

Siddur Tzur Yisrael

Sabbath and Festival Prayers

**Edited and Translated by
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Roslyn, New York
5767 – 2006

The Evening Service for Shabbat and Festivals

The cantor or baal tefillah calls the congregation to worship:

בְּרַכּוֹ אֶת
יְהוָה
הַמְּבֹרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ
לְעוֹלָם וָעֶד.

The cantor or baal tefillah repeats the congregational response:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

one of the kings of the House of Judah upon whose head was placed the crown of kingship.

4:10 How lovely are your embraces, my sister, my bride. How much better than wine are your embraces! How much better than any spice, the smell of your scented oils.

“How beautiful to Me is your love, My sister, Assembly of Israel, so like a chaste bride. How good to me is your love, more than that of the seventy nations, and the good name of your righteous ones is more fragrant than all spices.

4:11 Your lips drip honey, O my bride, for honey and milk are ever beneath your tongue, and the scent of your garments is like the scent of Mount Lebanon.

“When the kohanim pray in the court of the Sanctuary, it is as though their lips are dripping liquid honey. And your tongue, O chaste bride, with your utterances—your songs and praises are sweet as milk and honey. And the scent of the garments of the kohanim is like the scent of frankincense.

4:12 My sister, my bride, is a locked garden, a locked pool, a sealed spring.

“Your married women are as refined as chaste brides and they are like the Garden of Eden, which no man is permitted to enter except the righteous, whose souls are sent into it by the angels. And your virgins are concealed and hidden in chambers and sealed in this way. Indeed, they are no less protected than the spring of living water which issued from beneath the tree in Eden was divided into four river sources—if it had not been sealed by the great and holy name, it would have come gushing out and flooded the whole world.

4:13 Your limbs are an orchard of pomegranates, every one of which is ripe, a garden of cypress and spikenard.

“Your young men are as full of mitzvot as pomegranates are full of seeds, and they love their wives and beget children as righteous as themselves. And their odor is like the pleasant spices of the Garden of Eden: cypress trees with spikenard plants.

4:14 (They are a garden of) spikenard and saffron, of reed and cinnamon, of every kind of spice tree, of myrrh and aloes and every one of the most desirable spices.

“Their odor is like spikenard and saffron, fragrant calamus and cinnamon, with all the woods of frankincense, pure myrrh, eaglewood, and all types of spices.

4:15 You are a garden spring, a source of living waters flowing down Mount Lebanon.

“And the waters of Siloam flow gently with the rest of the waters that proceed from Lebanon to water the Land of Israel for the sake of those occupied with the words of the Torah (who are likened to a well of living waters), and by the merit of the oblation of water poured on the altar of the Temple that is built in Jerusalem (which is called Lebanon.)”

4:16 Wake up, O north wind, and come to me! O southern wind, blow over my garden and spread its scent! For my lover has come to his garden and he has enjoyed its luscious fruit.

On the northern side of the sanctuary was a table and on it were the twelve loaves of showbread; on the southern side was the candelabrum to give light. On the altar, the kohanim offered sacrifices and on it burnt the incense made of spice. The Assembly of Israel said, “Let God, my Beloved, enter the Temple and favorably receive the sacrifices of God’s people.”

5:1 I came to my garden, that is: my sister and my bride. I harvested my myrrh and reaped my spice. I ate my honeycomb and my honey, then drank my wine and my milk. Eat and drink, you lovers! Be drunk on love!

Then the blessed Holy One said to God’s people, the House of Israel, “I have come into my Temple which you built for Me, O My sister, O Assembly of Israel so like a chaste bride. I have caused My Shechinah to dwell among you and I have favorably received your incense of spice which you burnt for My name. I have sent fire from heaven and it devoured the burnt offerings and the holy

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The cantor or baal tefillah calls the congregation to worship:

Blessed be
A ,
source of all
blessing.

The congregation responds:

Blessed forever and for all time
be A , the source of all blessing.

The cantor or baal tefillah repeats the congregational response:

Blessed forever and for all time be A ,
the source of all blessing.

בְּרוּךְ

אֲתָהּ יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים, בְּחִכְמָה
פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה
עֲתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסְדֵּר
אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ
כָּרְצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה
צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד
יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
יְהוָה, הַמַּעְרִיב עַרְבִים.

sacrifices. The libations of red wine and white wine, which the kohanim poured out on My altar, were favorably received. Now come, O kohanim who love My precepts, and eat what is left of the offerings and delight yourselves with the bounty made ready for you.”

Section 3: Exile

5:2 I was asleep, but my heart was awake when I heard my lover knocking. I heard him calling out, “Open up for me, my sister, my beloved, my dove, my perfect one, for my head is covered with dew, my curls are wet with the damp of night.”

After all these things, the people of the House of Israel sinned, and A delivered them into the hand of Nebuchadnezzar, king of Babylon, who led them into exile. In the exile, they resembled a man who sleeps and cannot be aroused from his sleep—and the voice of the Holy Spirit enlightened them by means of the prophets and tried to awaken them from the slumber of their hearts. The Ruler of All the World spoke, saying, “Return in repentance! Open your mouth, pray and praise Me. O My sister, My beloved, Assembly of Israel so like a dove in terms of the perfection of your works—for the hair of My head is filled with your tears like a man whose hair is soaked with the dew of heaven. Indeed, the locks of My hair are filled with the teardrops from your eyes, just as the hair of a man might be filled with drops of rain that fall in the night.”

5:3 I called back, “I am already undressed for the night—do you expect me to get dressed again? I’ve washed my feet—do you expect me to get them dirty again?”

The Assembly of Israel answered before the prophets: “Look, I have already removed the yoke of the commandments from myself and have worshipped the idols of the nations. How can I have the nerve to return to God?” The Ruler of the World replied to them through the prophets, “The same could be said of Me. Look, I have already removed My Shechinah from among you.

The First Blessing Before the Shema

How then can I return since you have done evil things? I have cleansed my feet of your filth. How then can I let them get dirty among you from your evil deeds?"

5:4 My lover thrust his hand into the lock and, when he did, my innards began to tingle with desire for him.


א, once it was made clear that the people of the House of Israel were not willing to repent and turn back from sin, wrought a mighty blow against the tribe of Reuben and Gad and the half tribe of Manasseh on the other side of the Jordan, and delivered them into the hand of Sennacherib, King of Assyria, then exiled them to Lahlah and Habor, the region of the rivers of Gozan, and to the cities of Media. And he took from their hand the molten calf which sinful Jeroboam had put in Leshem Dan, which is called Pamos, in the days of Pekah, son of Remaliah. The Assembly of Israel said, "When I heard, my compassion was stirred for them.

5:5 I rose from my bed to open the door for my beloved. My hands were wet with myrrh, my fingers soaked with liquid myrrh as I reached for the latch.

"When the mighty stroke of א came down hard on me, I regretted my actions and the kohanim brought sacrifices and burnt the incense made of spice, but it was not received favorably, because the Ruler of the World had shut the doors of repentance in my face."

5:6 I opened for my lover, but he had already fled. He was gone! I felt faint at what had happened. I sought him, but I could not find him. I called out to him, but he was not there to answer me.

The Assembly of Israel said further, "I wished to request instruction from א, but God had removed the Shechinah from within me. My soul longed for the sound of God's words and I sought the presence of God's divine glory, but I did not find it. I prayed before God, but God willed that the heavens cover over with clouds and not let pass through my prayer.

Blessed are You, א, our God, Sovereign of the Universe, Who causes evening to fall with a word, Who with wisdom opens up the celestial gates at the appointed times, Who with sublime astronomical acumen arranges the change of seasons and the orderly flow of the times of the year, and Who organizes the stars in their celestial orbits according to divine will. It is You Who are the Creator of day and night Who rolls light away when darkness falls only to roll away the darkness when it is time again for the world to be bathed in light,  Who causes the days to pass and nighttime to fall, Who makes clear the distinction between day and night, Whose name is א of hosts. The living God, fully and permanently existent, shall ever reign over us.

Blessed are You, א, Who makes the evening fall.

אֶהְבֶּתְךָ

עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתְךָ,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים,
אוֹתָנוּ לְמִדָּת. עַל כֵּן, יְהוָה
אֱלֹהֵינוּ, בְּשֹׂכְבֵנוּ וּבְקוֹמֵנוּ נְשִׁיחַ
בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד, כִּי
הֵם חַיֵּינוּ וְאַרְךְ יְמֵינוּ, וּבָהֶם
נִהְיֶה יוֹמָם וּלְיָלָה, וְאֶהְבֶּתְךָ אֵל
תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ
אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

5:7 The men of the night watch found me on one of their patrols through the city, and they beat me and wounded me. They took my shawl from me, those brave souls who are supposed to be guarding the walls of the city.

“The Chaldeans, who guarded the roads, overtook me and battered me all around the city of Jerusalem. Part of me, they killed with the sword. And another part of me, they carried into captivity. The people of Babylon, who battered the city and watched the walls, took the royal crown off the head of King Zedekiah of Judah and they brought him to Rivlah and there they put out his eyes.”

5:8 And so I must make you swear, O daughters of Jerusalem, that, if you find my beloved, you will tell him I am sick with love.

The Assembly of Israel said, “I adjure you, O prophets, by the decree of the word of A , what if our Beloved is revealed to you? Say aloud that I am pining away with love for God.”

5:9 What is so great about your lover, O most lovely among all women? What is so great about your lover that you should adjure us in this way?

The prophets answered and said to the House of Israel, “Which God do you wish to serve, O Assembly of Israel, fairest of all the nations? And whom do you wish to revere that you have adjured us in this way?”

5:10 My lover is radiant and ruddy, finer than ten thousand others.

Then the Assembly of Israel began to speak in praise of the Ruler of the World, and this is what she said, “The God I desire to worship is that One Who by day is dressed in a robe as white as snow and is occupied with the twenty-four books of the Torah, the Prophets, and the Writings, and Who by night is occupied with the six orders of the Mishnah. Indeed, the glorious splendor of God’s face blazes like fire from the intense wisdom and study—for God develops new traditions every day and will reveal them to the people on the great Day of Judgment. And the divine banner

flies over the myriads upon myriads of angels who minister before God.

5:11 His head is the finest gold, his curly locks as black as a raven.

“God’s Torah is more desirable than pure gold, and the interpretation of its words contains heaps upon heaps of reasons and precepts. They are white as snow to those who keep them, but black as a raven’s wing to those who do not keep them.

5:12 His eyes are twin doves sipping water from a stream, washing themselves in milk, sitting by an overfull pool.

“God’s eyes are constantly on Jerusalem, ever seeking to do good to her and to bless her from the beginning of the year to the end of the year (like doves that stand and look transfixed at streams of water) because of the merit of those who sit in the Sanhedrin occupied with the Torah, who make justice flow as smoothly as milk, and of those who sit in the study-house and who take great care in judgment until they determine to acquit or to condemn.


5:13 His cheeks are beds of spice, two mounds of powdered perfume; his lips are lilies dripping liquid myrrh.

“The two stone tablets which God gave to Israel were written in ten lines resembling the rows of plants in a spice garden, multiplying subtleties and reasons as the garden multiplies spices. The lips of the sages who are occupied with the Torah distill reasons for every precept and the words of their mouth are like choice myrrh.

5:14 His hands are golden disks studded with tarshish stone; his loins are an ivory tablet decorated with sapphires.

“The names of the twelve tribes of Jacob, God’s servant, were engraved on the breastplate, the holy golden ornament, on twelve gems, together with the names of the three patriarchs, Abraham, Isaac, and Jacob. Reuben was engraved on ruby, Simeon was engraved on carnelian, Levi was engraved on corundum, Judah was engraved on

The Second Blessing Before the Shema

You have loved Your people Israel with everlasting love, teaching us the Torah and the commandments, divine law and sacred statute. For this reason, א , our God, we shall talk of Your laws when we lie down and when we awaken, and we shall rejoice in the study of Torah and in the performance of *mitzvot* for all time,  for those commandments are our life and from devotion to them comes the gift of long days, and so we devote ourselves to their study day and night. Never take Your love from us!

Blessed are You, א , Who loves Israel, the people of God.

The Shema*

In the absence of a minyan, begin with these words:

אל מלך באמו

שמע ישראל
יהוה אחד
יהוה אחד

Add these words in an undertone before continuing:

ברוך שם כבוד מלכותו לעולם ועד.

*The Shema appears in transliteration on page 583.

black marble, Issachar was engraved on emerald, Zebulun was engraved on diamond, Dan was engraved on beryl, Naphtali was engraved on sapphire, Gad was engraved on topaz, Asher was engraved on turquoise, Joseph was engraved on malachite, and Benjamin was engraved on jasper. They resembled the twelve constellations, each shining forth like a lantern, the deeds of each glistening like ivory and shining like sapphires.

5:15 His legs are pillars of marble set into golden sockets and, over all, he looks like the finest cedar on Mount Lebanon.

“And the righteous are the pillars of the world, resting on bases of pure gold, which are those words of the Torah with which they are occupied and which instruct the people of the House of Israel to do God’s will. Like an old scholar, God is filled with compassion for them and makes the sins of the House of Israel as white as the snow. And like a young warrior as strong as cedars, God stands ready to make victorious war against the nations who transgress the will of the divine.

5:16 His mouth is sweetness and he is altogether lovely . . . and that is what my lover and my beloved friend is like, O daughters of Jerusalem.

“The words of God’s palate are as sweet as honey; the divine commandments are more desirable to the sages than gold and silver. This is the praise of God, my Beloved, and this is the power of the strength of my God, my Beloved, O prophets who prophesy in Jerusalem.”

6:1 Where has your lover gone, O most lovely among women? Where did he get to? Let us look for him with you!

When they heard the praise of A from the mouth of the Assembly of Israel, the prophets posed a question, and this is what they asked, “For what sin was the Shechinah of A withdrawn from you, you whose conduct was more beautiful than that of all nations? And why did your Beloved leave your sanctuary?” The Assem-

bly of Israel said, "For the sins of rebellion and insurrection which were found in me." The prophets said, "Now return in repentance, and let us rise, both you and us, and let us pray before God and let us together beg for mercy."

Section 4: The Second Temple

**6:2 My lover has gone down to his garden,
to his spice beds, to graze in the gardens
and to pluck some lilies.**

And the Ruler of the World received their prayer favorably and went down to Babylon to the Sanhedrin of sages and gave relief to the people of God and, bringing them up from their exile by means of Cyrus, Ezra, Nehemiah, Zerubbabel ben Shealtiel, and the Elders of the Jews. They rebuilt the Temple, and appointed the kohanim over the sacrifices, and the Levites over the guardianship of the Holy Word. And God sent fire from heaven and favorably received the sacrifices and the incense made of spice. As a man feeds his beloved son with delicacies, that is how God indulged them. As a man gathers lilies from the plain, so God gathered the exiles from Babylon.

**6:3 I am my beloved's and he is mine . . . even
when he is down grazing among the lilies.**

"And in that day I worshiped the Ruler of the World, my Beloved. And my Beloved made the holy Shechinah dwell within me and God fed me with delicacies."

**6:4 You are as beautiful as Tirzah, my beloved;
you are as lovely as Jerusalem itself, as
overwhelmingly beautiful as the most
stunning women ever could be.**

A said with a divine word, "How beautiful you are, My dear, when your desire is to do My will. Beautiful is the Temple which you built for Me, as beautiful as the First Temple, which Solomon built for Me. All the nations are in awe of you, as in the day your four-bannered legions marched in the wilderness.

*The Shema**

*In the absence of a minyan, begin with these words:
God is our faithful Sovereign.*

Hear O
Israel, A ,
our God,
A is one.

*Add these words in an undertone before continuing:
May the name of the glorious sovereignty
of God forever be blessed.*

**The Shema appears in transliteration on page 583.*

וְאַהֲבֵתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־
לִבְבְּךָ וּבְכָל־גַּפְשְׁךָ וּבְכָל־מְאֹדְךָ׃
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מִצְוֶיךָ הַיּוֹם עַל־לִבְבְּךָ׃ וּשְׁנַגְתֶּם
לְבַנְיָהּ וּדְבָרֶתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ׃
וּקְשִׁרְתֶּם לְאוֹת עַל־יָדְךָ וְהָיוּ
לְטִטְפֹת בֵּין עֵינֶיךָ׃ וְכִתַּבְתֶּם עַל־
מַזְזוֹת בֵּיתְךָ וּבְשֵׁעָרֶיךָ׃

6:5 Avert your eyes from me, for they make me crazy. Your hair is like a flock of goats careening down Mount Gilead.

“Your rabbis, the sages of the Great Assembly, embraced Me utterly, for they acknowledged My reign during the exile and they established study-houses for the instruction of My Torah. And the rest of your students and the people of the land acknowledged My justice with the words of their mouths, just like the sons of Jacob gathered stones and made a monument on Mount Gilead.

6:6 Your teeth are like a flock of ewes climbing out of the washing pool, all of them in pairs and none of them bereft of her young.

“The kohanim and Levites ate of your sacrifices and of the holy tithes and the terumah grain, and were untainted by any theft or robbery, just as the flocks of Jacob’s sheep were clean at the time they came up from the Jabbok river—for none of them was obtained by theft or robbery, all of them resembled one another, they bore twins every time, and none of them was barren or miscarried.

6:7 The cheeks behind your veil have the rosy hue of peeled pomegranates.

“As for the kings of the Hasmonean dynasty, they were all filled with (performance of) the commandments as a pomegranate is filled with seeds—not to mention Mattathias the High Priest and his sons, who were more righteous than all of them, and who fulfilled the commandments and words of the Torah with thirsty eagerness.”

6:8 There are sixty queens and eighty concubines and countless maidens out there.

At the same time, the Greeks arose and gathered sixty kings from the sons of Esau. They dressed in armor and rode on horses, and eighty commanders from the sons of Ishmael rode on elephants—not to mention the rest of the nations with their innumerable languages—and they appointed Alexander as chief over them, whereupon they came to wage war against Jerusalem.

6:9 There is only one dove for me, only one perfect woman, only one born to her mother, the beautifully radiant accomplishment of the woman who bore her. The other women see her and laud her; queens and concubines sing her praises.

And at that time the Assembly of Israel (which resembled a perfect dove) was worshipping the Ruler of the World wholeheartedly and was devoted to Torah study, occupying herself with the words of the Torah with an undivided heart. Indeed, her merit was as pure as on the day she came out of Egypt. Look then, at how the Has-moneans and Mattathias and all the people of Israel came out and joined battle with the enemy, and how א delivered them into their hand. And when the inhabitants of the provinces saw this, they exalted them, and the kings of the land and the rulers praised them.

6:10 Who is this woman who sparkles like the dawn, who is as lovely as the moon, as radiant as the sun, as overwhelmingly beautiful as the most stunning women ever could be?

The nations said, "The deeds of this people are like daybreak. Her youths are as beautiful as moonlight, and her merits are as bright as the sun. And all the inhabitants of earth are in awe of her, as when her four-bannered legions marched in the wilderness."

6:11 I went down to the nut garden to see the wadi in bloom, to see the vines in full blossom, to see the pomegranates in full flower.

The Ruler of the World said, "I have caused My Shechinah to dwell in the Second Temple, which was built by the hands of Cyrus, in order to see the good deeds of My people and to see whether perhaps the sages (who are comparable to a vine) were increasing and multiplying their blossoms to be as full of good deeds as pomegranates are filled with seeds."

And you shall love א , your God, with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a fourfold symbol between your eyes. And you shall write them upon the doorposts of your house, and upon your gates.

וְהָיָה אִם־שָׁמַעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי
מִצְוֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם
וְלָעֲבֹדוּ בְּכֹל־לִבְבְּכֶם וּבְכֹל־נַפְשְׁכֶם: וְגַתְתִּי
מִטֶּר־אֶרְצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ וְאִסְפַּת
דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְגַתְתִּי עֹשֶׁב בְּשֹׁדְךָ
לְבַהֲמֹתֶיךָ וְאֶכְלָתָּ וְשִׁבְעַתָּ: הַשְׁמֵרוּ לָכֶם פֶּן־
יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶרְיֵהוּהָ בְּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִתְאַדְמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמַּתֶּם אֶת־דְּבָרֵי אֱלֹהִים
עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם
אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם פְּנֵימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

6:12 But, then, suddenly, without me understanding what was happening to me, I was overwhelmed by desire and I leapt into one of the Aminadav chariots to return to my beloved.

And when it became clear before A that they were indeed occupied with the Torah, A said with a divine word, “I will not humiliate them again nor shall I exterminate them, but I will consider how to do good to them, and how to lift them on high in the company of kings, because of the merits of the righteous of this generation, who resemble Abraham, their forebear, in their actions.

7:1 Leap this way and that, O Shulamite! Leap this way and that and let us all see— for what, indeed, will they all see when the Shulamite dances the Machanayim?

“Return to Me, O Assembly of Israel, return to Jerusalem, return to the house of Torah study, return to receive prophecy from the prophets who prophesy in the name of the word of A . Why do you false prophets mislead the people of Jerusalem with your prophecies, foster rebellion against the word of A , and defile the camp of Israel and Judah?”

7:2 How lovely are your feet in such delicate sandals, O noblewoman! Your gently curved thighs are like fine jewelry, the work of a master craftsman.

Solomon in the spirit of prophecy said before A , “How beautiful are the feet of Israel when they go up to appear before A three times a year in sandals, bringing their vow offerings and free-will offerings! And the children that come from their loins are as beautiful as the sparkling gems set in the holy crown that Bezalel the craftsman made for Aaron the kohen.

7:3 Your womanhood is a rounded bowl from which the wine never ceases to flow; your belly is like a heap of wheat surrounded by lilies.

“When he goes forth to declare pure or impure, innocent or guilty, the head of your council (by

whose merit the whole world is sustained just as a fetus is sustained by the umbilical cord in the womb of its mother) was as bright with the knowledge of Torah as the orb of the moon. The words of the Torah are never lacking in his mouth, just as the water of the great river that emerged from Eden never fails. Seventy sages surrounded him as though seated around the perimeter of a round threshing floor. Their storehouses were full of the holy tithes, the vow-offerings, and the voluntary offerings that Ezra the kohen, Zerubbabel, Joshua, Nehemiah and Mordechai, the men of the Great Synagogue (who resembled lilies in their beauty) had designated for their use, in order to enable them to be occupied with the Torah day and night.

7:4 Your two breasts are like the twin fawns of a single gazelle.

“Your two redeemers who are destined to redeem you, the Messiah, son of David, and the Messiah, son of Ephraim, are like Moses and Aaron, sons of Jochebed, who resemble two fawns, twins of a single gazelle.

7:5 Your neck is like an ivory tower; your eyes are like the two pools of Cheshbon over by the Bat-Rabbim Gate. Your nose is like the delicate tower of Lebanon that faces towards Damascus.

“The President of the Court who adjudicates your lawsuits has power over the people to exact punishment from those sentenced by the court, as did King Solomon, who built an ivory tower to subdue the people of the House of Israel and bring them back to the Ruler of the World. Your scribes are as full of wisdom as water channels are of water, and they know how to calculate intercalations and declare leap years and how to determine the beginnings of months and the beginnings of years in the gate of the House of the Great Sanhedrin. And the ruler of the House of Judah is like King David, who built the Citadel of Zion, which is called the Tower of Lebanon—for anyone who stands on it can count all the towers in Damascus.

And it shall come to pass, if you hearken diligently unto My commandments which I command you this day, to love **A**, your God, and to serve God with all your heart with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will put grass in your fields for your cattle, and you shall eat and be satisfied. Take heed, lest your heart be deceived, and you turn aside and serve other gods and worship them, and the anger of **A** be kindled against you, and God shut up the heavens so that there is no rain and the ground no longer yields her fruit and you vanish from the good land which **A** is giving to you. Therefore shall you take these of My words into your heart and your soul, and you shall bind them for a sign upon your hand and they shall be a fourfold symbol between your eyes. And you shall teach them to your children, talking of them when you sit in your house and when you walk by the way, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, so that your days, and the days of your children, may be multiplied upon the land which **A** swore unto your ancestors to give them for as long as the heavens are above the earth.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר
אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ
לָהֶם צִיצֵת עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנִתְּנוּ עַל-צִיצֵת הַכֶּפֶן פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם
אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי
עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם:

The cantor or the baal tefillah links the Shema to the blessing that follows by reciting these words aloud:

יהוה אלהיכם אמת 

7:6 Your hair crowns the rest of you like Mount Carmel crowns the coastal plain, and the tresses of your head are like the finest purple stuff. Indeed, a king could become ensnared all too easily in that hair!

“The king appointed to be head over you is as righteous as Elijah the prophet, who showed zeal for the Ruler of Heaven, slew the false prophets on Mount Carmel, and restored the people of the House of Israel to the fear of A , our God. And the lowly of the people who walk with bowed head because they are poor are destined to be clothed in purple, even as Daniel was clothed in the city of Babylon and Mordechai was in Shushan, on account of the merit of Abraham, who long ago acknowledged the reign of the Ruler of the World, and also on account of the righteousness of Isaac, whom his father bound in order to sacrifice him, and on account of the piety of Jacob, who peeled the rods in the watering troughs to bring about justice in the world.”

7:7 How beautiful you are, and how lovely! You are love itself and all the passion it brings in its wake.

King Solomon said, “How beautiful you are, O Assembly of Israel, when you bear the yoke of My reign, when I chasten you with afflictions for your sins and you receive them with love and they seem in your sight as delights.

7:8 Your statuesque body is like a palm tree, your breasts, like clusters of grapes.

“(How beautiful you are) at the time the kohanim spread their hands in prayer and recite the blessing on their brethren of the House of Israel, the fingers of their hands stretched out like the branches of a palm tree, their stature like date palms . . . as your congregations stand facing the kohanim, their faces bent to the ground like so many clusters of grapes.”

7:9 I said that I would climb that palm tree and hold fast to its leaves, and then I will see for myself that your breasts are just like two clusters of grapes, and the scent of your breath, just like apples.

A said with a divine word, "I will go and test Daniel and see whether he will be able to stand this trial as well as did Abraham, who stood as erect as a palm branch and who withstood ten trials. And I will also test Hananiah, Mishael, and Azariah, to see whether they are able to withstand their trials. Because of their merit, I will redeem the people of the House of Israel (who are comparable to a cluster of grapes.) And the fame of Daniel, Hananiah, Mishael, and Azariah will be heard in all the earth and their fragrance will spread like the fragrance of the apples of the Garden of Eden."

7:10 Your palate is as sweet as the best wine. May it flow straight into your lover's mouth, stirring to poetry lips that might otherwise sleep.

Daniel and his companions said, "We will take upon ourselves the decree of A , as Abraham our father (who was like old wine) took it upon himself. And we will walk in paths that are proper in God's sight, just like the prophets Elijah and Elisha, by whose merits the dead rose like men waking from sleep, or like Ezekiel, son of Buzi the kohen, by the prophecy of whose mouth the sleeping dead were awakened in the valley of Dura."

Section 5: The Final Exile, Redemption, and Temple

7:11 I am my beloved's and all his desire is for me.

Jerusalem said, "All the time that I walk in the way of the Ruler of the World, God makes the Shechinah dwell in my midst and all God's longing is for me. But when I deviate from God's way, the Shechinah departs from my presence and carries me away among the nations, and these rule over me as men rule over their households."


And A spoke unto Moses, saying: "Speak unto the children of Israel, and bid them make fringes on the corners of their garments throughout their generations, and that they put a thread of blue with the fringe of each corner. And the point of the fringe shall be so that you look upon it and remember all the commandments of A and do them, and so that you not wander off after your own heart and your own eyes, after which you used to go astray, and so that you may remember and do all My commandments and be holy unto your God. I am A , your God, who brought you out of the land of Egypt to be your God: I am A , your God."

The cantor or the baal tefillah links the Shema to the blessing that follows by reciting these words aloud:





A , your God, is truth.

אַמֶּת

וְאִמּוֹנָה כָּל זֹאת וְקָיָם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זִוְלָתוֹ וְאֶנְחָנוּ יִשְׂרָאֵל עִמּוֹ, הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מִלְּכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשִׁילָם גָּמוּל לְכָל אֹיְבֵי נַפְשֵׁנוּ, הָעֹשֶׂה
גְּדוּלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֶּׁם
נִבְשָׁיֵנוּ בְּחַיִּים, וְלֹא נִתֵּן לְמוֹט רַגְלֵנוּ, הַמְדַרְיֵכֵנוּ עַל
בְּמוֹת אוֹיְבֵינוּ וְיָרֵם קִרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ, הָעֹשֶׂה לָנוּ
נִסִּים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי
חַם, הַמֶּכֶה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם, הַמַּעֲבִיר בְּנֵינוּ בֵּין גְּזָרֵי
יָם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
וְרָאוּ בְּנֵינוּ גְבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,  וּמְלַכּוֹתוֹ
בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

מִי כַמֶּכֶה בְּאֵלִים יְהוָה, מִי כַמֶּכֶה נְאֻדָּר בְּקוֹדֶשׁ, נוֹרָא
תְּהִילָת, עֲשֵׂה פִלָּא.

 מְלַכּוֹתֶיךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מִשָּׁה, זֶה
אֱלֹהֵינוּ וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

 וְנֹאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב, וַגָּאֲלוּ מִיַּד
חֶזֶק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְהוָה גָּאֹל יִשְׂרָאֵל.

7:12 Come, my lover, and let us go out to the field, let us sleep out in one of the nearby villages.

When the people of the House of Israel sinned, A exiled them to the land of Seir, the field of Edom. And the Assembly of Israel said, "I beseech You, Ribono shel Olam, receive my prayer which I pray before You in the cities of exile and the districts of the nations."

7:13 Let us get up early and go to the vineyards to see if the vines have begun to bloom, if the beds of spice have begun to blossom, if the pomegranates are ripe . . . and there I will give my love to you.

The Children of Israel said one to the other, "Let us get up early in the morning and go to the synagogue and to the study-house and search in the books of the Torah and let us see whether the time of redemption has come for the people of the House of Israel, who are likened to the vine, to be redeemed from their exile. Let us ask the sages whether the merit of the righteous, who are as full of mitzvot as a pomegranate is full of seeds, is revealed before A and whether the appointed time has come to go up to Jerusalem to give praise there to the God of Heaven and to bring burnt offerings and holy oblations."

7:14 The mandrakes are fragrant and all the choicest fruits, both fresh and preserved, lie at our door, for I have kept everything stored up for you, O my lover.

And when it is the will of God that the people be redeemed from exile, King Messiah will be told, "The term of the exile has already been completed, and the merit of the righteous has released its fragrance before Me like the aroma of balsam. The sages of the generations have been standing fast at the gates of the study-house, occupied with the words of the Scriptures and the words of the Torah. Now rise! Receive the kingdom that I have reserved for you!"

The First Blessing After the Shema

8:1 If you were only my little brother, a boy like myself who had suckled at my mother's breasts, then, if I ran into you outside, I could kiss you without anyone scorning my effrontery.

At that time, when King Messiah is revealed to the Congregation of Israel, they will say to him, "Come, be as a brother to us and let us go up to Jerusalem. Let us suckle the judgments of the Torah with you, just as an infant suckles at its mother's breast. All the time that I was taken away outside my land, as long as I was mindful of the name of the great God and gave up my life for the sake of God's divinity, even the nations of the earth would not scorn me.

8:2 I would have been able to take you by the hand and bring you to the house of my mother, my teacher, and there give you scented wine to drink, and pomegranate juice.

"I will lead you, O King Messiah, and bring you up to my Temple. And you will teach me to fear *A* and to walk in God's ways. And there we will partake of the feast of Leviathan and will drink old wine preserved in its grape since the day the world was created and feast on the pomegranates and fruits prepared for the righteous in the Garden of Eden."


8:3 His left arm was beneath my head and his right arm embraced me.


The Assembly of Israel will say, "I am the chosen of all nations. I bind tefillin on my left hand and on my head, and I fix the mezuzah to the right side of my door a third of the way down from the lintel, so that no demon has power to harm me."


8:4 I have to insist that you swear, O daughters of Jerusalem, not to provoke or arouse love until the moment be precisely right.

King Messiah will say, "I adjure you, my people, House of Israel. Why are you warring against the nations of the earth to leave the exile? Why are you rebelling against the forces of Gog and Magog? Wait a little longer until the nations who

We hold these unimpeachable truths to be the essence of our faith and eternally binding upon us: that *A* is our God and there is none else, that we are God's people Israel, that God is that force in history that has always saved us from tyrant kings, that God is the Sovereign of the universe who continually redeems us from the grip of cruel oppressors, that God is the source of our deliverance from our enemies and the source of the just recompense that comes to those who would annihilate us, that God is the Doer of endless wonders and uncountable mysteries, that God is the source of life itself . . . and the source of our security as we live through the years of our lives, that God is the ultimate Arbiter of military success over our foes and the key to our unbroken string of victories against those who loathe us, that God was the Author of the marvels, miracles and wonders that occurred during our exodus from Egypt, land of the children of Ham, and also of the exquisite revenge wrought against Pharaoh, that it was God Who smote the firstborn sons of Egypt and Who brought forth the people of Israel from their Egyptian sojourn to a life of permanent independence, that it was God Who made it possible for the Israelites to cross safely between the two walls of water that formed when the Sea of Reeds parted and Who then brought the sea back to its former state, thus drowning in its depths those who hated the Israelites and meant to destroy them.

Upon seeing God's mighty act of salvation at the Sea of Reeds, the Israelites, finally and fully self-aware of themselves as children of God, sang out to You with hymns of praise and thanksgiving.  They thus willingly submitted to the sovereignty of God, whereupon Moses and the Israelites sang to You in great and boundless joy: "Who is like You among the gods worshipped by pagan nations, *A* ? Which god is even remotely similar to You, mighty One of the Sanctuary, awesome One ever worthy of praise, Doer of wonders?"

 When You split the sea before Moses, Your children had their first incontrovertible proof of Your sovereignty. "This is my God," they sang out, "*A* will reign forever and always."

 And so is it written in the book of the prophet Jeremiah: "For *A* will rescue Jacob and redeem him from a foe mightier than he."

Blessed are You, *A* , Redeemer of Israel.

הַשְּׂפִיבוּנוּ,

יְהוּה אֱלֹהֵינוּ, לְשָׁלוֹם וְהַעֲמִידֵנוּ, מִלְּפָנֶיךָ,
לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ,
וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ
לְמַעַן שְׁמֹךָ, וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ
אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן, וְהַסֵּר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנַפְיֶךָ
תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמִצִּילֵנוּ
אַתָּה, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה,
וְשָׁמֹר יִצְאָתָנוּ וּבּוֹאֵנוּ, לְחַיִּים
וְלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם, וּפְרֹשׁ עָלֵינוּ
סִפְתָּ שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוּה, הַפּוֹרֵשׁ
סִפְתָּ שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.

come up to make war against Jerusalem are destroyed, and after that the Ruler of the World will remember for you the love of the righteous and wish to redeem you.”

8:5 Who is this coming towards me from the desert? Is she leaning on her lover’s arm? Listen here—it was I who aroused you to love beneath the apple tree. It was there that your mother conceived you, that the woman who bore you first conceived you.

Solomon the prophet said, “When the dead will come to life, the Mount of Olives will be split and all the dead of Israel will come forth from beneath it; even the righteous who died in exile will come through tunnels from under the earth and will come forth beneath the Mount of Olives. And the wicked who have died and been buried in the Land of Israel will be cast up as a man throws up a stone and hits it with a stick. Then all the inhabitants of the earth will say, ‘What was the merit of this people that have come up from the earth, myriads upon myriads, as on the day when they appeared at Mount Sinai to receive the Torah?’ At that hour Zion, mother of Israel, will bear her children and Jerusalem will receive her captive offspring.”

8:6 Make me like a seal upon your heart, like a seal on your arm, for love is as strong as death, and passion, as fierce as Sheol . . . for its darts are darts of fire, the harbingers of an all-consuming conflagration.

On that day, the children of Israel will say to their God, “We beseech You, set us as the seal of a ring on Your heart, as the seal of a ring on Your arm, so that we may never again be exiled. For the love of Your divinity is as strong as death, and the jealousy which the nations harbor against us is as powerful as Gehinnom. The enmity which they harbor against us is as hot as the coals of the fire of Gehinnom which A created on the second day of the creation of the world wherewith to burn idolaters.”

The Second Blessing After the Shema

8:7 The greatest amount of water cannot extinguish love, nor could even a river overwhelm it. Indeed, if a man were to give every penny of his wealth to buy it, he would merely be asking for scorn.


The Ruler of the World says to God's people, the House of Israel, "Even if all the nations were to gather themselves in one place like the waters of the Great Sea, they could not extinguish My love for you. And even if all the kings of the earth were to join together like the waters of a river flowing with a strong current, they could not sweep you from the world. Yet, if a man were to give all the wealth of his house to buy wisdom in the exile, I would restore it to him double in the World to Come. And all the spoil taken from the camp of Gog would be his as well."

8:8 Our sister is just a girl; she does not even yet have mature breasts. How can we keep our sister safe until the day she is finally spoken for?

At that time, the angels will say to one another, "We have one people on earth and her merits are clear, but she has no kings or rulers to go forth and wage war against the camp of Gog. What will we do for our sister in the day when the nations speak of going up to war against her?"

8:9 If she were a wall, we could build a silver buttress to protect her. If she were a door, we could reinforce her with a board made of cedar.

Then Michael, the guardian angel of Israel, will say, "If she readies herself to stand as firm among the nations as a fortified wall and if she gives her silver to purchase the right to uphold the uniqueness of the name of the Ruler of the World, then you and I will be with their scribes and surround them like scaffoldings of silver. In that case, the nations will have no power to rule over her, just as the serpent has no power to rule over silver. And even should she be poor in mitzvot, we will implore mercy on her behalf before א and God will remember for her the merit of the Torah that the young study, which is written upon the tablets of

Grant that we sleep in peace this night, א , our God, and grant that we wake up alive and well in the morning, Sovereign God. Spread out over us Your *sukkah* of peace and grant us the benefit of Your endlessly sage advice. Save us for the sake of Your own holy name and watch over us, protecting us from foe and famine, from plague and pestilence, from sword and suffering. Keep Your accusing angel from before and behind us, and shelter us all beneath the protective wings of the Shechinah, God's fully real presence, for You are our divine Protector and our ever-vigilant source of rescue, our compassionate and merciful Sovereign God.  Guard us wherever we go, granting us life and peace, now and always, and spreading over us the *sukkah* of Your peace. Blessed are You, א , Who spreads out a divine *sukkah* of peace over us, over God's people Israel and over Jerusalem.

On Shabbat, say:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים
עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

On festivals, say:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל.

The Half Kaddish

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזַמּוֹן קָרִיב, וְאָמְרוּ אַמֵּן.

The congregation joins the cantor or baal tefillah in reciting this line.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וְלְעַלְמֵי עַלְמֵיָא.

The cantor or baal tefillah continues:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

Except between Rosh Hashanah and Yom Kippur, say:

לְעַלְמָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעַלְמָא לְעַלְמָא מִכָּל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחַמְתָּא, דְאִמְרוּן בְּעַלְמָא,
וְאָמְרוּ אַמֵּן.

On Pesach, Shavuot, Sukkot, Shemini Atzeret and Simchat Torah,
including when those festivals fall on Shabbat, recite the Amidah
for festivals on page 316. On other Shabbatot, continue on page 54.

the heart and which is thus ready to oppose the nations like a towering cedar.”

8:10 I am indeed a wall, and my breasts are like towers. But I have already found a lover, and, in his eyes, I find great favor.

The Assembly of Israel answers and says, “I am as strong as a wall in the words of the Torah and my children are as sturdy as a tower.” And in that time the Assembly of Israel will find favor in the eyes of her God and the earth’s inhabitants will seek her welfare.”

8:11 Solomon had a vineyard in Baal Hamon. He hired guards to watch over it because it was so lush—for people would routinely offer a thousand pieces of silver for a single one of its fruits.

A people came up by lot of the Ruler of the World Who, like a vintner in his vineyard, ever dwells in peace. God settled her in Jerusalem and delivered her to the rule of the kings of the House of David, that they might guard her as a tenant farmer guards his vineyard. And after the death of Solomon, King of Israel, she was left in the hand of Rehoboam, his son. Jeroboam son of Nebat came and divided the kingdom with him and led ten tribes away from him, according to the word spoken by Ahijah of Shiloh, who was a great man.


8:12 I too have a vineyard in my possession. Keep your thousand pieces of silver, Solomon, and the two hundred you were going to pay the guards as well.

When Solomon, King of Israel, heard the prophecy of Ahijah of Shiloh, he wished to kill him. But Ahijah fled from Solomon and went to Egypt. At that very moment it was prophetically told to Solomon that he would rule over the twelve tribes all his days, but after his death Jeroboam, son of Nebat, would rule over ten of them, and Rehoboam, son of Solomon, would rule over just two tribes, Judah and Benjamin.

8:13 O you women still tarrying in the garden, remember that men are always listening, so speak up and be heard!

At the end of his prophecy, Solomon said, "The Ruler of the World is destined to say to the Assembly of Israel at the end of days, 'You, O Assembly of Israel, compared to a little garden among the nations, who sits in the study-house with the members of the Sanhedrin, and you others who listen to the head of the academy and learn words of Torah from his mouth: make Me hear the sound of your words at the time when you sit to acquit or convict and I will be agreeable to all you do.'"

8:14 Flee, lover, like a gazelle or a young antelope to the hills of spice!

In that hour the elders of the Assembly of Israel will say, "Flee, my Beloved, Ruler of the world, from this polluted earth, and let Your Shechinah dwell in heaven above. But in times of trouble, when we pray to You, be like a gazelle which sleeps with one eye closed and one eye open, or like an antelope fawn which looks behind as it runs ahead. Just so, look on us and regard our pain and affliction from heaven above, until the time when You will be pleased with us and redeem us and bring us up to the mountains of Jerusalem, where the kohanim will burn before You incense made of spice." 

On Shabbat, say:

The Children of Israel shall keep the Sabbath, making the Sabbath a sign of the eternal covenant between them and God in every generation. It is an eternal sign between Me and the Children of Israel, for **A** made the heavens and the earth in six days, but on the seventh day, God ceased creating and rested.

On festivals, say:

And so did Moses tell of the festivals of **A** to the Children of Israel.

The Half Kaddish

Magnified and sanctified be the great name of God in this world created according to divine plan, and may God's sovereignty be established speedily and soon during the days of our lives and the lives of all members of the House of Israel, and let us say, Amen.

The congregation joins the cantor or baal tefillah in reciting this line.

May God's great name be blessed forever and throughout all eternity.

The cantor or baal tefillah continues:

May the name of the Holy One, source of all blessing, be blessed, adored, lauded, praised, extolled, glorified and venerated in language . . .

Except between Rosh Hashanah and Yom Kippur, say: more exalted

Between Rosh Hashanah and Yom Kippur, say: entirely more exalted

. . . than any blessing, hymn, ode or prayer recited by the faithful in this world, and let us say, Amen.

On Pesach, Shavuot, Sukkot, Shemini Atzeret and Simchat Torah, including when those festivals fall on Shabbat, recite the Amidah for festivals on page 317. On other Shabbatot, continue on page 55.

The Amidah for Shabbat Evening
 (A version of the opening benediction of the Amidah including
 the names of the matriarchs of Israel may be found on page 71.)

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

בְּרוּךְ

אֲתָהּ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֶּלֶל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה...

Between Rosh Hashanah and Yom Kippur, add these words:

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפְץ בְּחַיִּים,

וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים

...מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

אֲתָהּ

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

Between Shemini Atzeret and Passover, add these words:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

...מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹד בְּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה...

Between Rosh Hashanah and Yom Kippur, add these words:

מִי כְמוֹד אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים

...וּנְאֻמָּן אַתָּה לְתַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.



Although prayer and study can be separated, they can never totally be divorced. Therefore, no worship service ever excludes study completely. On Friday evenings, for example, it is traditional to review the second chapter of the mishnaic tractate, *Shabbat*, which begins with a discussion of licit and illicit oils and wicks with which we may or may not kindle our Sabbath lamps or candles. To that traditional text, are here appended a large selection of other mishnaic texts relating specifically to the laws that govern the behavior of the pious on Shabbat in the translation of Michael Rodkinson.

(Although it is generally understood that moving movable items from one domain to another is forbidden on Shabbat, our sages organized the possibilities involved in the following way to make the situation simpler to understand. They explained that) there are two major categories of removal that apply to people indoors on Shabbat, and that each subsumes two subcategories. There are also two categories of removal that apply to people standing outdoors, however, and these too subsume two subcategories. How do these categories and subcategories work? If a poor person, for example, were to be standing in the street soliciting a gift of some sort from a householder who is indoors, and if that poor person were to put his hand into the house and place something in the householder's hand, or if he were to take something from the householder's hand and remove it, then the poor person would be guilty of carrying on Shabbat, but not the householder. If, on the other hand, the householder were to extend a hand out into the street and put something in the hand of the poor person, or take something from that person's hand, and then withdraw that same hand back indoors, then the householder would be guilty of a transgression, but the poor person would not be. Were the poor person to put a hand

into the house, and the householder take something from it, or if the householder were to put something into it, and then the poor person withdrew that same arm, then the two of them would be free of transgression. And indeed, if the householder were to extend a hand out into the street and the poor person take something from it, or put something into it, whereupon the householder withdrew the arm in question back into the house, then they would still both be free of sin.

One shall not sit down before a barber at the approach of the time for the Afternoon Service before reciting one's prayers, nor should one enter a bath house or a tannery (and the same is the case with any factory or large business), or sit down to eat, or start pleading a case (before a judge.) If one has already started any of these things, however, one need not be interrupted. One must quit one's work to read the Shema, but not in order to pray.

A tailor shall not go out with his needle when it is nearly dark on Friday, lest he forget and go out (carrying it about with him) after dark, nor a scribe with his pen, nor shall one search for vermin in one's garments or read before the lamplight on Friday night. In truth, it was said that an instructor may follow children when they read, but he himself may not read (before the lamplight) . . .

And these are some of the regulations enacted in the attic of Hananiah ben Hezekiah ben Gorion, when the rabbis came to visit him. They called the roll and found that the disciples of Shammai were more numerous than those of Hillel, and they enacted eighteen regulations on that day.

Beth Shammai said: Ink, dye material, or fodder (for animals) shall not be put into water (on Friday) unless there is still time for them to soak through while it is day. Beth Hillel, however, permits this. Beth Shammai prohibits putting bundles of linen thread into the oven to dry them unless there is sufficient time left for them to become heated through while it is yet day, or wool into a dye kettle unless there is still time for it to be soaked through the same day. Beth Hillel permits this.

Beth Shammai says: Traps shall not be set for animals and birds, or nets for fishes (on Friday),

The Amidah for Shabbat Evening

(A version of the opening benediction of the Amidah including the names of the matriarchs of Israel may be found on page 71.)

Adonai, part my lips so that my mouth might praise You.

Blessed are You, A , our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, great and mighty God Most High, source of endless mercy, Creator of all, God ever willing to recall the good deeds of ancestors Who will lovingly send a redeemer to their children's children for the sake of the divine name . . .

Between Rosh Hashanah and Yom Kippur, add these words:

Remember us for life, O sovereign God Who desires that we merit life, and inscribe us in the Book of Life for Your own sake, O living God.

. . . O sovereign God, our divine Helper, Savior and Protector.

Blessed are You, A , Protector of Abraham.

You are forever mighty, Adonai, O God capable of bestowing life anew upon the dead, our never ending source of salvation . . .

Between Shemini Atzeret and Passover, add these words:

God, Who makes the wind to blow and the rain to fall

. . . God, Who mercifully sustains the living and Who compassionately grants life anew to the dead, Who supports the fallen and Who heals the sick, Who releases the bonds of the imprisoned and Who will never break faith with those who already lie in the dust. Who is like You, Author of mighty deeds? And who can be compared to You, O Sovereign Who decrees death, then grants life anew, and Who will surely bring about our eventual salvation?

Between Rosh Hashanah and Yom Kippur, add these words:

What source of earthly compassion could ever be compared to You, Who remembers Your creations and mercifully judges them worthy of life?

Indeed, You are fully certain to grant life anew to the dead.

Blessed are You, A , Who grants life anew to the dead.

אַתָּה

קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ וְקָדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ, סְלָה.

Except between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, say:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקָּדוֹשׁ.

אַתָּה

קִדְשָׁתְךָ אֵת יוֹם הַשְּׁבִיעִי לְשִׁמּוֹךְ, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם
וְאָרֶץ, וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים, וְכֹן
פָּתוּב בְּתוֹרָתְךָ: וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיִּכַּל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים
אֵת יוֹם הַשְּׁבִיעִי וַיִּקְדָּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצָּה בְּמַגְוָחֵנוּ. קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתָנוּ חֻלְקָנוּ בְּתוֹרָתְךָ, שִׁפְעָנוּ מִטּוֹבָךָ, וְשִׁמְחָנוּ
בִּישׁוּעָתְךָ, וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהַגְחִילָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבֹת קִדְשָׁךְ, וַיְגַוְחוּ בָּהּ יִשְׂרָאֵל,
מִקְדָּשֵׁי שִׁמּוֹךְ. בְּרוּךְ אַתָּה יְהוָה, מִקְדָּשׁ הַשְּׁבֹת.

unless there is still time for them to be caught before sunset. Beth Hillel permits this.

Beth Shammai says: One shall not sell anything to a Gentile (on Friday) or help him load his animal, or help him shoulder a burden unless he (the Gentile) can reach his destination while it is yet day. Beth Hillel permits this.

Beth Shammai says: Hides shall not be given to a tanner nor clothes to a Gentile washer (on a Friday) unless there is still sufficient time left for him to finish it while it is day. The performance of all these acts of labor heretofore mentioned was permitted by Beth Hillel (on Friday) while the sun was still shining. Rabbi Simon ben Gamliel said: At my father's house it was the custom to give out white clothes to a Gentile washer three days before the Sabbath. Both schools, however, agree that the presses may be put on olives and grapes in the press-pits (as long as it is still daytime.)

Meats, onions, and eggs shall not be put to roasting on the eve of Sabbath, unless they can be done while it is yet day.

Bread shall not be put in the oven or a cake upon live coals, unless the crust can be formed while it is yet day. Rabbi Eleazar says that it is enough if the bottom crust is formed. The Passover sacrifice may be turned around in the oven (on Friday) when it is getting dark. In the Temple chamber called the Beth Hamoked (i.e., the House of the Hearth), the fire in the hearth was fed at evening on Friday, but the fires in the rural districts may only be fed if there is time for the flames to envelop the greatest part (of the fuel.) Rabbi Judah says: Where coals were already burning more fuel may be added, even when Sabbath is quite near at hand.

What shall and what shall not be used for lighting (the Sabbath light)? The light shall not be made with (wicks of) cedar bast, raw flax, silk fiber, weeds growing upon the water, and ship moss. Nor shall pitch, wax, cottonseed oil, oil of rejected terumah grain, fat from the tail of a sheep, and tallow be used.

Nahum the Modaite says: Melted tallow may be used for lighting; the sages, however, prohibit melted and raw tallow alike.

The lamp used on a festival shall not be fed with terumah-oil that somehow became impure. Rabbi Ishmael said: The Sabbath lamp shall not be fed with tar, out of honor for the Sabbath. The sages, however, allow all fatty substances for this purpose: poppy seed oil, nut oil, fish oil, radish oil, wild-gourd oil, tar, and naphtha. Rabbi Tarphon said: It shall be lighted with nothing but olive oil.

No substance that comes from a tree shall be used (as a wick), but one may use flax. In like manner, no substance that comes from a tree becomes defiled when serving as a tent (in which a dead body lies), but this is not the case regarding flax.

A piece of cloth that was rolled together, but not singed, said Rabbi Eliezer, becomes defiled (when it is in the same tent with a dead body), and shall not be used (as a wick) on the Sabbath. Rabbi Akiba, however, said: It remains pure and may be used.

One shall not bore a hole in an eggshell, fill it with oil, and put it upon the (Sabbath) lamp, so that the oil drip into it even if it was a clay one. Rabbi Judah permits it. If, however, the potter had attached it to the lamp when he made it, it is allowed to do this, for (together with the lamp) it forms one vessel. One may not fill a dish with oil, put it beside the lamp, and dip the (unlighted) end of the wick into it in order that it should draw. Rabbi Judah permits also this.

If one extinguishes a lamp because one is afraid of government agents, robbers or evil spirits, or in order that a sick person may be able to sleep, one is not culpable. If one does this, however, to prevent damage to the lamp, or to save the oil or the wick, one is culpable. Rabbi Yossi declares such a one not culpable even in the latter cases, excepting if he extinguished the lamp to save the wick, for in that case he caused a cinder to be formed.

One must say three things at home on Friday when it is getting dark: "Have you set aside the tithes (from the food which is to be eaten on the Sabbath)?" "Have you prepared the eruv?" and, finally, "Light the lamp!"

When one is in doubt whether darkness has set in, one must not separate tithes from (food of which one is) certain (that tithes had not been set

You are holy and Your name is holy and the holy ones on high sing Your praises every day, *selah*.

Except between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A , holy God.

Between Rosh Hashanah and Yom Kippur, say:

Blessed are You, A , holy Sovereign.

You made the seventh day, the day on which heaven and earth were completed, holy unto Your name. You made it more blessed than any other day, more sacred than any other occasion, and so is it written explicitly in Your Torah: And the heaven and the earth were finished, and the entire array of heavens. And on the seventh day, God finished the divine work of creation and rested on that seventh day from all the divinely undertaken work of creation. And God blessed the seventh day and hallowed it, for that was the day God rested from all the divine work of creation.

Our God and God of our ancestors, take pleasure in our Sabbath rest. Sanctify us with Your commandments and grant us a portion in Your Torah. Satisfy us with Your beneficence and grant that we rejoice in Your salvation.

Make our hearts pure that we may worship You in truth on this holy Sabbath lovingly and willingly bequeathed to us, A our God. And so shall Israel rest on the Sabbath and, in so doing, sanctify Your name. Blessed are You, A , Who grants sanctity to the Sabbath.

Except on Rosh Chodesh or Shabbat Chol Hamoed, continue here:

רִצָּה,

יְהוּה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוּה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Continue with מוֹדִים אֲנַחְנוּ לָךְ on page 60.

On Rosh Chodesh and Shabbat Chol Hamoed, recite this paragraph:

רִצָּה, יְהוּה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל
בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר
זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם

בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה. On Rosh Chodesh, say:

בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. On Shabbat Chol Hamoed Pesach, say:

בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה. On Shabbat Chol Hamoed Sukkot, say:

זְכוּרֵנוּ, יְהוּה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים, וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוּה,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Continue with מוֹדִים אֲנַחְנוּ לָךְ on page 60.

aside), and one shall neither immerse vessels in the mikveh nor light a lamp. But one may set aside tithes from (food of which one is) not certain (that tithes have been set aside), and put up the eruv, and also put foodstuffs into the stove for the purpose of keeping them warm.

Cooked food may be put on a stove that was heated with straw or stubble. If the stove was heated with the pulp of poppy seed (i.e., poppy seeds from which the oil was pressed out) or with wood, (cooked food) may not be put upon it unless the (live) coals were taken out or covered with ashes. Beth Shammai says: (The latter instance) is permissible only in the case of food that must be kept warm, but not in the case of food that is improved by continued cooking. Beth Hillel says: Both alike are permitted. Beth Shammai says: (Food) may be taken off the stove, but not put back upon it; Beth Hillel permits it.

(Food) shall not be put either inside or on top of an oven that was heated with straw or with stubble; a pot that was heated with straw or with stubble is (considered by the law) as a stone, but if it was heated with pressed poppy seed or with wood, it is considered as an oven.

An egg shall not be put close to a hot water pot to become hard boiled, nor may it be wrapped in a hot cloth. Rabbi Yossi, however, permits this. Nor may it be put into hot sand or in the (hot) dust of the road so that it be roasted (by the heat of the sun.) It once happened that the inhabitants of Tiberias had laid a pipe of cold water through a branch of their hot springs. The sages explained to them that on the Sabbath this water is to be considered like any other water warmed on the Sabbath, and must not be used either for washing or drinking. Should this be done on a festival day, however, it is like water heated by fire, which may be used for drinking only, but not for washing.

The hot water contained in a caldron, the live coals of which have been cleared away before the Sabbath set in, may be used on the Sabbath. The hot water contained in an antiki (another kind of kettle), even if cleared of live coals, is not to be used on the Sabbath, however.

Cold water is not permitted to be poured into a kettle, the hot water of which has been spilled out and which has been removed from the fire, for the purpose of heating, but it is permitted to pour water into the kettle, or into a cup, for the purpose of making such water lukewarm.

No spices shall be put in a saucepan or a pot that was removed from the fire after dusk on Friday. However, spices may be put into a plate or a bowl. Rabbi Judah is of the opinion that spices may be put in all vessels or cooking utensils, except in such as contain vinegar or fish brine.

It is not permitted to place a vessel under a lamp so that the oil of the lamp drips into it. If a vessel was placed under a lamp before the Sabbath set in, it may remain there; however, the use of such oil on the same Sabbath is not permitted, as it was not previously prepared.

A new lamp may be handled on the Sabbath, but not an old one; Rabbi Simon, however, says all lamps are permitted to be handled except such as are still burning.

One may put a vessel underneath a lamp for the purpose of receiving the sparks falling from the lamp, but one shall not put water into the vessel, because thereby the sparks would become extinguished.

Wherein may hot vessels be submerged (to retain the heat) and wherein may they not? Submerging in crushed olive mash, dung, salt, lime, and sand, either wet or dry, is not allowed, nor is it permitted to do so in straw, grape skins, wool, or wet grass. It is permitted, however, if the grass is dry.

Such vessels may be deposited in cloth, fruit, pigeon feathers, shavings, and fine flaxen tow. Rabbi Judah forbids the use of fine tow, but permits the use of coarse flaxen tow.

Such vessels may be deposited (wrapped) in skins (and they may be handled) and also in shorn wool, but such may not be handled. How can this be done? The lid is raised and it (the shorn wool) falls down. Rabbi Eleazar ben Azariah says: The vessel is bent sideways so that it can be taken out but not replaced. The sages, on the other hand, say it may be taken out and subsequently replaced.

Except on Rosh Chodesh or Shabbat Chol Hamoed, continue here:

Take pleasure, A , our God, in Your people Israel and in their prayers. And restore the ancient worship service to the sanctuary of Your great Temple and accept the offerings and the prayers of Israel willingly and with love so that the worship undertaken by Your people Israel ever find favor before You. May our eyes see Your compassionate return to Zion! Blessed are You, A , Who surely will re-establish the Shechinah, Your divine presence, in Zion.

Continue with "We affirm our faith in You" on page 61.

On Rosh Chodesh and Shabbat Chol Hamoed recite this paragraph:

Take pleasure, A , our God, in Your people Israel and in their prayers. And restore the ancient worship service to the sanctuary of Your great Temple and accept the offerings and the prayers of Israel willingly and with love so that the worship undertaken by Your people Israel ever find favor before You. Our God and God of our ancestors, may Your recollection of us, and Your abiding interest in us, come to the fore forcefully and effectively and noticeably and distinctly and conspicuously and markedly . . . and not only Your recollection of us and our needs, but also the recollection of our ancestors and Your servant, the Messiah, son of David, whom we await, and the recollection of Jerusalem, Your holy city, and the recollection of all Your people Israel and their, and our, need for sanctuary, for prosperity, for mercy, grace and compassion, for life and for peace on this

On Rosh Chodesh, say: Rosh Chodesh day.

On Shabbat Chol Hamoed Pesach, say: festival of matzot.

On Shabbat Chol Hamoed Sukkot, say: festival of Sukkot.

Remember us, A , our God, on this day for goodness and visit us with blessing. Save us and grant us prolonged life and be kind and gracious with respect to Your ancient promise of salvation. Judge us with compassion and save us, for it is to You that we ever look for salvation because You are sovereign God, gracious and just.

May our eyes see Your compassionate return to Zion. Blessed are You, A , Who surely will re-establish the Shechinah, Your divine presence, in Zion.

Continue with "We affirm our faith in You" on page 61.

מוֹדִים

אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוּה אֱלֹהֵינוּ
וְאֵלֵהֶי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוֹר חַיִּינוּ,
מִיָּגוֹן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. גּוֹדֵה לָךְ
וְנִסְפֵר תְּהַלְתָּךְ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל גְּשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיךָ
שֶׁבְכָל יוֹם עֲמָנוּ, וְעַל גְּבֻלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְכָל יְעַת, עָרַב וּבָקָר וְצִהָרִים. הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ
חֲסָדֶיךָ, מִעוֹלָם קוֹיֵנוּ לָךְ.

(A vessel) not covered during daylight must not be covered after dark. If, after having been covered, it became uncovered, it is permitted to cover it again. A pitcher may be filled with cold food and put under a pillow (to keep it cool.)

What gear may we let animals go about in and what not? The male camel may go out in a bridle, the female camel with a nose-ring, a Libyan ass in a halter, and a horse in a collar. All (animals) that are used to collars may go out in, and may be led by, the collar.

In what (ornamental) apparel may a woman go out, and in what may she not go out? A woman is not allowed to go out (even in private space) either with woolen or linen bands or with straps on her head to keep her hair in tresses (as a precaution lest she enter the public domain and take off the bands to show to her friends, thereby becoming guilty of carrying movable property for a distance of four cubits or more.) Nor may she visit the mikveh with the bands on, although she may if they are first loosened. Nor is she to go out with either totafot-ornaments or sarbitin-ornaments on, unless they are fastened, nor may she go out with a hood in the public domain or with gold ornaments or with nose-rings nor with finger-rings that have no seal, or with pins. But if she did go out with these things, she is not bound to bring a sin offering (as they are ornaments and not burdens.)

One is not to go out with iron-riveted sandals, nor with one (iron-riveted shoe) unless one has a sore on one's foot, nor with tefillin, nor with an amulet unless made by a reliable expert, nor with a shield, helmet, or armor for the legs; but if one has gone out (with either of these), one is not liable for a sin offering.

A woman must not go out on Shabbat carrying a needle that has an eye (which is a sewing tool, as opposed to a straight pin that could be considered ornamental) nor may she go out wearing a ring that has a seal. Also, she may not go out with a headband (of such an unusual kind that no one would recognize it as an accessory), or with a perfume flask suspended from a chain, nor, for that matter, with such a perfume flask alone. In the opinion of Rabbi Meir, a woman who breaks

any of these rules is obliged to bring a sin offering, but the sages exempt the woman who carries the perfume flask or its chain (considering both to be standard accessories and, as such, as much worn as carried.)

One must not go out with a sword, nor with a bow, nor with a triangular shield, nor with a round one, nor with a spear; if one does so, one is liable for a sin offering. R. Eliezer says they are ornaments, but the sages say they are sources of ignominy, not ornaments, as it is written: "They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2:4.)" Knee-buckles are not subject to defilement and one may go out with them on the Sabbath. Ankle chains are subject to defilement, and so must one not go out with them on the Sabbath.

Women may go out with a coin fastened to the corns on their feet; little girls may go out with laces on and even with decorations in their ears. Jews of Arab lands may go out in their long veils and Medians in their mantillas. (So may even all women go out, but the sages spoke of existing customs.) She may even fold her mantilla around a stone, nut, or a coin (used as buttons), provided she does it not solely on the Sabbath.

Boys may go out with bands and princes with golden belts; so may every one else, but the sages spoke of existing customs.

It is permitted to go out with eggs of grasshoppers or with the tooth of a fox or a nail from the gallows where a man was hanged, if these are understood to be medical remedies. Such is the decision of Rabbi Meir, but the sages prohibit the using of these things even on weekdays, for fear of imitating the Amorites.

A general rule was laid down respecting the Sabbath. One who has entirely forgotten the principle of (keeping) the Sabbath and who therefore performed many kinds of work on many Sabbath days, is liable to bring only one sin offering. One, however, who was aware of the principle of Sabbath, but (forgetting the day) committed many acts of labor on Sabbath days, is liable to bring a

We

affirm our faith in You. You are and always shall be A , our God and the God of our ancestors, the rock of our lives and the shield behind which we nurture our hope of redemption in every generation. All this we affirm freely to You as we recount the praises due You for the security and safety of our lives, both of which we acknowledge are in Your hands, and for our souls, which are wholly dependent on You for their existence . . . and also for the miracles that You perform daily for us, a never-ending series of wonders and kindnesses from which we benefit morning, afternoon and evening every day of our lives. O God of goodness, Whose compassion never fails, O God of compassion, Whose mercies never end, it is ever in You that we place our trust.

During Chanukah, add this paragraph:

עַל הַנְּסִים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שְׁעֵשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה. בַּיָּמִי
מִתְתַּיְהוּ בֶּן יוֹחָנָן כִּהֵן גָּדוֹל, חֲשֹׁמוֹנָאֵי וּבְנֵיו, כְּשֶׁעָמְדָה
מִלְכוּת יוֹן הַרְשָׁעָה עַל עַמּוֹךְ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתָךְ,
וּלְהַעֲבִירָם מִחֻקֵי רְצוֹנָךְ, וְאַתָּה בְּרַחֲמֶיךָ הַרְפִּים עָמְדָתָ לָהֶם
בַּעֲת צָרָתָם, רַבַּת אֶת רִיבָם, דָּגַתְּ אֶת דִּינָם, נִקְמַתְּ אֶת
נִקְמָתָם, מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַפִּים בְּיַד מְעֻטִים,
וְטַמְאִים בְּיַד טְהוֹרִים, וְרַשְׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד
עוֹסְקֵי תּוֹרָתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֻךְ
יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן
בָּאוּ בְנֵיךָ לְדַבֵּר בִּינְתָךְ, וּפָגְעוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ גֵרוֹת בְּחֻצְרוֹת קֹדֶשְׁךָ, וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻפָה אֵלֶיךָ,
לְהוֹדוֹת וּלְהַלְלֵךְ לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּכַנּוֹ,
תָּמִיד לְעוֹלָם וָעֶד...

Between Rosh Hashanah and Yom Kippur, say:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ

...וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת
שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרָתָנוּ
סֶלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ
וְלֵךְ נֶאֱמָה לְהוֹדוֹת.

separate sin offering for each and every Sabbath day (violated). One who knew that it was the Sabbath, and performed many kinds of work on different Sabbath days (not knowing that such work was prohibited), is liable to bring a separate sin offering for every principal act of labor committed. One who committed many acts, all derivatives of some one principal act, is liable for but one sin offering.

The principal acts of labor (prohibited on the Sabbath) are forty less one: sowing, plowing, reaping, binding into sheaves, threshing, winnowing, fruit cleaning, grinding, sifting, kneading, baking, wool shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling fire, extinguishing fire, hammering, and transferring from one place into another. These are the principal acts of labor—forty less one.

And there is also another rule which was laid down: Whosoever carries out on the Sabbath such things as are fit and proper to be stored, and in such a quantity as is usually stored, is liable; but, regarding whatever is not fit and proper to be stored, nor is present in such a quantity as is generally stored, only one who would store this is liable (because the storing shows that he considers it to be valuable.)

It is forbidden to carry about chopped straw in the quantity of a cow's mouthful, stalks in the quantity of a camel's mouthful, stubble in the quantity of a lamb's mouthful, herbs in the quantity of a kid's mouthful, leek and onion leaves, if fresh, equal in size to a dried fig, and, if dry, in the quantity of a kid's mouthful. The different kinds of fodder are, however, not to be counted together, as the prescribed quantities are not equal for all.

The carrying out of an article of food the size of a dried fig is a transgression. And different kinds

of food are to be counted together, for the prescribed quantity is the same for all kinds. (This is so with the exception of husks, kernels, and stalks. And the same applies to bran, both coarse and fine. Rabbi Judah says that the husks of lentils are not excepted, because they are boiled with the lentils and are considered the same as food.)

The prescribed quantities of foodstuffs and beverages prohibited to be carried about on the Sabbath are as follows: sufficient wine in a goblet, which, with the addition of a certain quantity of water would make a full goblet of wine fit to drink, milk in the quantity of a mouthful, honey sufficient to cover a wound, oil sufficient to anoint a small limb, and water in quantities sufficient for a medical bath for the eyes. For all other liquids, including whatever can be poured out, the prescribed quantity is a quarter of a log-measure (that is, about a quart.) Rabbi Simon says: The prescribed quantities for the liquids enumerated in this mishnah are also a quarter of a log-measure, and the various prescribed quantities specified apply only to those who (habitually) store such liquids.

The prescribed quantity for rope is as much as suffices to make a handle for a basket; for reeds, the legal limit is as much as suffices to hang a fine or coarse sieve thereon. (Rabbi Judah says, however, that the limit is as much as is sufficient to take the measure of a child's shoe.) The limit for paper is as much as suffices to write a toll-bill on. (A toll-bill itself must not be carried out on the Sabbath, however.) The prescribed quantity for paper that has been erased is as much as will wrap the top of a perfume bottle. The prescribed quantity for vellum is as much as suffices for the covering of an amulet. For parchment, the prescribed amount is as much as suffices for the writing of the smallest portion of the tefillin, which is "Hear, O Israel." For ink, the prescribed amount is as much as is necessary for the writing of two letters. For eye-shadow, the legal limit is as much as will paint one eye. The prescribed quantity for (bird) lime is as much as will suffice to put on a lime twig; for pitch or sulfur, the limit is as much as will cover a hole in a quicksilver tube. The pre-

During Chanukah, add this paragraph:

In the days of the High Priest, Mattathias ben Yochanan the Hasmonean, and his sons, when the wicked Seleucid kingdom rose up against Your people Israel to attempt to force them to forget Your Torah and to make it impossible for them to obey its laws so reflective of Your sacred will, You, prompted by Your unending mercy, stood by them in their time of trouble and helped them fight their battles. You helped them feel justified in their fight and You wrought vengeance upon those who deserved it. You helped the weak to vanquish the mighty, the few to vanquish the many, the pure to vanquish the impure, the righteous to vanquish the wicked, and those who remained faithful to the words of Your Torah to vanquish their arrogant enemies. In so doing, You made glorious and holy Your own name in this world of Yours when You wrought great deliverance and salvation for Your people Israel on this very day so many centuries ago. Afterwards, Your devoted children came to the sanctuary of Your holy Temple. They cleaned the sanctum of the symbols of idolatry and purified the Temple, then lit lamps in its holy courtyards and declared that henceforth the eight days of Chanukah would be a festival devoted to thanksgiving and the praise of Your great name.

And so, for all these things, may Your name be blessed and exalted for always and for all time, O our sovereign God . . .

Between Rosh Hashanah and Yom Kippur, say:
and may You write up all those bound to you
in sacred covenant for a good life

. . . for then shall all living creatures give thanks to You, *selah*, and render sincere praise to Your name, O God of our salvation, our ever-present help, *selah*.

Blessed are You, A , Whose name is goodness itself and Who is wholly deserving of gratitude.

Except between Rosh Hashanah and Yom Kippur, say:

שְׁלוֹם

רַב עַל יִשְׂרָאֵל עֵמָּה תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מְלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת
עֵמָּה יִשְׂרָאֵל בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָהּ. בְּרוּךְ
אַתָּה יְהוָה, הַמְּבַרֵּךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Between Rosh Hashanah and Yom Kippur, say:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עֵמָּה תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן
לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עֵמָּה יִשְׂרָאֵל בְּכָל יֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמָהּ. בְּסֹפֵר חַיִּים, בְּרֻכָּה, וְשָׁלוֹם, וּפְרֻגָּה טוֹבָה, גִּזְכֹּר
וּגְפֻתָב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּה בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

אֱלֹהֵי

נִצּוֹר לְשׁוֹנֵי מִרְעֵה, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי גַפְשֵׁי תְּדַם,
וְגַפְשֵׁי פְּעָפֵר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף
נַפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן
קִדְשִׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ
וְעֲנֵנִי. יְהִי לְרִצּוֹן אֱמִרֵי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

יְהִי רִצּוֹן מְלֻפְּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ
בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם גַּעֲבָדְךָ בְּיִרְאָה פִּימִי עוֹלָם
וְכַשְׁנֵי קְדֻמוֹנִיּוֹת. וְעֲרֵבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם פִּימִי עוֹלָם
וְכַשְׁנֵי קְדֻמוֹנִיּוֹת.

scribed limit for wax is as much as will fill up a small leakage in a utensil. For loam, the prescribed limit is as much as suffices to make airtight a pair of the kind of bellows used by goldsmiths. Rabbi Judah, however, says the prescribed quantity for loam is as much as will make a stand for a goldsmith's crucible. For clay, the prescribed limit is as much as will cover the mouth of a goldsmith's crucible. The prescribed limit for lime is as much as will cover the little finger of a maiden. Rabbi Judah, however, says the prescribed limit for lime is as much as will cover the temple of a maiden. For his part, Rabbi Nehemiah says the prescribed limit for lime is as much as will cover the back part of a maiden's temple.

For sealing wax, the prescribed quantity is as much as is required for the sealing of a bale of goods—this is the decree of Rabbi Akiba. The sages, however, say the prescribed limit for sealing wax is the amount needed for the sealing of a letter. For dung or fine sand, the legal limit is as much as is required to fertilize the soil around a cabbage stalk. This is according to Rabbi Akiba, but the sages set the legal limit at the amount required to fertilize the soil around a leek stalk. For coarse sand, the prescribed quantity is as much as is required to fill a trowel. For reed, the legal limit is set at the amount required to make a writing-pen. Should the reed be especially thick or should it be split, then the prescribed limit is as much as is required to make a fire sufficient to fry the most softly beaten egg mixed with oil in a hot pan.

In the opinion of Rabbi Judah, the prescribed quantity of fragments of earthenware is the size of such as are placed between two boards. Rabbi Meir, however, says that the prescribed quantity is however much would be sufficient to use to stir a fire. For his part, Rabbi Yossi teaches that the prescribed quantity should equal the amount necessary to hold a quarter of a log-measure. Said Rabbi Meir: Although no positive proof for my assertion can be found in the Scripture, a vague reference can nevertheless be deduced from the passage in the Book of Isaiah: "So that there cannot be found among their fragments a shard to rake fire from a hearth (Isaiah 30:14.)" Rabbi Yossi responded:

“That is the source from which you would adduce your proof? It says immediately after that (i.e., in the same verse) ‘and to draw water from a pit.’”

The prescribed quantity for wood is as much as suffices to cook an (easily boiled) egg. The prescribed quantity for spices is as much as would suffice to season such an egg, and the different spices are counted together. The prescribed quantity for nut-shells, pomegranate peel, isatis, and cochineal is as much as suffices to dye the edge of a small piece of cloth. The legal limit for the amount of alum, native carbonate of soda, Cimolia chalk and vegetable soap that may legally be carried on Shabbat is as much as suffices to wash the edge of a small piece of cloth. Rabbi Judah says as much as will suffice to remove a blood stain.

The prescribed quantity for aromatic pepper is the least possible amount for normal use and the prescribed quantity for tar is just the same. The limit for different kinds of spices and metals is also the same, as is the prescribed limit for the stone and the earthen parts of the altar, for torn pieces of the scroll of laws or their covers. The prescribed quantity that may be carried on Shabbat for all these things is the same, because such things are generally preserved even in exceedingly small quantities. Rabbi Judah said that the same concept regarding quantity applies to everything pertaining to the worship of idols, because it is written: “And there shall not cleave to your hand aught of the proscribed things (Deuteronomy 13:18.)”

One who carries the chest of a spice dealer is liable for one sin offering only, although there may be many spices in the chest. The prescribed quantity for garden seeds is the bulk equivalent in size to a dried fig. Rabbi Judah ben Bateira said that the prescribed limit is simply five different seeds. The prescribed quantity for cucumber seeds is two, and the same applies to pumpkin seeds and Egyptian beans. A living locust (which may be eaten), be it ever so small, must not be carried, but dead locusts may be carried in quantities less than a dried fig. The prescribed quantity for vineyard birds living or dead is the smallest possible quantity, because they were preserved (i.e., even

Except between Rosh Hashanah and Yom Kippur, say:

Grant a great and permanent peace to Your people Israel, for You are the sovereign Bestower of peace and we pray that it seem fitting in Your eyes to bless Your people Israel at every moment and in every hour with Your peace. Blessed are You, A , Who is always ready to bless the people Israel with peace.

Between Rosh Hashanah and Yom Kippur, say:

Grant a great and permanent peace to Your people Israel, for You are the sovereign Bestower of peace and we pray that it be good in Your eyes to bless Your people Israel at every time and in every hour with Your peace. May we and all members of Your people, the House of Israel, be remembered and entered in the Book of Life, Blessing, Peace, and Great Prosperity, for now and for always, for a good life and for peace. Blessed are You, A , Maker of peace.

My God, keep my tongue from speaking ill and my lips from uttering slander. May I have the inner strength to remain silent in the face of my enemies' taunts and may I have the courage to appear indifferent to all who might insult or mock me. Open my heart to Your Torah and inspire me to yearn to do Your commandments faithfully and properly. And may You quickly annul the plans and bring to naught the plots of those who wish me ill. Do this for the sake of Your name, for the sake of Your great right hand, for the sake of Your holiness, and for the sake of Your holy Torah.

May Your right hand grant salvation as You answer our prayers so that those who love You might be granted relief from their burdens. May the words of my mouth and the meditations of my heart be acceptable before You, A , my Rock and my Redeemer. And may the same God Who makes peace on high make peace below for us and for the whole House of Israel. And to that, let us all say, Amen.

May it be Your will, A , our God and God of our ancestors, that the holy Temple be rebuilt quickly and within our days. And may we all have a portion in Your Torah sufficient to guarantee us the merit to serve You in awe in that place, just as in ancient days and bygone years. May the sweet savor of the offerings of Judah and Jerusalem be pleasant to You, A , just as in ancient days and bygone years.

The congregation remains standing as these words are chanted:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֶאכֶתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלֶאכֶתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלֶאכֶתּוֹ
אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

*When the first night of Passover falls on Shabbat,
continue on page 68 with the Full Kaddish*

The congregation is seated as the cantor or baal tefillah continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹ, קוֹיָה שָׁמַיִם וְאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחֲיָה מֵתִים בְּמֵאֲמוֹרוֹ,

Except between Rosh Hashanah and Yom Kippur, continue:

הָאֵל הַקְּדוֹשׁ שְׂאִין כְּמוֹהוֹ,

Between Rosh Hashanah and Yom Kippur, continue:

הַמְּלֶכֶה הַקְּדוֹשׁ שְׂאִין כְּמוֹהוֹ,

הַמְּגִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבַת קְדוֹשׁ, כִּי בָּם רָצָה לְהַגִּיחַ לָהֶם.
לְפָנָיו גִּבּוֹר בְּיָדָהּ וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִידָה,
מֵעוֹן הַבְּרָכּוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשְּׁבִיטָה
וּמְבַרֵּךְ שְׁבִיעִי וּמְגִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג, זָכָר לְמַעֲשֵׂה
בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קְדֻשָּׁנוּ בְּמִצּוֹתֵינוּ
וְתוֹן חֶלְקֵנוּ בְּתוֹרָתָהּ, שִׁבְעֵנוּ מִטּוֹבָהּ וְשִׁמְחָנוּ בִּישׁוּעָתָהּ, וְיִטְהַר
לְבָבוֹ לְעִבְדָּהּ בְּאַמֶּת, וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן
שֶׁבַת קְדוֹשָׁהּ, וַיְגַוְחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמָהּ. בְּרוּךְ אַתָּה
יְהוָה, מְקַדֵּשׁ הַשְּׁבִיטָה.

in very small amounts) for medicinal purposes. Rabbi Judah said: One must not carry out a living locust (i.e., even such as may not be eaten), be it ever so small, because such locusts were kept as playthings for small children.

One who had stored anything for planting, sampling, or medicinal purposes (before the Sabbath) and carried some of it out (into public ground) on the Sabbath is liable for a sin offering no matter how small the quantity involved might be. Others, however, are culpable only if (they carry out) the prescribed quantity. Even the former, however, is culpable only for the prescribed quantity if the thing carried out was subsequently brought back (to private ground).

One who intended to carry out foodstuffs and deposited them on the doorstep (for that purpose) is not culpable, and this is so whether one afterward carried them out (into the street) oneself or this was done by someone else, since the whole deed was not done at one time. If one deposited a basket of fruit on the outside doorstep, even if the bulk of the fruit was on the outside (in the street), one is not culpable unless one carried out the entire basket (into the street.)

One who carries out anything in the right or in the left hand, or in one's bosom or on one's shoulder, is culpable, as this was precisely the manner in which the sons of Kehat carried (their burdens as they carried the Tabernacle from station to station in the wilderness during the years the Israelites wandered there.) But one who carries out a thing on the back of the hand, with the foot, with the mouth, with the elbow, with the ear, with the hair, with a waist bag that has its opening at the bottom, between one's belt and shirt, with the edge of one's shirt, or with one's shoe or with one's sandal, is not culpable because one is carrying the object in question in an unusual manner.

One who intends to carry something in front, but the thing ended up being carried in back, is not culpable. If one intends to carry it on one's back, however, and it ends up moving to one's front, such a person is nevertheless culpable. Of a truth it was said: A woman who carries something in her skirt, regardless of whether her intent was to carry it in

the front or in the back of it, is obliged to bring a sin offering because such garments invariably turn around while being worn. Rabbi Judah says the same rule applies to letter-carriers (i.e. that their mail pouches are always turning around and that, therefore, it makes no difference if the original plan was to carry it in front or in back.)

One who carries out a large loaf of bread into public ground is culpable. If two persons do this together, they are both innocent, provided it could be done by one of them. If, however, they did so because the task could not be done by one, both are then culpable. Rabbi Simon, however, declares them not culpable.

If one carry foodstuffs of less than the prescribed quantity in a vessel (out into the street), such an individual is not culpable even of (carrying) the vessel, for the vessel is of no consequence to the foodstuffs (and the person in question is interested, therefore, solely in carrying the food, not its container.) Similarly, if one carries a person on a litter, such an individual is not culpable even of (carrying) the litter, because the litter is of no consequence with respect to the person being carried (i.e., the point is to carry the person being carried, not to carry the platform on which that person is resting.) If one carries a corpse on a cot, however, one is culpable. The same is the case if (one carries) a portion of a corpse of the size of an olive or a portion of a carcass the size of an olive, or a portion of the carcass of a reptile the size of a lentil. For his part, however, Rabbi Simon declares all of them exempt from any obligation to bring a sin offering.

According to Rabbi Eliezer, one who pares one's fingernails, either by means of one's other nails or by means of one's teeth is culpable, as is the man who plucks hair from his head, beard, or lip and the woman who braids her hair, paints her eyebrows, or parts her hair on the Sabbath. The sages, however, declare this to be (prohibited only by rabbinical law) as a precautionary measure lest a Torah-based prohibition be subsequently broken.

One who plucks something from a perforated flower pot is culpable. One, however, who plucks aught from a flower pot that is not perforated on the bottom is not culpable. Rabbi Simon, how-

The congregation remains standing as these words are chanted:

And the heaven and the earth were finished, and the entire array of heavens. And on the seventh day, God finished the divine work of creation and rested on that seventh day from all the divinely undertaken work of creation. And God blessed the seventh day and hallowed it, for that was the day God rested from all the divine work of creation.

When the first night of Passover falls on Shabbat, continue on page 68 with the Full Kaddish

The congregation is seated as the cantor or baal tefillah continues:

Blessed are You, A , our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, great, mighty and awesome God, God supreme, Creator of heaven and earth.

God's was the Protector of our ancestors and with a word shall God yet grant life to the dead.

Except between Rosh Hashanah and Yom Kippur, continue:

God is holy without compare

Between Rosh Hashanah and Yom Kippur, continue:

Sovereign God is holy without compare

and grants rest to the Jewish people on the holy Sabbath because it is the will of God that they enjoy such rest. Such a God, therefore, do we come together to worship in awe and trembling, declaring our gratitude to the divine name continually, this day and every day. God is the source of blessing in our world, a God fully worthy of our gratitude, the Bestower of peace, and the source of the sanctity of the Sabbath, and of the blessings that accrue from observing a seventh day of rest. It is God Who, acting in accordance with the indescribable holiness of the divine, grants rest to a people that knows only delight from its Sabbath observance, its weekly commemoration of God's original act of creation.

Our God and God of our ancestors, take pleasure in our Sabbath rest. Sanctify us with Your commandments and grant us a portion in Your Torah. Satisfy us with Your beneficence and grant that we rejoice in Your salvation. Make our hearts pure that we may worship You in truth on this holy Sabbath lovingly and willingly bequeathed to us, A , our God. And so shall Israel rest on the Sabbath and, in so doing, sanctify Your name. Blessed are You, A , Who grants sanctity to the Sabbath.

The Full Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאִמְרוּ אָמֵן.

The congregation joins the cantor or baal tefillah in reciting this line.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

The cantor or baal tefillah continues:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֹדֶשׁא בְּרִיךְ הוּא

Except between Rosh Hashanah and Yom Kippur, say:

לְעָלָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעָלָא לְעָלָא מִכָּל

בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרוּן
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תְּתַקַּיֵּב צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On Shabbat, continue with Kiddush on page 69. On festivals other than Simchat Torah, including when the festival falls on Shabbat, continue on page 70. On Simchat Torah, continue on page 538.

ever, considers such an individual not culpable in both cases.

One who throws a thing from a private domain into a public one or from public domain into a private one is culpable. If one throws something from a private domain into another private domain by way of public ground, Rabbi Akiba holds him to be culpable, but the sages declare him not culpable. How so? If two balconies face each other across a street, one who transfers or throws something from one into the other is not culpable; if the two balconies, however, are in the same building, one who transfers a thing from one into the other is culpable, but one who throws is not culpable, because the work of the Levites (in the Tabernacle) was such that boards were transferred from two wagons facing each other in public ground, but not thrown from one into the other.

One who takes anything from, or places anything upon, a heap of sand dug out of a pit on the Sabbath or on a stone that is ten spans high and four spans wide, is culpable. If the heap of sand or the stone is below that height, he is not culpable.

If one throws a soft date from a distance of four cubits against the wall, and it strikes the wall at a height of over ten spans from the ground, he is not culpable, but if it strikes the wall below ten spans from the ground, he is culpable. This is so because one who throws a thing to the ground at a distance of four cubits is culpable.

If one throws an object within four cubits (in public space) and the object rolls to a greater distance, one is not culpable; if one throws a thing outside of four cubits and it rolls back within four cubits, one is culpable.

If one throws a distance of four cubits on the sea, one is not culpable; if there happens to be shallow water, however, through which a public thoroughfare leads, one is culpable. What must be the maximum depth of such shallow water? Less than ten spans; for one who throws four cubits in shallow water, through which only occasionally a public thoroughfare leads, is culpable.

One who throws from the sea into land, from land into the sea, from the sea into a ship, from a ship into the sea, or from one ship into another, is

not culpable. If ships are bound together, one may transfer an object from one into the other; but if the ships are not bound together, even though they lie alongside of one another (and meet), one must not transfer a thing from one into the other.

(Among the principal acts of labor was building.) What is the amount of building which will make an individual culpable? The least possible amount, and the same applies to stone masonry: even just smoothing with a hammer (at the close of the mason's work) is forbidden. As for planing, one who planes the least bit, and for drilling, one who drills ever so little, is culpable. For this is the rule: one who performs any act of labor which is of permanent value is culpable. Rabbi Simon ben Gamliel said: One who, during one's work, strikes the anvil with a sledge is culpable . . .

One who ploughs, grubs, weeds, or prunes ever so little is culpable. One who gathers wood for the purpose of using the space occupied by the wood is culpable if one gathers ever so little; but if one gathers it for the purpose of lighting a fire with it, one is culpable only if one gathered as much as is required to cook an easily boiled egg. If one gathered grass for the sake of the space occupied by it, one is culpable for gathering even ever so little; if for the purpose of feeding cattle, one does not become liable unless one gathered as much as a goat's mouthful.

One who writes two letters is culpable, regardless of whether one writes with the right or with the left hand, and regardless of whether the letters derive from one word or two, of whether one uses different inks, or of whether they are letters of different alphabets. Rabbi Yossi said: The only reason that one is declared culpable for writing two letters is because they can serve as marks; for thus the boards used at the Tabernacle were marked in order to be able to tell which fit together. Rabbi (Judah the Patriarch) said: We also often find a short name which forms part of a long name, as Sam for Simon and Samuel, Noah for Nahor, Dan for Daniel, Gad for Gadiel.

One who, in the course of one period of forgetfulness, writes two letters is culpable. One may have written with ink, paint, dye, gum, or vit-

Kiddush for Shabbat Evening

*The congregation rises as the cantor or baal tefillah chants Kiddush.
If the congregation is having Shabbat dinner together after the service,
Kiddush is deferred until just before the meal.*

סְבָרֵי מֵרָגוּ וְרַבָּנּוּ וְרַבּוֹתֵי,

לְחַיִּים! *Those listening exclaim:*

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זְכָרוֹן לְמַעֲשֵׂה
בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי
קִדְּשׁ, זֵכֶר לְיִצְיַאת מִצְרַיִם, כִּי בָנוּ בְּחֵרֶת
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשִׁבַּת קִדְּשֶׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

*On Shabbat Chol Hamoed Sukkot, add this blessing
when reciting Kiddush in a sukkah:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה.

*Between the second night of Passover and Shavuot, continue with the
counting of the Omer on page 72. Otherwise, continue with Aleinu on page 78.*

Kiddush for Festivals

(On Shabbat, add the words in parentheses. Kiddush is not recited as part of the service in synagogue on the first evenings of Passover.)

סְבָרֵי מְרַגְּנוּ וְרַבְּנוּ וְרַבּוֹתֵינוּ,

Those listening exclaim: לְחַיִּים!

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם,
וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וְתַתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ,
בְּאַהֲבָה (שְׂפָתוֹת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן,
אֵת יוֹם (הַשְּׂפָת הַזֶּה וְאֵת יוֹם)

On Passover, say: חַג הַמִּצְוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot, say: חַג הַשְּׁבוּעוֹת הַזֶּה, זְמַן מִתְּתוֹרַתֵינוּ,

On Sukkot, say: חַג הַסִּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On Shemini Atzeret and Simchat Torah, say:

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

(בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשִׁפָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרִצּוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשְּׂפָת וּ)
יִשְׂרָאֵל וְהַזְּמִנִּים.

On Saturday evening, add these two blessings:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה, בֵּין קֹדֶשׁ שְׂפָת לְקֹדֶשׁת יוֹם
טוֹב הַבְּדִלָּתָּ, וְאֵת יוֹם הַשְּׂבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשְׁתָּ, הַבְּדִלָּתָּ וְקֹדֶשְׁתָּ
אֵת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

If seated in a sukkah on the first evening of Sukkot, recite the following two blessings in the order printed. On the second evening, reverse the order of the blessings. On other festivals, except for the final days of Passover, only recite the second blessing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה.

On the second, seventh and eighth nights of Passover, continue with the counting of the Omer on page 72. On other festival evenings, continue with Aleinu on page 78.

riol, or with anything making a permanent mark. Further, one who wrote on two walls forming a corner, or on two covers of a book, so that the two letters can be read together, is culpable. One who writes on one's own body is culpable. One who tattoos letters in one's flesh, Rabbi Eliezer holds culpable for a sin offering, but Rabbi Joshua holds such a one not to be culpable. If one write with dark liquids, with fruit juice, or in road dust, in fine sand, or in anything that does not retain the writing, one is not culpable. If one writes with the back of one's hand, with one's feet, with one's mouth, with one's elbow, or if one connects one letter to another (that had already been written) or writes over letters that had been written before, or whether one's intention was to write a chet and instead wrote two zayins, or if one wrote one letter on the ground and another on the wall, or on two separate walls, or on two separate pages of a book, when the two letters cannot be read together, such a person is not culpable. If one wrote a single letter that served as a symbol for several, Rabbi Judah ben Bateira holds him culpable, but the sages hold him not culpable.

If, through forgetfulness at two different times, one writes two letters—for example, one in the morning and the other toward evening—Rabbi Gamliel holds such a person to be culpable, but the sages declare such a one not to have sinned.

If, through forgetfulness at two different times, one writes two letters—for example, one in the morning and the other toward evening—Rabbi Gamliel too holds such a person to be culpable and the sages too declare such a one free.

One who tears a thing while enraged, or through grief on account of the dead, and, generally speaking, all who spoil a thing through their actions, are not culpable. If, however, one destroys a thing with the intention of mending it later on, then the prescribed quantity (to render such a person obliged to bring a sin-offering) is determined according to the prescribed quantity of the act by which it is mended. The prescribed quantity of wool when being washed, carded, dyed or spun is a thread the length of a double sit; in weaving, the prescribed quantity for wool is the breadth of one

sit (i.e., the distance between the tip of the thumb and the tip of the index finger when the fingers in question are spread out as widely as possible.)

If a deer runs into a house and one locks the doors behind the deer, the individual who has locked the door is the culpable party. If two individuals lock the doors together, both are free of subsequent obligation. If one of them could not lock the doors himself and it is for that specific reason that both did so, then they are both culpable. Rabbi Simon, however, declares them free of subsequent obligation.

If one sits down at the entrance of the house without filling it up and another sits down beside him, thus filling up the gap, the latter party only is guilty. If the former party sat down at the entrance and filled it up, and another subsequently came up and sat down, the former, even if he got up and walked away, is culpable, and the latter party is free of subsequent obligation, for this is the same as if one were to lock one's house to preserve its contents and a deer were on the inside.

Any who hunt down or wound any of the eight reptiles specifically mentioned in the Torah as belonging to the category of *sheretz* animals are culpable. The same is true of any who hunt down any other amphibian or reptile on the Sabbath, but those who merely wound them are exempt from further obligation. These references to hunting, however, are to hunting such animals for some use, but those who hunt them down for no particular purpose are exempt. One who hunts down animals or fowl in a private domain is exempt from bringing a sin-offering, but those who wound such animals are culpable.

It is prohibited to prepare brine on Sabbath, but the preparation of salt water in order to dip one's bread into it, or to use for seasoning other dishes, is permitted. Said Rabbi Yossi: Is that not specifically the definition of brine? (What then is the difference—that one is prepared in great quantities and the other, only in smaller amounts?) Salt water may only be prepared on the Sabbath if oil is first put into the water or into the salt.

It is not allowed to eat Greek hyssop (a remedy for worms) on the Sabbath, because it is not

The Matriarchs of Israel

In recent decades, some worshipers have sought to balance the references to the patriarchs of Israel in the opening blessing of the Amidah with a parallel list of the names of the Biblical matriarchs and with a reference to the Almighty as the God through Whose miraculous intervention Sarah became pregnant. To accommodate such worshipers, we present the opening blessing of the Amidah here with the inclusion of the names of the mothers of Israel in the first benediction.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
 אֱלֹהֵי רַבְקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל
 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
 טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא
 גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה...

Between Rosh Hashanah and Yom Kippur, add:

זְכַרְנוּ לְחַיִּים, מְלֶכֶת חַפְצֵי בְּחַיִּים,

וְכַתִּבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים

...מְלֶכֶת עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן. בְּרוּךְ אַתָּה יְהוָה,
 מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Counting the Omer

The Torah commands us to count each day between Passover and Shavuot separately. This mitzvah, called "Counting the Omer", begins with this prayer.

הַנְּגִי מוֹכֵן וּמְזֻמָּן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה, שֶׁבַע שָׁבָתוֹת תְּמַיִמֹת תִּהְיֶינָה. עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה. וַיְהִי גַעַם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה.

This blessing is repeated every evening that the Omer is counted. If one forgets to count in the evening, the blessing may be recited and the day announced during the course of the next day. If one forgets entirely to count, even during the following day, counting may be resumed any evening, but the blessing is not recited that evening or any subsequent one.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

16 Nisan, the second day of Passover
and the first day of the Omer

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

17 Nisan, the first day of Chol Hamoed Pesach
and the second day of the Omer

הַיּוֹם שְׁנַיִם יָמִים לְעֹמֶר.

18 Nisan, the second day of Chol Hamoed Pesach
and the third day of the Omer

הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר.

19 Nisan, the third day of Chol Hamoed Pesach
and the fourth day of the Omer

הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר.

20 Nisan, the fourth day of Chol Hamoed Pesach
and the fifth day of the Omer

הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר.

food for healthy people. It is allowed, however, to eat yoezer (a kind of wild rosemary) and to drink shepherd-blossom (tea, an antidote for poisonous beverages.) It is permitted to partake of all usual eatables and beverages on the Sabbath as medications with the exception of palm water and root tea (a compound of gum, herbs, and powdered roots), because the two latter serve only as a remedy for jaundice. At the same time it is permitted to drink palm water to quench one's thirst, and one may anoint himself with root oil as long as it is not being used as a remedy.

One who suffers with toothache must not gargle with vinegar for it, but one may dip something in vinegar and apply it (to the tooth), and if the pain is relieved thereby, then the pain is relieved. One who has pains in the loins must not rub them with wine or vinegar, but may anoint them with oil. Rose oil, however, may not be used for this purpose. Children of princes may anoint their wounds even with rose oil, however, because it is their wont even on weekdays to anoint themselves with rose oil. Rabbi Simon said: All Israelites must be considered as the children of princes.

There are knots on account of which one does not become culpable, as in the case of a camel driver's or seaman's knot. . . .

There are, also, knots that do not involve culpability on the part of those who tie or untie them. A woman, for example, may tie the slit of her robe, the bands of her hood, the bands of her girdle, the straps of her shoes and the straps of her sandals. Also, the bands of leather flasks (filled) with wine or oil, and of pots filled with meat may be untied. Rabbi Eliezer ben Jacob, says: One may tie up cattle from the front using a rope in order that they may not escape. One may tie a bucket over a well using one's belt, but not with a rope. However, Rabbi Judah permits this to be done with a rope also. And, indeed, a pertinent rule was laid down by Rabbi Judah in this regard: One is not culpable for any knot which is not permanently fastened.

One may fold one's clothes (i.e., after taking them off) even four or five times (on the Sab-

bath). On the eve of Sabbath, one may prepare one's beds for use on the Sabbath, but not at the close of Sabbath for use after the Sabbath is departed. Rabbi Ishmael says: One may arrange one's clothes and prepare one's beds on the Day of Atonement for the Sabbath. And, furthermore, the sacrificial fat left over from the Sabbath may be offered up on the Day of Atonement (if the two succeed one another, as was occasionally able to occur before the Jewish calendar was fixed permanently), but not such as is left over from the Day of Atonement on the Sabbath. Rabbi Akiba said: Neither that (fat) left over from the Sabbath may be offered up on the Day of Atonement, nor that of the Day of Atonement on the Sabbath.

All sacred scriptures may be saved from a conflagration on the Sabbath, and this is the law regardless of whether the scriptures in question are or are not regularly read. Books of Scripture written in any language whatsoever must be considered sacred, and must be stored in a safe place once they are no longer in good enough repair to be used. And why are some books not regularly read from? In order that (those who might read them not be tempted to) stay away from the study-house. One may save the case of the book with the book, and the case of the tefillin with the tefillin themselves, even if coins are being stored in the case. Where must such things be taken (for safety in the event of a fire on the Sabbath)? They must be taken to a closed alleyway. Ben Bateira says: They may even be taken to an alleyway that has one side open.

One may save enough foodstuffs to last for three meals (on the Sabbath in the event of a conflagration). Such food as is fit for human beings may be saved for the use of human beings, and such as is fit for cattle may be saved for cattle. How so? If a conflagration happens to occur on the eve of Sabbath, one may save enough foodstuffs for three meals. If it occur in the morning of a Sabbath, one may save enough for two meals. If, however, such a conflagration occurs in the afternoon of Sabbath, one may only save enough for one meal. Rabbi Yossi, however, says: One may at all times save enough for three meals.

*21 Nisan, the seventh day of Passover
and the sixth day of the Omer*

הַיּוֹם שֶׁהָיָה יָמִים לְעֹמֶר.

*22 Nisan, the eighth day of Passover
and the seventh day of the Omer*

הַיּוֹם שֶׁבָּעָה יָמִים, שֶׁהֵם שְׁבֻעַת אֶחָד, לְעֹמֶר.

23 Nisan, the eighth day of the Omer

הַיּוֹם שְׁמוֹנָה יָמִים, שֶׁהֵם שְׁבֻעַת אֶחָד וַיּוֹם אֶחָד, לְעֹמֶר.

24 Nisan, the ninth day of the Omer

הַיּוֹם תְּשֻׁעָה יָמִים, שֶׁהֵם שְׁבֻעַת אֶחָד וּשְׁנַיִם יָמִים, לְעֹמֶר.

25 Nisan, the tenth day of the Omer

הַיּוֹם עֶשְׂרֵה יָמִים, שֶׁהֵם שְׁבֻעַת אֶחָד וְשְׁלֹשָׁה יָמִים, לְעֹמֶר.

26 Nisan, the eleventh day of the Omer

הַיּוֹם אֶחָד עָשָׂר יוֹם, שֶׁהֵם שְׁבֻעַת אֶחָד וְאַרְבָּעָה יָמִים, לְעֹמֶר.

27 Nisan, Yom Hashoah and the twelfth day of the Omer

הַיּוֹם שְׁנַיִם עָשָׂר יוֹם, שֶׁהֵם שְׁבֻעַת אֶחָד וְחֲמִשָּׁה יָמִים, לְעֹמֶר.

28 Nisan, the thirteenth day of the Omer

הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם, שֶׁהֵם שְׁבֻעַת אֶחָד וְשֵׁשָׁה יָמִים, לְעֹמֶר.

29 Nisan, the fourteenth day of the Omer

הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנַיִם שְׁבֻעוֹת, לְעֹמֶר.

*30 Nisan, the first day of Rosh Chodesh Iyar
and the fifteenth day of the Omer*

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנַיִם שְׁבֻעוֹת וַיּוֹם אֶחָד, לְעֹמֶר.

*1 Iyar, the second day of Rosh Chodesh Iyar
and the sixteenth day of the Omer*

הַיּוֹם שֶׁשָּׂה עֶשְׂרֵי יוֹם, שָׂהֵם שְׁנֵי שָׁבוּעוֹת וְשְׁנֵי יָמִים, לְעֹמֶר.

2 Iyar, the seventeenth day of the Omer

הַיּוֹם שֶׁבָּעָה עֶשְׂרֵי יוֹם, שָׂהֵם שְׁנֵי שָׁבוּעוֹת
וְשִׁלְשָׁה יָמִים, לְעֹמֶר.

3 Iyar, the eighteenth day of the Omer

הַיּוֹם שְׁמוֹנָה עֶשְׂרֵי יוֹם, שָׂהֵם שְׁנֵי שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים, לְעֹמֶר.

4 Iyar, the nineteenth day of the Omer

הַיּוֹם תְּשָׁעָה עֶשְׂרֵי יוֹם, שָׂהֵם שְׁנֵי שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים, לְעֹמֶר.

*5 Iyar, Israel Independence Day
and the twentieth day of the Omer*

הַיּוֹם עֶשְׂרִים יוֹם, שָׂהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים, לְעֹמֶר.

6 Iyar, the twenty-first day of the Omer

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם, שָׂהֵם שְׁלֹשָׁה שָׁבוּעוֹת, לְעֹמֶר.

7 Iyar, the twenty-second day of the Omer

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם, שָׂהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְיוֹם אֶחָד, לְעֹמֶר.

8 Iyar, the twenty-third day of the Omer

הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם, שָׂהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְשְׁנֵי יָמִים, לְעֹמֶר.

9 Iyar, the twenty-fourth day of the Omer

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם, שָׂהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְשִׁלְשָׁה יָמִים, לְעֹמֶר.

Furthermore, one may save a basket full of loaves (of bread), be it even enough for a hundred meals, a whole fig-cake, and a cask of wine—and one may also call to others: “Come and save some of (this food) for yourselves!” If those who do so understand their advantage, they make a settlement with the owner after the Sabbath is over. Where may such articles be taken to (for safety)? To a court that is joined to another (court of the house burning) by an eruv. Ben Bateira says: Even to one that is not joined by an eruv. To such a place, all utensils (and dishes) may be brought such as are likely to be used on the same day. One may (in the event of a conflagration on the Sabbath,) however, put on as many articles of clothing as possible, and one may wrap oneself in whatever is possible. Rabbi Yossi says: One may only put on eighteen pieces of ordinary apparel, but one can come back as often as possible and put on the same quantity again and carry them off. One may also call to others: “Come and save with me (whatever you can)!”

Rabbi Simon ben Nanas, says: One may spread a goat-skin over a chest, a box, or a cupboard which has caught fire, so that they only become singed. One may also form a partition with any utensil (or vessel), be it full of water or not, in order to keep a fire from spreading. Rabbi Yossi forbids the making of such a partition with new earthenware vessels filled with water; because such vessels cannot stand heat and, therefore, will (surely) burst and extinguish the fire.

If a non-Jew comes near to extinguish (the fire), one may not say to him, “Extinguish it,” but neither need one say, “Do not extinguish it,” for the Sabbath rest of a non-Jew is not your responsibility. If a minor, however, desires to extinguish the fire, one must not allow him to do so, because one is obliged to see that minors rest on the Sabbath.

One may cover the top of a lamp with a vessel in order that the ceiling may not catch fire, and also cover the ordure of children (in the house). Furthermore, one may also place a vessel over a scorpion in order to prevent it from biting. Rabbi Judah said: A case of this kind happened once in the presence of Rabbi Yochanan ben Zakai in (a

town called) Arab, and he said, "I am not sure that (the man) is not culpable (and thus bound to bring a sin-offering)."

If a non-Israelite lit a lamp on the Sabbath, the Israelite might make use of the light. If he (the non-Israelite) did so (especially) for the Israelite, however, the latter must not use it. If the non-Israelite filled up (a trough) with water to water his (own) cattle, the Israelite may water his cattle afterwards. If he did so for the Israelite (especially), however, the latter must not water his cattle with it. If a non-Israelite made a gangway in order to descend upon it from a ship, an Israelite may descend after him. If, however, he made it (especially) for the Israelite, the latter must not descend. Once Rabbi Gamliel and several elders arrived on a ship (on Sabbath) and a non-Israelite made a gangway upon which to descend (from the ship personally), whereupon Rabbi Gamliel and the elders also descended (using the same gangway.)

All utensils (and furniture) which may be handled on the Sabbath, their doors (or lids) may be handled with them, and this is the case even when their lids have been removed, for such lids cannot be considered in the same category as the doors of houses, which are not intended to be removed. One may take up a hammer on the Sabbath for the purpose of cracking nuts, an axe in order to chop fig-cakes, a hand-saw to saw cheese, a shovel to gather up dried figs, a fan and a fork to place food before a child, a spindle and a shuttle to pick fruit, a sewing needle to remove a splinter (from the flesh), and a packing needle to open a door.

A hollow olive-cane is subject to contamination with impurity if it has a knot (at one end and is, therefore, a kind of a vessel). If not, however, it is not subject to that kind of ritual contamination. In any event, it may be handled on the Sabbath. Rabbi Yossi said: "Any utensil may be handled on the Sabbath, with the exception of the large wood saw and the plowshare."

Such utensils may be handled with intent to use them or without such intent. Rabbi Nehemiah said: They may be handled only if intended for use.

10 Iyar, the twenty-fifth day of the Omer

הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם, שְׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים, לְעֹמֶר.

11 Iyar, the twenty-sixth day of the Omer

הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם, שְׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים, לְעֹמֶר.

12 Iyar, the twenty-seventh day of the Omer

הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם, שְׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים, לְעֹמֶר.

13 Iyar, the twenty-eighth day of the Omer

הַיּוֹם שְׁמוֹנֶה וְעֶשְׂרִים יוֹם, שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר.

14 Iyar, Pesach Sheni and the twenty-ninth day of the Omer

הַיּוֹם תְּשַׁע וְעֶשְׂרִים יוֹם, שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְיוֹם אֶחָד, לְעֹמֶר.

15 Iyar, the thirtieth day of the Omer

הַיּוֹם שְׁלֹשִׁים יוֹם, שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים, לְעֹמֶר.

16 Iyar, the thirty-first day of the Omer

הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם, שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְשִׁלְשָׁה יָמִים, לְעֹמֶר.

17 Iyar, the thirty-second day of the Omer

הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם, שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים, לְעֹמֶר.

18 Iyar, Lag Ba'omer, the thirty-third day of the Omer

הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם, שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים, לְעֹמֶר.

19 Iyar, the thirty-fourth day of the Omer

הַיּוֹם אֲרַבְעָה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם אֲרַבְעָה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים, לְעֹמֶר.

20 Iyar, the thirty-fifth day of the Omer

הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת, לְעֹמֶר.

21 Iyar, the thirty-sixth day of the Omer

הַיּוֹם שֵׁשָׁה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְיוֹם אֶחָד, לְעֹמֶר.

22 Iyar, the thirty-seventh day of the Omer

הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְשְׁנַיִם יָמִים, לְעֹמֶר.

23 Iyar, the thirty-eighth day of the Omer

הַיּוֹם שְׁמוֹנֶה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְשֹׁלֹשָׁה יָמִים, לְעֹמֶר.

24 Iyar, the thirty-ninth day of the Omer

הַיּוֹם תְּשָׁעָה וּשְׁלֹשִׁים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים, לְעֹמֶר.

25 Iyar, the fortieth day of the Omer

הַיּוֹם אֲרַבְעִים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים, לְעֹמֶר.

26 Iyar, the forty-first day of the Omer

הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם, שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים, לְעֹמֶר.

27 Iyar, the forty-second day of the Omer

הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת, לְעֹמֶר.

28 Iyar, Yom Yerushalayim and the forty-third day of the Omer

הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְיוֹם אֶחָד, לְעֹמֶר.

Fragments of all utensils which may be handled on the Sabbath may also be handled. This is only the case, however, if they are handled for a specific purpose. For example, the pieces of a (broken) kneading trough may be used to cover the bung-hole of a cask, or the pieces of a glass to cover the mouth of a pitcher. Rabbi Judah says: They must be fit for the same use (as the whole utensil.) In other words, the parts of a kneading trough may be used to hold pudding, and the pieces of a glass to hold oil.

One may draw water with a hollow pumpkin husk to which a stone is fastened (i.e., to provide weight), providing the stone is fastened well enough so that it will not fall out. Otherwise, one must not draw water with such a husk. One may draw water with a jug to which a vine branch is fastened.

A window blind, says Rabbi Eliezer, may be lowered if it is fixed to the wall and suspended from it. Otherwise, it may not be used. The sages, however, say it may be used in any event.

All lids of utensils may be removed (on the Sabbath), provided they have handles. Said Rabbi Yossi: To what does this apply? To lids of vessels fastened to the ground. Lids of vessels in general, however, may be removed in any event.

One may even clear off four or five chests of straw or grain in order to provide room for guests or to remove obstacles to a lesson being given. One must not, however, clear out a whole barn (i.e., for either purpose.) Furthermore, one may clear out terumah grain, grain of which it is not certain that the tithes have been set apart, first tithes of which the terumah tax has been paid, second tithes, consecrated things which have been redeemed, and dried broad beans, which serve the poor (others say, the goats) for food. But one must not clear out mixed grain from which tithes have not yet been separated, nor first tithes for which the terumah tax had not yet been paid, nor second tithes nor consecrated things not yet been redeemed, nor arum nor mustard. Rabbi Simon ben Gamliel permits arum to be cleared off, because it serves the (house) raven for food.

Bundles of straw, bundles of stalks, and bundles of reeds may be handled, provided they are designed for cattle fodder. Otherwise, they must not be handled.

One may set a basket on end for chickens, in order that they may climb up or down upon it. A runaway hen may be chased until she goes back again. One may lead about calves or young asses to exercise them. A woman may lead her son about to give him exercise. Rabbi Judah says: When (may she do) this? If the child lifts one foot and sets down the other; but if it trails (its leg) behind, she must not.

One must not deliver cattle of their young on a festival day, but one may be of assistance to them in any other manner. One may give a woman (about to give birth to a child) all assistance possible, however, even calling a midwife from a distance. Furthermore, one may violate the Sabbath on her account and tie the umbilical cord. Rabbi Yossi says: One may also cut the cord. Lastly, one may accomplish anything necessary for the circumcision on the Sabbath.

Rabbi Eliezer says: If the knife used for circumcision was not brought on the day preceding the Sabbath, one is to bring it publicly on the Sabbath. In times of danger (that is, during times of persecutions) one may conceal the knife (on one's person as long as one does so) before witnesses. Further, Rabbi Eliezer says: One may even cut wood to be burnt into charcoal, in order to forge an iron instrument (that is, to fashion a knife to use in the circumcision.) The following rule was laid down by Rabbi Akiba: All work necessary in aid of circumcision which could have been performed on the day before the Sabbath does not supersede the observance of the Sabbath, but the kind of work that could not have been performed on the day before does supersede the observance of the Sabbath.

One may perform everything necessary for circumcision on the Sabbath, such as the actual act of circumcising, the tearing back the membrane, the sucking out of the blood, or the application of a bandage or of a salve made of caraway seed. If the latter had not been ground before the

29 Iyar, the forty-fourth day of the Omer

הַיּוֹם אֲרַבְעָה וְאַרְבַּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וּשְׁנַיִם יָמִים, לְעֹמֶר.

1 Sivan, Rosh Chodesh Sivan and the forty-fifth day of the Omer

הַיּוֹם חֲמִשָּׁה וְאַרְבַּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְשִׁלְשָׁה יָמִים, לְעֹמֶר.

2 Sivan, the forty-sixth day of the Omer

הַיּוֹם שֵׁשָׁה וְאַרְבַּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְאַרְבַּעָה יָמִים, לְעֹמֶר.

3 Sivan, the forty-seventh day of the Omer

הַיּוֹם שִׁבְעָה וְאַרְבַּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים, לְעֹמֶר.

4 Sivan, the forty-eighth day of the Omer

הַיּוֹם שְׁמוֹנָה וְאַרְבַּעִים יוֹם, שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים, לְעֹמֶר.

5 Sivan, Erev Shavuot and the forty-ninth day of the Omer

הַיּוֹם תִּשְׁעָה וְאַרְבַּעִים יוֹם, שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת, לְעֹמֶר.

We conclude the counting of the Omer with a brief prayer for the restoration of the ancient worship service and with the 128th Psalm.

הַרְחֲמֵנוּ, הוּא יַחֲזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ
לְמִקְוָמָה בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן סָלָה.


שִׁיר הַמַּעֲלוֹת, אֲשֶׁר־י כָּל־יְרֵא יְהוָה תְּהַלֵּךְ בְּדַרְכָּיו. יִגִּיעַ כַּפְיָךְ כִּי
תֹאכַל, אֲשֶׁר־יך וְטוֹב לָךְ. אֲשֶׁתֶּךָ כַּגֶּפֶן פִּרְיָהּ בִּירְכָתִי בֵּיתֶךָ, בְּגִיף
כְּשִׁתְּלִי זֵיתִים סָבִיב לְשִׁלְחָנָךְ. הִנֵּה כִי כֹן יִבְרַךְ גָּבֶר יְרֵא יְהוָה.
יְבָרְכֶךָ יְהוָה מִצִּיּוֹן, וְרֵאָה בְּטוֹב יְרוּשָׁלַיִם כֹּל יְמֵי חַיֶּיךָ. וְרֵאָה בְּנִים
לְבָנֶיךָ, שָׁלוֹם עַל יִשְׂרָאֵל.

On Saturday evening, continue with Havdalah on page 500.

*Aleinu**

עֲלֵינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שְׁלֹא
שָׁם חֻלְּקְנוּ כָּהֵם, וְגוֹרְלָנוּ כְּכֹל הַמוֹנֵם,

וְאֲנַחְנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים, לְפָנֵי
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,
שֶׁהוּא גֹטָה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְפַעֵל,
וְשִׁכְנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת
מִלְּפָנָיו, אָפֶס זִוְלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל
לְבַבָּהּ, כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל, וְעַל הָאָרֶץ
מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָּהּ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֵתוּן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדְיָי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְגוֹת
אֱלִיָּהּ כָּל רְשָׁעֵי אֶרֶץ. יִפְרִי וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָּהּ
יִתְכַרַע כָּל בָּרָה, תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרְעוּ
וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּבּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת
שְׁלֹךְ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוּה
יִמְלֹךְ לְעוֹלָם וָעֶד.  וַנֵּאמַר: וְהָיָה יְהוּה לְמֹלֶךְ עַל כָּל
הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד, וְשָׁמוֹ אֶחָד.

**This hymn appears in transliteration on page 584.*

Sabbath, one may masticate it with the teeth and then apply it. If one had not mixed wine with oil before the Sabbath, one may apply each separately. One must not prepare an actual bandage (on the Sabbath), but may apply an old piece of linen; and, if such had not been prepared before the Sabbath, the circumciser may bring it with him tied around his finger and this may even be done if the mohel has to come from another courtyard.

One may bathe the child both before the circumcision as well as afterward on the Sabbath by sprinkling water over it with the hand, but not by pouring water over it from a vessel. Rabbi Eliezer ben Azariah says: "One may bathe a child on the third day (after the circumcision), even if it falls on Shabbat, for it is written: "And it came to pass on the third day, when they were sore (Genesis 34:25)." On account of a doubtful child (that is, a child about which there is a doubt whether it was born in the eighth month of its gestation, and is therefore not expected to live) or a hermaphrodite, the Sabbath must not be desecrated to accomplish its circumcision. Rabbi Judah, however, permits this in the case of a hermaphrodite.

If two children are scheduled to be circumcised, one after the Sabbath and the other on the Sabbath, and, through forgetfulness, the mohel circumcised the former on the Sabbath, he is culpable. If one of the children, however, was to be circumcised on the day before Sabbath and the other on the Sabbath, and, through similar forgetfulness, the mohel circumcised the former on the Sabbath, Rabbi Eliezer declares him liable for a sin offering and Rabbi Joshua declares him free of that obligation.

A child may be (legally) circumcised on the eighth, ninth, tenth, eleventh, or twelfth day (after its birth), but neither before the eighth day or after the twelfth. How so? Usually (a boy will be circumcised) on his eighth day of life. A boy born at twilight, however, will be circumcised on the ninth day. A boy born at the evening twilight before Shabbat will be circumcised on the tenth day of his life. If a feast day follows that Sabbath, then (such a child will be circumcised) on the eleventh day of his life. If both days of Rosh

Hashanah follow that Sabbath, then such a boy will be circumcised on the twelfth day of his life. A sick child must not be circumcised at all until he is thoroughly recovered (from his illness.)

The circumcision must be deemed invalid if there remains in place sufficient flesh to cover the larger part of the glans. A man so (imperfectly) circumcised must not, (if he be a kohen,) partake of terumah foodstuffs. If a man be so fat (that he appears not be circumcised, although he was, in fact, circumcised, then the law dictates that) the flesh that covers the glans be cut away, but this is done solely for appearance's sake. One who was circumcised without having had the membrane torn is considered as though he were wholly uncircumcised.

Rabbi Eliezer says: One may stretch a wine filter (of cloth) over a vessel on a feast day, and, on the Sabbath, one may pour wine into it. This is only so, however, if the filter was already fastened (to the vessel.) The sages say: One must not stretch it (over a vessel) on a feast day, nor may one pour (wine) into it on the Sabbath. The latter act, however, is allowed on a feast day.

One may pour water on yeast in order to thin the latter and one may filter wine through a cloth or an Egyptian wine-basket. One may put a beaten egg in a mustard sieve. One may also make honey wine on Sabbath. Rabbi Judah says: On the Sabbath, this may be done only in a cup. On feast days, it may even be done in a pitcher. And on the intermediate days of festivals, it may be prepared even in a barrel. Rabbi Zadok says: At all times, it should be made according to the number of guests.

One must not put laserpitium in tepid water for the purpose of softening the former, but one may put it in vinegar. One must not soak bran nor grind it, but one may put it in a sieve or in a basket. One must not sift feed straw through a winnow, nor lay it in a high place so that the chaff falls out, but one may take it up in a winnow and then pour it into the crib.

One may clean out (the crib) for a fat ox and one may throw (the superfluous fodder) over the side, so that it does not become unclean, so says

*Aleinu**

It is our duty to praise the Author of all existence and to declare the greatness of the Creator for not making us like the other nations or granting us the spiritual bearing of other clans within the greater human family, and for neither giving us a portion similar to theirs nor a destiny like that of their great populations. Instead, we all bend the knee and kneel down to give thanks before sovereign God Who rules over even their most powerful royalty, the blessed Holy One Who spread out the heavens and established the earth, Whose holy residence is in heaven above, Whose absolute power is revealed in the highest celestial realms.

The Almighty is our God; there is no other. The Sovereign of truth, God is wholly unique, as it is written in the Torah: "And above all else you shall take to heart that A , alone and fully unique, is God in heaven above and on earth below."

Therefore, do we place our trust in You, A , our God, so that we may quickly come to see the glory of Your splendid power as it manifests itself on earth to sweep away and utterly destroy the repulsive fetishes and idols that are worshipped on this earth, to establish the sovereignty of God on earth so that all humanity will come to invoke Your sacred name, to turn the wicked of the earth toward You in full repentance, so that all who dwell on this planet will recognize and understand fully that it is to You alone that every knee must bend and every tongue pledge loyalty.

It is before You, A , our God, that they will kneel and fall prostrate; it is to the glory of Your name that they will all show honor as they accept upon themselves the yoke of Your sovereignty. Then shall You rule over them, quickly and permanently, for sovereignty is Yours and so shall You ever rule over us with honor, as it is written in the Torah, " A shall reign forever." And so also is it written in the book of Your prophet, "And it shall come to pass that A will be sovereign over the world. Indeed, on that day the unique nature of A will be acknowledged on earth so totally that even the divine name itself will be 'One.'"

**This hymn appears in transliteration on page 584.*

*The Mourner's Kaddish**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמּוֹן קָרִיב,
וְאָמְרוּ אָמֵן.

The congregation joins the mourners in reciting this line.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

The mourners continue:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא

Except between Rosh Hashanah and Yom Kippur, say:

לְעֵלָא מִן כָּל

Between Rosh Hashanah and Yom Kippur, say:

לְעֵלָא לְעֵלָא מִכָּל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*The Mourner's Kaddish appears in transliteration on page 397.

Rabbi Dosa. The sages declare this to be prohibited, however. One may remove the fodder from in front of one animal and place it before another on the Sabbath.

Straw on a bed must not be shaken up with the hand, but it may be moved with the body. If it be designed for fodder, or if a pillow or cloth lie over it, it may be shaken up by hand. A clothes press which is kept in the house may be opened, but must not be used for pressing. The clothes presses of the professional washers must not be touched at all, however. Rabbi Judah says: If the press was partly open before the Sabbath, it may be entirely opened and drawn out.

One may lift up a child, even if the child is holding a stone in its hand. Similarly may one lift up a basket in which there is a stone. One may also handle unclean terumah produce together with clean and with ordinary grain. Rabbi Judah says: One may also take out terumah grain from mixed grain in proportion of one to the hundred.

If a stone lie at the opening of a barrel, the barrel may be bent over, so that the stone falls down and out. If the barrel stands amongst other barrels, it may be lifted and then bent over in order that the stone fall down. If money lies on a bolster, the bolster may be turned so that the money falls down. If dirt be found on the bolster, it may be cleaned off with a rag. And if the bolster should be made of leather, then water may be poured on it until the dirt is removed.

Beth Shammai teaches: Bones and husks may be removed from the table. Beth Hillel, however, teaches: One may only lift the whole table board (or cloth), and shake off what is left over. All crumbs smaller than an olive's bulk may be removed from the table, as may the hulls of beans and of lentils, because they may serve for fodder. It is allowed to use a sponge for wiping, providing it has a handle made of leather; otherwise, it is not allowed. Nevertheless, if one handles a sponge on the Sabbath, it is not subject to defilement.

Should a cask break open, sufficient wine may be saved for three meals. The owner may also call to others: "Come and save for yourselves what-

ever you can.” No portion of the leakage, however, may be soaked up with a sponge. One must not press fruit in order to extract the juice. Indeed, even if it oozes out by itself, it may not be used. Rabbi Judah said: If the fruit is for eating, the juice which oozes out may be used. If, however, it is for drinking, then it must not be used. If honeycombs be broken on the eve of Sabbath and the honey oozes out, the honey must not be used. Rabbi Eliezer, however, permits this.

Whatever has been dressed with hot water on the eve of Sabbath may be soaked in hot water on the Sabbath. That which has not been dressed with hot water on the eve of Sabbath, however, must only be passed through hot water on the Sabbath. This law does not apply, however, to stale salt fish and to Spanish kolias (a kind of fish which was generally cured before eating), for passing these through hot water is all the dressing required for them.

A man may break open a cask to eat dry figs therefrom provided that he does not intend using the cask afterwards as a vessel. In the opinion of Rabbi Judah (or, some say, Rabbi Yossi), one may not pierce the bunghole of a cask, but the sages permit this to be done. And one must also not bore a hole in the side of it. And if such a hole was already present, one may not fill it up with wax, because one would thereby inadvertently smoothen the wax. Said Rabbi Judah: Such a case was brought before Rabbi Yochanan ben Zakai at (the place called) Arab, and he observed: “I suspect that act does indeed involve liability to bring a sin offering.”

One may put cooked foodstuffs into a cave for the purpose of preserving them. One may also put clean water (contained in a vessel) into water that is not drinkable in order to keep it cool. Likewise, cold water (in a vessel) may be submerged into hot water in order to warm the former. One whose clothes have dropped into the water while on the road may unhesitatingly continue on one’s journey wearing them (i.e. and not worry that the act of walking in them will dry them.) And, when such a person arrives at the outmost court (of the city or village to which he is traveling,) he may spread his

*The Mourner’s Kaddish**

Magnified and sanctified be the great name of God in this world created according to divine plan, and may God’s sovereignty be established speedily and soon during the days of our lives and the lives of all members of the House of Israel, and let us say, Amen.

The congregation joins the mourners in reciting this line.

May God’s great name be blessed forever and throughout all eternity.

The mourners continue:

May the name of the Holy One, source of all blessing, be blessed, adored, lauded, praised, extolled, glorified and venerated in language . . .

Except between Rosh Hashanah and Yom Kippur, say: more exalted
Between Rosh Hashanah and Yom Kippur, say: entirely more exalted
. . . than any blessing, hymn, ode or prayer recited by the faithful in this world, and let us say, Amen.


May we, and all Israel, be blessed with great peace that comes to us directly from heaven, and with life, and let us say, Amen.

May the same God Who brings peace to the heavens grant peace to us and to all Israel, and let us say, Amen.

**The Mourner’s Kaddish appears in transliteration on page 397.*

Psalm 27

During the weeks between Rosh Chodesh Elul and Hoshana Rabba,
we read the twenty-seventh psalm at the conclusion of the evening service.

לְדוֹד יְהוּה אֹרְרִי וַיִּשְׁעֵנִי מִמֵּי אֵי־רָא? יְהוּה מְעוֹז
 חַיִּי, מִמֵּי אֶפְחָד? בְּקִרְבַּי עָלַי מִרְעִים לֶאֱכֹל אֶת
 בְּשָׂרִי, צָרִי וְאֵיבֵי לִי הִמָּה כְּשָׁלוֹ וְנִפְּלוּ. אִם תַּחֲנֶה
 עָלַי מִחֲנֶה, לֹא יִירָא לְבִנִי. אִם תִּקְוִים עָלַי מִלְחָמָה,
 בְּזֹאת אֲנִי בֹטֵחַ. אַחַת שְׁאַלְתִּי מֵאֵת יְהוּה, אוֹתָהּ
 אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְהוּה כָּל יְמֵי חַיִּי, לַחַזוֹת
 בְּנֵעָם יְהוּה וּלְבַקֵּר בְּהִיכְלוֹ. כִּי יִצְפְּנֵנִי בְּסֶפֶה
 בַּיּוֹם רָעָה, יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלוֹ, בְּצוּר יְרוּמִמֵּנִי.
 וְעַתָּה יְרוֹם רֵאשִׁי עַל אֵיבֵי סְבִיבוֹתַי, וְאִזְבַּחַהּ
 בְּאֹהֶלוֹ זְבַחֵי תְרוּעָה, אֲשִׁירָה וְאִזְמָרָה לַיהוּה.
 שְׁמַע יְהוּה קוֹלִי אֶקְרָא, וְחֲנֹנִי וְעֲנֵנִי. לֵךְ אִמַּר לְבִי
 בְּקִשׁוֹ פָּנָי, אֶת פְּנִיךָ יְהוּה אֲבַקֵּשׁ. אֵל תִּסְתַּר
 פְּנִיךָ מִמֵּנִי, אֵל תֵּט בְּאֶף עֲבֹדָהּ, עֲזַרְתִּי הֵייתָ, אֵל
 תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל. כִּי אָבִי וְאִמִּי
 עֲזָבוּנִי, וַיְהוּה יִאֲסֹפֵנִי. הוֹרְגֵנִי יְהוּה דְרָכָהּ, וּנְחַנֵּנִי
 בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי. אֵל תִּתְּנֵנִי בְּגַפְשׁ צָרִי,
 כִּי קָמוּ בֵי עֵדֵי שִׁקֵּר וַיִּפְּחַ חָמָס.  לֹא
 תִּאֲמַנְתִּי לְרְאוֹת בְּטוֹב יְהוּה בְּאֶרֶץ חַיִּים, קוּהָ אֵל
 יְהוּה, חֲזַק וַיִּאֲמֵץ לְבָבְךָ וְקוּהָ אֵל יְהוּה.

After this psalm is recited, the Mourner's Kaddish is repeated.

clothes in the sun to dry, but he must not do this publicly.

One who bathes in the water of a cavern or in the hot springs of Tiberias, though one dries oneself with ten towels, must not carry them off by hand. If ten persons dry themselves, their faces, their hands, and their feet, with one towel, however, they may well carry it off in their hands.

One may anoint and rub the stomach, but one may neither massage or scrape it. One must not descend into a muddy pool, nor may one take an emetic on Shabbat. One also may not stretch the limbs of an infant, or put back a rupture. Indeed, one who has strained his hand or foot must not pour cold water on it, but he may wash it in the usual way and, if he thereby becomes cured, it is well.

A man may borrow jugs of wine or oil (on Sabbath) from an acquaintance, provided he does not say to him: "Lend (them to) me." A woman may similarly borrow bread from a friend. If the man is refused (by his acquaintance), he may leave his upper garment (as a pledge) with the lender, and then settle his account after the end of the Sabbath. When the eve of Passover fell on Shabbat, the custom in Jerusalem was for a man to leave his upper garment with the vender, take his paschal lamb, and settle his account after the festival ended.

A man may count the number of his guests, and also of his extra dishes, verbally, but not from a written list. He may let his children and household draw lots at table (so as to determine to who is to have one dish and who is to have another) provided he does not intentionally stake a larger portion against a smaller one because it is forbidden to play with dice on the Sabbath (and this practice resembles a game of chance too closely.) They may also draw lots for the holy sacrifices on a festival (so as to determine which priest is to have one sacrifice and which is to have another), but not for the edible portions of the sacrifices (in order to determine to whom each piece belongs.)

One must not hire laborers on the Sabbath, nor may one commission another to hire them. One must not stand at the extreme limit of the Sabbath boundary and wait for dusk (i.e., the end

of Sabbath) in order to hire laborers (beyond the aforementioned boundary), or gather fruit beyond it. If, however, one notices fruit beyond the Sabbath boundary, one may await the dusk at its extreme limit, and then bring the fruit back (after nightfall.) Abba Saul laid down the rule: Whatever I am permitted to prepare for the day following the Sabbath, I may get ready for at dusk on the Sabbath.

One may await the dusk at the limits of the Sabbath boundary to furnish what is necessary for a bride and for a corpse, to bring a coffin and shrouds for the latter. If a Gentile brought mourning flutes on the Sabbath, an Israelite must not play them unless they be brought from the vicinity. If a coffin had been made and a grave dug (on the Sabbath), an Israelite may be buried therein. If, however, it was done on purpose for an Israelite, he must not at any time be buried therein.

One may do all that is necessary for a corpse (on Sabbath.) Therefore, one may anoint and wash the body of a deceased individual, provided one is careful not to dislocate its limbs. A pillow may be moved from under the head of a dead individual and the corpse itself may be put on sand in order to keep it (from putrefying) for as long as possible. Its jaws may be tied to prevent them from dropping lower, but not for the sake of bringing them together more closely. In like manner, a beam that had been broken may be supported by a stool or bedstead to keep it from breaking still more, but not in order to make the beam stand erect again.

One must not close the eyes of an individual while he is expiring on the Sabbath or on weekdays. Indeed, whosoever closes the eyes of a dying person even an instant before death is a murderer.

One who is overtaken by dusk on the road (on the eve of Sabbath) must give his purse to a Gentile (while it is yet day.) If there is no Gentile with him, he must put it on the ass. As soon as he arrives at the outmost court (that is, the courtyard of the first dwelling of the first town or village he reaches), he must take off all such things as may be handled on the Sabbath. As for the

Psalm 27

During the seven weeks between Rosh Chodesh Elul and Hoshana Rabba, we read the twenty-seventh psalm at the conclusion of the evening service.

(A psalm) of David.

If A is my light and my salvation, whom need I fear? If A is the stronghold of my life, of whom then should I be frightened? When evildoers draw near to me to devour my flesh, when my enemies and foes approach, they stumble and fall. Should a platoon camp against me, my heart shall not know fear; should war be declared against me, even then shall I remain confirmed in my faith.

One favor have I asked of A and I request it now anew: that I be permitted to dwell in the House of A all the days of my life, so that I might gaze on the beauty of A and tarry forever in the divine sanctuary. For God will surely conceal me in the Temple—the divine *sukkah*—on a day of evil, hiding me in that protective tent, lifting me up onto a rock. Indeed, as I offer up the kind of sacrifice attended by trumpet blasts in God's tent, I can see my head lifted up higher than any of the enemies who surround me; I shall sing and chant hymns to A. Hear my voice, A, when I cry out; be gracious unto me and answer me. I heard my heart say, "Seek me" to You, but surely it is I who need to seek out Your face, A. That being the case, hide not Your presence from me. Turn not from Your servant in anger, for You are my help; neither forsake nor leave me, O God of my salvation. For although my father and my mother have left me, A shall care for me. Teach me Your way, A, and guide me on the level path in order to confound all those who are watching my every move. Give me not into the hand of my enemies, for false witnesses out to inspire violence have risen up against me. Perhaps they would have already vanquished me, A, had I not believed it to be my lot to look upon the goodness of A in the land of the living. Hope in A! Be strong and may your heart be of good courage; hope in A!

After this psalm is recited, the Mourner's Kaddish is repeated.

*Yigdal**

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא וְאֵין עֵת
אֶל מְצִיאֹתָיו.

אֶחָד וְאֵין יָחִיד פְּיֻחוּדוֹ, נֶעְלָם וְגַם אֵין סוּף לְאַחֲדוּתוֹ.
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף, לֹא נֶעְרוֹף אֵלָיו קִדְשָׁתוֹ.

קִדְמוֹן לְכֹל דְּבַר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאֵין
רֵאשִׁית לְרֵאשִׁיתוֹ.

הַנּוֹ אֲדוֹן עוֹלָם לְכֹל גּוֹצֵר, יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.

שֵׁבַע נְבוֹאָתוֹ נִתְּנוּ, אֶל אַנְשֵׁי סְגוּלָּתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמִשָּׁה עוֹד, נִבְיָא וּמַבִּיט
אֶת תְּמוּנָתוֹ.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל, עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ, לְעוֹלָמִים לְזוּלָּתוֹ.

צוּפָה וְיוֹדֵעַ סְתָרֵינוּ, מַבִּיט לְסוּף דְּבַר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַבְעֵלוֹ, גּוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.

יִשְׁלַח לְקִיץ הַיָּמִין מְשִׁיחָנוּ, לְפָדוֹת מַחְפֵּי קִיץ יִשׁוּעָתוֹ.


יִתִּיב יַחְיָה אֵל בְּרוֹב חֶסְדּוֹ, בְּרוּךְ עֲדֵי עַד
שֵׁם תְּהִלָּתוֹ.

things which must not be handled (on the Sabbath), he must loosen the cords so that they fall off themselves.

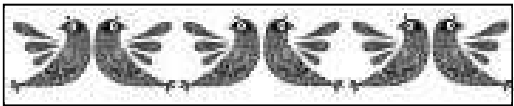
One may untie (large) bundles of straw for cattle, and one may also strew stalks for them. One may not, however, undo small tied bundles. Herbs used as fodder and carob pods must not be cut up for cattle, large or small. Rabbi Judah permits the cutting up of carob pods for small cattle.

A camel must not be force-fed (to fatten it on Shabbat), nor, (for that matter,) may it be forced to eat at all. Food, however, may be put into its mouth. Similarly, calves must not be crammed with food against their will, but food may be put into their mouths. Poultry may be force-fed, however. Water may be poured on bran, but the bran must not be kneaded. One must not put water before bees, or before doves in a dovecote. One may, however, put water before geese, before poultry, and before house pigeons.

Pumpkins may be cut up for cattle, and carrion for dogs. Rabbi Judah says: If the carrion was not yet carrion (that is to say, if the beast had not yet died) before the Sabbath, it must not be cut up. In that case, it is not part of what had been provided (for consumption on Sabbath and is, as such, forbidden.)

A man may annul vows (of his wife or daughter) on the Sabbath, and one may consult (a sage) as to vows (relating to objects) required for the Sabbath. Sunlight may be shut out by window blinds. A piece of fabric may be measured and so may a mikveh be measured to ascertain whether it is or is not of legal size. It happened in the days of Rabbi Zadok's father, and in the days of Abba Saul ben Botnith, that they shut up a window with an earthen jar, and then tied another vessel to a pole with papyrus, in order to ascertain whether there was an opening one span high or not (between two buildings, this being the minimum space necessary for impurity to flow from one to the other.) From them, we learn, that (in certain cases) it may be permitted to close, to measure, and to tie on the Sabbath. 

**This hymn appears in transliteration on page 583.*



In the *Hilkhot Shabbat* (“Laws of the Sabbath”) section of the third book of the *Mishneh Torah*, Maimonides turns to the laws of Sabbath and provides a fully organized digest of Sabbath laws culled from every corner of rabbinic literature. In the fifth, twenty-ninth and thirtieth chapters of his treatise, the author turns to the issues of kindling the Sabbath lamp on Erev Shabbat, the recitation of *Kiddush* and the general obligation to endeavor to make Sabbath into a day of leisurely, spiritually worthy repose and it is these laws that are presented here in a fresh translation by the editor of this volume. (The use of Sabbath candles in place of oil lamps was, apparently, unknown in Rambam’s day.) Words and phrases within parentheses are the elucidatory or editorial comments of the translator.

Chapter Five

Lighting the Sabbath lamp is neither an optional activity that one might feel free personally to decide whether or not to perform, nor is it a commandment that one may feel entirely justified avoiding, like the commandment to create an *eruv* so as to be able to carry within a common courtyard (which one has no obligation to create if one has no interest or intention to carry anything out of one’s home) or washing one’s hands before eating (which one may feel entirely free not to do if one has no intention of eating bread.) Instead, the lighting of a Sabbath lamp is an obligation that devolves upon men and women, in that both men and women are obliged to have a lamp burning in their homes on the Sabbath. Even those who barely have enough money to buy food and who support themselves by going from door to door to beg for help—even such people are obligated to spend part of the money they receive on (sufficient) oil to light the Sabbath lamp, for this is a (major) part of the commandment to take pleasure in Shabbat.

*Yigdal**

May God be praised continually, beyond all song and rhyme,
Our God, forever fully real, outside of space and time.

Alone, yet never lonely, God is wholly one,
Unity unending, Being never done.

With neither form nor body, without reality,
Redolent of holiness, suffused with sanctity.

Anterior to being, before all “is” ’ere was,
Existing without ending, outside of “did” or “does”.

Supernal source of governance, commander of all flesh,
Majesty triumphant, ultimate greatness.

Source of seer and prophet, origin of vision,
Speaker of the oracle, source of human wisdom.

Friend of Israel’s greatest voice, our holy teacher Moses,
Who knew the glory of our God, just as Scripture shows us.

A Torah fully true and real, God gave the holy nation,
A revelation wholly real, beyond mere inspiration.

God’s Torah can ne’er be void, as known to all the sages,
Its statutes are eternal, its *mitzvot*, for all ages.

Omniscient is our holy God, aware and full prescient,
Aware and fully cognizant of all mankind’s transgressions.

God pays back with goodness to all of us who earn it,
But wickedness is paid back too . . . and villains soon discern it.

A Messiah will be sent by God, his arrival thus our fate,
To justify the faith of those who sit patiently and wait.

The dead will rise up from their graves, unimpeded by resistance,
May God be praised for all time, God’s name for all existence.

**This hymn appears in transliteration on page 583.*