

the earth, I would have said, Just as the heaven and earth can pass away, so can Thy oath pass away. Now, however, Thou hast sworn to them by Thy great name: just as Thy great name endures for ever and ever, so Thy oath is established for ever and ever.

And saidst unto them, I will multiply your seed as the stars of heaven and all this land that I have spoken of etc.¹ 'That I have spoken of'? It should be, 'That Thou hast spoken of'!²—R. Eleazar said: Up to this point the text records the words of the disciple,³ from this point the words of the master.⁴ R. Samuel b. Nahmani, however, said: Both are the words of the disciple, only Moses spoke thus before the Holy One, blessed be He: Sovereign of the Universe, the things which Thou didst tell me to go and tell Israel in Thy name I did go and tell them in Thy name; now what am I to say to them?

Because the Lord was not able [yekolet],⁵ It should be yakol!⁶ R. Eleazar said: Moses said before the Holy One, blessed be He: Sovereign of the Universe, now the nations of the world will say, He has grown feeble like a female and He is not able to deliver. Said the Holy One, blessed be He, to Moses: Have they not already seen the wonders and miracles I performed for them by the Red Sea? He replied: Sovereign of the Universe, they can still say, He could stand up against one king, He cannot stand up against thirty. R. Johanan said: How do we know that in the end the Holy One, blessed be He, gave Moses right? Because it says, *And the Lord said, I have pardoned according to thy word.*⁷ It was taught in the school of R. Ishmael: *According to thy word:* the nations of the world will one day say, Happy is the disciple to whom the master gives right!

But in very deed, as I live.⁸ Raba said in the name of R. Isaac: This teaches that the Holy One, blessed be He, said to Moses: Moses, you have revived Me⁹ with your words.

(1) Ex. XXXII, 13. (2) If Moses were reporting God's promises to the Patriarchs, the words, 'that I have spoken of' are out of place. (3) Moses. (4) God. (5) Num. XIV, 16. (6) The ordinary form, which is masculine, while *yekolet*, the word used, is feminine. (7) Ibid. 20. (8) Ibid. 21. (9) I.e., preserved My estimation among the nations (Rashi).

R. Simlai expounded: A man should always first recount the praise of the Holy One, blessed be He, and then pray. Whence do we know this? From Moses: for it is written, *And I besought the Lord at that time,*¹ and it goes on, *O Lord God, Thou hast begun to show Thy servant Thy greatness and Thy strong hand; for what god is there in heaven and earth who can do according to Thy works and according to Thy mighty acts,* and afterwards is written, *Let me go over, I pray Thee, and see the good land etc.*

(Mnemonic: Deeds, charity, offering, priest, fast, lock, iron).² [32b] R. Eleazar said: Prayer is more efficacious even than good deeds, for there was no-one greater in good deeds than Moses our Master, and yet he was answered only after prayer, as it says, *Speak no more unto Me,*³ and immediately afterwards, *Get thee up into the top of Pisgah.*⁴

R. Eleazar also said: Fasting is more efficacious than charity. What is the reason? One is performed with a man's money, the other with his body.

R. Eleazar also said: Prayer is more efficacious than offerings, as it says, *To what purpose is the multitude of your sacrifices unto Me,*⁵ and this is followed by, *And when ye spread forth your hands,*⁶ R. Johanan said: A priest who has committed manslaughter should not lift up his hands [to say the priestly benediction], since it says [in this context], 'Your hands are full of blood'.

R. Eleazar also said: From the day on which the Temple was destroyed the gates of prayer have been closed, as it says, *Yea, when I cry and call for help He shutteth out my prayer.*⁷ But though the gates of prayer are closed, the gates of weeping are not closed, as it says, *Hear my prayer, O Lord, and give ear unto my cry; keep not silence at my tears.*⁸ Raba did not order a fast on a cloudy day

(1) Deut. III, 23ff. (2) This is a mnemonic for the seven dicta of R. Eleazar which follow. (3) Ibid. 26. The meaning is apparently that his good deeds did not avail to procure him permission to enter the land, but his prayer procured for him the vision of Pisgah. (4) Ibid. 27. (5) Isa. I, 11. (6) Ibid. 15. Since spreading of hands is mentioned after sacrifice, it must be regarded as more efficacious. (7) Lam. III, 8. (8) Ps. XXXIX, 13. This shows that the tears are at any rate observed.

terms—then Temple-related expressions for obligatory donations were being invoked by the fourth-century Patriarchate.⁸³

Two very different sources from late antiquity make this connection between the synagogue and Temple eminently clear. The first is a halakhic work from the end of the Byzantine period, referred to today as “the Book of Court Cases” (ספר המעשים) or “the Literature of Court Cases” (ספרות המעשים):

And thus said the sages: “One must not enter the Temple Mount with his staff and shoes. And if, owing to our sins, the Temple Mount is no longer available to us, a lesser sanctuary is and we must behave in [it] in a spirit of holiness and fear, as is written: ‘You must fear My sanctuary’ [Lev. 19:30]. Therefore, our ancestors have determined that in all synagogue courtyards there would be a large living [i.e., fresh] water vessel for sanctifying [i.e., washing hands and feet].”⁸⁴

A second source appears as fragments of a midrash on Deuteronomy, found in the Cairo Genizah:

As long as the Temple existed, the daily offerings and sacrifices would atone for the sins of Israel. Nowadays, the synagogues of Israel replace the Temple, and as long as Israel prays in them, they, in effect, replace the daily offerings and sacrifices; and when prayers are recited [therein] at the proper times and [the Jews] direct their hearts [to God through their prayers], they gain merit and will see the rebuilding of the Temple and the sacrificing of the daily offering and [other] sacrifices, as it is written: “And I will bring them to My holy mountain, and I will rejoice in My house of prayer; your sacrifices and offerings are welcome on My altar, for My house will be called a house of prayer for all peoples” [Is. 56:7].⁸⁵

In the former source, the synagogue is acknowledged as inferior to the Temple, yet it still has been assigned a sufficient degree of holiness to warrant a vessel being placed there for the washing of hands and feet. Purification, of course, was crucial for Temple visitors, and the purpose of this custom in the synagogue was undoubtedly to introduce a modicum of such purity. In the latter source, however, the synagogue is accorded an even higher status than before, and synagogue and prayer have replaced the Temple and sacrifices. Moreover, it is claimed that proper observance of prayer will lead to the reestablishment of the Temple, a situation already foreseen by the prophet Isaiah.

The addition of an eternal light (נר תמיד) to the synagogue at some point during these centuries further strengthened its association with the Temple. Although lighting fixtures for the synagogue are noted in tannaitic sources, there is no indication that these were intended for anything more than basic illumination within the building.⁸⁶ In several

83. *Panarion* 30, 11, 2.

84. Margoliot, *Palestinian Halakhah*, 131–32.

85. Ginzberg, *Geniza Studies*, I, 152–53.

86. M. Pesahim 4:4. See also Y Pesahim 4, 9, 31b; B Pesahim 53b.

אתה סתר לי, מצר תצרני, רני פלט תסוכבני סלה:
וערבה ליהוה מנחת יהודה וירושלם
כימי עולם ובשנים קדמניות:

You are my hiding place; You will protect me from distress and surround me
with songs of salvation, Selah.
Then the offering of Judah and Jerusalem will be pleasing to the LORD as in
the days of old and as in former years. Ps. 32 Mal. 3

סדר המערכה

THE ORDER OF THE PRIESTLY FUNCTIONS

אביי הוה מסדר סדר המערכה משמא דגמרא. ואלבא דאבא שאול:
מערכה גדולה קודמת למערכה שניה של קטרת, ומערכה שניה של
קטרת קודמת לסדור שני גזרי עצים, וסדור שני גזרי עצים קודם לדשון
מזבח הפנימי. ודשון מזבח הפנימי קודם להטבת חמש נרות, והטבת
חמש נרות קודמת לדם התמיד, ודם התמיד קודם להטבת שתי נרות,
והטבת שתי נרות קודמת לקטרת, וקטרת קודמת לאברים, ואברים
למנחה, ומנחה לחבתין, וחבתין לנסכין, ונסכין למוספין, ומוספין לבזיכין,
ובזיכין קודמין לתמיד של בין הערבים, שנאמר: וערך עליה העלה,
והקטיר עליה חלבי השלמים: עליה השלם כל הקרבנות כלם.

Abaye related the order of the daily priestly functions in the name of tradition
and in accordance with Abba Shaul: The large pile [of wood] comes before
the second pile for the incense; the second pile for the incense precedes the
laying in order of the two logs of wood; the laying in order of the two logs of
wood comes before the removing of ashes from the inner altar; the remov-
ing of ashes from the inner altar precedes the cleaning of the five lamps;
the cleaning of the five lamps comes before the blood of the daily offering;
the blood of the daily offering precedes the cleaning of the [other] two
lamps; the cleaning of the two lamps comes before the incense-offering; the
incense-offering precedes the burning of the limbs; the burning of the limbs
comes before the meal-offering; the meal-offering precedes the pancakes;
the pancakes come before the wine-libations; the wine-libations precede the
additional offerings; the additional offerings come before the [frankincense]
censers; the censers precede the daily afternoon offering; as it is said, "On it
he shall arrange burnt-offerings, and on it he shall burn the fat of the peace-
offerings" – "on it" [the daily offering] all the offerings were completed. Yoma 33a Lev. 6

אנא, בכח גדלת ימינך, תתיר צרורה.
קבל רנת עמך, שגבנו, טהרנו, נורא.
נא גבור, דורשי יחודך כבבת שמרם.
ברכם, טהרם, רחמם, צדקתך תמיד גמלם.
חסין קדוש, ברב טובך נהל עדתך.
יחיד גאה, לעמך פנה, וזכרי קדשתך.
שועתנו קבל ושמע צעקתנו, יודע תעלומות.
ביוך שם כבוד מלכותו לעולם ועד.

Please, by the power of Your great right hand, set the captive nation free.
Accept Your people's prayer. Strengthen us, purify us, You who are revered.
Please, mighty One, guard like the pupil of the eye those who seek Your unity.
Bless them, cleanse them, have compassion on them,
grant them Your righteousness always.
Mighty One, holy One, in Your great goodness guide Your congregation.
Only One, exalted One, turn to Your people, who proclaim Your holiness.
Accept our plea and heed our cry, You who know all secret thoughts.
Blessed be the name of His glorious kingdom for ever and all time.

רבון העולמים, אתה צויתנו להקריב קרבן התמיד במועדו ולהיות
כהנים בעבודתם ולויים בדוכנם וישראל במעמדם, ועתה בעונותינו
חרב בית המקדש ובטל התמיד ואין לנו לא כהן בעבודתו ולא לוי
בדוכנו ולא ישראל במעמדו, ואתה אמרת: ונשלמה פרים שפתינו:
לכן יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שיהא שח
שפתותינו חשוב ומקבל ומרצה לפניך, כאילו הקרבנו קרבן התמיד
במועדו ובמקומו ובהלכתו.

Master of the Universe, You have commanded us to offer the daily sac-
rifice at its appointed time with the priests at their service, the Levites
on their platform, and the Israelites at their post. Now, because of our
sins, the Temple is destroyed and the daily sacrifice discontinued, and
we have no priest at his service, no Levite on his platform, no Israelite
at his post. But You said: "We will offer in place of bullocks [the prayer
of] our lips." Therefore may it be Your will, LORD our God and God of
our ancestors, that the prayer of our lips be considered, accepted and
favored before You as if we had offered the daily sacrifice at its appointed
time and place, according to its laws. Hos. 14

shall not become unclean, and prepare a throne for Hezekiah the king of Judah who is coming.¹

MISHNAH. RABBAN GAMALIEL SAYS: EVERY DAY A MAN SHOULD SAY THE EIGHTEEN BENEDICTIONS. R. JOSHUA SAYS: AN ABBREVIATED EIGHTEEN.² R. AKIBA SAYS: IF HE KNOWS IT FLUENTLY HE SAYS THE ORIGINAL EIGHTEEN, AND IF NOT AN ABBREVIATED EIGHTEEN. R. ELIEZER SAYS: IF A MAN MAKES HIS PRAYERS A FIXED TASK, IT IS NOT A [GENUINE] SUPPLICATION. R. JOSHUA SAYS: IF ONE IS TRAVELLING IN A DANGEROUS PLACE, HE SAYS A SHORT PRAYER, SAYING, SAVE, O LORD, THY PEOPLE THE REMNANT OF ISRAEL; IN EVERY TIME OF CRISIS³ MAY THEIR REQUIREMENTS NOT BE LOST SIGHT OF BY THEE. BLESSED ART THOU, O LORD, WHO HEARKEENEST TO PRAYER. IF HE IS RIDING ON AN ASS HE DISMOUNTS AND PRAYS. IF HE IS UNABLE TO DISMOUNT HE SHOULD TURN HIS FACE [TOWARDS JERUSALEM]; AND IF HE CANNOT TURN HIS FACE HE SHOULD CONCENTRATE HIS THOUGHTS ON THE HOLY OF HOLIES. IF HE IS TRAVELLING IN A SHIP OR ON A RAFT,⁴ HE SHOULD CONCENTRATE HIS THOUGHTS ON THE HOLY OF HOLIES.

GEMARA. To what do these eighteen benedictions correspond? R. Hillel the son of Samuel b. Nahmani said: To the eighteen times that David mentioned the Divine Name in the Psalm, *Ascribe unto the Lord, O ye sons of might.*⁵ R. Joseph said: To the eighteen times the Divine Name is mentioned in the *Shema*. R. Tanhum said in the name of R. Joshua b. Levi: To the eighteen vertebrae in the spinal column.

R. Tanhum also said in the name of R. Joshua b. Levi: In saying

(1) Sc. to accompany me into the next world. Perhaps because he, like Hezekiah, had acted mightily for the spread of Torah; v. Sanh. 94b. (2) Lit., 'like the eighteen'. V. *infra* in the Gemara. (3) Lit., 'section of the crossing', i.e., transition from one condition to another. (4) *Aliter*: in prison. (5) Ps. XXIX.

the *Tefillah* one should bow down [at the appropriate places] until all the vertebrae in the spinal column are loosened. 'Ulla says: Until an *issar*¹ of flesh is visible opposite his heart.² R. Hanina said: If he simply bows his head, he need do no more. Said Raba: This is only if it hurts him [to stoop] and he shows that he would like to bow down.

These eighteen are really nineteen?—R. Levi said: The benediction relating to the *Minim*³ was instituted in Jabneh.⁴ To what was it meant to correspond?—R. Levi said: On the view of R. Hillel the son of R. Samuel b. Nahmani,⁵ to *The God of Glory thundereth*,⁶ on the view of R. Joseph, to the word 'One'⁷ in the *Shema*; on the view of R. Tanhum quoting R. Joshua b. Levi, to the little vertebrae in the spinal column.

Our Rabbis taught: Simeon ha-Pakuli⁸ arranged the eighteen benedictions in order before Rabban Gamaliel in Jabneh. Said Rabban Gamaliel to the Sages:⁹ Can any one among you frame a benediction relating to the *Minim*?¹⁰ Samuel the Lesser arose and composed it. The next year¹¹ he forgot it [290] and he tried for two or three hours to recall it, and they did not remove him.¹² Why did they not remove him seeing that Rab Judah has said in the name of Rab: If a reader made a mistake in any of the other benedictions, they do not remove him, but if in the benediction of the *Minim*, he is removed, because we suspect him of being a *Min*?—Samuel the Lesser is different, because he composed it. But is there not a fear that he may have recanted?—Abaye said: We have a tradition that a good man does not become bad. But does he not? It is not written, *But when the righteous turneth away from his righteousness and committeth iniquity?*¹³—Such a man was originally

(1) A coin, v. Gilos. (2) I.e., till the flesh bulges. (3) V. Gilos. The reading 'Sadducees' in our edd. is a censor's correction. (4) After the rest. (5) This is a marginal correction of the reading in the text, R. Levi son of R. Samuel b. Nahmani said: R. Hillel etc. (6) Ps. XXIX, 3. The Hebrew for God here is *El*. (7) Which is also considered a Divine Name. (8) Possibly this word means 'cotton seller'. On this passage, cf. Meg. 17. (9) On a subsequent occasion. (10) V. n. 3. (11) Apparently this benediction was at that time not recited daily as now, but on special annual occasions. (12) From his post as reader. (13) Ezek. XVIII, 24.

forgot *habdalah* in 'who graciously grants knowledge',¹ he is not turned back, because he can say it over wine!—This is indeed a difficulty.

It has been stated: R. Jose son of R. Hanina said: The *Tefillahs* were instituted by the Patriarchs. R. Joshua b. Levi says: The *Tefillahs* were instituted² to replace the daily sacrifices. It has been taught in accordance with R. Jose b. Hanina, and it has been taught in accordance with R. Joshua b. Levi. It has been taught in accordance with R. Jose b. Hanina: Abraham instituted the morning *Tefillah*, as it says, *And Abraham got up early in the morning to the place where he had stood*,³ and 'standing' means only prayer, as it says, *Then stood up Phineas and prayed*.⁴ Isaac instituted the afternoon *Tefillah*, as it says, *And Isaac went out to meditate in the field at eventide*,⁵ and 'meditation' means only prayer, as it says, *A prayer of the afflicted when he fainteth and poureth out his meditation before the Lord*.⁷ Jacob instituted the evening prayer, as it says, *And he lighted [wa-yifga'] upon the place*,⁸ and 'pegi'ah' means only prayer, as it says, *Therefore pray not thou for this people neither lift up prayer nor cry for them, neither make intercession to [tifga'] Me*.⁹ It has been taught also in accordance with R. Joshua b. Levi: Why did they say that the morning *Tefillah* could be said till midday? Because the regular morning sacrifice could be brought up to midday. R. Judah, however, says that it may be said up to the fourth hour because the regular morning sacrifice may be brought up to the fourth hour. And why did they say that the afternoon *Tefillah* can be said up to the evening? Because the regular afternoon offering can be brought up to the evening. R. Judah, however, says that it can be said only up to the middle¹⁰ of the afternoon, because the evening offering could only be brought up to the middle of the afternoon. And why did they say that for the evening *Tefillah* there is no limit? Because the limbs¹¹ and the fat¹² which were not consumed [on the altar] by the evening could be brought

for the whole of the night. And why did they say that the additional *Tefillahs*¹ could be said during the whole of the day? Because the additional offering could be brought during the whole of the day. R. Judah, however, said that it can be said only up to the seventh hour, because the additional offering can be brought up to the seventh hour. Which is the 'greater afternoon'? From six hours and a half onwards.² And which is the 'small afternoon'? From nine hours and onwards.³ The question was raised: Did R. Judah refer to the middle of the former afternoon-tide or the middle of the latter afternoon-tide?⁴ Come and hear: for it has been taught: R. Judah said: They referred to the middle of the latter afternoon-tide, which is eleven hours less a quarter.⁵ Shall we say that this is a refutation of R. Jose b. Hanina?⁶ R. Jose b. Hanina can answer: I can still maintain that the Patriarchs instituted the *Tefillahs*, but the Rabbis found a basis for them in the offerings. For if you do not assume this,⁷ who according to R. Jose b. Hanina instituted the additional *Tefillah*? He must hold therefore that the Patriarchs instituted the *Tefillahs* and the Rabbis found a basis for them in the offerings.⁸

R. JUDAH SAYS: TILL THE FOURTH HOUR. It was asked: Is the point mentioned itself included in the UNTIL or is it not included?⁹—Come and hear: R. JUDAH SAYS, UNTIL THE MIDDLE OF THE AFTERNOON. If you say that the point mentioned is included in the UNTIL, then there is no difficulty; this is where the difference lies between R. Judah and the Rabbis.¹⁰ But if you say

(1) Said on Sabbaths, New Moons, and holy days. (2) From 12.30 p.m. to 6 p.m. taking the day from 6 a.m. to 6 p.m. (3) From 3.30 onwards. (4) I.e., does he in his statement in the Mishnah mean midway between 12.30 and 6 or between 3.30 and 6? (5) Viz., midway between 9½ hours and 12. (6) According to him it was the Patriarchs who instituted the prayers, and the time of the sacrifice should have no bearing on the time of the recital of the prayers. (7) That R. Jose admits that the Rabbis based the *Tefillah* on the offerings. (8) And accordingly added a *musaf tefillah* to those instituted by the Patriarchs, and for the same reason they made the time of the prayers to be determined by the time of the sacrifices. (9) I.e., does he mean the beginning or the end of the fourth hour? (10) Assuming that R. Judah meant

(1) The fourth benediction. (2) By the Men of the Great Synagogue. (3) Gen. XIX, 27. (4) Ps. CVI, 30. (5) Gen. XXIV, 63. (6) E.V. 'complaint'. (7) Ps. CII, 1. (8) Gen. XXVIII, 11. (9) Jer. VII, 16. (10) The precise time meant is discussed *infra*. (11) Of the burnt-offerings. (12) Of the other offerings.

TEMPLE SERVICE

רְצֵה Find favor, LORD our God,
in Your people Israel and their prayer.
Restore the service to Your most holy House,
and accept in love and favor
the fire-offerings of Israel and their prayer.
May the service of Your people Israel always find favor with You.

On Rosh Ḥodesh and Hol HaMo'ed, say:

אֱלֹהֵינוּ Our God and God of our ancestors, may there rise, come, reach, appear, be favored, heard, regarded and remembered before You, our recollection and remembrance, as well as the remembrance of our ancestors, and of the Messiah son of David Your servant, and of Jerusalem Your holy city, and of all Your people the house of Israel – for deliverance and well-being, grace, loving-kindness and compassion, life and peace, on this day of:

On Rosh Ḥodesh: Rosh Ḥodesh.

On Pesah: the Festival of Matzot.

On Sukkot: the Festival of Sukkot.

On it remember us, LORD our God, for good; recollect us for blessing, and deliver us for life. In accord with Your promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to You because You, God, are a gracious and compassionate King.

וְתַחֲזִינָהּ And may our eyes witness
Your return to Zion in compassion.
Blessed are You, LORD,
who restores His Presence to Zion.

Priestly Blessing, but according to Maimonides it means that they said the prayer beginning שִׁים שְׁלוֹם "Grant peace."

עבודה

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּבַתְּפִלָּתָם
וְהֵשִׁב אֶת הָעֲבוּדָה לְדַבְּרֵי בֵיתְךָ
וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Ḥodesh and Hol HaMo'ed, say:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע,
וְיִפְקֵד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ וְיִזְכְּרֵנוּ וְיִזְכְּרֵנוּ מִשִּׁיחַ בֶּן
דָּוִד עַבְדְּךָ, וְיִזְכְּרֵנוּ יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְיִזְכְּרֵנוּ כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

בְּרֵאשֵׁי חֹדֶשׁ: רֵאשֵׁי הַחֹדֶשׁ / בְּפֶסַח: חַג הַמַּצּוֹת / בְּסוּכּוֹת: חַג הַסֻּכּוֹת
הַזֶּה. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֹדֵנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָהּ עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Blessing 17: Temple Service. The last three blessings, called by the Sages "Thanksgiving," are linked because they were said by the priests in the Temple (*Tamid* 5:1). This paragraph was originally a prayer that the day's sacrifices be accepted. The priests then said *Modim*, "We give thanks to You" and blessed the people. According to *Tosafot*, this means that they said the threefold

CHAPTER V

MISHNAH 1. THE SUPERINTENDENT SAID TO THEM, PRONOUNCE ONE BLESSING,¹ AND THEY DID SO: THEY THEN RECITED THE TEN COMMANDMENTS,² AND THE FIRST, SECOND AND THIRD SECTIONS OF THE SHEMA', AND THEY BLESSED THE PEOPLE WITH THREE BENEDICTIONS,³ NAMELY, TRUE AND FIRM,⁴ AND ABODAH,⁵ AND THE PRIESTLY BENEDICTION.⁶ ON SABBATH THEY ADDED A BENEDICTION TO BE SAID BY THE WATCH WHICH WAS LEAVING.⁷

MISHNAH 2. HE SAID TO THEM, THOSE WHO ARE FRESH TO THE INCENSE COME AND DRAW LOTS,⁸ AND ONE OR OTHER WAS SUCCESSFUL. HE THEN SAID, NEW AND OLD, COME AND DRAW LOTS TO SEE WHO SHALL TAKE UP THE LIMBS FROM THE ASCENT TO THE ALTAR.⁹ R. ELIEZER B. JACOB SAYS, THE ONE WHO LIFTS THE LIMBS ON TO THE ASCENT ALSO TAKES THEM UP TO THE ALTAR.¹⁰

MISHNAH 3. HE THEN HANDED THEM OVER TO THE ATTENDANTS, WHO STRIPPED THEM OF THEIR GARMENTS,¹¹

(1) There is a difference of opinion in Ber. 11*b* as to whether this was 'Who fashionest light' or 'Great love' (*P. B.* p. 39). This and the succeeding prayers were said in the Chamber of Hewn Stone. (2) *V. Ber.* 12*a*. (3) Since they had not time to say all the eighteen benedictions. (4) The blessing following the Shema'. (5) The last but two of the eighteen benedictions. (6) The last of the eighteen. (7) They blessed the incoming watch. *V. Ber.* 12*a*. (8) The incense was supposed to bring prosperity, and therefore a fresh priest was given the privilege of burning it every time. (9) *V. supra*, p. 25. (10) I.e., each one takes up to the altar the limb which he placed on the ascent. (11) There is a difference of opinion in Yoma 24*b*, as to whether they cast lots in holy or in everyday garments. If the former, then those who were unsuccessful changed into everyday garments: if the latter, then those who were successful changed into holy garments.

נענה אלא בתפי' המנחה שנ' ויהי בעלות המנחה ויגש אליהו הנביא
25 וגומר'.

תפילת הערב

והוא רחום, קיבלתי מרבתי בצרפת לפי שהפושעים הם לוקים בין
מנחה לערבית ואומרים על המלקות שלש פעמים והוא רחום, על כן
מכריז החזן והוא רחום יכפר עון, ומכאן יש לי תשובה למנהג ספרד
שאומרים אותו בשבתות וימי' טובים וכבר הובדלו ממלאכה וכדא"ל רב
5 לר' ירמיה וא"ל מי בדלת א"ל לא בדילנא, וכבר קדש היום ואין מלקין
אותו עוד. ובצרפ' ובפרובינצ' אין מנהג לאמרו בשבתו וי"ט, אך לפי
מה שמצאת' במדרש [מאי דכתי' צדק ילין בה מעולם לא לן אדם
בירושלם ובידו עון הא כיצד תמיד של שחר מכפר על עבירות הלילה
10 ושל בין הערבים על עבירות היום]. לפי מה דקיימא לן דתפילו' כנגד

24 ויגש אליהו הנביא | א. ח. הנביא | ב, ג, ד. ח. 25 וגו' | א. ג' כך כתב רבנו האי ז"ל, ד. ח.
1 תפלת | ד. ס"ג תפלת. הערב | א. ערבית. 2 הם | א. ח. 3 לערבית | ב, ד. למעריב. 4 יכפר עון |
ג. ח. לי | א. ח. 5 וימי' | ג. ובימים. 6 לר' | ב. ח. ואיל | א-ד. ח. איל לא | א-ד. ח. ואמר
ליה איך. 7 אחרו | א, ד, ח. אותן. ובפרובינצ' | ב, ג. ובפרובנצא, ד. ופרובנצא. לפי מה | א. ולפי מאי.

2. והוא רחום | אמירה זו נזכרת בסדר רס"ג, עמ' כו; בסדר רב עמרם, השלם חלק א עמ' 380. מרבתי
בצרפ' | בשבלי הלקט, סי' מט (מירסקי, עמ' 258) בשם רש"י. הדברים מובאים בספר הפרדס, סי' ב
(מהדורת עהרנרייך, עמ' שב); מחזור ויטרי, סי' קא עמ' 77; סידור רש"י, סי' תכה עמ' 212. בלקוטים
מספרי דבי רש"י, פורסמו ע"י א. א. אורבך, ספר רש"י (הוצאת מוסד הרב קוק, ירושלים תש"א, עמ' נו;
שם תשט"ו, עמ' שלב) "מפי מורי ר' יעקב לר". ראה אוצר הגאונים שם. התשובות עמ' 9. השווה ארחות
חיים, הלכות תפלת ערבית סי' א; סידור רבנו שלמה מגרמיוזא, עמ' קל. אבודרהם, תפלת ערבית
(ירושלים תשי"ט, עמ' קלו) מצטט את כל הפסקה. וראה "כתר שם טוב" עמ' קסב-קסג. 3. על
המלקות | ראה מכות פרק ג, משנה יד. 4. למנהג ספרד | ראה להלן, הלכות שבת עמ' קלז; הלכות
צום כפור עמ' שמו; סדר רב עמרם, השלם חלק ב עמ' ד (בשג"ו); עמ' 344; ספר העתים, עמ' 172; טור,
אורח חיים סי' רסו; מגורת המאור אלנאקאה, חלק ב עמ' 181. ועיין שערי תשובה, סי' פ, ובא"י ה"ס, (דף
לב, ב). 5. וכבר | "וכבר... וי"ט" חסר באבודרהם ואולי נשמט שם על-ידי הדומות "יום טוב-יום
טוב". 6. וא"ל | ברכות כז, ב. ושם: רבי ירמיה בר אבא לרב (התיבה "וא"ל" מיותרת יש למחקה).
לא | צ"ל: אין. 7. בשבתו וי"ט | ראה סידור רש"י, סי' תעה עמ' 240; ספר המחכים, עמ' 17. וראה
והר חדש מדרש רות (עט, ב): "ולסיכך תקנו לומר רחום בימי החול ולא בשבת שכיון שנכנס שבת
מסתלק הדין מן העולם והרשעים בניהנם יש להם מנוחה ומלאכי חבלה אינם שולטים עליהם משעה שקידש
היום וע"כ אין אומרים בערב שבת והוא רחום". ראה "סיני", כרך עה (תשל"ד), קטעים מספר ליקוטים
כ"ר, מאת ר"מ הרשלה עמ' קד. 8. במדרש | ההשלמה היא על-פי כתב-יד א וכו"ה באבודרהם.
והמדרש הוא: תנחומא, פנחס יג; פסיקתא דרב כהנא, עמ' ססקא "החודש" (בובר דף נב, ב); מגדלכיים, עמ'
106; פסקא "את קרבני" (בובר דף סא, ב); מגדלכיים, עמ' 120); פסקא דאיכה (בובר דף קכב, א;
מגדלכיים, עמ' 257); פסיקתא רבתי טו (איש שלום, דף עה, ב); טו (דף פד, ב); מדרש שיר השירים רכה
פ"א ט. טעם זה לאמירת 'והוא רחום' מובא במחזור ויטרי, סי' ק עמ' 77; לקוטים מספרי דבי רש"י, שם;
ספר המחכים, עמ' 3. ראה טור, אורח חיים סי' רלו. דכתי' | ישעיה א, כא. 10. דקיימא לן | ברכות

תמידן תיקנום תפי' השחר כנגד שלשחר, ותפי' המנחה כנגד תמיד הערב ותפי' הערב אין להסמיך אותה בקרבן שאין קרבן בלילה שני להקרי' את קרבניה, ואסמכוה רבון כנגד איברים ופדרים שלא נתעכלו מבערב יתעכלו כל הלילה, ואין סמך לדבר על כן מנהג לומ' והוא רחום שאין לנו קרבן לתלות זאת התפי', ובזה הוא נוח ויפה מנהג ספרד וישר הוא בעיניי. אבי"ן. [ולא יעיר כל חמתו כלל מחמתו כמו ולרש אין כל וי"א טעם אחר למנהג והוא רחום בלילי שבתות לפי שאין לנו קרבן שהבית חרב אלא תפלה והוא רחום יכפר עון].

אע"פ ששינוי ובערב מברך שתים לפניו ושתי' לאחריה, הוסיפו אנשי מערב המקראו' שהן שבחו שלהקב"ה ויש בהן י"ט אזכרו' כנגד תפי' לחש, וקבעו בהן ברכת המולך ולהודיע כי תפי' ערבי' רשות לא חשו להסמיך בהו לתפילה. ורבי' שמואל מ"כ לא היה חותם בה באזכרת ה'

11 של שחר | א, ב, ד. תמיד של שחר. ג. תמיד השחר. המנחה | ג. מנחה | 12 ותפי' הערב | א. ח. להסמיך | ג. לה סמך. שני' | א—ד. ג' ביום צוותו את בני ישראל. להקריב את קרבניה | א, ב, ג. להקריב וגו'. ד. וגו'. 13 נתעכלו | א—ד. ג' מבערב (א. מהערב) שני' בהן היא העולה על מוקדה על המזבח כל הלילה וגו' ואם נתעכלו מבערב | א. בערב. 14 יתעכלו כל הלילה | א—ד. נתעכלו. רחום | א—ד. ג' יכפר עון. 15 התפי' | א. ג' בו. וישר | א. וישר. הוא בעיני | א. ח. ב, ג, ד. בעיני. 16 אבי"ן | א. ח. 19 אע"פ | ב, ג. ואע"פ, ד. פ"ד ואע"פ. ובערב | א. בערב. 20 הקביה | א—ד. מקום בית | 21 לחש | ב, ג, ד. הלחש. בהן | א. בה. המולך | ד. ג' בכבודו. ולהודיע | א. ולהודיע לכל, ב, ג, ד. להודיע לכל. ערבי' | ד. הערב. לא | ג. ולא. 22 בהו | א. בהו, א—ד. ג' גאולה. מי"כ | א. ח. א—ד. ג' מצרפת. באזכרת | ב, ד. באזכרת.

כו. ב. 11. שלשחר | ירושלמי שם פרק ד, הלכה א וצ"ל: תמיד של שחר. 12. אין להסמיך אותה בקרבן | באבודרהם: אין לה סמך בקרבן. שני' | יקרא ז. לח. באבודרהם מובא גם תחלת הפסוק. ראה שני"ס. 13. ואסמכוה רבון | ירושלמי, שם; בבלי כו. ב. נתעכלו | יש להשלים על-פי שני"ס את ההשמטה שחלה על-דין הדומות. מבערב (בעש"ס) | באבודרהם: מבעוד יום. שני' בהן (בעש"ס) | יקרא ו. כ. 14. יתעכלו כל הלילה | באבודרהם כבעש"ס: נתעכלו. 15. קרבן | טעם זה מובא בספר הפרדס, במחזור יטרי, בסידור רש"י, בשבלי הלקט ובסידור רבנו שלמה מגרמיוזא שם — בשם ר' אליעזר הגדול (עיין מבוא לספר האורה, עמ' 73). ראה סמ"ג, עשין יט; ארחות חיים וטור שם. 16. ולא | השלמתי על-פי כתב-יד ניו-יורק א. והמקור הוא מחזור יטרי, שם. אבודרהם מביא גם קטע זה, אך נראה שלא היה לפניו בספרו. כלל | שם: כלום. אין כל | שמואל-ב יב, יג. 19. ששינוי | ברכות יא, א. אנשי מערב | השווה שבלי הלקט, סי' גב עמ' 260, בשם רש"י. וראה ספר הפרדס, סי' ב (עהרנרייך, עמ' 5ד); מחזור יטרי שם עמ' 78; סידור רש"י, סי' תכח עמ' 213; סידור רבנו שלמה מגרמיוזא עמ' קלה. המקור לזה הוא תשובת רב נטרנאי גאון (מובאה להלן, הלכות שבת עמ' קלד). ראה אוצר הגאונים ברכות, התשובות עמ' 8. בענין קביעת זמן יסוד אמירת המקראות ועל-ידי מי נתקנה האמירה — רבו הדעות והתסחאות. סדר רב עמרם, השלם חלק א עמ' 382, גולדשמידט, עמ' נב. מובאת האמירה בסתם. בתשובת רב נטרנאי הג"ל מתייחסת אמירה זו לרבון בתראי. בספר העתים, עמ' 173 (ומגו, כנראה, בספר האשכול, אלבק עמ' 93. 99. ראה גם עמ' 25) הוסיף המחבר: רבון בתראי דבחר הוראה. בתוספות ברכות ד, ב; רבון, סתם (וכן גם כראבי"ה, חלק א עמ' 6. ראה גם תוספות שם כו, ב ד"ה והלכתא). כמנילה כג, א אומרים בעלי התוספות, שלא היו אומרים אותה בימי התנאים; ואילו הרא"ש שם פרק ג סי' ה, אומר, שבימי חכמי הגמרא לא נהגו לומר את המקראות הג"ל (ראה גם ברכות פרק א סי' ה). בשבלי הלקט, בספר הפרדס, במחזור יטרי ובסידור רש"י: ראשי ישיבות שבבבל תקנה ... ושלחום לאנשי ארץ ישראל (במחזור יטרי: לחכמי יבנה. בסידור רש"י: לאנשי יבנה. בספר הפרדס: לאנשי בבל). הרקת, סי' שכו, מייחסה לגאונים. עיין סידור 'צלותא דאברהם' תל-אביב תשכ"ב, חלק ב עמ' תשפו ואילך. 20. י"ט אזכרו' | בכל המקורות: י"ח אזכרות. עיין סידור 'צלותא דאברהם' הג"ל עמ' תתכ. 22. ורבי' שמואל | מדברי מחברנו נראה שהרשב"ם לא היה חותם ברכה זו באזכרת ה', אבל היה אומר את המקראות. וראה תשובות הרשב"א, ת"א סי' יד ובחידושו לברכות ד, ב ד"ה מסייע:

אֱלֹהֵי

נִצֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה
וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים, וְנַפְשֵׁי כְּעַפְר לְכֹל תִּהְיֶה.

פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
וְכֹל הַחֹשְׁבִים עָלַי רַעַה

מִהֲרָה הִפֵּר עֲצָתָם וּקְלַקְל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שִׁמְךָ, עֲשֵׂה לְמַעַן יְמִינְךָ

עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יַחְלִצֵנִי וְיִדְרִיךְ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:

יִהְיוּ לְרִצּוֹן אֱמִרֵי־פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגֹאֲלֵי:

Bow, take three steps back, then bow, first left, then right, then center, while saying:

עֲשֵׂה שָׁלוֹם / בעשרת ימי תשובה. הַשְׁלוֹם / בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ

וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמָנוּת.

וְעִרְבָה לִיהוּה מִנְחַת יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמָנוּת:

When praying with a minyan, the Amida is repeated aloud by the Leader.

On Mondays and Thursdays start Tahannun on page 145.

In Israel on days on which Tahannun is said, some say Viduy and the Thirteen Attributes on page 137. See law 477a.

On fast days (except Tisha B'Av) most congregations say Selihot on page 925 before Avinu Malkenu on page 139.

During the Erev Yom Kippur (but not on Friday), say Avinu Malkenu on page 139.

On Rosh HaShana and Yom Kippur, say Hallel on page 733.

On other days when Tahannun is not said (see page 145), the Leader says Half Kaddish on page 157.

אֱלֹהֵי My God,

guard my tongue from evil and my lips from deceitful speech.

To those who curse me, let my soul be silent;

may my soul be to all like the dust.

Open my heart to Your Torah and let my soul pursue Your commandments.

As for all who plan evil against me,

swiftly thwart their counsel and frustrate their plans.

Act for the sake of Your name; act for the sake of Your right hand;

act for the sake of Your holiness; act for the sake of Your Torah.

That Your beloved ones may be delivered,

save with Your right hand and answer me.

May the words of my mouth and the meditation of my heart

find favor before You, LORD, my Rock and Redeemer.

Bow, take three steps back, then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,

make peace for us and all Israel – and say: Amen.

יְהִי רִצּוֹן יְהִי רִצּוֹן May it be Your will, LORD our God and God of our ancestors,

that the Temple be rebuilt speedily in our days,

and grant us a share in Your Torah. And there we will serve You

with reverence, as in the days of old and as in former years.

Then the offering of Judah and Jerusalem will be pleasing to the LORD

as in the days of old and as in former years.

When praying with a minyan, the Amida is repeated aloud by the Leader.

On Mondays and Thursdays start Tahannun on page 144.

In Israel on days on which Tahannun is said, some say Viduy and the Thirteen Attributes of Divine Compassion on page 136. See law 477a.

On fast days (except Tisha B'Av) most congregations say Selihot on page 924 before Avinu Malkenu on page 138.

Between Rosh HaShana and Yom Kippur (but not on Erev Yom Kippur, unless it falls on Friday), say Avinu Malkenu on page 138.

On Rosh Hodesh, Hanukka, Hol HaMo'ed, Yom HaAtzma'ut and Yom Yerushalayim, say Hallel on page 732.

On other days when Tahannun is not said (see page 144), the Leader says Half Kaddish on page 156.

like a lion. For it is written: *The Lord does roar from on high, and raise His voice from His holy habitation; 'roaring He doth roar' because of his fold.* And the sign of the thing is:² In the first watch, the ass brays; in the second, the dogs bark; in the third, the child sucks from the breast of his mother, and the woman talks with her husband. What does R. Eliezer understand [by the word *watch*]? Does he mean the beginning of the watches? The beginning of the first watch needs no sign, it is the twilight! Does he mean the end of the watches? The end of the last watch needs no sign, it is the dawn of the day! He, therefore, must think of the end of the first watch, of the beginning of the last watch, and of the midst of the middle watch. If you like I can say: He refers to the end of all the watches. And if you object that the last watch needs no sign, [I reply] that it may be of use for the recital of the *Shema'*, and for a man who sleeps in a dark room³ and does not know when the time of the recital arrives. When the woman talks with her husband and the child sucks from the breast of the mother, let him rise and recite.

R. Isaac b. Samuel says in the name of Rab: The night has three watches, and at each watch the Holy One, blessed be He, sits and roars like a lion and says: Woe to the children, on account of whose sins I destroyed My house and burnt My temple and exiled them among the nations of the world.

It has been taught: R. Jose says, I was once travelling on the road, and I entered into one of the ruins of Jerusalem in order to pray. Elijah of blessed memory appeared and waited for me at the door till I finished my prayer.⁴ After I finished my prayer, he said to me: Peace be with you, my master! and I replied: Peace be with you, my master and teacher! And he said to me: My son, why did you go into this ruin? I replied: To pray. He said to me: You ought to have prayed on the road. I replied: I feared lest passers-by might interrupt me. He said to me: You ought to have said an abbreviated prayer.⁵ Thus I then

learned from him three things: One must not go into a ruin; one may say the prayer on the road; and if one does say his prayer on the road, he recites an abbreviated prayer. He further said to me: My son, what sound did you hear in this ruin? I replied: I heard a divine voice, cooing like a dove, and saying: Woe to the children, on account of whose sins I destroyed My house and burnt My temple and exiled them among the nations of the world! And he said to me: By your life and by your head! Not in this moment alone does it so exclaim, but thrice each day does it exclaim thus! And more than that, whenever the Israelites go into the synagogues and schoolhouses and respond: 'May His great name be blessed!'¹ the Holy One, blessed be He, shakes His head and says: Happy is the king who is thus praised in this house! Woe to the father who had to banish his children, and woe to the children who had to be banished from the table of their father!

Our Rabbis taught: there are three reasons why one must not go into a ruin: because of suspicion,³ of falling debris and of demons. —[It states] '*Because of suspicion*'.⁴ It would be sufficient to say, because of falling debris?—[3b] When the ruin is new.⁵ But it would be sufficient to say: 'because of demons'?—When there are two people.⁶ If there are two people, then there is no suspicion either?—When both are licentious [there is suspicion].—[It states] '*Because of falling debris*'. It would be sufficient to say: 'because of suspicion and demons'?—When there are two decent people. [It states] '*Because of demons*'. It would be sufficient to say: 'because of suspicion and falling debris'?—When there are two decent people going into a new ruin. But if there are two, then there is no danger of demons either?—In their haunt there is danger. If you like I can say, indeed the reference is to one man and to a new ruin which was situated in the fields; in which case there is no suspicion, for

(1) The principal congregational response in the doxology, the *Kaddish* v. P.B. p. 37. (2) V. D.S. cur. edd.; what is there for the father. (3) That a woman may be waiting for him there. (4) The Gemara now proceeds to explain why all the three reasons must be mentioned. (5) So that there is no danger of falling debris. (6) The assumption is that where two are together there is no danger of an attack by demons.

(1) So literally. Thus 'roaring' is mentioned three times in the text. (2) I.e., of each watch. (3) That has no windows to admit the daylight. (4) The *Tefillah*, v. Glos. (5) V. *infra* 29a.