אֲשֶׁר הָלַכּוּ לְמְנוּחָתָם אֶת־
 הוֹרֵינוּ הַיְקָרִים עֲטַרְתֵּי רֵאשֵׁנוּ וְתַפְאֲרֵתָנוּ אֲשֶׁר כָּל־מַגְמָתָם
 לְהִדְרִיבָנוּ בְּדַרְךָ הַטּוֹב וְהַיָּשָׁר 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.

וְלַהוֹרְנוּ עֲשׂוֹת אֲדָרְקָה וְאַהֲבַת חֶסֶד; אֲנֵא יְיָ אֲמַצְנוּ לְשִׁמּוֹר
 אֶת פְּקוּדָתָם כָּל עוֹד נִשְׁמַתְנוּ בְּקֶרְבָנוּ. וְנִפְשָׁם תְּנוּחַ בְּאֶרְץ
 הַחַיִּים לְחֻזּוֹת בְּנוֹעַמָה וְלַהֲתַעֲנֵג מִטּוֹבָה;

וְעַתָּה הָאֵל הַטּוֹב וְהַמְטִיב מַה-נֹּאמַר וּמַה-נִּבְדָּר. אֲרַבְּנוּ
 מֵרַבִּים וְדַעַתְנוּ קִצְרָה; בְּשֵׁת פָּנִים בִּסְתָנוּ מִדֵּי עֲלוֹת
 עַל-לִבְנוּ וְכָר כָּל-הַטּוֹבָה שְׁגַמְלֵת עֲלֵינוּ; אֲנֵא פְּנֵה הַיּוֹם
 בְּחֶסֶד וּבְרַחֲמִים אֶל תְּפִלַּת עֲבָדֶיךָ הַשּׁוֹפְכִים אֶת-נִפְשָׁם
 לְפָנֶיךָ; אֲנֵא חֶסֶדְךָ מֵאֲתָנוּ אֶל-יְמוּשׁ; הַטְרִיבְנוּ לְחֶם
 חֻקְנוּ וְאֵל תִּצְרִיבְנוּ לַיְדֵי כַּתְנַת בְּשָׂר וָדָם; הָסֵר מֵעֲלֵינוּ
 כָּל-דָּאָגָה וְתוֹגָה כָּל-צָרָה וּפְחָד כָּל-חֶרֶףָה וְבוּז; בִּירְאָתְךָ
 הַטְּהוֹרָה תִּתְחַנֵּקנוּ וּבְתוֹרַתְךָ הַתְּמִימָה תִּאֲמַצְנוּ; וּבְנוּ לְגִדְל
 אֶת-בְּנֵינוּ וּבְנוֹתֵינוּ לְשִׁמּוֹר מִצְוֹתֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ כָּל-
 יְמֵי חַיֵּיהֶם; אֵל נָא אֵל תַּעֲלֵנוּ בְּחֻצֵי יְמֵינוּ וּנְמַלֵּא בְּשִׁלּוֹם
 אֶת מִסְפַּר יְמֵינוּ; יְדַעְנוּ אֶךְ יְדַעְנוּ כִּי חֲדַל בְּחֻקְנוּ וּמִפְּחוּה
 נִתְּתָ יְמֵינוּ; עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל לְהַתְנַהֵג בְּאַמֶּת וּבְרַחֲמִים
 יְמֵי שְׁנֵי חַיֵּי מְגוּרְנוּ; וּבְאֲשֶׁר נִגְיַע קִצְנוּ לְהַפְרֵד מִן הָעוֹלָם
 הַזֶּה אִפְּהָ עֲמָנוּ וְנִשְׁמַתְנוּ תְּהִינָה צְרוּרוֹת בְּצְרוּר הַחַיִּים
 עִם נִשְׁמוֹת אֲבוֹתֵינוּ וְנִשְׁמוֹת הַצְּדִיקִים 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.

וְחָדָר קָרִיאת שְׁמַע עַד הַמָּטָה לִילָדִים :
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . הַמְּפִיל
 חֲבָלֵי שָׁנָה עַל עֵינַי וְתַנּוּמָה עַל עַפְעָפַי :
 וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי .
 שְׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם :
 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :
 בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :
 וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-
 גַּפְּשֶׁךָ וּבְכָל-מְאֵדֶךָ :

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם
 עַל-לֵבְבֶךָ : וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
 בְּבֵיתֶךָ וּבְלִבְתֶּךָ בְּהֵרֶךְ וּבְשֹׁכְבֶךָ וּבְקוּמֶךָ :
 וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטַטְּפֹת בֵּין
 עֵינֶיךָ וּכְתִבְתָּם עַל-מְזוּזֹת בֵּיתֶךָ וּבְשַׁעֲרֶיךָ :
 בָּרוּךְ יְיָ בַּיּוֹם . בָּרוּךְ יְיָ בַּלַּיְלָה . בָּרוּךְ יְיָ
 בְּשֹׁכְבֶנּוּ . בָּרוּךְ יְיָ בְּקוּמֵנּוּ :

הַיְנָה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל :
 בְּיָדֶךָ אֶפְקִיד רִוְחִי פְּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת :
 לִישׁוּעָתֶךָ קִוִּיתִי יְיָ :

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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Haggadah (Reform, Gilbert)

The standard prayer book

