

*Liturgies, Samaritan Liturgy*

A CRITICAL EDITION and TRANSLATION  
of the  
ANCIENT SAMARITAN DEFTER (i.e. LITURGY)  
and a  
COMPARISON OF IT WITH EARLY JEWISH  
LITURGY.

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## ABBREVIATIONS

Antiq.	=	The Antiquities of the Jews (Josephus).
Aram.	=	Aramic.
Baby Tal.	=	Babylonian Talmud.
B.Ms.	=	Bowman Manuscript : (Introduction XL).
C.	=	A.E. Cowley's "Samaritan Liturgy : (Bibliography XLIII).
Comp.	=	Compare.
CR 11 and 18	=	Two Manuscripts in the John Rylands Library (Manchester) collated by Cowley.
Deut.	=	Deuteronomy, book of
ed	=	edition or editions.
Ex	=	Exodus, book of
Gen.	=	Genesis, book of
J.Ms.	=	Jaffa Manuscript : (Introduction XLI).
J.Q.R.	=	Jewish Quarterly Review.
K.Ms.	=	Kahle Manuscript : (Introduction XL)
K.4	=	Keble College Ms. (Oxford) No. 4 : (Introduction XXXVIII).
L.	=	Line.
L.21	=	London (British Museum) Manuscript No. 21 : collated by Cowley.
Lev.	=	Leviticus, book of
Lev. R	=	Leviticus Rabbâ (Midrash Rabba to Leviticus).
lit.	=	literal translation.
Ms.	=	Manuscript.
N.Ms.	=	Nablus Manuscript : (Introduction XLI).
Num.	=	Numbers, book of
P. 8	=	Paris Manuscript No. 8 : collated by Cowley.
S	=	section.
sam.	=	samaritan.
S.V.	=	Samaritan version (of the Pentateuch).
V.3	=	Vatican Manuscript No. 3 : (Introduction XXXIX)
Z.D.M.G.	=	Zeitschrift der Deutschen Morgenlaendlichen Gesellschaft.



## I.

### FOREWORD

The primary purpose of this work is to present, 1) an order of service for the Samaritan sabbath and weekday services, based upon a modern Defter Manuscript (referred to as the Jaffa Manuscript (J.Ms.) - obtained by Dr. J. Bowman - Department of Semitics. Leeds University), 2) a translation of its prayers and 3) a comparison of the above with early Jewish liturgical works. For 1) and 2), manuscripts from the 13th Century and onwards were consulted, viz-: Ms. 5034 (1258 A.D.), Mas. V.3 and K.4 (14th Century), Ms. 5481 (16th Century), B.Ms. (about 1727 A.D.), K.Ms. (1877 A.D.) (kindly provided by Dr. P. Kahle) and H.Ms. (1901 A.D.).

Although most of the prayers of the Defter have appeared before in the original, and a few in translation form, it has never been possible to establish from existing manuscripts, either the uses to which this important group of prayers was put or the order of their recital in any one service for the sabbath or weekday (which provided the framework for the development of the festival liturgy in the fourteenth century). Past scribes of the Samaritan liturgy confined their writings, by reason of tradition or simplification, to the accepted forms of presentation, which aimed at providing a text

## II.

and not an order of service, and thus, while all Defter Manuscripts contain, for the most part, the same prayers (either the complete prayer or fragments of it - according to the state of preservation of each Ms.), some are written in sections, sometimes under the name of the Author, e.g. "The Prayers of Marqah" or "Amram Dara", and sometimes under a heading defining their use, e.g. "The Prayers for the Taking Up of the Scroll", and others in a form so disjointed ( due to lacunae) as to render them quite useless in the determination of order.

The more detailed rubrics of later Manuscripts apportion the prayers to their respective days of recital, e.g. "The Prayers of the Durran - for the first day of the week, the second night of the week, etc.", but again offer little information as to order. Most of the Manuscripts, moreover, do not place due emphasis upon that most important part of the Samaritan service - the Ketaf Reading - the scriptural verses selected to paraphrase one of the books of the Pentateuch or to stress some particular theme. The Jaffa Manuscript contains, not only these Ketafim in detail, and all the short responses to the various prayers (omitted in all but the H.Ms.), but furnishes the first available information as to how the Samaritan of today uses the prayers of the Defter.



### III.

It was thought necessary, too, to point out the many problems associated with a work of this nature, e.g. 1) the lack of any liturgical works before the fourth century and manuscriptural data earlier than the fourteenth century: 2) the difficulty of dating many of the anonymous prayers of the Deftar: 3) the origin of the modern order of service and 4) whether A.E. Cowley in his voluminous work on this subject intended the order of prayers, as contained in the first ninety two pages of his "Samaritan Liturgy", to be understood as an order of service. The first is attempted in the short historical introduction, suggestions are offered in regard to the second and the third; and a criticism of Cowley, in view of the data of the J.Ms. and N.Ms., is made, in an endeavour to dispel the doubts of the fourth as well as to provide more detailed information about the Ketafim.

The comparison of the texts of the Samaritan liturgy with similar Jewish writings has, in the main, proved negative although research was made in the Apocrypha and Pseudepigrapha, the Psalms and Odes of Solomon, the Psalms of Ben Sira, the Karaite liturgy and the earlier prayers of the Jewish liturgy mentioned in the Talmud. One expects to find certain similarities in wider aspects, such as the Reading of the Scroll, and the choice of the "Song of Moses" and the "Hear O Israel" from the

#### IV.

pentateuch as prayers, but in the main form of their services one must credit the Samaritans with some originality which was not inspired from without.

The text used for the translation of the prayers is that given in Cowley, the alternate readings of other Mss. are given in the notes, and the folio numbers are those of the J.Ms. While in many places there are frequent repetitions of similar phrases (almost to the point of monotony) which offer no difficulty in their translation, the language of the prayers is fraught with obscurities, grammatical irregularities and other peculiarities associated with Samaritan Aramaic which leave the translator in doubt as to the exact thought the writer wishes to convey. The translation offered, although not conclusive, is an attempt at a presentation of a readable translation based upon known grammatical rules and the glossary of words listed by Cowley in his aforementioned work.

An appendix of prayers contained in V.3 (and partly in Mss. 5481 and K.Ms.) is appended at the end as examples of early prayers that would often be found in the Deftar, but not necessarily recited during the weekday and sabbath services. The "order of prayers for the washing of the hands etc." is given at the end of the introduction, as this ritual is performed prior to the commencement of the service.



## INTRODUCTION.

From the first mention of the existence of the Samaritans in Kings 2.17 until the days of Zerubbabel, when they approached the returning exiles with offers of assistance to rebuild the temple at Jerusalem, there does not appear to have existed any great schism between the Samaritans and the Jews, in so far as their doctrines, form of worship and religious aspirations are concerned. It is only in Ezra 4.3. and Nehemiah 6.16 that we are afforded an initial glimpse of the mutual hostility, at first political, that was to develop into a religious segregation (Note 1), that led to a divergence in biblical interpretation, rival temples, and finally, in circumstances paralleled in both Jewish and Samaritan history, to the separate formulation of a liturgy and a form of worship which would serve to maintain the identity of a nation deprived of a static centre of religious worship.

With the rejection by the Jews of the Samaritan offer to co-operate, "Samaria became the natural and conveniently placed refuge for all who were dissatisfied with the stringent reforms taking place in Jerusalem" (Note 2), and it is likely that even in the days of Menasseh (430 B.C.) there already existed a - a miniature place of worship in which, as its name implies, the Samaritans assembled for prayer (Note 3). Whether any attempt was made, at this early stage, either to devise a system of prayer or to encourage the composition of suitable

## VI.

passages from the pentateuch as prayers, is steeped in obscurity. All that one might venture to suggest is that a system of  $\text{שְׁמֵרֹת}$  - watches (Note 4) was instituted to coincide with the statutory times that the daily, sabbath and festival sacrifices would be offered up had they possessed a temple, the form of service being comparable to that of Nehemiah 8.6. i.e. a blessing, scriptural readings and prostrations. This "house of prayer" could have served as an Assembly place on religious occasions which, beyond doubt, were those observed by Jews in Jerusalem, until circa 335 -330 B.C. (Note 5) when, with Alexander's permission, a temple was erected on Mount Gerizim, and a parallel but rival system of religious worship was instituted to minimise the influence of that at Jerusalem.

During the two hundred years that followed, till the destruction of their temple in 129 B.C. by John Hyrcanus, it seems hardly likely that the Samaritans, conservative as they were in outlook, were obsessed by a sense of urgency or necessity to compose liturgical works. Pentateuchal passages would possibly have sufficed as an introduction and conclusion to a sacrifice, and at most, short litanies or "ascriptions of praise" such as "accept our sacrifice for the sake of Abraham, Isaac and Jacob, Joseph, Moses and Aaron etc." might have been introduced. The former could have served as the pattern for the earliest form of Samaritan composition, namely the Ketaf, and the latter



## VII.

for prayers of the type as "Moses" (Sabbath Morning Service P. 149). Despite, however, "that they were a people of neither genius nor originality, as in their creed, so in their literature, all that they could do for the most part was to borrow from their neighbours", (Note 6) it is most unlikely that in these early days of schismatic aberration they would have ventured to borrow anything from any extant Jewish psalmody or any other works of undoubted Jewish origin. One cannot, however, ignore the possibility that with the Zadokite breakaway of the 2nd Century (196-176 B.C.) and their withdrawal to Damascus, and in view of the analagous doctrinal beliefs of the Samaritans and Sadducees which suggest inter-sect channels of communication, some aspect of Jewish influence might have penetrated Samaritan thought and prayers akin to those found in the "Fragments of a Zadokite work", (Note 7) themselves a "mosaic of Old Testament phrases", were in existence even during the two hundred years of temple worship.

From 129 B.C. onwards, the Samaritans were faced with a national problem comparable to that experienced by the Jews in 586 B.C. and afterwards. In 70 A.D., namely, to create or establish a tradition of theology and worship, independent of place, and as some of them might have foreseen, independent of time, which would serve to maintain the cohesion and unity of the Samaritan

## VIII.

people in the face of every eventuality. They did not have to seek far for a pattern. Assuming, as we are obliged to, that their scorn of any prophetic teachings after Moses was as keen then as at any other time in their history, there was still much in the prolific compositions of the Jews of that period that could attract the now searching Samaritan eye, and much that could be readapted or serve as a prototype without offending any Samaritan susceptibilities. The opportunities were as diverse as they were, no doubt, sought after, but nothing remains, neither trace nor fragment, of anything that one might venture to suggest with any reliability as having emanated from that period. For with the Hadrianic persecution of both Jews and Samaritans in the second century A.D., not only was the spirit of Samaritan insurrection completely quelled, but in order to enforce the many anti-Jewish decrees promulgated by the Romans, everything that would remind them of their heritage was uprooted and destroyed. In the holocaust that ensued, even their books of prayers and praises disappeared, and it was not until the time of Baba Rabba (308-362A.D.) some century or so later that a determined effort was made to revive and recreate the skeleton of a book of Samaritan prayer.

Under the dynamic influence of this Samaritan revivalist the first gleams of a Samaritan liturgy appeared. For with the restoration of a place of worship and the opening of "Houses of Instruction" (Note 8) some



systematic form of religious life was again instituted and with it appeared prayers and hymns which today feature prominently in Samaritan services both on weekdays and on sabbaths.

From this period derive the hymns and prayers of Marqah and almost the whole of the Durran, by Amram Dara (Note 9), as also a prayer by Nana ben Marqah (C.16)(Note 10). These formed the backbone of the Defter, aptly described by Cowley as a "Corpus Liturgicum", (Cowley op. cit. Intro. XXX), which served as the introductory and concluding prayers to that part of the service for which their assemblies were held, namely the Reading of the Torah in Parshah (Note 11) or Ketaf form. For over six centuries this sparse liturgy appears not to have been improved upon, nor were any important additions made to it, as can be seen from Ms. V.3, in which even the festival rubrics in ff. 143-163 make no reference to any special festival prayers but give directions only for the additional Ketafin and Durran prayers that were recited on these occasions. It might be possible, however, that some of the compositions of the Defter whose authors are not known, (Note 12) and whose language testifies to the decreasing knowledge of Aramaic among the Samaritans, which after the 14th century is almost completely discarded as the language of the liturgy in favour of Hebrew, were composed towards the latter end of this period. Their language, the only data to hand, is more

akin to that of the compositions of the 10th Century than to the Marqah and Amram Dara compositions of the 4th Century. There can be no doubt that they were in existence during the three centuries that followed, when some small but significant additions were incorporated into the Defter, headed for the first time since the 4th century by the names of their respective writers.

To this period of further development belong the compositions of Tabia ben Duratha (10th Century - C.78), Ed-dustan (11th Cent.-C.69.70), Ab-Hisdah (11th Cent.-C.79) and Ab-Gelugah (12th Cent. - C.75.77). Despite the unreliable historical data of the Tolidah, which makes the dating of these liturgists difficult, it is clear that during these centuries some sporadic religious reconstruction did take place and that with the "establishment of the ritual of the Synagogue and the hymns" and the "rebuilding of a Synagogue in Shechem and the revealing of the truth of the law", (Note 13) the Samaritans were again temporarily occupied with the strengthening of their religious life, which prompted and encouraged them to undertake these latest liturgical compositions for inclusion in the Defter. This activity, although not very prolific in itself, was however, the forerunner of the great reformation that took place in the fourteenth century.

The considerable religious revival of this third



## XI.

period, was, in all probability, a slow process that found its origin in the preceding period of development, received some momentum in the 13th Century; in which the writings of Anram High Priest occur (1255-1269 A.D. - C.30,31.), and finally reached its peak under the leadership of Pinhas ben Joseph (1308 -1363 A.D.), sometimes described in rubrics as Pinhas High Priest (C.183). The changes it brought about were seen not so much in the Defter itself, which by now was regarded as an ancient and traditional book of Prayer, as in the entire fabric and structure of the Festival order of Services. Their form and content were enlarged and revised almost beyond recognition, by, in comparison with preceding generations, a veritable host of liturgical writings, which served to fill in the many gaps that existed in the slender framework of these services; but the Defter, too, was not left untouched. Joseph Ha-rabban (1291-1308 A.D. - C.63), Pinhas ben Joseph (C.34,81,83) and Eliezer ben Pinhas (1363 -1387 A.D.- C.35,36,37) all left their mark on it by their contributions, and with them was completed the weekday and Sabbath prayer book which, with few modifications, is still in use at the present day. The language, by this time, is a mixture of Aramaic and Hebrew (C.35.36.37) or Hebrew only (C.83); the style proclaims the influence of Harqah and Anram Dara, which is explicit in one

## XII.

hymn of Pinhas (C.81), the rubric to which states that it is a " בי יזראן וביא מירקה - in the style of the Durran and Marqah"; rhyming has become more pronounced as is to be seen in the hymns of Eliezer (C.35.36), and, in the main, there are few attempts at originality in them as well as in literary form, in so far as concerns these newest hymns of the Defter. This last might be due to the fact that the Samaritans were reluctant to admit into the Defter itself any new prayers that deviated in any way from its existing forms; a consideration that did not apply to the festival services where one finds a greater variety.

Owing to the lack of manuscriptural evidence earlier than this period, it is not known if the order of service of the Defter underwent any revision at this stage, or if the times and number of its services were fixed as we find them in the modern order of service. It seems reasonable to suggest, however, that the order of service for the afternoon of the fifth sabbath was introduced, at least not earlier than the 14th Century, as the hymns that are recited on this sabbath in place of the Marqah hymns (Sabbath Afternoon Service page 222) are those of Pinhas High Priest, Eliezer ben Pinhas and Amram (Note 14). This is substantiated by Ms. 5034 (1258 A.D.) where only four sabbaths are to be found in connection with the reading of the Durran.

From the fifteenth century to the present day, few



### XIII.

noteworthy prayers found their way into the Defter. In fact, it seems that the compositions of these later centuries that were intended for use in conjunction with the Defter on weekdays and sabbaths were deliberately ignored by the scribes, for the reasons stated above, as they are contained in no manuscript written during this period other than the J.Ms. and the N.Ms. This is again substantiated by the evidence of the festival services, in which the festival prayers of writers of this period are given in full and yet their Defter prayers are nowhere recorded. In the two Manuscripts in which they are to be found, they are contained in a section apart, from which is selected the "ascription of praise" that is said in the Sabbath Morning Service (page 143. et. seq.) and are similar to those anonymous "ascriptions of praise" which are recited after the Marqah hymns of the sabbath afternoon service (e.g. page 203, 209). Among the writers are Abisha ben Pinhas (died 1376 A.D.), Joseph Ha-gabazi (16th Century), to whom Cowley makes no reference, Abraham ben Joseph Ha-gabazi (16th cent.) and Ab Sakhwak ben Abraham Hadanfi (Murjan) (about 1727 A.D.) In the Jaffe Manuscript, the scribe has contributed his own prayer.

The main body of the prayers of the Defter, then, falls roughly into the three periods that Cowley has suggested in relation to the Samaritan liturgy as a whole, (C. Intro. XXXIV) with the exception of the introductory

#### XIV.

prayers (6. p. 3-4), "Joshua" (C.p.4), "Angels" (C.p.9), the two "Kadishah" prayers (C.p.11) and the prayer following (C.p.12), "Moses" (C.p.48) and the bulk of prayers given in the "Appendix of Additional Prayers" to this work (C.49 - 62) some of which are ascribed to Marqah in manuscripts originating after the fourteenth century but are anonymous in Ms. V.3. Cowley, moreover, is probably right in accepting without comment the evidence of Ms. CR.18 and Ms. CR.11, that some of the last group of prayers are those of Marqah, (C. page 49 Note 3, page 59 Note 1) as they are written in the Aramaic of the early centuries A.D., and even if they are not by Marqah, at least, they appear to originate from some date contemporary with him; but he might have been somewhat more explicit with regard to the prayers, "Moses", "Angels", and "Joshua" which he classes together indiscriminately. He states (C. Introduction XXII) - "From their position at the beginning of the collection ..... and from their invariable use in all services, it is probable that they were composed some time before N and V.3 in which they mostly occur". In the modern Order of Service they do not appear at the beginning of the prayers, and, it seems, that even in those manuscripts where they do, they are simply placed there for convenience in a section of frequently used miscellaneous prayers (including the "prostrations" and the concluding



## XV.

prayers by Pinhas (14th Cent) - C. 83 - K.Ms. pages 1-53), in much the same way as the Marqah prayers and the Durran are kept to separate sections. They are not all used in all services, even according to the evidence of earlier manuscripts (Note 15). While there is evidence to suggest that "Moses" and "Angels" were recited on weekdays there is no extant rubric which states that "Joshua" was used in the same way. Nor do they "mostly occur" in the two earliest manuscripts mentioned by Cowley; N = Ms. 5034 (1258 A.D.) and V.3. The "Joshua" prayer is not in V.3 (Cowley's text page 4 is from Ms. CR.11) and in Ms. 5034 is the appendix of a later hand (Note 16); "Angels" is in V.3 and again in the later hand in Ms.5034; "Moses" is in V.3 but not at all in Ms. 5034. It is possible, then, that "Joshua" might have been composed after V.3 and was added at a later date (i.e. after V.3) to Ms. 5034; that "Angels" was composed before V.3 but after 1258 A.D. (the date of Ms. 5034) as it too is added in Ms. 5034 in the later hand, and that Moses was composed before V.3 but after 1258 A.D. and never added to Ms. 5034.

The same line of reasoning is applicable to the introductory prayers (C.3-4) which do not occur in either of the earliest Manuscripts. "Moreover," says Cowley (Intro. XXXV), "some Hebrew pieces at the beginning of the Defter cannot be ascribed to this third period".

## XVI.

They might verily originate from the same hand and date as "Joshua" (i.e. later than V.3), as the "Kadisha" and following prayers (again in the later hand in Ms.5034) can be classed with "Mores" and "Angels", i.e. before V.3, but after 12.58 A.D. The Abisha scroll of the Torah was "discovered" about this time, and it is likely that so were these "ancient" prayers. These suggestions, however, are made not without reserve, in view of the mass of Samaritan material which was at Cowley's disposal, but, in this instance, the manuscriptural evidence, as far as one can judge, does not corroborate his theories.

Cowley generally in his work on this subject, leaves few loopholes for criticism. There can be no doubt but that he surpassed all contemporary scholars, for whom the many problems that surround the liturgy of the Samaritans proved too difficult to solve, and succeeded in establishing, with reasonable accuracy, not only the historical development of the liturgy, but a textual accuracy arrived at after much wearisome comparison of widespread manuscripts, often made more confusing by indifferent and inaccurate scribes. He has, though, nowhere referred to the Order of the service for weekdays and sabbaths. Indeed, it is not at all clear if he did not accept the order of V.3, plus the emendations and additions of later manuscripts as an established order in itself. By his frequent use of



## XVII.

the rubrics of these later manuscripts, often without noting their source (e.g. C.12: second rubric: C.15: C.55, etc.), and by the omission of pages 253-269 of the Ms. CR.11 (See C. page 83), continuing with the prayers of page 270 of that Ms., as if this was the order in which they were to be read, it seems to indicate that he was bent on presenting an order of service. If this was the case, why did he not indicate briefly the contents of the numerous Ketafim in V.3 (fol. 106-fol. 134 and fol. 137 - fol. 139) and other manuscripts, which, had they been included, might have given the reader a clearer insight into the service as a whole; and why did he omit that invariable part of the Samaritan Service on all occasions, the weekday prostrations, (v.3 fol 134-137) and yet deems it necessary to give the Sabbath prostrations (C. pages 65-66) in full? The latter omission might be defended by the heading Cowley uses for the first 92 pages of his lithurgy, namely - אמנות  
ד.ת.י.מ.נ.י. ה.י.ש.ו.ה - "The custom (of services) for sabbaths and festivals". Nevertheless, he has no hesitation in giving the entire Durran (C. pages 38-48) for both weekdays and sabbaths and other special occasions, frequently using the Arabic rubrics of other manuscripts for clarification.

Moreover, the student of Cowley is left guessing how the five Durran prayers, (C. pages 43,45,46) which

## XVIII.

refer to the various books of the Pentateuch, are used, and yet their place in the service could have been deduced by Cowley and clarified, by referring to Ms. 021 (C.94) which, in this respect, coincides with the modern order of service of the J.Ms. and the N.Ms. Furthermore, in the Ed-dustan prayer on Cowley page 69, one sees from the rubric that it is to be said after the Reading of the Torah, but Cowley does not indicate in preceding or following pages where the reading is interposed in the liturgy. And, finally, reference might have been made to the number of services on the sabbath day, which although not defined in any of the Defter Manuscripts used by Cowley, could have been inferred from Ms. L.21 (1845 A.D.: Cowley page 291), in which the order of service for the afternoons of the seven sabbaths following the Passover is clearly stated; evidence, in itself, that the sabbath prayers of the Defter were not all read during one service, viz, the sabbath morning service.

One gains the impression, then, that Cowley did not know, or was in doubt about the precise use of the Defter for any one occasion, due to the confusion of orders in the available manuscripts, and he could throw, therefore, no further light on the subject other than that provided by the rubrics with which he heads the various prayers. All doubts are removed, however, at least in regard to the modern usage of the Defter, by



## XIX.

the recent appearance of the Jaffe and Nablus manuscripts both of which agree, down to the smallest details, in their order of service for the sabbath day. It cannot be claimed that it is the same order as that used in the 14th Century (when additions were made by Pinhas ben Joseph), but, in view of the absence of any great spiritual upsurge during the five centuries that followed, the likelihood of it originating from the 14th century cannot be entirely rejected. It is at least over one hundred years old, as a comparison with Ms.L 21 (omitting the special prayers for the seven sabbaths) will show.

The importance of the Ketafim in relation to the liturgy has, similarly, been entirely ignored by Cowley. He is quite erroneous in his assertion, (C. Introd. XXII) that the Ketaf is "a string of phrases from the law, connected by a common idea". While this is true of the Ketaf בִּרְאשִׁית, (Sabbath Morning Service page 150) which emphasises God's promise to Abraham, Isaac and Jacob, all other Ketafim associated with the Deftar are more in the nature of a paraphrase of the books of the Pentateuch, aimed at giving the worshipper a picture of each book in its relevant development of the story and stressing, wherever possible, the greatness of Moses. The aim of this latter Ketaf is quite distinct in the modern manuscripts, as well as in V.3 and the lectionary of Ms.5034, although the selection of Ketafim in all of them are not always alike. (see Comparative selection of Ketafim page xxxvi ).

## XX.

The Ketaf, undoubtedly the oldest part of the Samaritan liturgy, is, moreover, altogether different from the selection of entire passages from the Pentateuch for liturgical uses, such as the "Song of Moses" (Ex. 15). It is not intended as a prayer. It is more likely the means used by the Samaritans to acquaint the people with the contents of the Pentateuch, in much the same way as the Torah is read on Mondays and Thursdays among Jews, and was retained on the Sabbath, in addition to the sabbath reading of the "Parsha", having become a recognised part of the service. The older manuscripts (V.3 and 5034) show that their divisions of the Pentateuch into Ketafim were far more detailed, in the weekday services for evening and morning, than is the current usage. In them, the five books of Moses are completed in a weekly cycle of Ketafim, a different section being read each evening and morning; whereas the modern order of service paraphrases the entire pentateuch in an abbreviated form, the same being read on every occasion during the week.

The main intent of the Samaritan religious assembly was, as it then seems, a fulfilment of the biblical precept (Deut. 31.10), "assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they might hear and that they might learn," and around this grew the hymns and



prayers of praise and exaltation as befitted the occasion. As the number of prayers increased, so had the biblical reading to be reduced; but yet the same ground had to be covered; thus, the introduction of Ketafim. It is to be noted, too, that the two oldest sets of prayers, the Durran and the Marqah hymns, had some special relationship to the reading of the Law. The prayers preceding the Ketaf reading are always chosen from the Durran and those preceding the "Parshah" reading are the compositions of Marqah. The only exception one can find is in the termination of the Sabbath Service, when the prayer by Nana ben Marqah, introduces the Ketaf. (page 238).

Cowley, in his article on the Samaritan liturgy (J.Q.R. VII. p. 121) suggests that "the extent of the Samaritan debt to Jewish literature ... will become more evident on a careful study of the texts," and quotes some noteworthy examples of parallel expression and thought from the Festival liturgy and one or two from the Defter. Gaster (Note 17) refers one to the Hymns of the Syriac Church and Rappaport (Note 18) to the Karaite liturgy, but a close search of the Defter and a comparison with the Apocrypha etc. (see Foreword) does not yield results as promising as one is led to believe. The similarity in choice of phraseology is certainly present, but this takes one into fields far wider than those already suggested and might be purely

coincidental.

One finds, for example, the writer of the prayer of "Joshua" using an expression which has its equal in the Jewish othion, the former לפס דו עבדא הו אגרה "according to the service is the reward" and the latter (Aboth 5.26) לפס דא צרא אגרא "according to the labour is the reward". In the Apostolic Constitutions (Note 19) the first seven books of which according to Krabbe in his "Essay on the origin and contents of the Constitution", might well have been written towards the end of the 3rd Century A.D., one finds the following parallels. "God of our holy and blameless fathers.... Abraham, Isaac and Jacob" - with the Samaritans the term "the virtuous" or "blameless ones" is continually used with reference to Abraham, Isaac and Jacob: "To whom (i.e. God) every secret thought is revealed" - Marqah (e.g. C.19 > ) praises God "for that He hath knowledge of the unseen" - this similarity might be due to the influence of the Pentateuch - "The secret things belong to the Lord our God" (Deut. 29.28). The Constitution makes reference to the "Gates of Mercy", while Amram (C.28 > ) and others speak of the שַׁעַר חַסְדֵיךָ "The gates of Thy mercy"; and in chapter XXXVI (Constitutions op. cit. p.196) one reads, "Thou didst enjoin the observation of the Sabbath . . . . . having limited them as within a holy circuit" - while the Samaritans think of the sabbath as a גְּבוּל חַסְדֵי אֱלֹהִים - "A boundary



fixed by the hand of God" (Durrani C.46 piece 18). Other coincidences of expression such as "gather together the banished ones of Israel, our brethren" of the "Kadishah" (C.P.11) and "gather together the banished ones of Thy people Israel" in the Jewish liturgy (Note 20) are frequent.

Indeed a striking example of similarity of literary form as well as of expression, is seen in a prayer recited in some Jewish Congregations on the first day of the Pentecost Festival before the reading of the Ten Commandments, part of which is here given. It is written in Aramaic in the א'ב'ג acrostic form and is akin to those hymns in Cowley 49, 53, 56, that are recited when the scroll is taken into the Congregation.

א'ב'ג (Note 21) The Lord brought the heavens down to Sinai, and said to Moses His faithful one, ascend.

ב'גד The heavens were brought down and the earth was uplifted and he stood among the celestial beasts.

ג'דז The angels shook and the Ophanim trembled when they saw Moses drawing near to the Arafel.

ד'הו Take my Law and descend, for there is none faithful among the prophets as Thou art.

One is struck too, by the identical purpose served by the Samaritan א'ב'ג (e.g. Friday Evening Service p.49) and the א'ב'ג (Note 22) of the Jewish Sabbath morning service.

There is no prayer, however, in the Samaritan (as also the Karaites) weekday or sabbath services that even

remotely resembles that most important group of prayers of the Jewish liturgy the שמנה עשרה or שמונה עשרה the eighteen (or nineteen) benedictions of the weekday service and the "Amidah" of the sabbath and Festival services. The שמע , (Deut. 6. 4-9) which occupies a central position as a prayer (Note 23) in all the services of the Jewish liturgy, although included in all services except that for the eve of the sabbath, does not always appear to be the main theme of the service. In the sabbath morning service its importance is somewhat diminished, or at least rivalled by the "Song of Moses" (Ex. 15), whose reading is accompanied by the ritual of taking the scroll of the Torah into the congregation and the exchanging of the greeting מאה שנה ביומיכם - "A hundred years in your days" - with the priest; a custom unknown among Jews. In the Friday Evening Service the שמע seems to be replaced altogether by the "Song of Moses". Moreover, it is never integrated with Deut. 11. 13-21 and Numbers 15, 37-41 to form a complete prayer as is the case with the Jewish liturgy. (Note 24).

The קדיש (Note 25), likewise, does not find its equal in the framework of the Samaritan service, either. "to mark the end of one of the principal sections of the service" (Note 26) or as a prayer for mourners; although it is not altogether unlikely that the origin of the frequently recited קדיש of the Samaritans is to be found in the main



phrase of the שִׁדְּקָא which reads, "Let His great name be blessed for ever and to all eternity" (Daniel 2.20) and which was once a congregational response in much the same way as the Samaritan שִׁדְּקָא (Note 27). The sabbath prayer said by the Samaritans bearing a similar title (i.e. שִׁדְּקָא C.11) is in no way comparable either with the above mentioned שִׁדְּקָא or with the שִׁדְּקָא of the "eighteen benedictions" (Note 28) which derives its name from the phrase taken from Isaiah 6.3. "Holy, Holy, Holy is the Lord of Hosts, etc."

In the frequent use made by the Samaritans of the "prostrations" as an expression of worship, albeit biblical in origin (Note 29) one can detect influences other than Jewish. Among Jews, it was customary in Talmudic days to prostrate during the recital of the שִׁדְּקָא "prayers of supplication" (Note 30) as well as on fast days (Note 31), but this was later modified in the daily services to covering the face with the arm, while the prostration proper was reserved for the New Year and Day of Atonement services. With the Samaritans, the prostration has remained an integral part of all services, as with the Muhammadans.

One aspect of the spirit of Jewish prayer seems to be notably lacking in that of the Samaritans. In addition to magnifying the name of God and seeking forgiveness from transgression etc., the theme of national as well as

religious unity permeates the Jewish liturgy. In such expressions as "lift up an ensign to gather our banished ones" (Note 32), "make us go upright to our land" (Note 33), "Gather us from the four corners of the earth" (Note 34) and "restore the services of the oracle of Thy house" (Note 35) "May it be Thy will, that the temple be speedily rebuilt" (Note 36), this dual aspiration is quite explicit. With the Samaritans, however, one senses a certain hopelessness, in the despairing repetition of sins committed, as far as concerns their national rejuvenation, whatever may be implied in their expression "the coming of the Taneb" and the "return of God's favour".

There are other noteworthy differences between the two liturgies in other broader aspects. The Samaritans have no afternoon service on weekdays and thus there are only two daily services, morning and evening, compared with the three statutory services of the Jews (Note 37), which includes the *שלישית מנחה* - the service which has replaced the meal-offering of the Temple. The Sabbath *שבת* - additional service - of the Jewish liturgy (Note 38) may have inspired the additional *צהריים* - Sabbath Afternoon Service - of the Samaritans, but whereas the former is recited immediately following the morning service, the latter cannot commence until noonday. The position of the reading of the Torah in the two liturgies, similarly, do not correspond. In the Jewish liturgy it is interposed between the morning and the Additional Services; in that



of the Samaritans it concludes the Afternoon Service. It must be noted, too, that there is no record of there having existed a triennial cycle of the reading of the Torah (Note 39) among the Samaritans, while in some Jewish congregations in Egypt it was still in evidence as late as 1170 A.D., as reported by Benjamin of Tudela. The ritual of the washing (Intro. page xlvii) which has survived the centuries with the Samaritans (its origin probably being the priestly washing as prescribed in Ex. 30.20) no longer finds its place in Jewish ritual, although it was once customary with Jews to wash the hands before prayer (note 40) and before engaging in the study of the scriptures and the Talmud. The prayer for the washing of the hands is still, however, retained as part of the Jewish liturgy in the morning service. (Note 41). Finally, the recital by the Samaritans of the "verses of creation" (Note 42) has likewise disappeared from the services of the Jews, although the Talmud records (Note 43) that they were recited in the "watch" services that were ordained by the "first prophets". In this respect alone does the Samaritan service resemble that of the Karaites.

#### The Modern Order of Service of the Jaffa Manuscript

The order of Service of this manuscript shows for the first time, the precise way in which the Samaritans use the Defter. It is obvious that the weekday prayers have been abbreviated in the same way as the "verses of creation" and



the Kotaf, and that formerly some of the prayers of Marqah and the prayers, "Angela" and "Moses" were part of the weekday services. This may be seen by the rubrics to the "Angela" prayer in Cowley page 9 (et seq.), "Moses" - Cowley page 48, Note 9,  $\gamma \cdot \gamma \cdot \gamma \cdot \gamma$  אההו - K.Ms. Margin page 38, and the rubric to the prayers of Marqah in K.Ms. page 115 and page 129 (margin). Some abbreviation has been made in the Sabbath morning service judging by the rubric to the prayer "This is the great scripture etc." - Cowley page 51 - which states that this prayer was recited in the first sabbath in every month, but it is not to be found in the Jaffa manuscript. The Durran, though, has been retained in its earliest known order as may be seen from J.Ms. p.29; V.3 f.59; Ms. 5034 f.8R; and K.Ms. p. 89 all of which agree in their divisions of the Durran.

The Sabbath Afternoon division of the Marqah prayers (in the H.Ms. as well as in the J.Ms.) coincides with the K.Ms. Older manuscripts (V.3; K.4) do not contain any divisions of these prayers for the respective sabbaths. In only one instance (the prayer of Aaron) Afternoon Service p. 226) do the modern orders contain an obligatory prayer not contained in any of the manuscripts listed by Cowley. These additional prayers of the J.Ms. whose authors are contemporary with the scribe are an optional part of the service and are given in the J.Ms. at the end of the prayers. (e.g. folios 18 and 463); while the

prayers of praise in J.Ms. 239-339 are in a section apart into which the prayers of new writers could be admitted and thus they vary according to the predilection of each scribe. The undergoing is a Table of the modern service order of prayers as they occur in the services, and where they are to be found in Cowley.

Service for the Eve of the Sabbath.

1. "We open our mouths" - C.491.
2. Deut. 32. 4. - Not in Cowley.
3. Selection of Scriptural Chapters - Not in Cowley.
4. "Moses commanded us a Torah" - C.115. line 9.
5. "There is none like the God of Jeshurun". - Not in Cowley.
6. "O Great God, the like of whom there is none" -C.70.
7. "Be strong O worshippers" - C.156 (commencing )
8. "My Lord I shall make supplication" - c.f. C.3.
9. "The verses of creation" - (Gen.1.)
10. The Sabbath Durrán - C.44.
11. Durrán for Conjunction of Passover - C.47.
12. " " " " the Sabbaths of the fifty days - C.285. line 6.
13. " " " " the day of Atonement - C.47.
14. " " The New Moon (on the Sabbath eve) - C.46.
15. The Sabbath Ketaf - Not in Cowley.
16. The prostrations - Not in Cowley.
17. The Tazkir" - c.f. C.276, 466, 478.



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18. Additional prayer for the Sabbath of the conjunction of the Passover - C.114.
19. Additional prayer for the Sabbath of the conjunction of Tabernacles and Atonement - C.62.
20. Prayer for Marriages and Births - C. 818.
21. The Concluding prayers - C.82 para. 2: et seq.

Service for the Sabbath Morning.

1. "My Lord I shall make supplication" - c.f. C.3.
2. "I stand before Thee" - C.3.
3. "Blessed be our God" - C.4.
4. "The verses of creation" - (Gen.1.) - Not in Cowley.
5. Durran - C.43 (last para.)
6. Amram Dara - C.31.
7. The Genesis Ketaf. - Not in Cowley.
8. Durran - C.45 (last para.)
9. Amram Dara - C.27 (3 lines from bottom).
10. Durran - C.46 (first para.)
11. A prayer of praise - Not in Cowley.
12. The Exodus Ketaf - Not in Cowley.
13. Durran - C.45 (first para.)
14. Amram Dara - C.28 (bottom of page).
15. A prayer of praise - Not in Cowley.
16. The Leviticus Ketaf - Not in Cowley.
17. Durran - C.45 (second para.)
18. Amram Dara - C.30.
19. A prayer of praise - Not in Cowley.

20. The Numbers Ketaf - (half only) - Not in Cowley.
21. The prayers of Pinhas - C.81 and 82.
22. A prayer of Praise - Not in Cowley.
23. Continuation of Numbers Ketaf (to end).
24. Durran - C.46 (second para.)
25. Amram Dara - C.29 (bottom of page)
26. A prayer of praise - C.475 (last line).
27. The Deuteronomy Ketaf - Not in Cowley.
28. "There is none like the God of Jeshurun" - C.4.
29. The prayer of Joshua - C.4.
30. Short Ketafim - C.7 (bottom of page)
31. "The Song of Moses" (Ex. 15) - Not in Cowley.
32. "We exalt the scriptures" - C.49.
33. The prayer of the angels - C.9.
34. The "Kadishah" - C.11. et seq.
35. "Laud, magnify, exalt etc." - c.f. C.238.
36. The Sabbath Durran - C.44.
37. The prayers of Eleazar b. Pinhas - C.35 and 36.
38. A prayer of praise - Not in Cowley.
39. The prayer of Moses - C.48.
40. The Ketaf of the "Zakaim" - Not in Cowley.
41. Durran - C.39 (first para.)
42. A prayer of Marqah - C.12.
43. "Thou art He who created the world etc." - C.67.
44. The prostrations - C.66.
45. The "Tazkir" - c.f. C.276, 466, 478.
46. The concluding prayers - C.83 et seq.



The Service for Sabbath Afternoon

1. "My Lord I shall make supplication" - c.f. C.3.
2. "I stand before Thee" - C.3.
3. "The verses of creation" - Not in Cowley.
4. Short Ketafim from the five books of the Pentateuch -  
Not in Cowley.
5. "Moses commanded us a Torah" - not in Cowley.
6. "There is none like the God of Jeshurun" and "Eternal  
in the beginning etc."  
(the latter in C.4. Top.)
7. Short Ketafim - C.7. (bottom of page).
8. The Song of Moses - (Ex.15) - Not in Cowley.
9. "We follow the sacred scriptures" - C.49.
10. "Laud, magnify, exalt etc." - c.f. C.288.
11. Durran - C.38.
12. Short Ketafim - Not in Cowley.
13. Durran - C.39 (first para.)
14. Short Ketafim - Not in Cowley.
15. Durran - C.40 (first para.)
16. Short Ketafim - Not in Cowley.
17. Durran - C.40 (last para.)
18. Short Ketafim - not in Cowley.
19. Durran - C.42 (first para.)
20. Short Ketafim - Not in Cowley.
21. Additional Durran for New Moon - C.46 (last para.)
22. " Ketaf " " " - Not in Cowley.
23. Abbreviated version of the "Kadishah" - C.11 et seq.
24. "Receive the speech of life" - C.58.

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25. "Hear O Israel" - Deut. 6.4. - Not in Cowley.
26. Short Ketaf - Not in Cowley.
27. "Blessed be our God" - C.4 (Top of page).
28. The prostrations - Not in Cowley.
29. The "Tazkir" - c.f. C.276.
30. The prayers of Marqah (first sabbath) C.16,17,18.
31. A prayer of Praise - C.207.
32. The prayer of Marqah (Second Sabbath) - C.19,20,21.
33. A prayer of Praise - C.208.
34. The prayers of Marqah (third sabbath) C.22,23,24.
35. A prayer of Praise - C.209.
36. The prayers of Marqah (Fourth Sabbath) C.25,26.
37. A prayer of praise - Not in Cowley.
38. The prayer of Amram? or Eleazar? - C.32.
39. The prayer of Pinhas - C.34.
40. A prayer by Amram? - Not in Cowley.
41. A prayer of praise - Not in Cowley.
42. "Moses commanded us a Torah" - c.f. C.469.
43. Selections from the "Shiran" - c.f. C.69.

Evening Service for the Termination of the Sabbath.

1. "Proclaiming and saying" - C.4 line 10.
2. The verses of creation. (Gen.1) - Not in Cowley.
3. The Ketaf - Not in Cowley.
4. "Hear O Israel"-(Deut.6.4-9) - Not in Cowley.
5. "Blessed be our God" - C.4. line 1.



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6. The prayer of Nana ben Marqah - C.15.
7. The prayer of Marqah commencing - C.17 line 17.
8. A prayer of praise - Not in Cowley.
9. The Genesis Ketaf - Not in Cowley.
10. The prostrations - Not in Cowley.
11. "Be Thou worshipped for ever" - C.83 et seq.
12. "O Good One" - C.85 line 5.

Daily Service - Evening and Morning

1. "My Lord I shall make supplication" - Not in Cowley.
2. "I am that I am" - C.3.
3. The verses of creation (abbreviated) (Gen.1.) - Not in Cowley.
4. "For our Good" - C.270.
5. Durrán - First day Morning - C.38.
6. Durrán - Second night - C.39.
7. Durrán - Second day Morning - C.39.
8. Durrán - Third night - C.40.
9. Durrán - Third day, morning - C.40.
10. Durrán - Fourth night - C.40.
11. Durrán - Fourth day, Morning - C.41.
12. Durrán - Fifth night - C.41.
13. Durrán - Fifth day, Morning - C.42.
14. Durrán - Sixth night - C.42.
15. Durrán - Sixth day, Morning - C.43.
16. The Ketaf - Not in Cowley.
17. "Hear O Israel" - (Deut. 6. 4-9) - Not in Cowley.

18. Continuation of Ketaf - Not in Cowley.
19. The prostrations - Not in Cowley.
20. The "Tazkir" - c.f. C.276, 466, 478.



COMPARATIVE SELECTIONS OF KETAFIM.Mss. V.3. : 5034 : 5481 : J.Ms.

	<u>V.3. f. 113a.</u> (Third night Evening).	<u>5034 f.35b.</u> (Third night Evening).	<u>5481 f.41</u> (Third night Evening).	<u>J.Ms.</u> (Sabbath Morning)f.153.
	Gen. 50.24	Gen. 50. 24.	-	-
	-	-	Ex. 1.7	Ex.1.7.
	-	-	Ex. 1.20	-
	-	-	Ex. 2. 1-2	Ex. 2. 1-2
	-	-	Ex. 2.10	Ex. 2.10.
	-	-	Ex. 2.23	Ex. 2.23.
	Ex. 2.24	Ex. 2.24	Ex. 2.24	Ex.2.24
	Ex. 3.6.	Ex. 3.6	Ex. 3.6	Ex.3.6
	Ex. 3.13	Ex.3.13	Ex. 3.13	Ex.3.13
	Ex. 3.14	-	Ex. 3.14	Ex.3.14
	Ex. 3.15	-	Ex. 3.15	Ex.3.15
	Ex. 3.16	-	Ex. 3.16	-
	Ex. 4.1	-	-	-
f.113b	Ex.4.5	Ex. 4.5	Ex. 4.5	Ex.4.5.
	Ex. 4.10-11	Ex. 4.10-11	+	Ex -
	Ex. 4.30-31 (f36a "	Ex. 4.30.31	Ex 4.30-31	-
f.114a	Ex 6. 2-3	Ex 6. 2-3	Ex 6. 2-3	Ex.6.2-3
	Ex 6.7	-	-	-
	Ex.6.8	-	Ex.6.8	Ex. 6.8
	Ex.6.25	-	Ex.6.25	Ex. 6.25
	Ex.6.26	Ex.6.26	Ex.6.26	Ex.6.26
	-	Ex.7.6	(folios missing)	-
	Ex.7.7	Ex.7.7	-	-
	Ex.9.27	Ex.9.27	-	Ex.9.27
	Ex.9.28	-	-	-
f.114b	Ex.10.2	Ex.10.2	-	Ex.10.2
	Ex.11.3	Ex.11.3	-	-
	Ex.11.8	Ex.11.8	-	-
	Ex.11.10.	Ex.11.10	-	-
	-	Ex.12.12	-	-
f.118a	Tuesday Morning (middle)	f38b Tuesday Morning(middle)	f42 (No heading)	-
	-	-	Ex 25.30	-
	-	-	Ex 25.37	-
	-	-	Ex 25.40	-
	-	-	Ex.26.30	-
	Ex.26.33.	Ex.26.33	Ex.26.33	-
	Ex. 30.7	Ex.30.7	Ex.30.7	-
	Ex. 27.20-21	-	Ex.27.20-21	Ex.27.20-21
	-	Ex.28.1	-	Ex.28.1
	Ex. 28.2	-	-	-
	-	Ex.28.12	Ex.28.12	-

	<u>V.3</u>	<u>5034</u>	<u>5481</u>	<u>J.Ms.</u>
	-	Ex.28.21	-	Ex.28.21.
	-	Ex.28.29	Ex.28.29	Ex.28.29.
	-	-	-	Ex.28.30.
	Ex.28.35	Ex.28.35	-	-
	-	Ex.28.38	Ex.28.38	Ex.28.38
	Ex.28.42-43.	-	-	-
	-	Ex.29.4.	-	-
	-	Ex.29.17	-	-
f118b	Ex.29.21	Ex.29.21	-	-
	-	-	-	Ex.29.30
	-	Ex.29.35	Ex.29.35	Ex.29.35.
	Ex.29.37	Ex.29.37	Ex.29.37	Ex.29.37
	Ex.29.38	Ex.29.38	-	Ex.29.38
	-	-	Ex.29.39	Ex.29.39
	-	-	-	Ex.29.41-42.
	Ex.29.43-44.	-	-	Ex.29.43
	-	Ex.29.45	Ex.29.45	-
	-	-	Ex.29.46	Ex.29.46
	-	Ex.30.16	-	-
	-	Ex.30.20	-	-
	Ex.30.21	-	-	-
	-	Ex.30.30	-	-
	Ex.30.31-33.	-	-	-
f119a	Ex.30.37	Ex.30.37	-	-
	Ex.30.38	-	-	-
	Ex.31.10	Ex.31.10	Ex.31.10	-
	Ex.31.11	-	Ex.31.11	-
	-	-	-	Ex.31.13-14.

The Metafilm of the N.Ms. agree with the J.Ms.



The following is a list of the Mss. used.Ms. 5034, 1258 A.D.

For full description see Z.D.M.G. Vol. 51 page 499 (G. Margolionth) and Cowley Introduction XV. Photostat copy used. Because of lacunae, the order of its prayers cannot be compared with other early manuscripts (V.3; K.4). The rubrics are much abbreviated as in V.3., but those appended to the Durran (folios 8R-13R) agree in their division with the J.Ms. This manuscript contains a series of Ketafim for the weekday service, but these do not always coincide with those of V.3. (See comparative selections of Ketafim - Introduction page XXXVI). Among the prayers added in a later hand (folio 50b et seq.) are the two "Kadishah" prayers (C.11) and the prayers 'Joshua' and 'Angels'. A noteworthy omission by both scribes is the prayer of 'Moses'.

K.4 (Original hand 13th or 14th Century.

For full description see Cowley Introduction XIII. Photostat copy used. In the original hand this Ms. appears to be a Deftar for special occasions only. Ffolios 2-4 contain the Durran prayers for the New Moon, Atonement, first and seventh months and folio 5 two Durran prayers without rubrics (reserved for the sabbath in later Mss.) Contains part of the Marqah prayers with additions in a later hand, two 'ascriptions of praise' (f.28) not in the J.Ms. and part of the Amram Dara prayer (c.28)f.33.

Noteworthy omissions - the prayer of 'Moses', 'Joshua' and 'Angels' and Ketafim, although reference is made to the last on f.33.

V.3. (13th or 14th Century)

See Cowley Introduction XVIII. Photostat copy used, apparently exact size of original (approx 3½"x7½") written in single columns in cursive Samaritan. An early Deftar for all occasions (i.e. weekdays, sabbaths, and festivals) before the development of the festival liturgy and complete, except for the introductory prayers to the services, the prayer of 'Joshua', the 'Song of Moses' and the Amram prayer (see Sabbath Afternoon Service page 226), contains the text given in Cowley pages 5 (bottom)-83, plus a weekday lectionary of Ketafim in full (folios 106-134) and a sabbath Ketaf (folios 137-139). Many of the rubrics given in Cowley are not in V.3. (See e.g. Appendix of Additional Prayers to this work pages 269-328 and Cowley's notes). All the prayers in this Ms. for the weekdays and sabbath are in the J.Ms. but no order of service is given. The prayer on folios 165-169 is abbreviated in the J.Ms. as also in K.Ms., B.Ms., and N.Ms.

Ms. 5481 (16th Century)

See Cowley Intro. XII (III = Ms. Harl. 5481). Photostat copy used. Contains some of the prayers of the weekday and sabbath service. The rubrics to the Durran prayers on folios 34, 40, 41 coincide in the days



**XL.**

of their recital with the J.Ms. as also a prayer of Amram Dara f.59. Contains Ketafim (incomplete due to lacunae) of the books of Genesis, Exodus and Leviticus, for the sabbath (folios 15.17) and others for the weekday. (See Comparative Selections of Ketafim Introduction Page XXXVI).

B.Ms. 1727 A.D.

Photostat copy used. Ff.80. Scribe: Murjan b. Abraham ha-danfi. A later hand has added the date 1257 H (= 1841 A.D.) at the end. Written in single columns in cursive Samaritan. One or two folios missing from beginning. A Defter for weekdays and sabbaths with additional prayers for the Pentecost and the sabbaths of "wonders", and a section containing "ascriptions of praise" (folios B2.22-B2.-29). The order approximates to that of the K.Ms. No Ketafim are given but the rubrics to the five Durran prayers recited on the sabbath morning refer to them.

K.Ms. 1294 A.H. (= 1877 A.D.) Ff.201.

Written on thick paper (approx. 5½" x 7½") in black ink with rubrics in red. Each page is written in double columns, the right hand column being the text in cursive Samaritan writing, the left hand a translation into the arabic in Samaritan script (cursive). A Defter for weekdays and sabbath, divided into six sections (Ff. 30, 53, 89, 115 and 166) with additional

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prayers for the sabbaths of 'wonders', the seven sabbaths preceding pentecost, the morning service of the day of the New Moon and the sabbath of the "conjunction". No order of service is given for any one occasion. Contains no additional prayers for the weekday or sabbath not found in the J.Ms. No Ketafim are to be found but reference is made to them in the rubrics folio 166 et seq.

N.Ms. Ff. 340 1319 A.H. (= 1901 A.D.) Scribe: Ibrahim b. Murjan. Written on this paper (approx. 3½"x6") in black ink with rubrics in red. Cursive script except for the introductory scriptural chapters for the Friday Eve (Ff. 2-23) which are in a majuscule hand. A Defter for the eve of the sabbath and the sabbath day coinciding in order of prayers and contents and fullness of Ketafim with the J.Ms., the only omissions being those prayers composed by the scribe of J.Ms. One of the earliest known manuscripts which gives the order of service of the prayers of the Defter for the sabbath day. J.Ms. 1947: Ff. 517.

Photostat copy used approximate size of the original 4½" x 7"; scribe: Abraham Nur Zedaka b. Marhiv. Written in cursive script except for those parts which the scribe wished to emphasise (e.g. the ten commandments, folio 157) which are in a majuscule hand. This manuscript is a complete order of service for the



## XLII.

following occasions. The weekday, evening and morning, the Friday eve service, the sabbath morning, afternoon and termination service and the additional prayers (Ff.467 et seq.) for the eve and day of the New Moon and the sabbaths of "wonders". The scribe has taken great pains in the writings, down to the smallest response by the congregation and has attempted a translation into Hebrew of many of the prayers (including those of Marqah, but not of the Durran). It is obvious, by the omissions in the middle of the translation of a prayer and the frequent recourse to paraphrasing, that the scribe did not know the exact translation of many of the words and phrases. The translation into English in the ensuing pages of this work is based upon the order of service of this manuscript.

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NOTES TO INTRODUCTION.

1. See Baby. Talmud: Baba Kama 38a, Kedushin 75a; Hullin 6a, Jerusalem Talmud: Demai 89,2; Ketubot 11a.
2. Jewish Encyclopedia: Vol. 10. p.671: The Samaritans (Under Persian Rule) A.E. Cowley.
3. Carme Shomron - R. Kirscheim - page 4. This is how Kirscheim attempts to justify the error of Josephus who records (Antig. 11.8) that the temple was built by Menasseh in the days of Alexander.
4. cf. Habbakuk 2.1; Baby. Talmud: Taanit 26a.
5. Josephus op. cit., loc. cit, puts the date as 3428 A.M. = 332 B.C.
6. Samaritan Targum : Nutt : page 80.
7. Apocrypha and Pseudepigrapha of the Old Testament: Charles & Donaldson: Introduction p. 786. Charles narrows its date to between 18-8 B.C. He rejects, however, the Zadokite affinity with Samaritans p. 790. Pfeiffer: "History of New Testament Times" - enumerates the suggested list of dates of this work p. 57.58. He assigns its date to 100 B.C. - 70 A.D.
8. The Samaritan Chronicle Tolida : fol. 16a.
9. It is probable that Amram Dara is Amram b. Sered, Marqah's father: Tolida: f. 16b.
10. There is no evidence for Nutt's assertion (op. cit. p. 144) that Marqah and Amram Dara lived some time B.C.
11. For the Samaritan division of the Pentateuch into "Parshot", vide J.Q.R. VII p. 135.
12. e.g. Cowley p. 46 and 47 - prayers 20 and 21: C.60, 62 and 74.
13. Tolida op. cit. 23a and 24a.

מתנה - עבד כל אלפני כנשאתה ושיראתה...

אב גלוגה בנה כנשה שכם וגלא קשא אימנות...



2. NOTES TO INTRODUCTION

14. J.Ms. and K.Ms. both state that this is Amram Dara. This is unlikely, as is the possibility of his being Amram High Priest (1255 A.D.), as this hymn is contained in no manuscript earlier than K.Ms. (1877 A.D.). If the writer is Amram ben Solomon (died 1874 A.D.), the reason for its inclusion in the Dofter at this late stage is probably because of its imitation of the Marqah style.
15. The Jaffe Manuscript shows that they are used on the sabbath morning only.
16. See Z.D.M.G. Vol. 51. p. 453.
17. M. Gaster - The Samaritans - p. 74.
18. Rappaport - La Liturgie Sam. 1900.
19. Book 7 Chap. XXXIII p. 191. Ed. Roberts, Donaldson.
20. Authorised Daily Prayer of the United Hebrew Congregations of the British Empire. XVIIIth Edition (p. 94e).
21. Festival Prayer Book (Pentecost): Edition Orgelbrandt: Warsaw 1872 p. 32.
22. Daily Prayer Book op. cit. p. 152.
23. Babylonian Talmud: Berachot 1a.
24. Babylonian Talmud: Tamid 5a.
25. Daily Prayer Book op. cit. p. 77.
26. Companion to the Daily Prayer Book: Israel Abrahams: 1932: p. XXXIX.
27. Babylonian Talmud: Berachot 57a: Midrash Proverbs 10.
28. Daily Prayer Book: op. cit. p. 94C.
29. e.g. Deut. 9.18.
30. Daily Prayer Book: op. cit. p. 62.

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31. Babylonian Talmud: Megillah 22b.
32. Daily Prayer Book: op. cit. p. 48.
33. Daily Prayer Book: op cit. p. 40.
34. Daily Prayer Book: op cit. p. 48.
35. Daily Prayer Book: op cit. p. 50.
36. Daily Prayer Book: op. cit. p. 54.
37. c.f. Daniel 6.10.
38. Babylonian Talmud: Berachot 266<sup>b</sup>; Daily Prayer Book:  
op cit. p. 159.
39. Babylonian Talmud: Megillah 29 b.
40. Babylonian Talmud: Berachot 15a.
41. Daily Prayer Book: op. cit. p. 4.
42. Service for the Eve of the Sabbath page 35.
43. Babylonian Talmud: Taanit 26a.



THE PRAYERS TO BE SAID ON WASHING THE HANDS  
ETC. PRIOR TO THE COMMENCEMENT OF THE  
SERVICE. IT IS TO BE FOUND IN J.Ms. ONLY.

"In the name of the God of the Creation and Judge on the day of Vengeance".

folio 1. When washing the hands:

Thus shall ye separate the children of Israel from their uncleanness, that they did not in their uncleanness (Lev. 15.31). Yahwe will command the blessing with thee in thy barns and in all that thou puttest thy hand unto. (Deut. 28.8.). My Lord, bless me in all my works and in in all that I put my hand unto. My Lord, with Thy sacred gift, for ever and to all eternity.

When washing the mouth:

Every mouth wherein there is speech, shall proclaim praises unto Thee, from the heart and from the soul.

When washing the Nose:

And He breathed into his nostrils the breath of life, and man became a living soul. (Gen. 2.7.)

When washing the face:

Proclaiming and saying, there is no God but One. Yahwe is our God, Yahwe is One. There is no God but One. My faith is in Thee, Yahwe, and in Moses the son of Amram, Thy servant, and in the holy Torah, and in Mount Gerizim, House of God, the chosen and hallowed (place), the choicest of the earth. There is no God but One.

2. THE PRAYERS TO BE SAID ON WASHING THE HANDS ETC.

folio 2.

And I shall bear witness to the day of vengeance and recompense, that it is true, for all time, there is no God but One. By it we live, and by it we die, and by it we stand between Thy hallowed hands, with the penitent and loved ones, O Lord Yahwe.

When washing the ears:

If thou wilt do that which is right in His eyes, and will give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians, for I am Yahwe that healeth thee. (Ex. 15.26). Lord, Yahwe heal us from all sickness.

When washing the right leg:

That Moses and Aaron and his sons might wash their hands and their feet thereat: when they went into the tent of meeting and when they came near unto the altar, they should wash, as Yahwe commanded Moses (Ex. 40, 31.32).

On washing the left leg:

The peace of Yahwe be upon the righteous, perfect, pure and faithful prophet Moses, free of all blemish: there is no prophet like him. We shall recite his prayer for ever and after. O Lord Yahwe.

Here endeth the order of prayer on the washing.



SERVICE FOR THE EVE OF THE SABBATH

Translation	...	...	...	...	...	Pages 1 - 52.
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TRANSLATION OF JAFFA MANUSCRIPT.

SERVICE FOR THE EVE OF THE SABBATH.

P.45

אשר נהגו בני ישראל

As is the custom with the children of the Congregation,  
they all gather together, young and old, in the courtyard  
of the house of assembly or the house of prayer, a half  
hour before evening, and they read the forty known  
(scriptural) extracts for the night of the Sabbath.

Before this the Priest recites slowly and quietly:

אשר נהגו בני ישראל

(C.491. We open our mouths and we circumcise our hearts,  
Middle.

Possibly We cleanse our desires and sanctify our spirits:  
Amram

Dara) We praise, magnify and exalt our God, God of Gods  
And Lord of Lords: the Great, mighty and revered God.  
We say with voices uplifted - : "For I shall proclaim  
the name of Yahwe and ascribe ye greatness unto our  
God."

(Deut. 32.3).

The Congregation Respond.

הצור תמים כל

(Deut. 32.4) "The Rock His work is perfect, for all His ways are  
justice, a God of faithfulness and without iniquity,  
just and right is He."

Blessed be our God forever, and blessed be His name  
for ever.



SERVICE FOR THE EVE OF THE SABBATH.

HERE FOLLOW THE SCRIPTURAL VERSES.

P.46      And God saw everything that He had made, and behold it was very good.      And there was evening and there was morning the sixth day (Gen. 1.31.)      And the heaven and the earth were finished, and all the host of them.      And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made.      And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made. (Gen. 2. 1.-3.)

Then said Yahwe unto Moses: Behold, I will cause to rain bread from heaven for you: and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law or not.      And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.      And Moses and Aaron said unto all the children of Israel: "At even, then ye shall know that Yahwe hath brought you out from the Land of Egypt.      And in the morning, then shall ye see the glory of Yahwe; for that He hath heard your murmurings against Yahwe: and what are we that ye murmur against us.      And Moses said, this shall be, when Yahwe shall give you in the evening flesh to eat, and in the morning bread to the full: for that Yahwe heareth your murmurings which ye murmur against Him.      And what are we; Your murmurings are not against us, but against Yahwe.      And Moses

SERVICE FOR THE EVE OF THE SABBATH.

said unto Aaron: say unto all the congregation of the Children of Israel: come near before Yahwe, for He hath heard your murmurings. And it came to pass, as Aaron spoke unto the whole congregation of the Children of Israel, that they looked towards the wilderness, and behold the glory of Yahwe appeared in the cloud. (Ex. 16. 4 - 10.)

And Yahwe spoke unto Moses saying: I have heard the murmurings of the Children of Israel. Speak unto them saying:

At dusk ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am Yahwe your God. And it came to pass at even, that the quails came up, and covered the camp: and in the morning there was a layer of dew about the camp. And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar frost upon the ground. And when the Children of Israel saw it, they said one to another: what is it - for they knew not what it was. And Moses said unto them, it is the bread which Yahwe hath given you to eat. This is the thing which Yahwe hath commanded: Gather ye of it every man according to his eating! an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. And the Children of Israel did so and gathered some more, some less. And when they did mete it out with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating. And Moses



SERVICE FOR THE EVE OF THE SABBATH

said unto them: let noman leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and rotted; and Moses was wrath with them. And they gathered it morning by morning, every man according to his eating; and as the sun waxed hot, it melted. (Ex. 16. 11-21).

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses. And he said unto them; this is that which Yahwe hath spoken; tomorrow is a solemn rest, a holy Sabbath unto Yahwe; Bake ye that which ye bake, and seethe ye that which ye seethe; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning as Moses bade; and it did not rot, neither was there any worm therein. And Moses said, Eat that today, for today is a Sabbath unto Yahwe. Today you shall not find it in the field. Six days shall ye gather it; but on the seventh day is the Sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And Yahwe said unto Moses; How long refuse ye to keep my commandments and my laws. (Ex. 16. 22-28).

See that Yahwe hath given you the Sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on

SERVICE FOR THE EVE OF THE SABBATH

the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, this is the thing which Yahwe hath commanded: let an omerful of it be kept throughout your generations: that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron: take a jar and put an omerful of manna therein, and lay it up before Yahwe, to be kept throughout your generations. As Yahwe commanded Moses, so Aaron laid it up before the testimony to be kept. And the children of Israel did eat the Manna forty years, until they came to a land inhabited; they did eat the manna until they came to the borders of the land of Canaan. Now an omer is the tenth part of an ephah. (Ex. 16. 29-36).

Observe the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is a Sabbath unto Yahwe, thy God; in it thou shalt not do any manner of work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Yahwe made the heaven and the earth, the sea and all that is in them, and rested on the seventh day, wherefore Yahwe blessed the sabbath day and hallowed it. (Ex. 20. 8-11).



SERVICE FOR THE EVE OF THE SABBATH.

And six years shalt thou sow thy land, and gather in the increase thereof. But the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat, and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard and with thy olive yard. Six days thou shalt do thy work, but on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth. (Ex. 23. 10-13)

Behold I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take heed of him, and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for my name is in him. But if you shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee and bring thee in unto the Amorite and the Hittite and the Perizite and the Canaanite, the Hivite and the Jebusite; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them and break in pieces their pillars. And ye shall serve Yahwe your god, and He will bless thy bread and

SERVICE FOR THE EVE OF THE SABBATH.

thy water; and I will take sickness away from the midst of thee. None shall miscarry, nor be barren in thy land: The number of thy days I will fulfil. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. (Ex. 23. 20-27).

ON THE SABBATH OF THE CONJUNCTION THE FOLLOWING

ADDITIONAL VERSE IS READ.

And Yahwe spoke unto Moses saying. When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto Yahwe, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary - the shekel is twenty geahs - half a shekel for an offering to Yahwe. Every one that passeth among them that are numbered, from twenty years old and upward shall give the offerings of Yahwe. The rich shall not give more and the poor shall not give less than the half shekel, when they give the offering of Yahwe, to make atonement for your souls. And they shall take the atonement money from the children of Israel and shall appoint it for the service of the tent of meeting, that it may be a memorial for the children of Israel before Yahwe, to make atonement for your souls: (Ex. 30 11-16).



SERVICE FOR THE EVE OF THE SABBATH

And Yahwe spoke to Moses saying. Speak thou also unto the children of Israel saying: verily ye shall keep my Sabbaths, for it is a sign between me and you throughout your generations, that ye may know that I am Yahwe who sanctify you.

Ye shall keep the Sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, holy to Yahwe: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel, forever; for in six days Yahwe made heaven and earth, and on the seventh day He ceased from work and rested. (Ex. 31. 12-17).

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib, for in the month Abib thou camest out of Egypt. All that openeth the womb is mine; and of all thy cattle thou shalt sanctify the males, the firstlings of ox and sheep. And the firstlings of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck. All the first born of thy sons thou shalt redeem, and none shall appear before me

SERVICE FOR THE EVE OF THE SABBATH.

empty. Six days thou shalt work, but on the seventh day thou shalt rest; in ploughing time and in harvest time thou shalt rest. And thou shalt observe the feast of weeks, even of the first fruits of wheat harvest, and the feast of the ingathering at the turn of the year. Three times in the year shall all thy males appear before Yahwe the God of Israel. For I will cast out nations before thee and enlarge thy borders: neither shall any man covet thy land, when thou goest up to appear before Yahwe thy God three times in the year. Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the sacrifice of the feast of the Passover be left unto the morning. The choicest first fruits of thy land thou shalt bring unto the house of Yahwe thy God. Thou shalt not seethe a kid in its mother's milk. (Ex. 34 18-26).

And Moses assembled all the congregation of the children of Israel and said unto them. These are the words which Yahwe hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of solemn rest to Yahwe, whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day. (Ex. 35 1-3).

And Yahwe spoke unto Moses saying. Speak unto all the congregation of the children of Israel, and say unto them.



SERVICE FOR THE EVE OF THE SABBATH.

Ye shall be holy: for I Yahwe your God am holy. Ye shall fear every man his mother and his father, and ye shall keep my Sabbaths: I am Yahwe your God. Turn ye not unto the idols, nor make to yourselves molten gods: I am Yahwe your God. And when ye offer a sacrifice of peace offerings unto Yahwe, ye shall offer it that ye may be accepted. It shall be eaten the same day ye offer it, and on the morrow; and if aught remain until the third day, it shall be burnt with fire. And if it be eaten at all on the third day, it is a vile thing: it shall not be accepted. But every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of Yahwe and that soul shall be cut off from his people. And when ye reap the harvest of your land thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest. (Lev. 19 1-9).

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden: three years shall it be as forbidden unto you: it shall not be eaten. And in the fourth year all the fruit thereof shall be holy, for giving praise unto Yahwe. But in the fifth year may ye eat of the fruit thereof, that it may yield unto you more richly the increase thereof. I am Yahwe your God. Ye shall not eat with the blood; neither shall ye practise divination nor soothsaying. Ye shall not round the corners of your heads,

SERVICE FOR THE EVE OF THE SABBATH.

neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor imprint any marks upon you: I am Yahwe. Profane not thy daughter, to make her a harlot, lest the land fall into harlotry and the land become full of lewdness. Ye shall keep my Sabbaths and reverence my sanctuary: I am Yahwe. Turn ye not unto the ghosts, nor unto familiar spirits: Seek them not out, to be defiled by them: I am Yahwe your God. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God. I am Yahwe (Lev. 19.23-32).

And Yahwe spoke unto Moses saying. Speak unto the children of Israel and say unto them: The appointed seasons of Yahwe which ye shall proclaim to be holy convocations, even these are my appointed seasons. Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation: ye shall do no manner of work: it is a sabbath unto Yahwe in all your dwellings. These are the appointed seasons of Yahwe, even holy convocations, which ye shall proclaim in their appointed season. In the first month, on the fourteenth day of the month at dusk, is Yahwe's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Yahwe, seven days ye shall eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no manner of servile work. And ye shall bring an offering made by fire unto Yahwe seven days;



SERVICE FOR THE EVE OF THE SABBATH.

in the seventh day is a holy convocation: ye shall do no manner of servile work. (Lev. 23 1-8).

ON THE SABBATHS OF THE FIFTY DAYS THE FOLLOWING

ADDITIONAL VERSE IS READ.

And ye shall count unto you from the morrow after the day of rest from the day that ye brought the sheaf of the waving: seven weeks shall there be complete: even unto the morrow after the seventh week shall ye number fifty days: and ye shall present a new meal offering unto Yahwe. Ye shall bring out of your dwellings two wave loaves of two tenth parts of an ephah, they shall be of fine flour, they shall be baked with leaven, for first fruits unto Yahwe. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be a burnt offering unto Yahwe, with their meal offering and their drink offerings, even an offering made with fire, of a sweet savour unto Yahwe. And ye shall offer one he goat for a sin offering, and two he lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits for a wave offering before Yahwe, with the two lambs: they shall be holy to Yahwe for thy priest. And ye shall make proclamation on the self same day: there shall be a holy convocation unto you: ye shall do no manner of servile work. It is a statute for ever in all your dwellings throughout your

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generations. And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor and for the stranger. I am Yahwe your god. (Lev. 23. 15-22).

And Yahwe spoke unto Moses saying. Command the children of Israel, that they bring unto thee pure Olive Oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before Yahwe continually: it shall be a statute for ever throughout your generations. He shall order the lamps upon the pure candlestick before Yahwe continually. And thou shalt take fine flour, and bake twelve cakes thereof, two tenth parts of one ephah shall be in one cake. And thou shalt set them in two rows, six in a row, upon the pure table before Yahwe. And thou shalt put pure frankincense with each row, that it may be to the bread for a memorial part, even an offering made by fire unto Yahwe. Every Sabbath day he shall set it in order before Yahwe continually: it is from the children of Israel an everlasting covenant. And it shall be for Aaron and his sons: and they shall eat it in a holy place: for it is most holy unto him of the offerings of Yahwe made by fire, a perpetual due. (Lev. 24. 1-9).

And if a stranger who is a settler with thee be waxen



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rich, and thy brother be waxen poor beside him, and sell himself unto the stranger who is a settler with thee, or to the offshoot of a stranger's family: after that he is sold he may be redeemed, one of his brethren may redeem him: or his uncle or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee; and the price of his sale shall be according to the number of years; according to the time of a hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for; and if there remain but few years unto the year of jubilee, then he shall reckon with him: according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him: he shall not rule with rigour over him in thy sight. And if he shall not be redeemed by any of these means, then he shall go out in the year of jubilee, he and his children with him. For unto me the children of Israel are servants: they are my servants whom I brought out of the land of Egypt; I am Yahwe your God. Ye shall make you no idols neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it, for I am Yahwe your God. Ye shall keep my Sabbaths, and

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reverence my sanctuary. I am Yahwe. (Lev. 25.47 - 26.2).

If ye walk in my statutes and keep my commandments and do them; then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield her fruit. And your threshing shall yield unto the vintage: and the vintage shall reach unto the sowing time and ye shall eat your bread until ye have enough and dwell in your land safely. And I will give peace in the land and ye shall lie down and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. And I will have respect unto you, and make you fruitful, and multiply you and will establish my covenant with you. And ye shall eat old store long kept, and ye shall bring forth the old before the new. And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you and will be your god, and ye shall be my people. I am Yahwe your god, who brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bars of your yoke and made you go upright. (Lev. 26. 3-13).

Then will I remember my covenant with Jacob, and



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also my covenant with Isaac and also my covenant with Abraham will I remember, and I will remember the land. For the land shall lie forsaken without them and shall be paid her sabbaths, while she lieth desolate without them, and they shall be paid the punishment of their iniquity: because, even because they rejected Mine ordinances and their soul abhorred My statutes. And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly and to break my covenant with them, for I am Yahwe their God. But I will for their sakes remember the covenant of their fathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their god. I am Yahwe. These are the statutes and ordinances and laws which Yahwe made between Him and the children of Israel in Mount Sinai by the hand of Moses. (Lev. 26. 42-45).

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The peace of God be upon the righteous, perfect, pure and faithful prophet Moses.

And Yahwe spoke unto Moses saying. Speak unto Aaron and unto his sons saying, On this wise ye shall bless the children of Israel: ye shall say unto them, Yahwe bless thee and keep thee, Yahwe make his face to shine upon thee and be gracious unto thee, Yahwe lift up his countenance upon thee and give thee peace. So shall they put My name upon the children of Israel and I shall bless them. (Num. 6 22 - 27).

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And Yahwe spoke unto Moses saying. Make thee two trumpets of silver, of beaten work shalt thou make them and they shall be unto thee for the calling of the congregation and for causing the camps to set forward. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. And when ye blow an alarm, the camps that lie on the east side shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south side shall set forward: they shall blow an alarm for their journeys. But when the assembly is to be gathered together, ye shall blow but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets, and they shall be to you for a statute forever throughout your generations. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with your trumpets: And ye shall be remembered before Yahwe your God and ye shall be saved from your enemies. Also in the day of your gladness, and in your appointed seasons, and in your new moons, ye shall blow with your trumpets over your burnt offerings, and over the sacrifices of your peace offerings and they shall be to you for a memorial before your God. I am Yahwe your God. And it came to pass in the second year in the second month on the twentieth day of the month that the



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cloud was taken up from over the tabernacle of the testimony.  
(Num. 10. 1.- 11.)

And while the children of Israel were in the wilderness they found a man gathering sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And Yahwe said unto Moses. This man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones and he died as Yahwe commanded Moses. (Num. 15. 32-36).

The peace of god be upon the righteous, perfect, pure and faithful prophet Moses.

And Yahwe spoke unto Moses saying: Command the children of Israel and say unto them; My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in due season. And thou shalt say unto them, This is the offering made by fire which ye shall bring unto Yahwe; he lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk, and the tenth part of an Ephah of fine flour for a meal offering, mingled with the fourth part of a hin of beaten oil. It is a continual burnt offering, which was offered in Mt. Sinai for a sweet savour, an

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offering made by fire unto Yahwe. And the drink offering thereof shall be the fourth part of a hin for the one lamb, in the holy place shalt thou pour out a drink offering of strong drink, unto Yahwe. And the other lamb shalt thou present at dusk; as the meal offering of the morning, and as the drink offering thereof thou shalt present it, an offering made by fire, of a sweet savour unto Yahwe. And on the Sabbath day two he lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof. This is the drink offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

(Num. 28: 1 - 10.)

P.71 IF THE BEGINNING OF A MONTH OCCURS ON THE EVE OF THE SABBATH THE FOLLOWING ADDITIONAL VERSE IS READ.

Blessed and for a blessing unto us: And in your new moons ye shall present a burnt offering unto Yahwe, two young bullocks, and one ram, seven he lambs of the first year without blemish. And three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil for the one ram: And a several tenth part of fine flour mingled with oil for a meal offering unto every lamb, for a burnt offering of a sweet savour, an offering made by fire unto Yahwe. And their drink offerings shall be half a hin of wine for a bullock, and the third part of a hin for



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the ram and the fourth part of a hin for a lamb: This is the burnt offering of every new moon throughout the months of the year. And one he goat for a sin offering unto Yahwe, it shall be offered beside the continual burnt offering, and the drink offering thereof. (Num. 28 11-15).

Observe the Sabbath day to keep it holy as Yahwe thy God commanded thee. Six days shalt thou labour and do all thy work, but the seventh day is a sabbath unto Yahwe thy God; in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou: And thou shalt remember that thou wast a servant in the land of Egypt, and Yahwe thy God brought thee out thence by a mighty hand and by an outstretched arm, therefore Yahwe thy God commanded thee to keep the Sabbath day. (Deut. 5. 12-15.)

Praised be God. There is no God but One.

Hear O Israel, Yahwe our god, Yahwe is One; and thou shalt love Yahwe thy god with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day, shall be upon thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and

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when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house and upon thy gates. (Deut 6. 4-9.)

When thy son asketh thee in time to come, saying, what mean the testimonies and the statutes and the ordinances which Yahwe our god hath commanded you. Then thou shalt say unto thy son, we were Pharaoh's bondsmen in Egypt and Yahwe brought us out of Egypt with a mighty hand. And Yahwe showed signs and wonders, great and sore, upon Egypt upon Pharaoh and upon all his house, before our eyes. And He brought us out from thence, that he might bring us in, to give us the land which He swore unto our fathers. And Yahwe commanded us to do all these statutes to fear Yahwe our god, for our good always, that He might preserve us alive, as it is at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Yahwe our god, as He hath commanded us. (Deut. 6. 20 - 25).

And now Israel, what doth Yahwe thy God require of thee, but to fear Yahwe thy God, to walk in all His ways, and to love Him and to serve Yahwe thy God with all thy heart and with all thy soul. To keep for thy good the commandments of Yahwe, and His statutes, which I command thee this day. Behold, unto Yahwe thy God belongeth the heaven, and the heaven of heavens, the earth with all that therein is. Only Yahwe had a delight in thy fathers to



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love them and He chose their seed after them, even you, above all peoples, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For Yahwe your God, He is God of Gods and Lord of lords, the great God, the mighty and the awful, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and the widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Egypt. Thou shalt fear Yahwe thy God: Him shalt thou serve, and to Him shalt thou cleave, and by His name shalt thou swear. He is thy glory and He is thy god, that hath done for thee these great and tremendous things, which thine eyes have seen. Thy fathers went down into Egypt with three score and ten persons, and now Yahwe thy God hath made thee as the stars of heaven for multitude. Therefore thou shalt love Yahwe thy god, and keep His charge and His statutes and His ordinances and His commandments always.

(Deut. 10.12 - 11.1.)

P.77 ON THE SABBATHS OF THE FIRST MONTH THE FOLLOWING ADDITIONAL VERSE IS READ.

Observe the month of Abib and keep the Passover unto Yahwe thy God, for in the month of Abib, Yahwe thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the Passover offering unto Yahwe thy God of the flock and the herd, in the place which Yahwe shall choose to cause His name to dwell there. Thou shalt eat no leavened bread with it,

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seven days shalt thou eat unleavened bread therewith, even the bread of affliction, for in haste didst thou come forth from the land of Egypt, that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leaven seen with thee in all thy borders, seven days, neither shall any of the flesh which thou sacrificeth the first day at even, remain all night until the morning. Thou mayest not sacrifice the Passover offering within any of thy gates, which Yahwe thy God giveth thee; but at the place which Yahwe thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it the place which Yahwe thy God shall choose, and thou shalt turn in the morning and go unto thy tents. Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to Yahwe thy God, thou shalt do no work therein.

(Deut. 16 1-9).

ON THE LATTER TWO SABBATHS OF THE FIFTY DAYS THE FOLLOWING ADDITIONAL VERSE IS READ.

Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn thou shalt begin to number seven weeks. And thou shalt keep the feast of weeks unto Yahwe thy God after the measure of the free will offering of thy hand, which thou shalt give, according as



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Yahwe thy God blesseth thee. And thou shalt rejoice before Yahwe thy God, thou and thy son and thy daughter and thy man servant and thy maid servant and the levite that is within thy gates, and the stranger and the fatherless and the widow, that are in the midst of thee, in the place which Yahwe thy God shall choose to cause His name to dwell there. And thou shalt remember that thou wast a bondman in Egypt and thou shalt observe and do all these statutes. (Deut. 16. 9. - 12.)

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off; it is not in the heaven that thou shouldst say, who shall go up for us to heaven, and bring it unto us and make us to hear it, that we may do it. Neither is it beyond the sea that thou shouldst say, who shall go over the sea for us and bring it unto us, and make us hear it that we may do it. But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it. (Deut. 30 11-14).

And Moses wrote this law and delivered it unto the Priests the sons of Levi, that bore the ark of the covenant of Yahwe, and unto all the elders of Israel. And Moses commanded them saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, when all Israel is come to appear before Yahwe thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the children and the little ones,



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and thy stranger that is within thy gates, that they may hear and that they may learn and fear Yahwe your God and observe to do all the words of this law; and that their children who have not known, may hear, and learn to fear Yahwe your God, as long as ye live in the land whither ye go over the Jordan to possess it. (Deut. 31. 9-13).

And this is the blessing, wherewith Moses the man of God, blessed the children of Israel before his death. And he said,

Yahwe came from Sinai, and rose from Seir unto them,  
He shined forth from Mount Paran, and He came from the  
myriads holy

At His right hand was a fiery law unto them.  
Yea, He loveth the peoples, All His Holy ones, they are  
in Thy hand,

And they sit down at Thy feet, receiving of Thy words.  
Moses commanded in a law; An inheritance of the  
congregation of Jacob.

And there was a King in Jeshurun, when the heads of the  
people were gathered

All the tribes of Israel together.  
Let Reuben live and not die in that his men become few.  
And this for Judah and he said, Hear Yahwe the voice of  
Judah,

And bring him in unto his people, His hands shall contend  
for him,

And thou shalt be a help against his adversaries.  
(Deut. 33. 1-7).

And of Levi he said:-

Thy Thummin and Thy Urim be with Thy holy one,  
Whom thou didst prove at Massah,  
With whom thou didst strive at the waters of Meribah.  
Who said of his father, and of his mother - I have not seen  
him,

Neither did he acknowledge his brethren,  
For they have observed Thy word, and keep Thy covenant.  
They shall teach Jacob Thine ordinances, and Israel Thy law,  
They shall put incense before Thee and whole burnt  
offerings upon Thine altar.

Bless, Yahwe, his substance and accept the work of his hands,  
Smite through the loins of them that rise up against him,  
And of them that hate him, that they rise not again.  
(Deut. 33 8-11).



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Of Benjamin he said:-

The beloved of Yahwe shall dwell in safety by Him,  
He covereth him all day, and He dwelleth between his shoulders.

And of Joseph he said:-

Blessed of Yahwe be his land, for the precious things of  
heaven,

For the dew and for the deep that coucheth beneath.  
And for the precious things of the fruits of the sun,  
And for the precious things of the yield of the moons.  
And for the tops of the ancient mountains,  
And for the precious things of the everlasting hills  
And for the precious things of the earth and the fulness  
thereof,

And the good will of Him that dwelt in the bush,  
Let the blessing come upon the head of Joseph  
And upon the crown of the head of him that is prince among  
his brethren.

His firstling bullock, majesty is his,  
And his horns are the horns of the wild ox,  
With them he shall gore the people, all of them, even the  
ends of the earth,  
And they are the tens of thousands of Ephraim, and they are  
the thousands of Manasseh.  
(Deut. 33. 12-17).

And of Zebulun he said:-

Rejoice Zebulun in thy goings out, and, Issachar in thy tents.  
They shall call peoples unto the mountain,  
There shall they offer sacrifices of righteousness,  
For they shall suck the abundance of the seas,  
And the hidden treasures of the sand.  
(Deut. 33. 18-19).

And of Gad he said:-

Blessed be He that enlargeth Gad, He dwelleth as a lioness,  
And teareth the arm, yea, the crown of the head.  
And he chose a first part for himself, for there a portion  
of a ruler was reserved,  
And there came the heads of the people, He executed the  
righteousness of Yahwe  
And His ordinances with Israel.  
(Deut. 33. 20-21).

And of Dan he said:-

Dan is a lion's whelp, that leapeth forth from Bashan,

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And of Naphtal he said:-

O Naphtal's satisfied with favour, and full with the blessing  
of Yahwe  
Possess thou the sea and the south.  
(Deut. 33. 22 - 23).

And of Asher he said:-

Blessed be Asher above sons, let him be the favoured of his  
brethren,  
And let him dip his foot in oil.  
Iron and brass shall be thy bars, and as thy days so shall  
thy strength be,  
There is none like unto God, O Jeshurun,  
Who rideth upon the heavens as thy help.  
And in His excellency on the skies,  
The eternal God is a dwelling place,  
And underneath are the everlasting arms,  
And He thrust out the enemy from before thee  
and said "Destroy".  
(Deut. 33. 24 - 27).

And Israel dwelleth in safety, the fountain of Jacob alone,  
In a land of corn and wine, Yea his heavens drop down dew.  
Happy art thou O Israel, who is like unto thee,  
A people saved by Yahwe, the shield of thy help,  
And that is the sword of thy excellence,  
And thine evening shall dwindle away before thee,  
And thou shalt tread upon their high places.

(Deut. 33. 28-29).

And Moses went up from the plains of Moab unto mount  
Nebo, to the top of Pisgah that is over against Jericho.

And Yahwe showed him all the land from the river of Egypt  
unto the great River, the river Euphrates, as far as the  
hinder sea. And Yahwe said unto him, this is the land  
which I swore unto thy fathers, unto Abraham, unto Isaac  
and unto Jacob, saying, I will give it unto thy seed: I  
have caused thee to see it with thine eyes, but thou shalt  
not go over thither.

(Deut. 34. 1-14 Samaritan Bible).



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So Moses, the servant of Yahwe died there in the land of Moab, according to the word of Yahwe. And he was buried in the valley of the land of Moab over against Bothpeor; and no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.

(Deut. 34. 5-7).

And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping in the mourning of Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel hearkened unto him as did as Yahwe commanded Moses.

(Deut. 34 8-9).

The peace of God be upon the righteous, perfect, pure and faithful prophet Moses.

And there hath not arisen a prophet since in Israel like unto Moses, whom Yahwe knew face to face; in all the signs and the wonders which Yahwe sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land. And in all the mightyland and in all the great terror, which Moses wrought in the sight of all Israel.

(Deut. 34 10-12).

AFTER WHICH THE CONGREGATION READ THIS PRAYER OF PRAISE.

Page 87. ... תורה צוה לנו משה (C.P. 115. Line 9) 11

Moses commanded us the Torah, the blessed God gave it as

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an inheritance of the congregation of Jacob. We bless Him for there is none like Him, we praise Him who is merciful, we worship Him who is compassionate and we revere the name of Him who is victorious; we tremble at His awe and greatness and we shake ( /qo7 ? ) at His reverence and His might; we submit to the power of His strength and we believe in Him and in His faith and in the prophet Moses and in His writings. We trust in His Oneness and we observe His Sabbaths, festivals, decrees and ordinances. We serve Him because of His works, we thank Him for His mercies and lovingkindnesses. We glorify His name which is great and exalt Him who is lofty. We act sincerely with Him who is victorious and we testify that He is One. There is nothing like the perfect Torah, for ever, blessed be Yahwe who gave it, glorified be the great prophet who received it from His holy habitation. Blessed be God for there is none like Him, praised be He. Blessed be our God for ever and blessed be His name for ever.

P. 88.      ין כס ב שו ין

"There is none like the God of Joshuruk". Yahwe, merciful and compassionate God; forgive Thy people Israel whom Thou hast redeemed O Yahwe. Blessed be our God, and praised be our God. There is no god but One. There is no God but One.



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P.88. AFTER THIS THE FOLLOWING PRAYER OF PRAISE IS READ (C.p70)

הַאֵלֹהִים יְיָ אֱלֹהֵינוּ - by Ab-Hisdah(Abul-hasan) of Tyro  
(11th Cent.)

(Note: Verses 16-20 Inclusive - V.3 f.172 & 173

C.72. Brackoted - are not in the Jaffa Ms. nor in B.  
They are added in the margin in K, Ms. f. 77).

1. אֵלֹהִים O Great God, the like of whom there is none;  
God who seest all who love Him;  
Merciful and gracious God, Doer of good without end.

Repeated after For Thou art merciful: For Thou art merciful  
each verse: Praised be Thy great and victorious name:  
There is no God but One.

2. אֵלֹהֵינוּ We rely upon Thy great might, and in Thy Godhead  
are we glorified,  
For we have none to rely upon but Thee:  
All else beside Thee is naught, For Thou art God who  
possesseth  
The heaven and the earth, and hast dominion above  
& below for ever.

3. אֵלֹהִים Thy greatness is glorified for ever, for unaided  
(v. notel) didst  
Thou create the world: Thy creations are glorious,  
new things daily  
That wax not old, prostrating and serving Thee for  
ever.

4. אֵלֹהֵינוּ O Thou whose power is praised, O performer of  
wonders,  
Moses the prophet proclaimed Him, Performer of  
wonders for ever:  
Who dismayeth all the nations of the world, with  
one slight action (of wonder)  
from Thee.

5. אֵלֹהֵינוּ Where is there a God like Thee, my Lord, or who can  
take Thy place (v.Note2)  
For Thou art king of all kings who looses the loins  
of the great, who  
causest to pass away, but is himself unchanging for  
ever.

6. אֵלֹהֵינוּ And because we know that there is no god but Thee,  
we proclaim

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unto Thee that Thou art the Merciful One; We serve  
Thee for Thou  
art the gracious One; Merciful art Thou in Thy  
judgements and  
gracious art Thou in acts of retribution.

7. פָּרוֹ Pure art Thou, my Lord, for ever, Thy purity fills  
all the world.  
Pure from all transgressions and king of all kings:  
The pure ones worship Thee, The Pure One;  
For repentance is not to be found but in Thee.
8. אֵל Eternal art Thou in Thy Godhead, My Lord,  
And art to be found in every place,  
Thou art in Thy dominion, My Lord,  
And Contendest with all transgressions,  
Gracious, forgiving, merciful, and patient for ever.
9. טוֹב Thy goodness fills all the world,  
Thy acts of goodness are repeated continuously,  
For Thou who art good and doest good, ceaseth not,  
And endurest continually in all Thy good acts.
10. יְהוָה Hearts give thanks unto Thee, bodies serve Thee,  
For Thou art the creator of all creation,  
Creating man and all his needs;  
He rebelled against Thee but Thou didst pardon him,  
He dreaded Thee but Thou didst ever show him compassion.
11. אֵלֹהִים All things serve Thee, My Lord,  
All things tremble for fear of Thee,  
All creation and all creatures testify of Thee;  
The heavens and all their host, the earth and its  
foundations,  
Above and below, they are Thy dominion,  
And all the holy angels are ever exalting Thee.
12. אֵלֵינוּ There is no God but Thee (v. Note 3) and none can  
perform works like Thine.  
There is nothing in the heavens and the earth which  
is not under Thy hand:  
We rely upon Thy power, there is none like Thee to rely  
on,  
There is nothing like Thee and there is never  
supplication but  
unto Thee. (v. Note.4).



SERVICE FOR THE EVE OF THE SABBATH

13. מְשַׁבְּחֶיךָ We praise Thee with all our might,  
נְשַׁבְּחֶיךָ We exalt Thee with all our power (Note 5)  
Who can glorify Thee according to the measure of  
Thy greatness (Note 6)  
Yet Thou hast ever deigned to accept it from us,  
According to the weakness of our knowledge.
14. נְשַׁמְחֶיךָ Great tranquility enlivens us when we perform  
Thy commandments,  
Great tranquility for all Thy worshippers,  
For we can ever find Thee in every place.
15. בְּלוֹ O Thou who bearest with sinners, and weariest not,  
Forgive our sins with Thy lovingkindness,  
For Thy forbearance and Thy forgiveness,  
Shapeth the hearts of the penitent,  
Who ever yearn for Thy Kingdom.
16. אֵימַתְּךָ Thy great faith hast Thou revealed to all the  
assemblies of Israel,  
That they may observe Thy decrees and Thy  
commandments:  
Keep us, My Lord, in Thy strength and in Thy  
goodness,  
And ever accept us in Thy lovingkindness. (Note 7)
17. פְּלִיטֶיךָ (Note 8) Thy wonder hast Thou shown to the  
generations that have passed,  
(And Thou wilt show them) to the generations  
that are to come:  
For we pass over and away and leave (the world)  
But Thou ever endurest in Thy greatness.
18. צְרִיכֶיךָ We must thank Thee,  
For Thou furnishest us with all our needs;  
And Thou art God who requirest naught,  
But grantest us our needs freely.
19. קַמְחֶיךָ O Eternal who existed ere the world was, (Note 9)  
Before Thy goodness we pay obeisance,  
Before Thee we subdue our spirits,  
Ourselves we benefit,  
When we fulfil Thine ordinances.

SERVICE FOR THE EVE OF THE SABBATH.

20. יגה

Great is Thy glory, My Lord,  
Great are Thy wonders,  
Thou shewest mercy to them that love Thee,  
Do justice with their seed,  
And reject not our supplications from before  
Thee, my Lord.

21. שמעו

O Hearer of all supplications,  
Hearken to our voice and accept from us (our  
supplication)  
O Yahwe who redeemed our fathers,  
Look down from Thy holy habitation,  
And ever receive our supplications from us.

22. יגה

Our souls are once more at rest,  
When we fulfil Thine ordinances  
Our bodies are highly exalted,  
When we entreat Thy divine favour,  
Happy is the world when the penitent and the  
perfect come,  
And are ever pleasing to Thy holiness.

For Thou art merciful, For Thou art merciful,  
Praised be Thy great and victorious name.  
There is no God but One.

P. 95 יתהלל

Praised be our God. Yahwe is a merciful and  
gracious God, slow to anger and abundant in  
lovingkindness and truth.

The Priest then says:

ישראל אה צללים

(c/f. C. 156 commencing 7172)  
K. Ms. 125.

Be strong O worshippers and O proclaimers, be faithful:

Response: Amen.

Blessed art Thou Yahwe our God, and there is no God but One,  
Glory is His, and may your Sabbaths be good from God. May  
our God bless this Sabbath and every Sabbath and make it for  
a blessing for you and for all your congregations and may you  
have good Sabbaths from God. May God guard you and heal you



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from all sickness and remember unto you the covenant of salt for the sake of those who dwell in cave of Machpela, Abraham, Isaac and Jacob and for the sake of Joseph and our Lord Moses who received the Torah from God. Response Amen.

HERE CONCLUDE THE INTRODUCTORY PRAYERS  
RECITED IN THE COURTYARD.

P.96 AFTER THEY HAVE READ THE PRECEDING PRAYER THE  
WORSHIPPERS SHALL PROSTRATE THEMSELVES WHEN  
READING THE SECTION FOR THE LESSER SERVICE  
WHICH FOLLOWS:-

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(vide J. Ms Weekday Service  
P.3)

My Lord, I shall make supplication unto Thee, in Thy mercies, lo, accept from us, and pardon our sins for the sake of the righteous one Moses, our prophet, and for the merit of our ancestors, for thou art our God and God of our fathers.

While prostrating they say quietly.

(C.3) I am that I am. My Lord, we worship none but Thee nor have we (any other) faith but in Thee and in Moses Thy prophet and in Thy scriptures of truth and in the place of Thy worship, Mount Gerizim, House of God.

The Worshippers Stand. The mount of rest, inheritance and the divine Presence, and in the day of vengeance and retribution. I am that I am. Yahwe is our God, Yahwe is One, He alone. How great is His goodness and lovingkindness. I stand between Thy hands, I seek Thy mercies and Thy

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lovingkindnesses, I declare before Thee O Lord from the heart and the soul.

וְאָמַרְתִּי בְּעַדְיָי Said Aloud.

Proclaiming and saying, there is no god but One, Yahwe is our God, Yahwe is One. There is no God but One. Praised be our God, praised be our God, praised be our God, Yahwe merciful and gracious God, long suffering and abundant in lovingkindness and truth (Ex. 34.6). Praised be God. There is no God but One.

They prostrate again saying :-

וְאָמַרְתִּי בְּעַדְיָי "For I shall proclaim the name of Yahwe and ascribe ye greatness unto our God".

They lift their heads and say:-

"The Rock His work is perfect, for all His ways are justice.

A God of faithfulness and without iniquity, just and right is He".

They prostrate again and say:-

"Blessed be our God for ever and Blessed be His name for ever."

THE CONGREGATION THEN READS THE קִיּוֹן הַבְּרִיאָה - THE VERSES OF CREATION.

Praised be the Creator for Thus He Created.

In the beginning God created the heaven and the earth. Now the earth was unformed and void, and there was darkness upon the face of the deep; and the spirit of God hovered



SERVICE FOR THE EVE OF THE SABBATH.

over the face of the waters. And God said: 'Let there be light'. And there was light. And God saw the light that it was good; And God divided the light from the darkness. And God called the light Day and the darkness He called night. And there was evening and there was morning, one day. (Genesis 1.1 - 1.5).

Blessed is our God, Praised is our God,  
Exalted is our God, Holy is our God.  
Blessed be he whose might is in the heavens  
and in the earth.

There is no enduring might but His might,  
And none can perform works like unto His works.  
Blessed be He who is blessed. Blessed be our God  
for ever and blessed be His name for ever.  
There is none like the God of Jeshurun.  
Praised be our God: There is no God but One.  
Yahwe is our God, Yahwe is One.

And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day. (Genesis 1.6-1.8).

Praised be our God: There is no God but One.  
Yahwe is our God, Yahwe is One.

And God said: "Let the waters under the heaven be gathered together unto one place, and let the dry land appear". And it was so. And God called the dry land earth and the gathering together of the waters he called Seas: And God saw that it was good. And God said: "Let the

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earth put forth grass, herb yielding seed, and fruit trees bearing fruit after its kind, wherein is the seed thereof, upon the earth". And it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof after its kind; and God saw that it was good. And there was evening and there was morning, a third day. (Genesis. 1.9 - 1.13.)

Praised be our God; there is no God but One.  
Yahwe is our God, Yahwe is One.

And God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of the heaven to give light upon the earth". And it was so. And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And there was evening and there was morning, a fourth day. (Genesis. 1.14-1.19).

Praised be our God; There is no God but One.  
Yahwe is our God, Yahwe is One.

And God said: "Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of the heaven. And God created the great sea monsters, and every living thing that creepeth, wherewith



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the waters swarmed after its kind, and every winged fowl after its kind; and God saw that it was good. And God blessed them, saying: "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth". And there was evening and there was morning, a fifth day. (Genesis 1.20 - 1.23).

Praised be our God: There is no God but One.  
Yahwe is our God, Yehwe is One.

And God said, "Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind". And it was so. And God made the beast of the earth after its kind, and the cattle after their kind and everything that creepeth upon the earth after its kind; And God saw that it was good. And God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them; and God said unto them: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth". And God said: "Behold, I have given you every herb yielding seed, which is upon the face of all the earth,

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and every tree, in which is the fruit of a tree yielding seed -- to you it shall be for food; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is a living soul, is every green herb for food". And it was so. And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on the sixth day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made. These are the Generations of the Heaven and of the earth when they were created, in the day that the Lord God made earth and heaven.

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 1.24-2.7).



SERVICE FOR THE FIVE OF THE SABBATH.

Blessed is our God, Praised is our God,  
Exalted is our God, Holy is our God,  
Blessed be He whose might is in the heaven  
and in the earth.

There is no enduring might but His might.  
And none can perform works like unto His works.  
Blessed be he who is blessed. Blessed be our  
God for ever and blessed be His name for ever.  
There is none like the God of Jeshurun.  
Praised be our God; There is no God but One.  
Yahwe is our God, Yahwe is One.

THE SABBATH SECTION OF THE פסוקים IS THEN READ(C.44.K.Ms  
103).

Page 101      הָא אֵי קָרָה רַב

O, how glorious is the glory of the Sabbath day.  
Happy are the Hebrews with the gift bestowed upon them -  
a holy Torah and a hallowed day. The Torah - that they  
may read it and the Sabbath day for rest. Great is the  
Sabbath; praised be its creator and worshipped be its  
maker, for the boundary of the Sabbath is an eternal Eden,  
an enchanting festival that will never be annulled and  
whose sanctity will never pass away. It is greater than  
all other days and more sacred than all the festivals, for  
the eternal King separated it to His Name. There is no  
festival like it, nor anything holy like it, nor any holy  
congregation like that which observes it. Lo, ye that  
keep the Sabbath, observe it by reason of its sanctity  
and let all words spoken on it be holy, for the god who  
created it is merciful and gracious. We stand, all of  
us, and open our mouths in praise of Thy kindnesses.

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O, Merciful One, King who feedeth, and sustaineth and shieldeth us, we must praise Thy Majesty for Thou art merciful and greatness is Thine. Praised be Thy great and victorious name. There is no God but One.

P. 103.     שבת

Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim and whom Thou had redeemed O Yahwe.

דַּוָּן     "For I shall proclaim the name of Yahwe and ascribe ye greatness unto our God."

Here Follow Four Durran Prayers for the following Four Occasions.

- P.103     1) The Sabbath of the אָזַר of Passover (C.47)
- P. 105     2) The Sabbaths of the Fifty days. (cf.C.285 l.6).
- Top.
- P. 105     3) The אָזַר of the Day of Atonement and the
- Middle     Tabernacle Festival.(C.47).
- P. 106     4) When the New Moon occurs on the Sabbath eve. (i.e.
- Bottom.     commencing Friday night. (C.46).

See Appendix 1 for Translations.



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THE SABBATH KETAFIM.

Pages 111-114.

And God blessed the seventh day and hallowed it, because that in it He rested from all His work which God in creating had made (Gen. 2-3). I wait for Thy salvation O Yahwe (Gen. 49.18) Yahwe will fight for you, and ye shall hold your peace (Ex. 14.14) The Lord is my strength and my song and He is become my salvation: This is my God and I will glorify Him, my father's God and I will exalt Him. Yahwe is a mighty man of war, Yahwe is His name. (Ex.15 2-3).

Blessed be His name.

I will put none of the diseases upon thee which I have put upon the Egyptians: for I am Yahwe that healeth thee. (Ex.15.26)

O Lord Yahwe heal us from all sickness.

This is that which Yahwe hath spoken, a solemn rest, a holy sabbath unto Yahwe (Ex. 16.23) for today is a Sabbath unto Yahwe (Ex. 16.25) but on the seventh day is the Sabbath (Ex. 16.26). And it came to pass on the seventh day (Ex. 16.27) See that Yahwe hath given you the Sabbath, abide ye every man in his place, let no man go out of his place on the seventh day. (Ex 16.29). So the people rested on the seventh day (Ex.16.30) Remember the Sabbath day to keep it holy. (Ex. 20.8). And the seventh day is a

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Sabbath (Ex. 20.10) And He rested on the Sabbath day, wherefore Yahwe blessed the Sabbath day and hallowed it. (Ex. 20.11). Six days thou shalt do thy work but on the seventh day thou shalt rest. (Ex. 23.12) And ye shall serve Yahwe your God and He will bless thy bread and thy water, and I will take sickness away from the midst of thee. (Ex. 23.25) And I will discomfit the people to whom thou shalt come and I will make all thine enemies to turn their backs unto thee. (Ex. 23.27) When thou takost the sum of the children of Israel according to their number, then shall they give every man a ransom for his soul unto Yahwe when thou numberest them. (Ex. 30.12) The rich shall give no more and the poor shall give no less (Ex. 30.15). And thou shalt take the atonement money from the children of Israel, and shall appoint it for the service of the tent of meeting, that it may be a memorial for the children of Israel before Yahwe to make atonement for your souls. (Ex. 30.16) Verily ye shall keep My Sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am Yahwe who sanctify you. Ye shall keep the Sabbath therefore for it is holy unto you. (Ex. 31.13-14) And on the seventh day is a sabbath of solemn rest, holy to Yahwe, whosoever doeth any work on the sabbath day ....(Ex. 31.15). Wherefore the children of Israel shall keep the sabbath, to observe the sabbath (Ex. 31.16). And on the seventh day He



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ceased from work and rested. (Ex. 31.17) Six days thou shalt work but on the seventh day thou shalt rest. (Ex. 34.21). Six days shall work be done, but on the seventh day there shall be to you a holy day a sabbath of solemn rest to Yahwe (Ex. 35.2). Ye shall kindle no fire throughout your habitations upon the Sabbath day. (Ex. 35.3.) Ye shall be holy, for I Yahwe your God am holy. Ye shall fear every man his mother and his father and ye shall keep my sabbaths, I am Yahwe your God (Lev. 19.2-3). And thou shalt love thy neighbour as thyself, I am Yahwe (Lev. 19.18) Ye shall keep My Sabbaths and reverence My Sanctuary, I am Yahwe .  
(Lev. 19.30).

Blessed be Yahwe who said:-

The appointed seasons of Yahwe which ye shall proclaim to be holy convocations, even these are My appointed seasons, Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation, ye shall do no manner of work, it is a sabbath unto Yahwe in all your dwellings. These are the appointed seasons of Yahwe, even holy convocations, which ye shall proclaim in their appointed season. (Lev. 23 2-4.) On the seventh day is a holy convocation, ye shall do no manner of servile work.  
(Lev. 23.8).

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ON THE SABBATHS OF THE FIFTY DAYS THE FOLLOWING KETAFIM  
ARE HERE RECITED.

And bread and parched corn and fresh ears (Lev. 23.14)  
And ye shall count unto you from the morrow after the day  
of rest, from the day that ye brought the sheaf of the  
wavings: seven weeks shall there be complete. Even unto  
the morrow after the seventh week shall ye number fifty  
days, and ye shall present a new meal offering unto Yahwe.  
Ye shall bring out of your dwellings two wave loaves of  
two tenth parts of an ephah, they shall be of fine flour,  
they shall be baked with leaven, for first fruits unto  
Yahwe (Lev. 23 15-17). And when ye reap the harvest of  
your land, thou shalt not wholly reap the corner of thy  
field, neither shalt thou gather the gleanings of thy  
harvest; thou shalt leave them for the poor and for the  
stranger, I am Yahwe thy God. (Lev. 23.22). And Moses  
declared unto the children of Israel the appointed seasons  
of Yahwe (Lev. 23.44).

Aaron shall order it from morning till evening before  
Yahwe (Lev. 24.3). And it shall be to the bread for a  
memorial part, even an offering made by fire unto Yahwe.  
Every Sabbath day he shall set it in order before Yahwe  
continually. (Lev. 24. 7-8). Ye shall keep My sabbaths  
and reverence My sanctuary. I am Yahwe. (Lev. 26.2.)



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Blessed be Yahwe who said:-

And I shall give peace in the land and ye shall lie down and none shall make you afraid (Lev. 26.6). And I will have respect unto you and make you fruitful and multiply you and will establish my covenant with you. (Lev. 26.9) And I have broken the bars of your yoke, and made you go upright. (Lev. 26.13) And I will remember My covenant with Jacob, and also my covenant with Isaac and also My covenant with Abraham will I remember. (Lev. 26.42) And I will for their sakes remember the covenant of their ancestors (Lev. 26.45). These are the statutes and ordinances and laws, which Yahwe made between Him and the children of Israel in Mount Sinai by the hand of Moses. (Lev. 26.46).

The peace of the Lord be upon the righteous, perfect, pure and faithful prophet.

Ye shall say unto them, Yahwe bless thee and keep thee; Yahwe make His face to shine upon thee and be gracious unto thee, Yahwe lift up His countenance upon thee and give thee peace. So shall they put My name upon the children of Israel, and I will bless them. (Num. 6 23-27). And ye shall be remembered before Yahwe your God and ye shall be saved from your enemies. Also in the day of your gladness and in your appointed seasons and in your new moons. (Num. 10. 9-10). And they shall be to you for a memorial before your God, I am Yahwe your God. (Num. 10.10.)

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And they found a man gathering sticks upon the Sabbath day (Num. 15.32) And on the Sabbath day two he lambs of the first year without blemish and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil and the drink offering thereof. This is the burnt offering of every Sabbath besides the continual burnt offering, and the drink offering thereof. (Num. 28 9-10). Observe the sabbath day to keep it holy, as Yahwe thy God commandeth thee. (Deut. 5.12). And the seventh day is a sabbath (Deut. 5.14.) And ye shall remember, and He brought thee out, therefore Yahwe thy God commanded thee to keep the Sabbath day. (Deut. 5. 15.)

Praised be the Lord of Old. Praised be the  
Merciful One who is eternal. Praised be God.  
There is no God but One.

Hear O Israel, Yahwe our God, Yahwe is One. (Deut. 6.4)  
And Yahwe commanded us to do all these statutes, to fear Yahwe our God, for our good always, that He might preserve us alive, as it is at this day. (Deut. 6.24). For Yahwe your God, He is God of gods and Lord of Lords, the great God, the mighty and the awful, who regardeth not persons nor taketh reward. (Deut. 10.17). And thou shalt love Yahwe thy God, and keep His charge and His statutes, and His ordinances and His commandments, always. (Deut. 11.1).  
And they shall fear Yahwe your God and observe to do all the words of this law. And that their children, who have not known, may hear, and learn to fear Yahwe your God, as long



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as ye live in the land whither ye go over the Jordan to possess it. (Deut. 31 12-13). And this is the blessing wherewith Moses the man of God blessed the children of Israel. (Deut. 33.1.) Moses commanded in a law, an inheritance of the congregation of Jacob (Deut. 33.4.)

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד - There is none like the God of Jeshurun.  
Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim and whom Thou hast redeemed O, Yahwe. There is no God but One; There is no God but One.

THE THREE הַתְּפִלָּה - PROSTRATIONS.

They prostrate three times to the following verse:-

Bless be He who said:-

"Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord". (Leviticus 26.2).

ON THE SABBATHS OF THE FIFTY DAYS THE SECOND PROSTRATION IS:-

Blessed be He who said:-

Seven weeks shall there be complete. Even unto the morrow after the seventh week shall ye number fifty days and ye shall present a new meal offering unto Yahwe.

(Lev. 23. 15-16).

AFTER EACH PROSTRATION THE FOLLOWING IS SAID. (vide Morning Service J.Ma.14) K.p. 43.

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Yahwe is our God, Yahwe is One. Praised be God.  
There is no God but One; There is no God but One;  
There is no God but One.

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God of the heavens and the earth, the seas and all  
that is therein,  
Greatness is Thine for ever and continually O Yahwe.  
Yahwe is a merciful and gracious God, slow to anger and  
abundant in lovingkindness and truth.

The Congregation quietly: The priest aloud.

I am that I am. Yahwe is a merciful and gracious God,  
slow to anger and abundant in lovingkindness and truth.  
Thou art called because of Thy greatness - Yahwe, the  
merciful and gracious God. Thou killest and makest  
alive and Thou alone livest. Thou smitest and  
healest and none can deliver from Thy hand. Ya,  
Lord, Yahwe.

HERE FOLLOWS תזכיר - THE REMEMBRANCE PRAYER.

(K.Ms. 44 - Compare C. Pages 276, 466, 478.)

מיהן יקבל צלואתכון

May our Lord receive your prayers, and answer your  
supplications, and hear the voice of your cries, may He  
not reject you, nor cast you away (Note 10) neither from  
your homes nor from you places and may He set Himself  
against your enemies (Note 11) and may our God prevail  
over those who prevail over you, and may God make this  
Sabbath and every Sabbath blessed and for a blessing unto  
you and unto all your congregation. And may your sabbaths  
be good from God.

HERE FOLLOW ADDITIONAL PRAYERS FOR THE FOLLOWING OCCASIONS

P.115 1) The Sabbath of the צמות of Passover  
אתה בשלום מועדה (C.114).

P.118 2) The Sabbath of the צמות of Tabernacles and  
אתי בשלום יום צומה Atonement.  
(C.62)

See Appendix I for Translation.



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FOLLOWING THE אֵלֶיךָ IS READ (WHEN THE OCCASION DEMANDS)  
THE PRAYER FOR BIRTHS AND MARRIAGES.

See Appendix I for Translation.

תָּאֵלֶיךָ לְעוֹלָם (C.83 2nd Para - K.46 Middle)

Be Thou worshipped for ever and be Thou praised for ever  
Yah, maker of the Creation and all that it containeth.

CONCLUDING PRAYERS (Vide J.Ms. Weekday Service  
P.14).

אֲנִי כִּי אֲנִי ... אֵלֶיךָ אֲשֶׁר אֵלֶיךָ (C.83.L.27 - K.47)

I am that I am. Yahwe is a merciful and gracious  
God, slow to anger and abounding in loving kindness,  
keeping lovingkindness for thousands, forgiving iniquity  
and transgression and sin: and that will be no means  
clear the guilty: visiting the iniquity of the fathers  
upon the children and upon the children's children, unto  
the third and unto the fourth generation. And Moses made  
haste, and bowed his head towards the earth and worshipped.  
And he said: if now I have found grace in Thy sight O, Lord,  
let the Lord, I pray Thee go in the midst of us; for it is  
a stiffnecked people; and pardon our iniquity and our sin,  
and take us for Thine inheritance. (Exodus 34.6-9).

אֲנִי כִּי אֲנִי ... אֵלֶיךָ אֲשֶׁר אֵלֶיךָ (C.83. Line 21. K.Ms.47  
bottom).

I am that I am. I pray Thee O Lord, forgive our  
iniquities, our sins, our transgressions and our trespasses  
and redeem us from the hand of our enemies and from those  
who hate us, and deliver us from our evils, from the evil

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of the nations that surround us; and enable us to observe and to fulfil this holy sabbath day and the holy festivals and the holy Torah, Mount Gerizim, Beth-El, all the days of our life. And relieve us from the trouble in which we find ourselves. O, Lord, relieve us from the trouble in which we find ourselves and have mercy upon us in Thy mercies and heal us in Thine abundant and great lovingkindness, for the sake of Moses, Thy faithful one and Thy servant.

אֲהִיָּה אֲשֶׁר אֲהִיָּה... נִתְחַזַּק בְּיָדֶיךָ (C.83 - 3 lines from bottom - K.Ms. 40 Bottom).

I am that I am. We shall be strengthened by Thy might and cleave to Thee. We shall circumcise our hearts to reverence Thee; and we shall say with voices uplifted, There is none like Yahwe, our God, Yahwe is One. There is no God but One.

Eternal in the beginning and in the end: There is no God but One.

By night and by day: There is no God but One.

Praised be Thy great and victorious name: There is no God but One.

Hear O Israel, the Lord our God the Lord is One: There is no God but One.

True testimony that will never pass away: There is no God but One.

True testimony that will never be annulled: There is no God but One.

They declared with one voice, we believe in Thee O Yahwe and in Moses the son of Aarām, Thy servant, and in the holy Torah, and in Mount Gerizim, Beth-El, the chosen and sacred (place) the choicest in all the earth. There is no God but One.



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אָבְרָם זָרַח אֶל אֱלֹהֵי אֲרָם (C.84. Para. 3 l.13 - K51  
Bottom).

Remember for good, for all time, the righteous, the pure, perfect and faithful prophet Moses son of Amram, the Man of God, the universal prophet, whom Yahwe raised up for the creation and for the day of vengeance. There hath not risen a prophet like him, nor shall there rise in the world a prophet like him. The peace of Yahwe be upon him. With purity of heart and mouth - The peace of Yahwe be upon him and upon the pure ones of his house, and upon his brother Aaron, and his sons the anointed priests, ministers of the eternal God; the peace of Yahwe be upon him, and upon his forefathers and ancestors, from him unto Adam; The peace of Adam be upon him and upon the holy ones of his house, from Adam up to the day of vengeance; The peace of Yahwe be upon him and upon his forefathers and ancestors, the pure ones of the world, Abraham, Isaac and Jacob the three pure ones, possessors of the covenant, peace be upon them. By them we pray and say:- Lord, Yahwe, eternal God: Lord, Yahwe, enduring God. Praised, glorified, exalted and worshipped be Thou every night and day, for Thou art everlasting to all eternity: Before the creation and after the day of vengeance. Blessed be our God for ever and blessed be His name for ever.

יְהוָה מְתוֹנָה

(C.212 Bottom) Three times  
repeated.

O Bestower of Gifts, praise is Thine for Thy greatness.

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APPENDIX I.

THE ADDITIONAL PRAYERS OF THE FRIDAY EVE SERVICE.

DURRAN FOR THE CONJUNCTION OF PASSOVER (C.47: J.103)

Blessed is the house of Jacob, the store (i.e. the descendants) that came forth from its midst, six hundred thousand were builded up from seventy souls; who can measure their greatness or estimate their glory, ears of corn from the field of Abraham, the harvest concerning which I swore by myself, children of divine favour that came out to assemble on the slopes of Mount Sinai; and those that came out forgot nothing of that which their God reminded them concerning the bones of Joseph, His reminding them to take them, for Joseph was great but dead, and after his death he was glorified, for his bones were taken by the hand of the great prophet, called God (v. Ex.4.16), by Him that ruleth, two sources of divine favour, Joseph the king and Moses the prophet, for their sakes, O Beneficent One, help us with Thy mercies. Praised be God. There is no God but One.

DURRAN FOR THE SABBATHS OF THE FIFTY DAYS. (Cf.C.285 line 6: J. P.105)

Blessed art Thou O Yahwe our God who hast chosen us by the hand of our lord Moses our prophet, with the sacred festivals hast Thou chosen us (i.e. made us distinctive) and



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hast commanded us with a right calculation (of months), we count the fifty days, this one is the (insert No.) sabbath of the seven sabbaths and it is the (insert No.) number of days of the fifty days which Yahwe our God commanded us that we should count them, completing them with the days of first fruits, blessed and for a blessing be they for us and for all our congregations; a thousand thanks to Thee for Thy lovingkindnesses; Praised be God. There is no God but One.

THE DURRAN FOR ATONEMENT ETC. (C.47: J. 105).

Great is His might for He hath appointed the beginning of the seventh month above all the beginnings of months, for it is called by the hand of God, four great attributes; a sabbath, a time of memorial, a time of rejoicing and a holy convocation, that it might be a Sabbath for months and a foundation for festivals, and all the festivals of divine favour are in it, the holy days of Atonement that removeth sins, the festival of tabernacles and the festival of Ingatherings, and the eighth day of Assembly, the seventh of the festivals and the holy of holies; and all Israel feedeth on it (i.e. spiritually) and they (i.e. Israel) are renewed with these threofold. God be praised. There is no God but One.

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THE DURRAN: WHEN THE NEW MOON COINCIDES WITH THE  
SABBATH. C.46 : J.106

We thank, worship and glorify the mighty and victorious God unto whom belongeth all greatness. He kindled the bright luminaries that are never extinguished and set apart the sacred festivals, and bound their names to the luminaries, and gave them to the children of those who love Him, that they might rejoice in them and thank and glorify His name and bring offerings unto Him: And He accepteth from them and openeth unto them the heavenly treasure and poureth forth thence blessings, and convinceth all the nations of the world that we are children of those who perform all the decrees of their Lord and maintain His festivals in peace. We weep for Thee O Israel, how once thou wert in the days of God's favour and how thou art now in the days of God's disfavour (literally: turning away); Thou wert with Thy God, brought together with Him on all festivals, offering sacrifices to Him, the fullness of the work of thy hands, and He accepting them from thee as a father from his son; and all the nations He subdued before Thee, and He became Thy shield, and put all impurity far from thee; but from the day of rebelliousness and forsaking (Him), thou hast become a treading place for the nations, months and festivals pass away as they have come, no sacrifice goeth up on them; but God whose greatness endureth for ever is neither greater nor lesser. Praised be God. There is no God but One.



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THE ADDITIONAL PRAYER FOR THE SABBATH OF THE CONJUNCTION OF  
PASSEVER. (C.114:J.115)

Welcome O Festival, memorial that endureth for ever.  
No generation shall move it.

On the fourteenth day of the month was fixed the first of  
divine favour (i.e. the first of the festivals - Passover)  
And it was a night of wrath against His enemies, and honour  
and splendour for His loved ones.

Great glory to God, who came down in the middle of the night,  
And slew the first born of the Egyptians and rescued the  
first born of the Hebrews.

Judge who judgeth gods and slayeth them that worship and  
honour them, And teacheth the circle (i.e. congregation) who  
read before Him, the writings that were written by man.

Appearing in the plains of Mamre because of the merit of  
Abraham, who gave authority to Moses to free His sons at night  
in the land of Egypt.

And there was slaughtering and sacrifices at night and eating  
and drinking, and God said this is the cleansing of the calf  
and the young oxen.

This was a great thing that was performed in the homes of  
every Hebrew, Distress and wrath that was wrought in the homes  
of every Egyptian.

THESE VERSES THAT FOLLOW ARE READ AFTER THE NEW MOON OF  
THE FIRST MONTH.

A seal which shall never be broken is this that took place  
in the land of Egypt,  
The blood was seen upon the lintel and God passed over their  
homes.  
Observe the memorial of your deliverance, forget not the night  
That all the hosts of God went forth from the land of Egypt  
with uplifted hand.  
The day that God passed over the people was the day on which  
you were glorified,  
For God passed over their houses and no plague entered therein.  
There did not remain the soul of a firstborn in any house in  
the land of Egypt,  
Except the firstborn of the Hebrews, for God passed over their  
Houses.



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Let us declare now the celebration of this day, praising this  
Worshipping and giving thanks to God who shall save you from  
memory,  
your enemies.

THE CONGREGATIONAL RESPONSE.

And he performed the signs in the sight of the people,  
and the people believed and hearkened, that God had visited  
the children of Israel and that He saw their affliction and  
they bowed down and prostrated. (Ex. 4. 30-31). (Repeated  
three times).

THE ADDITIONAL PRAYER FOR THE SABBATH OF THE CONJUNCTION OF  
TABERNACLES AND ATONEMENT. (C.62:J.118.)

(The V.3 Rubric states that this prayer is said on Fast days.  
It is, however, contained in Cowley P. 435 in the prayers for  
the conjunction of Tabernacles.)

Welcome O Fast day, whereon was given up high two goats for  
a guilt offering; One for Azazel and one for Yahwe.

On the tenth day of the month was it said, Ye shall make your  
souls fast, (Let) the Hebrew who fasts (i.e. abstains) from  
food, keep himself from sin.

Glory to him that fasts thereon, and great shame to him that maketh  
little of it, they turn their faces from all good, who do not  
fast thereon.

A memorial that cannot be moved, a fast day which is a memory  
for generations,  
The choicest of people in Israel, who fast thereon and receive  
their forgiveness.

Verily every soul that fasts not, shall be uprooted from the  
midst of its people  
Who is he that can declare void, a word spoken by God.

Woe to them that fast not, (or) fast and do not pray,  
For they are like a blind man in darkness, stricken day and  
night.

The moon and the sun are witnesses that this is a day of  
penitential prayers,



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A holy convocation from the holy name, for the holy  
congregation, the like of which there  
is not.

THE FOLLOWING VERSES ARE ONLY READ ON THE SABBATH OF  
REPENTANCE, THE DAY OF ATONEMENT, ON TABERNACLES AND  
THE FESTIVAL OF THE EIGHTH DAY.

O Jubilee that cometh in its time, once a year for all Israel,  
He who fasts thereon and repents, verily he is filled with  
salvation,  
Who can estimate the goodness of the fast day, blessed is  
the congregation who are worthy thereon,  
He maketh the dew of His forgiveness fall, He droppeth it for  
all that fast thereon.

V.3 ends the Hymn here: J. continues with the  
verses that follow. These are to be found in  
C.478 in the order of prayer for the ten days of  
penitence, and also on P.666 in the Day of  
Atonement Prayers. Vide C. 63 Note 7 which  
states that "one or more leaves seem to be missing  
in V.3."

---

A sabbath day which maketh work to cease, a day of forgiveness  
for Israel,  
Let those who make supplication to their Lord, fast thereon  
with repentance.

All nations have fasts, but they are not like these,  
Those of the peoples are as night, but those of Israel (as)  
day.

May you celebrate fast days again, raise your hands to the  
habitation (i.e. heaven) and say, forgive Thy people Israel  
whom Thou hast redeemed Yahwe.

The Congregational Response.

And it shall be unto the children of Israel as a memorial  
before Yahwe, to make atonement for your souls. (Ex.30.16)  
(repeated three times).

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WHEN A MALE CHILD IS BORN INTO THE CONGREGATION THE  
PRIEST RECITES THE FOLLOWING IMMEDIATELY AFTER THE

וְיָסֵן (C. P. 818).

Blessed art Thou, Yahwe, our God, There is no God but One, Greatness is His and may you be granted good sabbaths by God. May my Lord preserve this child that has been born and establish it and make it a good gift and a covenant to its father, and love it in order to establish it. And may Yahwe grant it life. Amen.

WHEN A BRIDEGROOM IS IN THE SYNAGOGUE AT THE  
SABBATH SERVICE THE FOLLOWING IS SAID HERE.

May my Lord fulfil the creation and make it a perfect renewal and make it be the last of all want, and may He preserve the assemblies and the bridegroom and his betrothed may He reward with grace, lovingkindness and prosperity. Amen.



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NOTES TO THE FRIDAY EVENING SERVICES.

1. Literal translation:- "without associate".
2. V.3 renders:- "Or who can see Thee" - Aram, אֵלֵינוּ
3. V.3. renders:- מַלְכוּת - Kingship.
4. V.3. Text of the last line translates as follows:-  
 "There is none to prevent Thee (in the fulfillment of) Thy goodness, O Merciful One, and there is none among us who can arise with our strength, to ward off Thy anger".
5. V.3 renders:- כָּל נַפְשֵׁינוּ "with all our souls"
6. V.3 renders:- כְּכֹחַ אֲדָתְךָ "according to what Thou art".
7. V.3 Has a variant reading. The text given here is that of H.1.
8. The text of this verse is that of V.3.
9. V.3 renders:- מִצִּיּוֹן "who existed ere Thy habitation was".
10. Ms.K. renders:- יִטְרֵךְ J.Ms. יִטְרֵךְ
11. Ms.K. renders:- " כֹּס : J.Ms. " כֹּס

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Translation	...	...	...	...	Pages 61 - 169.
Notes	...	...	...	...	Pages 170 - 172.



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בשבת יתרו

P.127 My Lord, I shall make supplication unto Thee etc.  
(Same as for the Friday Eve Service Page 34)

עמדתי קמייך (C.3: K.Ms. Page 1).

I stand before Thee at the door of Thy mercy, Yahwe my God and the God of my fathers, to speak forth Thy praise and Thy manifold greatness, according to my feeble strength, for I know mine infirmity this day, and I consider in my heart that Thou, Yahwe, art God in heaven above and upon the earth beneath; there is none else beside Him. Wherefore in Thy hands I stand, and turn my face towards the chosen place, Mount Gerizim, the house of God, towards Luz, the Mount of Thine inheritance and of Thy presence, the place which Thou has made Thy dwelling, Yahwe, the sanctuary, Yahwe, which Thy hand hath fashioned. Yahwe shall reign for ever and ever, for great is Yahwe above all gods; righteous and upright is He. This, my Prayer, is to the Preserver, the Living, for it goeth up to the Unseen, before Him who knoweth the unseen things. Where is any god that helpeth His worshippers but Thou. Blessed be Thy name for ever. There is no God but One.

128. The Priest chants in a loud and pleasant voice.

ברוך אלהינו (C.4:K.Ms. 2.)

Blessed be our God, praised be our God, exalted be our God, Hallowed be our God; O Thou who are mighty in the heaven and in the earth, be Thou blessed. There is no enduring might but His, and none can perform works like His. Blessed be He who is to be blessed. Blessed be our God for ever and blessed be His name for ever. There is none like



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the God of Jeshurun. Praised be our God. There is no God. but One. Yahwe is a merciful and compassionate God.

The Congregation respond quietly:

Yahwe is a merciful and compassionate God. Yahwe, reigneth and the universe doth testify that Yahwe, He is God. There is no God but Him. Praised be His name and exalted be His might. We praise, glorify, exalt, reverence, bless and sanctify His name. We declare with sincerity and humbleness, we bless from our heart and soul,   
 כְּרִיבֵן וְאֵמֶרֶן  
proclaiming and saying-:

The Priest says.

There is no God but One.

The Congregation respond aloud.

Yahwe is our God, Yahwe is One: There is no God but One. We stand, Yahwe, at the gates of Thy mercy, we fear Thee and dread Thy anger, Thou most merciful of the merciful. We have tried Thy mercies and lovingkindnesses God, by our abundant iniquities and have hasted from (Note 1) Thy lovingkindnesses. Thou hast rewarded us with good and we, Thy people have repaid Thee with evil. I am that I am, O Lord, in Thy lovingkindness and for the sake of Thy pure ones, Thy servants, reward us not according to our evil doings, I am that I am. For we read the writings of Moses, the righteous, perfect, pure and faithful prophet, we ascribe greatness, exaltation, songs, praise, glory and hymns to our God, (Note 2)- (and the God of our fathers, God of Abraham, Isaac and Jacob, God of gods and Lord of Lords, the great mighty and revered God, God of the creation and Judge on the day of vengeance), whose evidence descended upon Mount Sinai and proclaimed His name merciful and gracious. There is none like the God of Jeshurun. Praised be our God. Praised be our God. Praised be our God. Yahwe is a merciful and gracious God, slow to anger and abundant in lovingkindness and truth. Praised be our God. There is no God but One.

Here is read the כִּי בִשְׁמֵךְ - the קְצֵי הַבְּרִיָה - the יְתֵה לֵל

(See Friday Evening Service pp.35-46)

after which the following section of the Durran is read.



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130. קָמָה מִן שְׁנָתוֹ (C.43 K.Ma. 104)

We have arisen from our sleep and have come before Thee, O our Lord, with sincerity and humility we stand before Thee and worship Thee at morningtide. It is well with him who arises from slumber and stands before Thee with love (in his heart), arising, giving praise at morningtide and magnifying Thy great might. The dawning of the light surpriseth all who see it, it is incumbent upon every one of all the sons of Adam, all who are asleep, to bestir himself from slumber and behold the light when it dawns and shines over the world. Happy is everyone who sees it and praises his creator saying:- Praised be the creator for He hath created it; woe unto him who sleeps on at the time of prayer at morningtide. In the evening and the morning the angels of the Lord go to and fro in every place, and wherever men pray the angels of the Lord come round about them, for it pleaseth the angels to hear the praises of the Lord at all times. Happy is he who (Note 3) can arise and make supplication and worship the Lord and repeat his prayer in its proper time on all occasions. Happy is he (Note 4) who can arise and come before Thee, merciful God, making supplication, praying and praising, prostrating himself and worshipping, humbling himself and magnifying Thy name, for Thou art worthy of it (Note 5). So accept from us, O Lord, our prayers, in Thine abundant mercies. Praised be God, there is no God but One.

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שְׁבַח פְּרָאֵד בֵּי אֱלֹהֵינוּ. יהוה, merciful and gracious  
God, forgive Thy people Israel who prostrate themselves  
towards Mount Gerizim and whom Thou hast redeemed O Yahwe.  
There is no God but One.

132. מַבְרָא דְּשֵׁשׁ יָמִים - ANIRAM DARA. (C.31. K.Ms. 166).

Maker of the Universe, who can estimate Thy greatness:  
Thou hast made it gloriously in six days.

In the true and great law, we read and become wise:  
On every one of its days, Thou didst produce creations.

Great because of Thy wisdom, they declare Thy greatness:  
The things revealed of the Godhead are but to magnify Thee.

For Thou madest unwearied, Thy works which are lofty:  
Which Thou broughtest forth from nothing in six days.

Thou didst make them perfect, there was no defect in one of  
them:  
Thou didst make known their perfection, for Thou art the  
Lord of Perfection.

And Thou retest, not in weariness, on the seventh day:  
And Thou madest it a crown for the six days.

Thou callest it holy and didst make it the foremost:  
The converging point of all festivals and guide of all holiness.

Thou madest it a covenant between Thee and between Thy  
servants:  
Thou hast made it known that Thou keepst him who keeps it.

Happy are they that rest on it, worthy are they of its  
blessings:  
His Holy Perfection gives them rest from all toil and fatigue.

With high glory does the Lord honour us among the lofty ones:  
His day of rest has He given us that we may rest where He  
rested.

All their greatness which Thou hast raised, by the hand of  
Moses Thou revealest:  
Thy Holy scripture Thou didst deliver to Thy faithful One.



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The tablets of Thy covenant didst Thou deliver to the son  
of Thy house:  
Life from the Lord who is the Lord of all living.

Revivifier of creatures from whom is all perfection:  
He spoke from the fire, Thou shalt have no other God.

Prophecy was a crown to Him from the days of creation:  
Moses was clothed with its light, of which he was worthy.

Comfort of our lives are the tables of the covenant:  
Comfort which shall never be rendered void to all eternity.

Where is there a Lord like the God of our fathers:  
Where a true prophet like the faithful one of God.

Mouth to mouth God spoke to the son of His house:  
Wonders were revealed to him that were not revealed to any  
other.

Creator who created the world and all therein:  
He commanded Moses to give life to the living.

The proclaimer that proclaimed, Thou shalt have no other god:  
He proclaimed, keep the Sabbath day, to hallow it.

Lofty and great One, to whom belongeth all greatness:  
He magnified the son of His house from all the sons of Adam.

Name to name he joined in glory:  
Yah, God of the generations and Moses prophet of generations.

The glorious One set a limit to His words:  
A limit to the words of Moses and a limit to the words of God.

There is no God but One.

Here is read one of the following two prayers of praise.

137.     יְהוָה לְבָרַךְ (Note 6)

In His greatness, He blessed and hallowed this Sabbath  
day and there were His holy things revealed, set apart by  
the faithful prophet, son of Amram, man of god. He is  
Moses, choicest of all flesh, who brought unto us the  
holiest of books and who expounded all that it containeth.  
And Yahwe God planted -;

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Response: A garden eastward in Eden ....(They continue here with the Genesis Ketafim).

חילה דנטר גן צדן (C.P.474: Line 5).

God who planted the Garden of Eden and designated it for the righteous (Note 7), they who observe the sabbath and the commandment of God: They were set apart by the hand of the faithful prophet, the son of Amram, man of God. He is Moses, universal prophet and a portion of every soul, who expounded His lofty writings: And Yahwe, God planted.....

The Ketaf form of the Book of Genesis.

And the Lord God planted a garden, eastward, in Eden, and there He put the man whom He had formed. And out of the ground made the Yahwe God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted and became four heads. The name of the first is Pishon. (Gen. 2.8-11) And the name of the second river is Gihon (Gen. 2.13) And the name of the third river is Tigris, and the fourth river is the Euphrates (Gen. 2.14.). Blessed be Yahwe, God, Praised be Yahwe, God. And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it and the Lord God commanded (Gen. 2. 15-16). And they heard the voice of the Lord God (Gen.3.8.) And to Seth, to him also there was born a son and he called his name Enosh, then



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began men to call upon the name of Yahwe. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him, male and female created He them, and blessed them and called their name Adam, in the day when they were created (Gen.4.26 -5.2.) And Enosh walked with God (Gen.5.24) And Noah found favour in the eyes of Yahwe (6.8.) These are the generations of Noah. Noah was in his generations a man righteous and wholehearted: Noah walked with God. (6.9) Thus Noah did, according to all that God commanded him, so he did. (6.22). And Noah did according unto all that Yahwe commanded him (7.5) And Noah only was left and they that were with him in the ark. (7.23) And God remembered Noah (8.1) And Noah went forth and his sons (8.18) after their families they went forth out of the ark (8.20) And Noah builded an altar unto Yahwe and took of every clean beast and of every clean fowl and offered burnt offerings on the altar. And Yahwe smelled the sweet savour (8.20 - 21). While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease. And God blessed Noah and his sons and said unto them, be fruitful and multiply (8.22-9.1) And I will make of thee a great nation, and I will bless thee, and make thy name great and be thou a blessing. And I will bless them that bless thee (12.2-3) And Abram passed through the land unto the place of Stechem, unto the terebinth of Moreh (12.6) And Yahwe appeared unto Abram and said to him, unto

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thy seed will I give this land, and he builded there an altar unto Yahwe who appeared unto Him. And he removed from thence unto the mountain on the east of Beth-el and he pitched his tent at Beth-el (12.7-8) Arise, walk through the land in the length of it and in the breadth of it (13.17). And Abram went up, and He blessed Abram, and He said blessed be Abram. (14.19) I have lifted up my hand unto God, Most High, maker of heaven and earth (14.22). Fear not Abram, I am thy shield, thy reward shall be exceeding great (15.1) And He said, look now towards heaven and count the stars (15.5) and He said unto him, so shall thy seed be (15.5) And he believed in the Lord and he counted it to him for righteousness (15.6) In that day, Yahwe made a covenant with Abram saying (15.18) I am God Almighty, walk before me and be thou wholehearted (17.1) And I will make My covenant between me and Thee (17.2) And My covenant will I establish with Isaac (17.21) that they may keep the way of Yahwe, to do righteousness and justice, to the end that the Lord may bring upon Abraham that which He hath spoken of him. (18.19) I am that I am. Behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy which Thou hast shown unto me (19.19) And he shall pray for thee, and thou shalt live (20.7) And Abraham prayed unto God, and God healed. (20.17). So may Yahwe heal our wounds. God is with thee in all that thou doest (21.22). And Abraham planted a Tamarisk tree in Beer-sheba, and called



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there on the name of Yahwe, the everlasting God (21.33)  
And God did prove Abraham, and said unto him, Abraham (22.1)  
And Abraham lifted up his eyes, and saw the place afar off  
(22.4) And we will worship and come back to you (22.5)  
And Abraham built the altar there, and laid the wood in  
order, and bound Isaac his son (22.9) And Abraham called  
the name of that place, The Lord Seeth, as it is said to  
this day, in the Mount where the Lord is seen. (22.14)  
That in blessing I will bless thee and in multiplying  
will I multiply thy seed (22.17) and I will multiply thy  
seed (26.4) And in thy seed shall all the nations of  
the earth be blessed, because thou hast hearkened to My  
voice (22.18) Yahwe, the God of heaven who took me (24.7)  
Yahwe, God of my master Abraham (24.12) Yahwe, before whom  
I walk, will send His angel with thee and prosper Thy way  
(24.40) and I bowed and prostrated myself before Yahwe,  
and blessed Yahwe. God of my master Abraham (24.48) And  
Isaac went out to meditate in the field at the eventide  
(24.63). And God blessed Isaac his son and Isaac dwelt  
(25.11) And Isaac entreated Yahwe for his wife (25.21)  
And Yahwe let himself be entreated of him (25.21) So may  
Yahwe be entreated of us and have mercy upon us and hear  
our requests and ease our oppression and relieve our  
suffering and look upon us with his mercy and lovingkindness  
and establish unto us-: And I will, establish the oath  
which I swore unto Abraham thy father (26.3) And I will

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multiply thy seed (26.4) And by thy seed shall all the nations of the earth bless themselves (26.4) because that Abraham hearkened to My voice and kept My charge, My commandments, My statutes and My laws. (26.5) And Isaac sowed in that land and found in the same year a hundredfold, and Yahwe blessed him (26.12) And he said, for now Yahwe hath made room for us (26.22) Thou art now the blessed of Yahwe (26.29) May Yahwe fulfil that which He blessed him.— So God give thee of the dew of the heaven and of the fat places of the earth and plenty of corn and wine. Let peoples serve thee and nations bow down to thee, Be Lord over thy brethren and let thy mother's sons bow down to thee, cursed be every one that curseth thee and blessed be every one that blesseth thee. (27.28-29). Establish this blessing unto us, Lord, and unto all our community — And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a congregation of peoples (28.3). And give thee the blessing of Abraham, to thee and to thy seed with thee (28.4). How full of awe is this place, this is none other than the house of God, and this is the gate heaven (28.17). And Jacob vowed a vow saying, if God will be with me (28.20) of all that Thou shalt give me I will surely give the tenth unto Thee (28.22). Praised be God. There is no God but One. I am the God of Beth-el (31.13) then the camp which is left shall escape. (32.9) And Jacob said, O God of my father Abraham, and



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God of my father Isaac, Yahwe, who saidst unto me, return unto thy country, and to thy kindred, and I will do thee good. (32.10) I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant. (32.11) And Thou saidst, I will surely do thee good and make thy seed as the sand of the sea. (Gen. 32.13) and he encamped before the city (33.18) and he bought the parcel of ground (33.19) and he erected there an altar and called it, God, the God of Israel (33.20), and purify yourselves and cleanse your garments (35.2) and let us arise and go up to Beth-el (35.3) because there God was revealed unto him. (35.7) I am God Almighty, be fruitful and multiply (35.11) And God went up from him in the place (35.13). And Jacob set up a pillar in the place (35.14) These are the generations of Jacob, - Joseph (37.2) And Israel loved Joseph (37.3) And Joseph dreamed (37.5) And the Medanites sold Joseph (37.36) and Joseph was brought down to Egypt (39.1) And Yahwe was with Joseph (39.2) God Almighty give you mercy (43.14) God Almighty appeared unto me in Luz in the Land of Canaan, and blessed me (48.3) And He blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God who hath been my shepherd all my life long unto this day (48.15) The Angel who hath redeemed me from all evil (48.16) I wait for Thy salvation, O Yahwe (49.18). By the God of thy father, who shall help thee and by the

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Almighty who shall bless thee (49.25) unto the utmost bound of the everlasting hills, they shall be on the head of Joseph (49.26) He will surely remember you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac and to Jacob (50.24) And Joseph made (them) take an oath (50.25) and he was put in a coffin in Egypt. (50.26)

145. תורה צוה לנו משה - Moses commanded us the Torah, an inheritance of the congregation of Jacob. There is no one like the God of Jeshurun. Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One, There is no God but One.

Durrant הייל הוא הילה (C.45 K.Ms. 105)

Mighty is the power of Him, the creator of rest, which did not come from toil, so that mortals might rest. In six days He made the world and all creation and He rested on the seventh day and hallowed it for ever, and said, he who rests on it shall be blessed but whosoever profaneth it shall be put to death; for the boundary of the Sabbath was fixed by the hand of God, which Moses was entrusted to reveal, and he made it incumbent upon all mankind; teaching it before Mount Sinai to the congregation who came out of Egypt, that they might rest on it and say, Great is His mighty power for He hath



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honoured it. (Note 8) Praised be God, there is no God but One.

146. יתהלל - Praised be our God, Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mt. Gerizim, and who Thou hast redeemed O Yahwe. There is no God but One. There is no God but One.

עבודת דעלמה תפתגד ותשתבח AMRAM DARA. (C.27.K.Ms. 169).

Maker of the world who art to be worshipped and praised:  
The Maker who wrought is a maker that hath no likeness.

New creations didst Thou make outside time:  
That Thou shouldst make known that Thou art the first  
before time was.

Revealed in the midst of the unseen and concealed in the  
midst of things seen:  
Revealed to the intelligence but concealed from the eye.

For Thou art present in every place, but nothing that exists  
is like Thee:  
Concealer and perceiver of every mystery, none that  
perceiveth is like Thee.

Thou art of old, in every place and in every age:  
All places and times, and all creatures are Thy works.

Thou art He whom nothing resembles in that Thou art without  
substance:  
For Thou art He who madest all things without any prototype.

When Thy wisdom saw fit to create:  
Thy power brought together all things at Thy word.

Thou art the first, the designer, the creator who  
established all things:  
Thou art He, by whom and from whom are all things and to  
whom all things are subject.

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Happy is the heart in which no thing dwells but Thee:  
Happy is he that gives thanks to Thee for the things that  
are Thine.

Unique and eternal is Thy Godhead:  
Unique in eternity and abundant in lovingkindness and truth.

Nothing can compass Thee for Thou art present in all:  
Thou art in every place but no place can hold Thee.

There is none who knoweth where Thou art:  
Wherever man turns his face, there He finds Thee.

Who can know Thee except by Thy works:  
Who can praise Thee completely, were it not for the  
righteousness that cometh from Thee.

We know Thee by the creation of our own selves:  
We perceive Thy wisdom in us and we worship Thy glory.

Thy works are Thy witnesses that Thou art One in greatness:  
A testimony of truth that changeth not.

O Thou art hidden from the sight of all who see:  
If it seemeth good to Thee, look upon us with a merciful  
glance.

Redeemer of the oppressed, who art nearer to him than his own  
heart:

Redeem us for we have no other redeemer but Thee.

Alms are a relief (Righteous is his salvation) for what we  
have cometh of Thee:  
Give alms to us from Thy righteousness, Alms for pity's sake.

We stand before Thee, standing with the poor:  
Reject not the voice of our petitions, if Thou seeest fit.

Merciful art Thou and bountiful, for Thy name is The Merciful:  
Thy mercies are more copious than the abundance of our  
petitions.

O Thou who hearkeneth unto supplications, hear the voice of  
our cries:  
Thou art cognizant of our requests before we even express them.

Accept our repentance and forgive our transgressions:  
Close not in our face, the gates of Thy mercies, O Lord.

There is no God but One.



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151. בגדלו יאמנוך      A Prayer of Praise.

In His greatness He shall give thee faith, what shalt thou fear, and He shall remember His covenant and restore unto you all the blessing of this day and its holiness; for the prayers of our lord Moses, His servant and faithful one of His house. The faithful and glorious prophet who expounded in the holiest of all writings; And God blessed the seventh day and hallowed it.

152. Durran משה משה (G.46 K.Ms. 106).

Faithful (and) Eternal One, happy are those that love Thee for ever. Lord whose works are without number, eternal is He who giveth this rest (Note 9). God of all (Note 10) God of the congregation of Israel which is called son and servant of God (Note 11) (and which) was entrusted with the commandments, the Sabbath and the festivals which are unchanging; And He bound their names with the luminaries, ordaining festivals according to their passing and seasons according to their appearance. Who can annul the creations which He created, for He endureth for ever. Who can wear out and renew their structure, that are without number. Praised be God, there is no God but One.

וַיְהִי כִּי יִשְׁמַע יְהוָה בְּקוֹל מֹשֶׁה וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְהָיוּ בְּלִי יָדָי  
 - For I shall proclaim the name of Yahwe and ascribe ye greatness unto our God.

The Rock, His work, is perfect, for all His ways  
are justice  
 A God of faithfulness and without iniquity, just  
and right is He.  
 Blessed be our God for ever and blessed be His  
name for ever.

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153.

The Second Series of אֲשֶׁר on the Book of Exodus.

And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceedingly mighty (Ex. 1.7) And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bore a son and she saw him that he was a goodly child. (2,1.2) And she called his name Mosos. (2.10).

Peace be upon him for ever.

And the children of Israel sighed by reason of the bondage and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning and God remembered His covenant with Abraham, with Isaac and with Jacob (2,23.24) And He said, I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob(3.6).

O God, their God, O God, their Lord, have mercy upon us for their sake and hearken unto the voice of our cries in remembrance of Thy covenant. Praised be God. There is no God but One,

And they shall say unto me, what is his name?

What shall I say unto them (3.13)

Glorified be this sacred name.

And God said unto Moses, I am that I am, and He said, Thus shalt thou say unto the children of Israel, I am (3.14) God of your fathers, God of Abraham, God of Isaac and God of Jacob (3.15) that they may believe that Yahwe, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. (4.5)



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O God, their God, O God, their Lord, have mercy upon us for their sake and hearken unto the voice of our cries, in remembrance of Thy covenant, Praised be God. There is no God but One. Blessed be He who said:

I am Yahwe, and I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty. (6, 2.3) And I will bring you unto the land concerning which I lifted up my hand to give it to Abraham, to Isaac and to Jacob. (6.8) And Eleazar, Aaron's son took him one of the daughters of Putiel to wife, and she bore him Phineas. These are the heads of the fathers houses of the Levites according to their families. These are that Moses and Aaron.(6.25,26).

These are that same Aaron and Moses, the peace of God be upon them. O God, their God, O God, their Lord, have mercy upon us for their sake and hearken unto the voice of our cries, in remembrance of Thy covenant. Praised be God. There is no God but One.

Yahwe is righteous (9.27) that thou mayest tell in the ears of thy son, and of thy son's son, that ye may know that I am Yahwe, your God. (10.2)

Blessed be He who said:

And I shall see the blood and shall pass over you and there shall be no plague upon you.(12.13) The Lord will pass over the door and will not suffer the destroyer to come in unto your houses to destroy you (12.23) The Lord will fight for you and you shall hold your peace (14.14) And the angel of the Lord, who went before the camp of Israel, moved (14.19) and the cloud was dark (14.20). And it came to pass in the

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morning watch that the Lord looked forth upon the host of the Egyptians (14.24) and the Egyptians said - let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians (14.25) And the people feared Yahwe and they believed in Yahwe and in Moses His servant.(14.31)

My faith is in Thee, Yahwe, and in Moses the son of Amram, Thy servant, and in the holy Torah and in Mount Gerizim, the House of God, and in the day of Vengeance and recompense.

My strength and my song, and He is become my salvation. This is my God and I will glorify Him, my father's God and I will exalt Him. The Lord is mighty (8.vers.) in battle, Yahwe is His name(15,2.3).

Blessed be His name.

Thy right hand, O Yahwe, glorious in power, Thy right hand O Yahwe, dasheth in pieces the enemy. (15.6) Who is like Thee among the mighty, who is like unto Thee, glorious in holiness, fearful in praises, doing wonders? (15.11) Thou hast made, Yahwe, a sanctuary which Thy hands, Yahwe, have established; Yahwe shall reign for ever and ever (15.17,18). And thou shalt do what is right in His eyes and give ear to His commandments and keep all His statutes; then I will put none of the diseases upon thee, which I have put upon the Egyptians, for I am Yahwe that healeth thee (15.26).

O Lord, Yahwe, Heal us from all sickness.

This is that which Yahwe hath spoken: tomorrow is a solemn rest, a holy Sabbath unto Yahwe(16.23) for today is a Sabbath unto Yahwe(16.25) and on the seventh day is the Sabbath (16.26) and it came to



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pass on the seventh day (16.27). See that Yahwe hath given you the Sabbath, abide ye every man in his place, let no man go out of his place on the Sabbath (3. vers.) (16.29), so the people rested on the seventh day (16.30) And the children of Israel did eat the Manna forty years, until they came (16.35) and Moses built an altar and called the name of it 'Yahwe is my Banner' (17.15). Now I know that Yahwe is greater than all Gods (18.11) Yahwe, the God of your fathers, make you a thousand times so many more as ye are, and bless you as He hath promised you (Deut. 1. 11).

On the second Sabbath of the month the Ten Commandments which follows is read.  
Before their recital the following is said.

Lo, I come unto thee in a thick cloud, that the people may hear when I speak unto thee and may also believe thee for ever. (19.9) And let the priests also, that come near to Yahwe, sanctify themselves, lest Yahwe break forth upon them (19.22) And Moses descended from the mountains unto the people and he said unto them (3. vers) (19.25).

GLORIFIED BE HE WHO PROCLAIMED THE TEN COMMANDMENTS.

And God spake all these words saying: I am Yahwe thy God, who brought thee out of the land of Egypt, out of the House of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in the heaven above, or that is in the earth beneath, or that is

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in the water under the earth: thou shalt not bow down unto them, nor serve them; for I, Yahwe thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments. Thou shalt not take the name of Yahwe, Thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Observe (S.v.) the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is a Sabbath unto Yahwe, thy God; in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Yahwe made the heaven and the earth, the sea, and all that in them is, and rested on the seventh day, wherefore Yahwe blessed the sabbath day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which Yahwe, thy God giveth thee. Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house:

Thou shalt not covet thy neighbour's wife, nor his field (S.v.) nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. (Ex. 20 1-14).

(S.V.) And it shall come to pass when Yahwe, thy God shall



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bring you to the land of Canaanites whither thou goest to possess it. (Deut. 11.28) that thou shalt set thee up great stones, and plaster them with plaster, and thou shalt write upon them all the words of the Torah (Deut. 27. 2.3) And it shall come to pass when ye are passed over the Jordan, that ye shall set up these stones which I command you this day, in Mount Gerizim (Deut. 27.4) And thou shalt build there an altar to Yahwe, thy God, an altar of stones: thou shalt lift up no iron tool upon them. Thou shalt build the altar of Yahwe thy God of unhewn stones, and thou shalt offer burnt offerings thereon unto Yahwe, thy God. And thou shalt sacrifice peace offerings, and shalt eat there, and thou shalt rejoice before Yahwe thy God. (27.5,6,7.) That mountain on the other side of the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Nabah, over against Gilgal, beside the terebinths of Moreh, over against Shechem. (Deut. 11.30).

ON THE OTHER SABBATHS THE READING OF THE TEN

COMMANDMENTS IS AS

FOLLOWS:

And showing mercy unto the thousandth generation of them that love me and keep my commandments. Thou shalt not take the name of Yahwe, thy God, in vain, for Yahwe will not hold him guiltless that taketh His name in vain. (20.6.7). Observe the Sabbath day, and the seventh day is a sabbath, and He rested on the seventh day, wherefore Yahwe blessed the seventh day and hallowed it. (Paraphrase of 4th Comm.)

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And thou shalt rejoice before Yahwe, thy God, on that mountain beyond the Jordan.

THE EXODUS KETAF CONTINUES:

In every place where I cause my name to be mentioned there (S.V.) will I come unto thee and bless thee. (Ex.20.21)

Blessed be He who said:

And it shall come to pass, when he crieth unto me, that I will hear, for I am gracious. (22.26) Six days thou shalt do thy work, but on the seventh day thou shalt rest (23.12). And ye shall serve Yahwe, your God, and He will bless thy bread and thy water, and I will take sickness away from the midst of thee (23.25). And I will discomfort/<sup>all</sup>the people to whom thou shalt come, and I will make all thine enemies- to turn their backs unto thee.(23.27) For I will deliver the inhabitants of the land into your hand (23.31). And unto Moses He said-: Come up unto Yahwe, thou, and Aaron, Nadah and Abihu, Eleazar and Ithamar (S.V.)(24.1) Then went up Moses, and Aaron, Nadah, Abihu, Eleazar and Ithamar (S.V.)(24.9) And Moses went up into the Mount and the cloud covered the Mount (24.15) and on the seventh day He called unto Moses out of the midst of the cloud (24.16) And Moses entered into the midst of the cloud and went up into the Mount, and Moses was in the Mount forty days and forty nights (24.18).

Praised be God. There is no God but One.

And let them make me a sanctuary that I may dwell among them.

(25.8) The length of the court shall be a hundred cubits(27.18)



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And thou shalt command the children of Israel (27.20).  
Aaron and his sons shall set it in order to burn from  
evening till morning before Yahwe (27.21) that they may  
minister unto Me in the priests office; Aaron, Nadab,  
Abihu, Eleazar and Ithamar and the children of Aaron (28.1).

Peace be upon them for ever. O God, their God,  
O God, their Lord, have mercy upon us for their  
sake and hear the voice of our cries, in  
remembrance of Thy covenant. Praised be God.  
There is no God but One.

And the stones shall be according to the names of the  
children of Israel (28.21) And Aaron shall bear the names  
of the children of Israel (28.29) and Aaron shall bear  
the judgement of the children of Israel (28.30) And Aaron  
shall bear the iniquity committed in the holy things (28.35).  
Seven days shall the priest put them on (29.30) seven days  
shalt thou consecrate them (29.35) Seven days shalt thou  
make atonement for the altar (29.37). Now this is that  
which thou shalt offer upon the altar, two perfect (s.v.)  
lambs of the first year day by day continually (29.35).  
A continual burnt offering (29.41). The one lamb thou  
shalt offer in the morning and the other lamb thou shalt  
offer at dusk (29.39) where I will meet with you to speak  
there unto thee (29.42). And there will I be sought (s.v.) of  
the children of Israel and it shall be sanctified by My glory,  
(29.43) that I may dwell among them. I am Yahwe their God.  
(29.46). Verily ye shall keep My Sabbaths, for it is a sign  
between Me and you throughout your generations, that ye may

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know that I am Yahwe who sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death (31, 13.14). And on the seventh day is a sabbath of solemn rest, whosoever doeth work on the sabbath day (31.15) Wherefore the children of Israel shall keep the Sabbath, to observe the sabbath throughout their generations, for a perpetual covenant (31.16). And on the seventh day he ceased from work and rested (31.17). And Moses prayed for Aaron. Turn from Thy fierce wrath and repent of this evil against Thy people. Remember Abraham, Isaac and Jacob Thy servants to whom Thou didst swear by Thine own self, and saidst unto them, I will surely (S.V.) multiply thy seed, and they shall inherit it forever (32.13). And Yahwe repented of the evil which He said He would do unto His people (32.14) that He may bestow upon you a blessing this day (32.29). Depart, <sup>up</sup> go/hence, thou and the people that thou hast brought up out of the land of Egypt, unto the land of which I swore unto Abraham, Isaac and Jacob (33.1). And I will send an angel before thee (33.2)

O God, their God, O God, their Lord, have mercy upon us for their sake and hearken unto the voice of our cries in remembrance of Thy covenant.  
Praised be God. There is no God but One.

And it came to pass, that every one that sought Yahwe, went out into the Tent of Meeting (33.7). And Yahwe spoke unto Moses, face to face (33.11) And I will proclaim the



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name of Yahwe before thee, and I will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy (33.19). And Yahwe descended in the cloud, and stood with him there, and proclaimed the name of Yahwe. And Yahwe passed by before him and proclaimed, Yahwe, Yahwe, God, merciful and gracious, long suffering and abundant in goodness and truth. (34. 5.6) And Moses made haste and bowed his head towards the earth and worshipped. And he said-: If now I have found grace in Thy sight, O Lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiffnecked people, and pardon our iniquity and our sin and take us for Thine Inheritance (34, 8.9). With thy people will I do marvels (34.10) for thou shalt bow down to no other god, for Yahwe, whose name is jealous, is a jealous God. (34.14) Six days shalt thou work, but on the seventh day thou shalt rest (34.21). Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to Yahwe (35.2). Ye shall kindle no fire throughout your habitations upon the sabbath day (35.3). And Moses gave commandment and they caused it to be proclaimed throughout the camp (36.6). And Moses saw all the work, and, behold, they had done it, as Yahwe had commanded, even so had they done it. And Moses blessed them (39.43)

O Lord, restore unto us of the blessing of righteous perfect, pure and faithful prophet Moses.

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for the cloud rested upon him, and the glory of Yahwe (40.35)  
For the cloud of Yahwe was there throughout all their  
journeys. (40.38).

חורה צוה לנו משה - Moses commanded in a Torah, an  
inheritance of the congregation of Jacob. There is  
none like the God of Jeshurun. Praised be God;  
Yahwe, merciful and gracious God, forgive Thy  
people who prostrate themselves towards Mount  
Gerizim, and whom Thou hast redeemed O Yahwe.

There is no God but One. There is no God but One.

164. Durran - ה' יום קדוש (S.45 K.Ms.107)

Ah sanctified and (Note 12) sanctifying day, happy is he  
who is sanctified thereon. He hallowed the sanctity  
thereof and delivered it to the holy congregation. The  
great God rested on it and ordained that Israel rest on it.  
After He finished the creation His glorious greatness  
rested on it and He named it with many good attributes  
(Note 13), Sabbath, Holiness, Blessing, a sign and a good  
day for him who keeps it with a perfect (heart). He  
bestowed rest thereon, double that of all days, and this  
is an exceedingly glorious wonder. One must thank the  
Mighty One whose power is exalted (and) who separated it  
and rested upon it and hallowed it. He who wishes to  
see divine favour must be very blameless on the sabbath  
and prayer must be in his mouth so that he may be included  
with the assembly (Note 14) and be united with the good and



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perfect ones, for then will he find divine favour, and the gate of penitence open, for there is the altar of thanksgiving, receiving the prayers of the good and sending up the thanksgiving to (his) habitation, for praise is a plant plucked into the heights whose dewdrops (or shade) protect those who utter them with a pure heart. Happy is the Tahaeb (Note 15) and happy are his disciples who are like him, and happy is the world (Note 16) when he, who brings his peace with him, comes and reveals the divine favour and purifies Mount Gerizim, the house of God, and removes trouble from Israel, when God gives him great victory, overcoming thorewith the whole world. (Note 17). God is to be magnified who has given us this day and blessed it and hallowed it and separated it and strengthened it more than all days. Praised be God, there is no God but One.

165. יתהלל Praised be our God, Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One.

אתהו איהו AMIRAN DARA. - (C.28: K.Ms. 172)

Thou art unique, Thine is the Godhead:  
Thou alone art the creator, by whose hand all was made.

In the newness of Thy creations, it is known that Thou art  
the First:  
By them hast Thou made known to all that there is no God  
but Thee.

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Thy power brought all to pass without any previous origin:  
Thy works reveal that Thou art One alone in Thy greatness.

For Thou hast clothed Thy creatures with the mercies of Thy  
wisdom:  
For Thou hast made it a wonder and its providence their  
praise.

Without voice wast Thou heard by him who perceived that Thou  
wast the beginning:  
As perfect handwriting is understood by him who sees it.

And this power is but part of Thy glory:  
And greater than what Thou hast revealed to sight is that  
which Thou hast kept hidden

Without mouth Thou didst proclaim words and the world came  
into being:  
Thy creatures hastened to submit themselves to Thy words.

Thou art the first of whose beginning none knoweth:  
Thou art the Eternal, without end and without limit.

Who bears the world which bears (feels) Thy fear:  
And how can one not feel the fear of Him who bears (it)  
without hands.

Unique without associate, there is neither second nor consort:  
Powerful, Eternal, dreaded, Great, Mighty and Revered One.

All who are like Thee Thou resemblest not:  
All who searchest Thee out Thou art beyond him.

Thou hast brought to pass without associate, Thou hast  
created without a second:  
For Thine own sake hast Thou created and for Thy greatness  
be Thou praised.

What mind can understand Thee from Thy created things?:  
He who understands Thy scriptures, Thy works which are from  
Thee.

We shall give thanks for Thy mercies, according to our  
strength:  
We petition Thee, seeing that Thou art not as we are.

We hope for Thy lovingkindness and we expect Thy mercies:  
For where but to Thee can we turn our faces.

As aliens are we at the gate of Thy mercies:  
And far be it from Thee to close the gate in the face of  
needy strangers.



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We stretch out our hands, needful of alms:  
Stretch out Thy merciful hands and relieve our miseries.

The soul's need is relief, our need is Thy mercies:  
Bestow alms upon us for Thy pity's sake.

When Thy mercies are near distress is far off:  
If Thou soost fit make us enter into the salvation of Thy  
mercies.

Thou who art most compassionate, we have no helper but Thee:  
Give to us, for there is none that gives but Thee.

Hear the supplication, O, Thou who art wont to be merciful:  
Answer the petition of our misery, and our hopes.

Be Thou praised and glorified and exalted, O, Truth:  
Thou art to be thanked, and let him that is able thank Thee  
for Thy lovingkindness.

There is no God but One.

171. חילה דברך - Prayer of Praise - Not in Cowley.

God who blessed the Sabbath day and set it apart to  
Himself above all days, and on it He elected His people  
Israel, and hallowed them to Himself above all peoples,  
by the hand of the righteous messenger who drew near to  
the cloud. He is Moses, the choicest of the children of  
Levi, by whose hand was given unto us the glorious  
writing, (in which) he expounded; And on the seventh  
day he rested and ceased from His work.

וְיַגְדֵּנוּ - for I shall proclaim the name of Yahwe and  
ye greatness unto our God..

The rock His work is perfect for all His ways are justice.  
A God of faithfulness and without iniquity, just and right  
is He.  
Blessed be our God for ever, and blessed be His name for  
ever.

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172. The Third Series of ד'באך on the Book of Leviticus.

And every meal offering of thine shalt thou season with salt, neither shalt thou suffer the salt of the covenant of Thy God to be lacking from thy meal offering; with all thine offerings thou shalt offer salt (Leviticus 2.13) All the fat is Yahwe's. It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood (3, 16.17) Command Aaron and his sons saying -: This is the law of the burnt offering: it is that which goeth up on its firewood upon the altar all night into the morning (6.2) He shall not leave any of it till the morning (7.15) And he made it smoke upon the altar, besides the burnt offering of the morning. (9.17) And Aaron lifted up his hands towards the people and blessed them, and he came down from offering the sin-offering, and the burnt offering and the peace offerings. And Moses and Aaron went into the tent of meeting and came out and blessed the people; And the glory of Yahwe appeared unto all the people (9,22.23). It shall be a statute for ever throughout all your generations. (10.9) that ye may put difference between the holy and the common. (10.10) Sanctify yourselves, therefore, and be holy (11.44). Thus shall ye separate the children of Israel from their uncleanness (15.31) Ye shall therefore keep my statutes and mine ordinances, which if a man do, he shall live by them. I am Yahwe (18.5). Ye shall be holy for I Yahwe, your God am holy.



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Ye shall fear every man his mother and his father and ye shall keep my sabbaths. I am Yahwe, your God. (19.2.3).  
Thou shalt love thy neighbour as thyself, I am Yahwe (19.18).  
Ye shall keep my sabbaths and reverence My sanctuary. I am Yahwe (19.30).

Blessed be Yahwe who said -:

Just balances, just weights, a just Ephah and a just Hin, shall ye have, I am Yahwe, your God (19.36). And ye shall observe all My statutes (19.37). Say unto the priests the sons of Aaron (21.1), the priest that is highest among his brethren (21.10) shall not go out of the sanctuary (21.12) and he shall not profane his seed among his people for I am Yahwe, who sanctify him (21.15). And ye shall keep My Commandments (22.31). Six days shall work be done, but on the seventh day is a sabbath of solemn rest, a holy convocation, ye shall do no manner of work; it is a sabbath unto Yahwe in all your dwellings (23.3) and on the seventh day it is a holy convocation, ye shall do no manner of servile work (23.8) Aaron shall order it from evening till morning before Yahwe continually. (24.3). that it may be to the bread for a memorial part, an offering made by fire unto Yahwe. Every Sabbath day he shall set it in order before Yahwe continually. (24, 7.8). Ye shall keep My sabbaths and reverence My Sanctuary. I am Yahwe (26.2)

Blessed be Yahwe who said -:

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And I will give peace in the land and ye shall lie down and none shall make you afraid (26.6). And I will have respect unto you, and make you fruitful and multiply you, and will establish my covenant with you (26.9), for I have broken the bars of your yoke, and made you go upright (26.13). And I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember (26.42). And I will, for their sake, remember the covenant of their ancestors (26, 4.5.) These are the statutes and ordinances and laws which Yahwe made between Him and the children of Israel in Mount Sinai by the hand of Moses (26.46)

The peace of Yahwe be upon the righteous, perfect, pure and faithful prophet Moses.

These are the commandments which Yahwe commanded Moses for the children of Israel in Mount Sinai. (27.34).

יְהוָה לְבָרְכָה - Praised be God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mt. Gerizim, and whom Thou hast redeemed O Yahwe.

There is no God but One. There is no God but One.

174. Durrant - לֵית בְּכָל יוֹמֵיהָ (C.45 K.Ms. 108)

Among all the days there is no day as great as the Sabbath day whose foundation my lord established in the world. On all days there is work (Note 18) but the Sabbath is the reward, for there is no work. Belial is driven from it and blessings have charge over it, by the command of the God of old. All



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the house of Israel should say thereon, it cometh in peace, the jubilee which is coming is near and giveth rest to the silent and to those that speak. The prophet Moses went up Mount Sinai because of it and was hidden with clouds and with glory, he fasted and was satisfied although he neither ate nor drank, for he was in the presence of the living (God) bringing life to the generations. All the house of Israel should say thereon, it cometh in peace, the jubilee which is coming is near and giveth rest to the silent and to those that speak.

175. יתהלל - Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One.

אתה יבדד - AMRAM DARA. - (C. 30: K.Ma. 175).

Thou art our maker, who wast when there was naught else:  
Thou madest, without helper, the world and all that is therein.

In Thee do we put our faith, there is no God but Thee:  
In Thy strength shall we trust, for Thou art the Mighty One  
and the Ruler.

O, Mighty One whose might subdueth every mighty One:  
The power of the enemy is subdued by the greatness of Thy strength.

O God whose strength is above all:  
Remove from us all judgement and subdue our enemies.

Were it not that He helps us and has pity on our miseries:  
O, King, O, Merciful One, who is there that would help us.

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And we are Thy servants and the sons of Thy servants:  
And far be from Thee to forget the patriarchs of old.

We hasten to Thy mercies from the midst of great afflictions:  
We cry unto Thee, relieve us from all oppressions.

We trust in Thy lovingkindness, and our petitions are to  
Thy bounteousness:  
Were it not that Thou helpest us, who is there that would  
help us.

Spread over us, as a cloud, the shade of Thy mercies:  
Protect us, from our enemies, in the palm of Thy pity.

The burnings of our enemies which destroys our spirits:  
Quench with the shade of Thy mercies, for we are become  
enfeebled.

Bring the judgement, which Thou hast revealed in our times,  
to an end:  
Subdue the hand of our enemies which is stretched forth to  
destroy us.

Bring to an end for us the abundant afflictions manifested  
in our days:  
And subdue the wickednesses which confront us.

Our petitions are of Thee, O, King of our spirits:  
And without Thee our lives have no permanence.

Our souls are in trouble because of our enemies:  
Relieve us from our distress brought on by our sins.

Our enemies have no pity and we are subdued by them:  
Comfort and deliver for we exist like the dead.

O, Thou, before whom all kings are subdued:  
Of Thee all the mighty ones tremble and are in dread.

Deliver us from our enemies for there is no pity in their  
hearts:  
Relieve the suffering ones, for misery is our lot.

For they who need Thy pity, stand in desolation:  
Made desolate by enemies, who bring violence upon us.

Establish our relief, for of Thee alone cometh righteousness:  
And do judgement, as Thou art wont to do.

O, Merciful One, out of Thy mercies, bring about for us  
deliverance:  
Hastening speedily, that deliverance might be ours.



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Send us of Thy mercy, for the sake of our patriarchs:  
Send to deliver us, and destroy our enemies.

Thou who art strong in pity, pity our misery:  
Subdue the rigour of judgements because of our wretchedness.

There is no God but One.

180. יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ - A Prayer of Praise (Not in Cowley).

In His greatness, He shall give thee faith, what shalt thou fear, and shall save thee from Fenuta (Note 19) and shall make thee like the stars of the heaven and what thou shalt do shall be accepted from thee, and He shall give thee pleasure during the watch of the sabbath day, which was set apart by the hand of the prophet Moses. And when thou concludest, for his sake He shall preserve thee, and grant thee continual renewal, and shall establish His word unto thee in thy book -: And God is with thee in all that thou doest.

וְיִשְׁבַּח אֱלֹהֵינוּ For I shall proclaim the name of Yahwe and ascribe  
ye greatness unto our God.

The Rock His work is perfect for all His ways are  
justice. A God of faithfulness and without  
iniquity, just and right is He.

Blessed be our God for ever and blessed be His  
name for ever.

181. The Fourth Series of בְּרָכָה on the Book of Numbers.

And Eleazar and Ithamar ministered in the priests office  
in the presence of Aaron their father (Num. 3.4.) And the

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prince of the princes of the Levites was Eleazar the son of Aaron the priest (3,32.) And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering and the anointing oil (4.16). And if the man have no kinsmen to whom restitution may be made for the guilt, the restitution for guilt which is made shall be Yahwe's, even the priests. (5.8) This is the law of the Nazarite who voweth, and of his offering to Yahwe for his Nazariteship, besides that for which his means suffice, according to his vow which he voweth, so he must do after the law of his Nazariteship. And Yahwe spoke unto Moses saying:- Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel; ye shall say unto them, Yahwe bless thee and keep thee. Yahwe make his face to shine upon thee, and be gracious unto thee. Yahwe lift up His countenance unto thee and give thee peace. So shall they put My name upon the children of Israel, and I will bless them (6.21-27). At the commandment of Yahwe they encamped and at the commandment of Yahwe they journeyed (9.23) And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. (10.8), and ye shall be remembered before Yahwe your God, and ye shall be saved from your enemies (9.9) and they shall be to you for a memorial before your god, I am Yahwe, your God (10.10).



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Go in and possess the land which Yahwe swore unto your fathers, Abraham, Isaac and Jacob (Deut.1.8)

O God, their God, O God, their Lord, have mercy upon us for their sake and hearken unto the voice of our cries in remembrance of Thy covenant. Praised be God. There is no God but One.

And the cloud of Yahwe was over them by day, when they set forth from the camp. And it came to pass, when the ark set forward that Moses said - Rise up, O Yahwe, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. (10.34,35) And the people cried unto Moses and Moses prayed unto Yahwe and the fire abated. (11.2) And Moses cried unto Yahwe saying - Heal her now O God, I beseech Thee (12.13) And now, I pray Thee, let the power of the Lord be great, according as Thou hast spoken saying, Yahwe is slow to anger and plenteous in loving-kindness (14.17,18). Pardon, I pray Thee, the iniquity of this people according unto the greatness of Thy lovingkindness and according as Thou hast forgiven this people from Egypt even until now. And Yahwe said, I have pardoned according to Thy word. (14, 19.20). And ye shall make an offering by fire unto Yahwe, a burnt offering or a sacrifice, in fulfilment of a vow clearly uttered or as a free-will offering (15.3). And they found a man gathering sticks on the sabbath day (15.32). Be ye holy unto your God. I am Yahwe your God, who brought you out of the land of Egypt, to be your God, I am Yahwe, your God. (15, 40.41).

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Praised be God. There is no God but One.

In the morning Yahwe will show (16.15), and it shall be that the man whom Yahwe shall choose, he shall be holy, (16.7) to the end that no common man, that is not of the seed of Aaron, shall draw near (17.5) and behold the cloud covered it (17.7) and the plague was stayed, (17.13) and the plague was stayed (17.15) I am thy portion and thy inheritance among the children of Israel (18.20) And Moses said - O Lord Yahwe, Thou hast begun to show Thy servant Thy greatness and Thy strong hand, for what god is there in heaven or on earth that can do according to Thy works and according to Thy mighty acts (Deut. 3.24) and we cried unto Yahwe and He heard our voice and sent an angel and brought us forth (20.16) And Israel vowed a vow unto Yahwe (21.2) And Yahwe heard (21.3) And against Thee, pray unto Yahwe (21.7) And Moses prayed for the people (21.7) This day I will begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who, when they hear the report of thee, shall tremble, and be in anguish because of thee. (Deut. 2.25) And he saw Israel dwelling tribe by tribe and the spirit of God came upon him (24.2) How goodly are thy tents O Jacob, and thy dwellings O Israel (24.5) Blessed be everyone that blesseth thee, And cursed be everyone that curseth thee (24.9) And Phineas, the son of Eleazar, the son of Aaron the priest saw (25.7) and the plague was



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stayed from the children of Israel (25.8) Phineas, the son of Eleazar, the son of Aaron the priest (25.11) And it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood (25.13)

A thousand thanks unto Thee for Thy sacred gift, for ever and ever.

Let Yahwe, the God of the spirits appoint (27.16) and set him before Eleazar the priest (27.19) and before Eleazar the priest (27.21) And he set him before Eleazar the priest (27.22) and he laid his hands upon him and gave him a charge, as Yahwe spoke by the hand of Moses. (27.23)

And he said unto him - Thine eyes have seen all that Yahwe Thy God hath done unto these two kings, so shall Yahwe do unto all the kingdoms whither thou goest over. Ye shall not fear them for Yahwe, your God, He it is that fighteth for you. (Deut. 3.21)

יְהוָה לְבָרַךְ - Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One.

Here are interposed two prayers, the former in the style of the Durrani, ( בֵּית דָּוִד ) and the latter in the style of Margah ( בֵּית מִרְגָּה ) by Pinhas the High Priest, as follows:

184. יְהוָה לְבָרַךְ וַיְהִי - (C. 81. K.Ms. 178)

Be Thou blessed and hallowed, O glorious God, who blessed and hallowed this seventh day, and who declared unto us, by the hand of our lord Moses the prophet, in

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in his glorious writings, which He blessed and hallowed, Observe the sabbath day to hallow it. All who keep it, the One Yahwe, shall keep him; He that declared, The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk (Num.28.4). As the meal offering of the morning and as the drink offering thereof, thou shalt present it, an offering made by fire, of a sweet savour unto Yahwe. And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fire flour for a meal-offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof. (Numbers 28,8.9.10) Blessed be Yahwe. Yahwe is our God, Yahwe is One. Praised be God. There is no God but One.

185. יתהלל - Praised be our God, Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mt. Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One. There is no God but One.

ברוך אלהים (C.82 K.Ms. 178)

Blessed, sanctified and glorified be God, who blessed and hallowed this seventh day.

Blessed be Yahwe our God and God of our fathers, God of Abraham, Isaac and Jacob, Joseph and our lord Moses our Prophet.



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Yahwe revealed by the hand of our lord Moses, in the Torah, His Book, that this Sabbath day, and he that keeps it are hallowed.

In the ten commandments, God said unto Moses, observe the Sabbath day to hallow it.

Happy are they who keep this Sabbath day, for all who observe it are called observant.

And now O Israel, Rest, for today is a Sabbath unto Yahwe, and letna man go out from his place on the sabbath day, but (let him) pray and call upon and bless the name of Yahwe.

This is the hallowed Sabbath: how much glory and strength has Yahwe stored up for His people Israel when they observe it.

It is the paradise of the world, which Yahwe, the God, appointed for His people, his congregation, His assembly and His servant Israel.

Fortunate and happy are we, with what Yahwe has given us, in the observing of this hallowed Sabbath: Thanks be to Yahwe our God.

How great and glorious is this Sabbath day: Yahwe shall not break this covenant with us, but shall help us to observe it.

The glory of Yahwe is to be seen therein, therefore Yahwe has said in His Book, Ye shall surely observe my Sabbaths for it is a sign between Me and you:

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Throughout your generations, that ye may know that I am Yahwe who sanctifies you: And ye shall observe the Sabbath for it is holy unto you.

They who profane it shall verily be put to death, for all who do work thereon, that soul shall be cut off out of the midst of its people.

We will observe this sabbath, as Yahwe our God commanded us, by the hand of our lord Moses, messenger of Yahwe, may it be blessed and bring blessing upon us.

We shall read the Book of the Law, on this holy Sabbath, from evening to evening, with heart and soul.

We shall do no work on this Sabbath day, except the continual burnt offering and the Sabbath offering on the Sabbath day.

Before Yahwe we will offer our prayers, upon the altar of prayers, in place of the Sabbath offering we will sanctify ourselves and praise and proclaim (the glory of God) and we will cease from all work.

Yahwe commanded us concerning the observance of this Sabbath, to rest and cease from work from even. to even.

In His Book did Yahwe proclaim, Observe ye my Sabbaths, and revere my sanctuary, for I am Yahwe.

The Sabbath day is the most lofty of all that is holy, and the holy of holies to Israel who (themselves) are holy.



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Observe the Sabbath day to sanctify it, a Sabbath of rest, sacred unto Yahwe.

The children of Israel shall continually observe the Sabbath, to fulfil the Sabbath throughout their generations: it is an everlasting covenant between Me and the children of Israel, an everlasting sign: There is no God but One.

188. The תפלה - The Prayer of Praise.

The God of all gods expounded -: And Yahwe spoke unto Moses saying. Command the children of Israel.

The Response.

And say unto them. My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season. And thou shalt say unto them: This is the offering made by fire which ye shall bring unto Yahwe: he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning and the other lamb shalt thou offer at dusk (28, 1-4). As the meal-offering of the morning, and as the drink offering thereof, thou shalt present it, an offering made by fire, of a sweet savour unto Yahwe. And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof. (28, 8-10).

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THE NUMBERS 747 CONTINUES.

These shall ye offer unto Yahwe in your appointed seasons (29.39) And Phineas, the son of Eleazar the priest (31.6) And Moses and Eleazar the priest did (31.31) And Moses gave the tribute, which was set apart for Yahwe, unto Eleazar the priest (31.41) as Yahwe commanded Moses (31.41)

The peace of Yahwe be upon the righteous, perfect, pure and faithful prophet Moses.

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac and unto Jacob (32.11). So Moses gave charge concerning them to Eleazar the priest (32.28) These are the names of the men that shall take possession of the land for you: Eleazar the priest, (34.17) These are they whom Yahwe commanded (34.29). These are the commandments and the ordinances, which Yahwe commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho. (36.13)

אורה צוה לנו משה - Moses commanded us a Torah, an inheritance of the congregation of Jacob, There is none like the God of Jeshurun. Praised be God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves toward Mount Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One. There is no God but One.



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189. DURRAH - חַיִּלָּה רַמְּה וַיְקַרְה (C.46 K. Ms. 109)

God, the high and glorious One, charged the holy prophet, for the sake of the holy congregation, because of the proclamation that God made on Mount Sinai - Keep the sabbath day to hallow it; a festival that cannot be annulled for ever. So wrote the great light Moses, the one trusted with hidden things, that the children of Israel keep the sabbath day to do it, for it is a boundary fixed by the hand of God, an institution which shall never be moved. Woe to him who departs from it, the paradise which guards all who cultivate it; every tree within it is life. Praised be God. There is no God but One.

190. יְהוָה - Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mt. Gerizim, and whom Thou hast redeemed O Yahwe. There is no God but One.

אֱלֹהִים רַחֲמֵנוּ - ANIRAM DARA. (C. 29: K. Ms. 182)

God, Merciful One, help us with Thy mercies,  
For unless the Merciful One help, who is it that  
can help us.

With the eyes of Thy mercies and Thy lovingkindnesses,  
look upon us,  
With the hands of Thy lovingkindness, put forth  
relief to our misery.

Mighty and Awe inspiring One, be Thou praised for  
ever,  
God of Gods be Thou worshipped for ever.

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We fear Thee, and are comforted of Thee,  
We fear Thy wrath and seek Thy mercies. (Note 20.)

I am that I am, our creator and our helper,  
Banish us not for Thou art our refuge (Note 21).

Reject us not, for Thou art our hope,  
And surrender us not, for Thou art He who art our  
Trust.

Our cry to Thy hand, is the cry of the hopeful,  
And they find no relief at all, but of Thee.

We have set our hope by the gate of Thy mercies,  
And far be it from Thee to reject those whose hope  
Thou art.

Happy he who nears himself to Thee, O far One who  
art near,  
Woe to him who is far from Thee, O near One who  
art far.

Many are our sins, but for Thy pardon,  
Abundant are our sins, But for Thy mercies.

Every soul trusteth Thine abundant pity,  
Every body trembleth at the power of Thy dread.

Hide not away Thy mercies, from those who stretch  
forth the hands,  
Nor pity, from those who have no face, to raise  
the face (Note 22).

What are we in the hand of Thy wrath, were it not  
for Thy mercies,  
How weak is the dust before its kneader (i.e. mixer).

Our souls are Thine, and our lives Thy righteousness,  
And our comfort Thy lovingkindness, and our hope  
Thy mercies.

Forgive us my Lord, for we live like the dead,  
And remember unto us the covenant of the dead, who  
are as alive.

In whom shall he who is for Thee, put his trust,  
but in Thee,  
And to whom shall he, who hath need of Thee, make  
petition, but to Thee.

Apportioner of life, put forth mercy,  
Open the hand of Thy lovingkindness with righteousness  
upon the hopeful.



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We have need of Thy mercies, after our affliction,  
When in death we have need of Thee, in life even  
more so.

Nearrest of the near ones, who is not to be seen,  
Accept our supplication, and answer our hopes.

Pity our fear, the day we stand before Thee,  
And desist not from giving, Thy pity and Thy mercies.

The hour in which we are renewed, after our affliction,  
Unless Thou look upon us with Thy lovingkindness,  
what is our healing.

Be Thou praised, Be Thou glorified, Be Thou exalted  
for ever,  
Be Thou honoured, Be Thou blessed, Be Thou worshipped  
for ever.

There is no God but One.

194. A אַבְרָהָם - A Prayer of Praise.

The Lord bless thee and keep thee.  
And thine enemies shall dwindle away before thee,  
And thou shalt tread upon their high places.

The Following is an alternate Prayer of Praise.

אֱלֹהֵינוּ אֱלֹהֵינוּ (C.475. Last line).

Gracious and merciful God, whose glory is great and  
mighty, In His greatness He blessed and sanctified this  
day and made it as a beautiful city, builded at the end  
of the creation, the outskirts therein none can estimate  
its value surrounded by blessings, high and guarded,  
guarded by the faithful and mighty prophet, whose like  
there is not among the prophets. And when thou  
concludest; for His sake He will have compassion upon  
thee with His goodness and mercies, and make His fear to  
dwell in thy heart (Note 23), and give thee power and

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refreshment and make thee fruitful and multiply thee in the world, and establish unto thee, Yahwe, He it is that goeth before thee and He shall be with thee, He shall not fail thee, nor forsake thee, be not afraid nor dismayed.

195. אֲשׁוּבָה - for I shall proclaim the name of Yahwe and ascribe ye greatness unto our God.

The rock His work is perfect, for all His ways are justice.

A God of faithfulness and without iniquity, just and right is He.

Blessed be our God for ever, and blessed be His name for ever.

THE FIFTH SERIES OF אֲשׁוּבָה ON THE BOOK OF DEUTERONOMY.

Go in and possess the land which Yahwe swore unto your fathers, to Abraham, to Isaac and to Jacob (1.8). Yahwe, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as He hath promised you (1.11) for Yahwe, your God, hath blessed thee in all the work of thy hands: Yahwe, thy God, hath been with thee, thou hast lacked nothing (2.7).

A thousand thanks unto Thee for Thy lovingkindness. And I commanded Joshua at that time, saying, thine eyes have seen all that Yahwe, your God, hath done unto these two kings, so shall Yahwe do, for Yahwe, your God, He it is that fighteth for you (3,21.22). And I besought Yahwe (3.23) and ye that did cleave unto Yahwe, your God, are alive



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every one of you this day (4.4) For what great nation is there, that hath God so nigh unto them, as Yahwe, our God is, whensoever we call upon Him. And what great nation is there, that hath statutes and ordinances so righteous as all this law.(4,7.8), and thou shalt make them known unto thy children and thy children's children, the day that thou stoodest before Yahwe, thy God, in Horeb, (4,9.10) and He declared unto you His covenant (4.13) and brought you forth out of the iron furnace (4.20) For Yahwe, thy God, is a devouring fire, a jealous God (4.24). And from thence ye will seek Yahwe, your God, and thou shalt find Him, (4.29) and thou wilt return to Yahwe, thy God, and hearken unto His voice. For Yahwe, thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them (4, 30.31). Unto thee it was shown, that thou mightest know, that Yahwe, He is God, there is none else beside Him. (4.35) Know this day, and lay it to thy heart, that Yahwe, He is God, in the heaven above and upon the earth beneath: there is none else (4.39).

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On the last Sabbath of every Month the Ten Commandments  
as follows is here read. Before their Recital is said:

Face to face, and ye went not up to the mount, saying-:  
(5, 4.5.)

I am Yahwe, thy God, who brought you out of the land of Egypt, out of the house of Bondage. Thou shalt have no other Gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down unto them nor serve them, for I, Yahwe, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me and showing mercy unto the thousandth generation of them that love Me and keep My commandments. Thou shalt not take the name of Yahwe, thy God in vain, for Yahwe will not hold him guiltless that taketh His name in vain.

Observe the Sabbath day to keep it holy, as Yahwe, thy God commanded thee. Six days shalt thou labour and do all thy work, but the seventh day is a Sabbath unto Yahwe, thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thine ass, nor any of thy cattle, nor thy stranger that is



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within thy gates, that thy man servant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Yahwe, thy God brought thee out thence by a mighty hand and an outstretched arm; therefore Yahwe Thy God commanded thee to keep the Sabbath day.

Honour thy father and thy mother, as Yahwe, thy God, commanded thee: that thy days may be long, and that it may go well with thee, upon the land which Yahwe thy God giveth thee. Thou shalt not murder; neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou covet thy neighbour's wife, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(Deut. 5, 6-18).

And it shall come to pass, when Yahwe thy God shall bring you to the land of the Canaanites, whither thou goest to possess it, (Deut. 11.29) that thou shalt set thee up great stones, and plaster them with plaster, and thou shalt write upon the stones all the words of this Torah (Deut. 27, 2-3). And it shall come to pass when you are passed over the Jordan, that ye shall set up these stones which I command you this day in Mount Gerizim. (Deut. 27, 4). And thou shalt build there an altar to Yahwe thy God, an altar of stones: thou shalt lift up no iron tools upon them.

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Thou shalt build the altar of Yahwe thy God of unhewn stones, and thou shalt offer burnt offerings unto Yahwe thy God, and thou shalt sacrifice peace offerings and shalt eat there, and thou shalt rejoice before Yahwe thy God (27,5.6.7 That mountain on the other side of the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the terebinths of Moreh, over against Shechem. (Deut. 11.30).

On the Other Sabbaths the Reading of the Ten Commandments is as follows:-

And showing mercy unto the thousandth generation of them that love me and keep my commandments. Thou shalt not take the name of Yahwe thy God in vain, for Yahwe will not hold him guiltless that taketh His name in vain.

Observe the seventh day, and the seventh day is a Sabbath, and He rested on the seventh day, wherefore Yahwe blessed the seventh day and hallowed it. And thou shalt rejoice before Yahwe thy God on that mountain before the Jordan.

THE DEUTERONOMY KETAF CONTINUES--:

And Yahwe heard the voice of your words, when ye spoke unto me (5.25). Hear, therefore, O Israel, and observe to do it; that it may be well with thee and that ye may increase mightily, as Yahwe, the God of thy fathers, hath promised unto thee, a land flowing with milk and honey.(6.13)



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Praised be our Lord of old. Praised be the  
Merciful One who ceaseth not. Praised be God.  
There is no God but One.

Hear O Israel, Yahwe is our God, Yahwe is One. And  
thou shalt love Yahwe thy God with all thy heart and with  
all thy soul and with all thy might. And these words  
which I command thee this day, shall be upon thy heart,  
and thou shalt teach them diligently unto thy children,  
and shalt talk of them when thou sittest in thy house,  
and when thou walkest by the way, and when thou liest down,  
and when thou risest up. And thou shalt bind them for a  
sign upon thy hand, and they shall be for frontlets  
between thy eyes. And thou shalt write them upon the  
door posts of thy house and upon thy gates. (6, 4-9).  
And it shall come to pass, when Yahwe thy God shall bring  
thee into the land which he swore unto thy fathers, to  
Abraham, to Isaac and to Jacob (6.10)

O God, their God, O God, their Lord, have mercy upon  
us for their sake, and hear the voice of our cries  
in remembrance of Thy covenant, Praised be God,  
There is no God but One.

And thou shalt do that which is right and good in the  
sight of Yahwe, that it may be well with thee and that  
thou mayest go in and possess the good land (6.18) And  
Yahwe commanded us to do all these statutes, to fear  
Yahwe, our God, for our good always, that he might preserve  
us alive, as it is at this day. And it shall be  
righteousness unto us, if we observe to do all this

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commandment before Yahwe our God, as He hath commanded us (6,24,25). Thou shalt be blessed above all peoples, there shall not be a male or female barren among you, or among your cattle. And Yahwe will take away from you all sickness and He will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee. (7, 14.15) For Yahwe thy God is in the midst of thee, a God, great and awful (7.20). For not by bread alone doth man live, but by everything that proceedeth out of the mouth of Yahwe doth man live. (8.3) and thou shalt eat and be satisfied, and bless Yahwe thy God for the good land which He hath given thee. (8.10) and thou shalt remember Yahwe thy God, for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, to Abraham, to Isaac and to Jacob (8.18), and that He may establish the word which Yahwe swore unto thy fathers, to Abraham, to Isaac and to Jacob. (9.5) And I prayed unto Yahwe and said O Lord Yahwe, destroy not Thy people and Thine inheritance, that Thou hast redeemed through Thy greatness, that thou hast brought forth from Egypt with a mighty hand, Remember Thy servants, Abraham, Isaac and Jacob (9,26,27)

O God, their God, O God, their Lord, have mercy upon us for their sake and hear the voice of our cries in remembrance of Thy covenant. Praised be God. There is no God but One.



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Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin (9.27) For Yahwe your God, He is God of gods, and Lord of lords, the great God, the Mighty and the revered, who regardeth not persons nor taketh rewards (10.17). Therefore thou shalt love Yahwe thy God, and keep His charge, and His statutes, and His ordinances and His commandments, always (11.1). that ye may be strong (11.8) Yahwe your God shall put the fear of you and the dread of you (11.25). And thou shalt set the blessing upon Mount Gerizim (11.29) that Yahwe may turn from the fierceness of His anger and show thee mercy, and have compassion upon thee and multiply thee as He hath sworn unto thy fathers (13.18), when thou shalt hearken to the voice of Yahwe thy God (13.19) For thou art a holy people unto Yahwe thy God (14.2) for Yahwe thy God shall bless thee (14.24) according to the blessing of Yahwe thy God (12.16) Thou shalt be wholehearted with Yahwe thy God (18.13) For Yahwe thy God is with thee, who brought you out of the land of Egypt (20.1) for Yahwe your God, is He that goeth with you to fight for you against your enemies and to save you (20.4). And the priests the sons of Levi shall come near -- for them Yahwe thy God hath chosen to minister unto Him, and to bless in the name of Yahwe (21.5) Forgive, O Yahwe, Thy people Israel, whom Thou hast redeemed (21.8) That He may bless thee (23.21). and

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He shall bless thee (24.13) and it shall be righteousness unto thee (24.13) And thou shalt worship before Yahwe thy God (26.10) and thou shalt rejoice in all the good (26.11)

Merciful and good God, I am that I am.

look down from Thy holy habitation, from heaven and bless Thy people Israel (26.15). These shall stand upon Mount Gerizim to bless the people (27.12). And all these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of Yahwe thy God. Blessed shalt thou be in the city and blessed shalt thou be in the field, blessed shall be the fruit of thy body, (28, 2.3.4.), blessed shall be thy basket and thy kneading trough, blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out (28,5,6) Yahwe will command the blessing with thee in thy barns, and in all that thou puttest thy hand unto, and He will bless thee in the land, (28.5) and all the peoples of the earth shall see that the name of Yahwe is called upon thee and they shall be afraid of thee (28.10) Yahwe will open unto thee His good treasure the heaven to give the rain of thy land in its season and to bless all the work of thy hand (28.12) that He may establish thee this day unto Himself for a people, and that He may be unto thee a god, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac and to Jacob (29.12) Be strong and of good courage, fear not,



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nor be affrighted at them (31.6) And Yahwe, He it is that doth go before thee, He will be with thee, He will not fail thee, neither forsake thee, fear not, neither be dismayed.

(31.8) Assemble the people, the men and the women and the little ones, and thy stranger (31.12) And Yahwe appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the door of the tent. (31.15) Now, therefore, write ye the song (31.19) and the song shall testify (31.21); and Moses wrote the song (31.22) and it came to pass when Moses had finished (31.24) that Moses commanded (31.25) and Moses spoke (31.30) Give ear ye heavens and I will speak (32.1) For I will proclaim the name of Yhwe (32.3) For the portion of Yahwe is His people Jacob (32.9). For Yahwe will judge His people and repent Himself for His servants (32.36).

Blessed be He who said:-

See now that I, even I, am He (32.39) and He will render vengeance to His adversaries, and will make expiation for the land of His people (32.43). And through this thing ye shall prolong your days upon the land. (32.47) And this is the blessing wherewith Moses the man of God blessed the children of Israel. (33.1) Moses commanded us a Torah, an inheritance of the congregation of Jacob (33.4) Happy art thou O Israel, who is like unto thee? A people saved by Yahwe, the shield of thy help and that is the

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sword of thy excellency, and thine enemies shall dwindle away before thee, and thou shalt tread upon their high places. (33.29). And Yahwe showed him all the land (34.1)

And Yahwe said unto him, your forefathers (34.4)

Remember for good, always, the righteous ones of the world, the virtuous Abraham and Isaac and Jacob, who rest in the cave of Machpelah in whose name and in whose memory are all prayers accepted. God, their God, O God their Lord, have mercy upon us for their sake and hearken unto the voice of our cries in remembrance of Thy covenant. Praised be God. There is no God but One.

And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as Yahwe commanded Moses (34.9)

The peace of Yahwe be upon the righteous, perfect, pure and faithful prophet Moses, the world's great prophet, the world's law giver, God's messenger, our teacher of life, clothed in a ray of light, faithful one of the house of God, peace be upon him for ever.

And there hath not arisen a prophet since in Israel like unto Moses, whom Yahwe knew face to face, in all the signs and wonders which Yahwe sent him to do in the land of Egypt, to Pharaoh, and to all his servants and to all his land, and in all the mighty land, and in all the great terror, which Moses wrought in the sight of all Israel. (34, 10.11.12).

202. תורה צוה לנו משה - Moses commanded us a Torah, the blessed God gave it as an inheritance to the congregation of Jacob. Blessed be His name for ever.



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On the Last Sabbath of the Month the following is read-:

וְהַלְלוּ אֱלֹהֵינוּ "We bless Him for there is none like Him, etc."  
(C.115 line 10). (See Evening Service Page 29).

Then is Said-:

יְהוָה אֱלֹהֵינוּ - There is none like the God of Jeshurun.  
Praised be our God.

(C.4) Eternal in the beginning and in the end. Blessed  
be our God, praised be our God, exalted be our God  
hallowed be our God. O Thou who art mighty in  
the heaven and in the earth, be Thou blessed.  
There is no enduring might but His, and none can  
perform works like His. Blessed be He who is to  
be blessed. Blessed be our God for ever and  
blessed be His name for ever. There is none like  
the God of Jeshurun. Praised be our God. There  
is no God but One. Yahwe is a merciful and  
compassionate God.

203. THE PRAYER OF JOSHUA (C.4. K.Ms. 5 )

Yahwe, merciful and compassionate God. Yahwe is  
King and the universe is witness. Yahwe, He is God and  
there is no God but Him. Praised be His name and exalted  
be His might. O Lord of mercy have mercy upon us, O Lord  
of forgiveness, pardon our transgressions. We set the fear  
of Him in our hearts and He establisheth the faithful with  
great glory, for he that glorifies God is himself glorified.  
According to the service is the reward. According to our

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power we testify concerning Thee, that there is none like Thee, our God, Thou art to be praised. We declare that which the prophet has written -- "ascribe ye greatness to our God", for greatness is Thine O our God. There is no worship but His, and we declare it, and we are rewarded, by what our mouths utter. The prophet received the ten commandments and from them he expounded the law. The first proclamation God made was -- I am Yahwe thy God. We worship none other but Thee, O God, our Lord, I am that I am. Be Thou praised for ever, O Thou who plantest beautiful praises whose fruits ascend to the habitation (on high). At the sea Moses proclaimed -- This is my God and I shall praise Him. We bless, praise exalt and extol Thee, O God, Lord of all things holy. We praise Thee O our God. Who is like unto Thee? There is none like Thee. There is none like the God of Jeshurun. Be Thou praised, O God. There is no God but One. Hear our voice O Lord and receive our prayers, for Thou art God, the merciful who sheweth mercy and who ceaseth not. We turn our faces to no place but towards Thy kingdom for there is no physician that can heal us, but Thy goodness and Thy mercies. There is none like the God of Jeshurun. Praised be our God, praised (be He) for ever. As the days of the heaven above the earth, as the days of the fathers and the children, all the days of generations and those that follow



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them, we shall still praise Thee and we shall still bless Thee, for Thou art our God and the God of our fathers in all times. Blessed be the God of Abraham, praised be the God of Isaac, exalted be the name of the God of Jacob, always. We revere God and we place our faith in God, we praise God, for the universe is Thine. As the days of the heaven above the earth we praise the Lord who endureth for ever. Blessed art Thou our God and God of our fathers, be Thou praised. For who can perform works and victories like unto Thine, O God of Truth. Praised be the God of the heaven and the God of the earth, God of the Universe. Praised be the God of Abraham, the God of Isaac and the God of Jacob, merciful to the penitent (in bringing the Taheb). Praised be God, Lord of all things secret and revealed. Praised be our God and God of our fathers, in all times. Praised be He who is good and doeth good, who sheweth mercy daily. Praised be He who is pure, eternal, true and mighty. Praised be He who is great, exalted and revered, to whom reverence is due. Praised be the Helper who helpeth those who do good. Praised be He who apportioneth justice, who bestoweth abundance without measure. Praised be the Healer who healeth and shieldeth and who pardoneth transgressions. Praised be the King whose words and proclamations live and who endureth for ever. Praised be He who is eternal and who establisheth those who trust in Him. We revere and love Him and we worship and praise Him. Praised be He who

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releaseth us from sin, judgement and wickedness. Praised be He who performeth Justice, mercy and pity to the entire world. We praise the greatness of the High, Mighty and revered God who is exalted. Praised be He who created the Universe and the order of creation. Praised be He who spoke the word and brought to pass all that He did will. Blessed be He the like of whom there is not. Blessed be our God for ever and blessed be His name for ever.

209. The Priest Here Recites the <sup>7711</sup> (C.7.K.Ms.10)  
and the Additional Ketafim.

as follows-:

We shall bless, praise, magnify, supplicate, exalt, thank and worship the Lord of the Universe, and shall say with voice uplifted, Blessed be Thy name.

The Congregation Respond. (This response is repeated after each sentence.)

Thee we shall bless, our God. Thee we shall praise, our God. Thee we shall magnify our God. Unto Thee we shall make supplication our God. Thee we shall exalt our God. Thee we shall thank and worship our God. I am that I am. Blessed be His name. There is no God but One.

- And God blessed the seventh day and hallowed it, for on it He rested from all His work which God had created and made. (Genesis 2.3). Hallowed is His name.



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Response-: Thee shall we bless etc.....

- And Yehwe God called unto the man, and said unto him -- Where art thou? And he said, I heard Thy voice in the garden and I was afraid. (Genesis 3,9,10).  
Greatness is Thine.

Response-: Thee shall we bless etc...

- And Noah builded an altar unto Yahwe, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And Yahwe smelled the sweet savour. (Gen. 8, 20,21). Praise is Thine.

Response-: Thee we shall bless etc...

210. - After these things the word of Yahwe came unto Abram in a vision saying, Fear not, Abram, I am thy shield, thy seed shall I make exceeding great.  
(Gen. 15.1)

Righteous is Thy name.

Response-: Thee shall we bless etc...

- And Isaac spoke unto Abraham his father, and said, My Father. And he said, Here am I my son (Gen.22.7.)  
Mighty is Thy name.

Response-: Thee shall we bless etc.....

- And Jacob awaked out of his sleep, and he said, surely Yahwe is in this place, and I knew it not. And he was afraid (Gen. 28, 16.17)  
Revered is Thy name.

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Response-: Thee shall be bless etc....

- And He said, I am the God of Thy fathers, the God of Abraham, the God of Isaac and the God of Jacob. (Exodus. 3.6.)

Powerful is Thy name.

Response-: Thee shall we bless etc....

- O Lord Yahwe, turn from Thy fierce anger and repent of this evil against Thy people. Remember Abraham, Isaac and Jacob, Thy servants, to whom Thou didst swear by Thine own self. (Ex. 32.13)

Comforter is Thy name.

Response-: Thee shall we bless etc....

- Yahwe, God, merciful and gracious, long suffering, and abundant in goodness and truth (Ex.34.6)  
Merciful and gracious is Thy name.

Response-: Thee shall we bless etc....

- Bless be He who said - Ye shall keep My Sabbath and reverence My sanctuary. I am Yahwe (Leviticus 19.30).

Hallowed be Thy name.

Response-: Thee shall we bless etc...

211. For what God is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts. (Deut. 3.24)

Strong is Thy name.

Response -: Thee shall we bless etc....



THE SERVICE FOR SABBATH MORNING

- Thou wilt return to Yahwe Thy God and hearken unto His voice, for Yahwe thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them. (Deut. 4, 30.31) Exalted is Thy name.

Response-: Thee shall we bless etc....

- Yahwe is our God, Yahwe is One. (Deut. 6.4.)  
Yahwe is Thy name.

Response-: Thee shall we bless etc....

- Yahwe will open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thy hand, (Deut. 28.12) Thanks unto Thee.

Response-: Thee shall we bless etc.....

There is no God but One.

The Priest then says-:

אלהי אברהם לך נברך (C.9 K.Ms.13). We bless

Thee O God of Abraham, for Thou art the first and Thou didst bless the world. We praise Thee, O God of Isaac, Israel praises Thee from among all the nations. We exalt Thee O God of Jacob, Thy dominion is in the heavens and Thy goodness upon the earth. We subject ourselves unto Thee, O God of Joseph, the living praise Thee and the dead honour Thee. We give thanks and worship Thee, O God of Moses, (and thus sayeth the petitioner.....)

THE SERVICE FOR SABBATH MORNING

212. Response.

God is great, there is none like Him; Greatness is His. Blessed be our God for ever and blessed be His name for ever.

The Priest then says the  $\gamma\psi\iota\ \tau\chi$  (Not in Cowley: K.Ms. 53)

And Israel saw the Egyptians dead upon the sea shore.

And Israel saw the great power which Yahwe put forth upon the Egyptians, and the people feared Yahwe, and they believed in Yahwe and in Moses His servant.

Then sang Moses and the children of Israel this song unto Yahwe and spake saying:- I will sing unto Yahwe for He hath been highly exalted, the horse and his rider hath He thrown into the sea. The Lord is my strength and my song, and He is become my salvation. This is my God and I will glorify Him, my father's God and I will exalt Him. Yahwe is mighty in battle, Yahwe is His name. Pharaoh's chariots and his hosts hath He cast into the sea, and his chosen captains are sunk in the Red Sea. The floods cover them, they went down into the depth like a stone. Thy right hand, O Yahwe, that is glorious in power, thy right hand O, Yahwe, dasheth in pieces the enemy. And in the greatness of Thy Majesty thou overthrowest them that rise up against Thee, Thou sendest forth Thy wrath, it consumeth them as stubble. And with the blast of Thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The



THE SERVICE FOR SABBATH MORNING

213. enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto Thee, O Yahwe, amongst the righteous, who is like unto Thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedest out Thy right hand, the earth swallowed them. Thou in Thy lovingkindness hast led the people which Thou hast redeemed; Thou hast guided them in Thy strength to Thy holy habitation. The people have heard it, they tremble, pangs have taken hold of the inhabitants of Philistia. Then were the Dukes of Edom confounded, the mighty men of Moab, trembling taketh hold of them, all the inhabitants of Canaan are melted away. Terror and dread fall upon them, and by the greatness of Thine arm they are as still as a stone; till Thy people pass over, O Yahwe, till the people pass over which Thou hast acquired. Thou wilt bring them in, and plant them in the mountain of Thine inheritance, the place, O yahwe, which Thou hast made for Thee to dwell in, the sanctuary, O Yahwe, which Thy hands have established, Yahwe shall reign for ever and ever. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Yahwe brought back the waters of the sea upon them, but the children of Israel walked on dry land in the midst of the sea. And Miriam,

THE SERVICE FOR SABBATH MORNING

the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam sang unto them. Sing ye to Yahwe for He is highly exalted, the horse and his rider hath He thrown into the sea. (Exodus 14.30 - 15.31).

214. The Priest says. (C.737).

The first of praises and the last of perfection.

The Congregation Answer-: (C.737)

God is great, there is none like Him; Greatness is His. Blessed be our God for ever and blessed be His name for ever.

The Following is said only when a Cohen/Levi is present.

נִרְבָּה כְּחַבֵּה (C.49 K. Ms. 14).

We exalt the sacred scriptures, the words of the God of old  
(Note 24)  
In His sacred heights He wrote, and proclaimed them upon  
Mount Sinai; the glorious creation of truth that He sent  
down from the midst of His ancient dwelling. Fire  
illumined it and the sound of the Shofar sounded before it.  
The prophet tarried upon the mountain until He came down  
after having received it. Its glory, greater than any  
proclaimed writings, shall be declared; His servant spake  
all that was therein. Where are such noble words as these,  
or where has the like been heard; the proclamation that He  
made at the beginning (of time), that He proclaimed at the  
creation, O Priest begin to read. Yahwe is a merciful and  
compassionate God. (Note 25).



THE SERVICE FOR SABBATH MORNING

THE PRAYER OF THE ANGELS (C.9. K. Ms. 15).

We stand, all of us, with uprightnes, and  
215. declare unto Thee, that Thou art our God and there is none  
other beside Thee. Thou wast pleased to teach us Thy  
ordinances and Thy covenants, that we deny not Thy Unity.

I am that I am, God, King of kings, answer  
us and hear our voice, so that the memory  
of Thy mercies should not be erased.  
Subdue the violence of our opponents that  
we may read Thy writings. We give thanks  
unto Thee for Thou art our creator. We  
worship Thee (and in this we do not err  
(or: worship is Thine and pleading ours))  
for Thou art God of the past and of the  
future, and Thou establishest our successors  
in all generations and endurest in truth,  
in greatness and with great rulership.

Thy works assure us of Thy goodness, Thou  
possesesth and directest them and settest them in ordered  
position according to Thy will. And, moreover, Thou hast  
no associate, for Thou art head over all Thy things.  
Sacred One, Ruler, God be merciful. I am that I am (as  
before etc.)

26. Relieve us from all oppression, save us, O Lord,  
from all trouble. O Thou who art great, lofty, shining,  
mighty, victorious, hallowed, ruler, God the merciful, I am  
that I am etc.(as before)

Unto Thee we make supplication, our Lord, and  
worship Thee. When Thy writings are read we relate Thy  
greatness.

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God the merciful, help us with Thy mercies;  
God the merciful, be just unto us with Thy  
lovingkindnesses, and forgive us and our  
fathers in Thine abundant lovingkindness:  
For the sake of Moses, Thy prophet, turn  
from Thy fierce wrath: Be merciful and  
beneficent at all times, as Thou art wont,  
O our God who art merciful and compassionate.

Our mouths shall not cease from relating Thy  
wonders, nor shall our hearts forget Thy reverence, God  
the merciful, help us with Thy mercies, God the merciful  
look upon us with Thy lovingkindnesses and be just with  
us in righteousness and forgive us etc. (as before)

217. We are all sinners before Thee and Thou hast  
knowledge of our wickedness. And unless Thou help us,  
who can help us? but Thy goodness and lovingkindnesses.  
God the merciful, help us with Thy mercies etc. (as before).

For the sake of them who love Thee remember, and  
forget not their seed,. We praise and magnify Thee and  
before Thee we worship. God the merciful, help us with  
Thy mercies etc. (as before)

O Judge of Truth who regardeth not persons and  
rejecteth not petition, Unto Thy Godhead we make  
supplication, O Lord, accept it from us, in Thy mercy.  
God the merciful, keep Thy wrath from us and spread Thy  
mercy and compassion over us, and forgive us etc. (as before)

Unto Thy goodness O Lord, we make supplication,  
worshipping and entreating unto Thy name. O merciful One,  
keep wrath from us. God the merciful accept our  
supplications in Thy lovingkindnesses and forgive us etc.



THE SERVICE FOR SABBATH MORNING

218. Unto Thee we pray, O Lord, who heareth supplication. Look down and answer us in Thy mercies and hear the voice of our supplication. God the merciful help us in Thy mercies. God the merciful hear our supplication and forgive us etc. (as before)

Unique One in Thy Godhead, unto Thee we offer praise and exalt Thy name, and unto Thy goodness we proclaim and say, God the merciful help us in Thy mercies, and forgive us etc. (as before).

Ere the world was, Thou existest in glory, Majesty without beginning, when it pleased Thee, Thou alone didst bring to pass, without associate. Thou didst create all that was required therein, to reveal Thy goodness. Thou didst wrought without toil and didst rest, but not in weariness, and didst bring about in a little time, all that was ever required. God the merciful, help us in Thy mercies etc. (as before).

(C.12 line 7) Through Thy works Thou hast revealed unto us Thy greatness and Thy goodness. O Thou who endurest, Thy Book sheweth Thy truth and Thy light. He that observeth Thy words, receiveth Thy goodness. In Thy mercy, O faithful God, who forgetteth nought, shew mercy unto sinners for the sake of the pure ones. God the merciful, help us in Thy mercies etc. (as before)

THE SERVICE FOR SABBATH MORNING

219. The Following  $\text{שבת} \text{ } \text{שבת}$  is said on every First and Third Sabbath in the Month. Should Five Sabbaths occur during any one Month, it is recited in the First and Fourth Sabbath.

(C.11. K. Ms. 19). Hallowed and glorious One, who set us, Thy holy ones, apart, and revealed Thyself unto us, Thy chosen ones, and gavest us the holy sabbath for rest; a book of life, with wisdom, majesty and glory, and didst set up an altar to worship Thy name that we might know that Thou art our Maker and our God and our Lord. God the merciful, help us in Thy mercies. God the merciful, look down upon us in Thy lovingkindnesses. Turn unto us and bring back our exiled ones and gather the banished ones of Israel, our brethren, and bring them back to the land of our fathers and circumcise the foreskin of our hearts to love Thee, Yahwe our God, with all our heart and with all our soul and with all our might, Thee, Thy name, and Thy glory, O Yahwe our God, and the covenant of Abraham, Isaac and Jacob, Thy servants, our fathers, and Joseph and our Lord Moses, our prophet, and Aaron, Eleazar, Ithamar and Pinehas, our Priests, and the later chosen ones, ministers in the abiding place of Thy name and Thy glory, Thy peace be upon them, all of them, O Yahwe our God, and forgive our iniquity and our transgression and take us for Thine inheritance, and pardon us and our fathers in Thine abundant lovingkindness, for the sake of Thy priests and



THE SERVICE FOR SABBATH MORNING

Thy prophet. Turn from Thy fierce wrath, have mercy and compassionate, be beneficent and relieve at all times, our God who art merciful and compassionate.

220. This Second  $\eta\omega\iota\tau\eta$  is read on the Second and Fourth Sabbath of the Month. Should Five Sabbaths occur during the month it is read on the Second, Third and Fifth Sabbaths.

(C.11 K.Ms. 20) Hallowed and glorious One, who set us, Thy holy ones, apart, and revealed Thyself unto us, Thy chosen ones, and gavest us the holy sabbath for rest, a book of life, with wisdom, majesty and glory, and didst set us up an altar to worship Thy name, that we might know that Thou art our maker and our God and our Lord. God the merciful, help us in Thy mercy. God the merciful, make Thy blessings to dwell in our houses and to all that we put our hands. God the merciful, remove from us all oppression and all strife and all plague. God the merciful, prevail over those who seek to prevail over us. God the merciful, strengthen us against fear. God the merciful, heal our wounds. God the merciful multiply our children. God the merciful, restore our temple. God the merciful have mercy upon our dwellings. God the merciful, bless this and all future sabbaths.

On the last sabbath of the month add:-

And the coming new month,

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Before a Festival add-:

And the coming festival.

Before a conjunction ( שבת )-:

And the coming conjunction

and make it blessed unto us. Favour us with Thy righteousness and pardon us and our fathers in Thine abundant mercies. For the sake of Moses Thy prophet, turn from Thy fierce wrath as Thou art wont. O God, be compassionate and beneficent, at all times. Our God, who art merciful and compassionate.

The Following is said every Sabbath after the שבת.

222. שבת (C.12 K. Ms. 21) In sincerity, in truth and in lovingkindness, we all declare praises unto Thee. God, eternal Lord, Thou didst redeem our fathers with Thy glorious might, Thou didst set them apart to Thy name and didst sanctify them, that they might be Thy people and Thy servants. Thou didst reveal unto them all Thy decrees and sendest them the writing of Thy hand, that they forget not Thy covenants with Abraham, Isaac and Jacob, Thy servants. Eternal One, accept from us according as our strength compares with Thine, for we have not the understanding to declare Thy great majesty, nor to comprehend Thy might. Thy Book of wisdom teacheth us Thy light. O mighty One, whose might embraceth the entire Universe, there is no thing but Thy greatness, for all things are wrought by Thy might, and Thou endurest in



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Thy Oneness, and hast dominion over all Thy works, and Thou art God who knoweth all that is hidden and revealed and there is no God but Thee. Praise is Thine, O holy One. Thou hast dominion over all rulers and none hath wisdom except whom Thy greatness hast made wise. All cometh from Thee and are obedient unto Thee and are sustained by Thy light. O great God, we entreat of Thee to pardon our sins. O good God, we praise and worship Thee. Mighty God, victorious God, hallowed God, sovereign God.

On the Sabbath of the Ten Days of Penitence is Added-:

Great God, powerful God, revered God, wondrous God, God of help, God of salvation, mighty God, omnipotent God, God of humility.

Compassionate God, merciful God, Thee, O Lord, we praise and serve every day, and declare unto Thee at all times, Be Thou blessed. Blessed is our God for ever and blessed be His name for ever.

When a Priest is present the following is said -:

יְהוָה (vide C.288 K. Ms. 23) Laud, magnify, exalt and declare the praises and the glory of the God of gods who is continual to all eternity.

Response: Glory is His. We all pray with sincerity of heart, to Him who is One in Godliness and endureth to all eternity. Yahwe, He is God. One, eternal, ancient, enduring, whose Godhead was first. Yahwe, He is God, who alone created the universe. Yahwe, He is God, who was ere the world existed, and will endure after it.

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Yahwe, He is God, who blessed this Sabbath day and hallowed it.

On the Sabbath of the אֲשֶׁר, the following is added-:

Yahwe, He is God; God of spirits. Yahwe, He is God, who sent our lord Moses, prophet of all generations.

Yahwe, He is God, by whose hand was wrought omens, wonders and signs.

On the Sabbath of the אֲשֶׁר the following is added-:

Yahwe, He is God, by whose hand we were commanded to count seven complete Sabbaths.

Raise the hands and say-: Response. Praised be our God.

There is no God but One. He endureth to all eternity and possesseth the heavens and the earth. Glory is His.

To the Great One who endureth in Godliness, to the Mighty One unto whom there is no likeness, to the beneficent One whose law is good. To the beneficent One whose beneficence is eternal, to Him that heareth all prayer, to Him that receiveth all supplication, to Him that performeth signs and wonders, to Him that knoweth things hidden and revealed, to the merciful One whose compassion is unending,

The Priest says, To Him that is victorious in battle and endureth to all eternity. Glory is His, raise the hands and say-: Response: Praised be our God, there is no God but One. He endureth to all eternity and possesseth the heavens and the earth.



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The Priest Says-: Three times we proclaim in the name of the three. May the God of Abraham, the God of Isaac, the God of Jacob, the God of Joseph, and the God of the great prophet Moses, hearken to the voice of your prayer.

Response: By His righteousness, Lord, who art merciful and compassionate.

Priest: May the God of Aaron, Eleazar, Ithamar and Pinhas, the hallowed and anointed priests, for their sake, look down with mercy upon you.

Response: Amen. I am that I am.

Priest: May He look down upon you from His holy habitation from the heavens and bring relief to you, to those that are silent and to those that speak, and keep you and all your assemblies from judgement and from wrath. May He release the firm iron yoke from your necks. As He delivered your fathers from the land of Egypt, so may He deliver you, like them, from the hands of your adversaries and from the hands of your enemies.

May God wrought for you a change for good, and may God bring you forth from oppression to deliverance, and from famine to plenty and from a labour of evil to a labour of good, and from uncleanness to purity, and from transgression to obedience, and from curse to blessing, and from the darkness of Penuthah (the decline of God's favour) to the light of faith.

THE SERVICE FOR SABBATH MORNING

May our God subdue every evil intention and every evil thought that besets you, and may our God deliver you from your enemies. May He subdue the power of those who seek to prevail over you and may He remove from you, and from all your assemblies, all wrath and all plague. May He multiply your children and bring honour to you elders. May He keep your enemies far from you and bring near your friends. May He strengthen you against fear, and renew your rejoicing. May He send blessing into your habitations and to whatsoever you put your hands. May He restore unto you, for ever, the days of favour and also protect your lives and the lives of your gathered assemblies, and deliver you from all oppression and ease you from your afflictions and relieve you from all suffering. May our God bless this and every Sabbath and make it blessed unto you, and may He pardon, for ever, your sins, your iniquity, your transgressions, and your wrongdoings. May He roll away the dark and oppressive cloud that is spread over you, and bring deliverance and salvation and tranquility and peace in its place. May He open the gates of heaven to the voice of your prayers, and shine upon you, for the sake of those who live in the cave of Machpelah, Abraham, Isaac and Jacob, the forebears, the pure ones of the world, and through the merit of Joseph, interpreter of dreams, and the prayers of Moses, world prophet; May our God bring upon us and upon you, once more, the blessings of the holy priests,



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Aaron, Eleazar, Ithamar and Pinhas. Because of them,  
may He thus, be compassionate in your lives.

Response: Yahwe, Yahwe, merciful and gracious God,  
forgive Thy people Israel who prostrate themselves towards  
Mount Gerizim, and whom Thou hast redeemed, O Yahwe, There  
is none like Yahwe our God.

The Sabbath Durrán - ה' אֵלֶיךָ יוֹב - is read Here.

(See Evening Service Page 40.)

230. אֵלֶיךָ יוֹב K.Ms. 85 (C.35). Eleazar b. Pinhas  
(1363-1387 A.D.). Rhymed.

- \* Thou art Yahwe, maker of all the Universe  
Praised be the Creator, above and below.
- 2 The most honoured of the honoured, in the beginning He  
created  
The heaven and the earth, witnesses to His greatness.
- ^ Glory is Thine, O Thou who knowest all things hidden,  
Thy works revealed all things good and glorious.
- 7 For Thou art omnipresent, Highest of the high;  
For Thou art He who art continuous in every generation.
- \* I am that I am, who cannot be seen;  
Thy Godhead is on high and on earth.
- 1 And Thou art Yahwe who existed before the creation;  
And after the day of vengeance, Thou art without end.
- 2 Unto Thee we do cry, for Thou art merciful and  
compassionate;  
Sustain us with Thy great goodness.
- \* If Thou help us not, who can help us,  
I am that I am, help us with Thy lovingkindnesses.
- 4 O Beneficent One who doest good, Thy goodness is unending  
Give us of Thy goodness as Thou art wont.
- 5 Praised be He for ever, who establisheth every covenant,  
Praised be He for ever, God of the universe.

THE SERVICE FOR SABBATH MORNING

- 5 All the universe is subject to His work,  
Every heart trembles at the greatness of His might.
- 5 There is no God but One, possessor of the Godhead,  
Unto Moses He gave prophetic power and taught him  
His faith.
- 5 There is none among men like Moses the son of Amram;  
His master spoke with him and he had the fire on high.
- 5 Moses the great prophet, most glorious of all teachers  
(scribes)  
His prophecy was a crown unto him, from the days of  
creation.
- 5 Our teacher of life, enveloped in a ray of light,  
The heaven and the earth do testify to his prophecies.
- 5 Where is there a god like the God of gods,  
Where is there one like Moses, who received the tablets.
- 5 Mouth to mouth He spoke with Moses, and the  
creatures are witness,  
Holy utterances, in a direct vision and not with  
riddles.
- 5 Yahwe commanded Moses the mighty commandments,  
He commanded him and the six hundred thousand, to  
hallow the sabbath.
- 5 He that proclaimed, I am Yahwe thy God,  
He proclaimed, observe the sabbath day, that your days  
may be lengthened.
- 5 Great is the sanctity of the sabbath, it shall  
never be diminished,  
Great is His glory, who proclaimeth peace on it.
- 5 Peace unto thee O Sabbath, there is no appointed  
season like thee,  
God rested on thee and made thee glorious and honoured.
- 5 The sabbath is the gate of blessings and releases  
for Israel,  
Accept our repentance, O Lord, by day and by night.

There is no God but One.



THE SERVICE FOR THE SABBATH MORNING

- X Yahwe, the glorious, is One, there is none beside  
Him,  
Blessed be the Almighty, for His abundant goodness  
and lovingkindness.
- 2 Blessed be Yahwe our God, whose name is glorious,  
Praised be the creator, as is fitting and due.
- λ His greatness is magnified above all things great,  
His might ruleth over all dominions.
- T Supreme of all the selected ones, to whose likeness  
there is not the like,  
Above all names His name is True and Hallowed Judge.
- δ He was and will be, He is, I am that I am,  
The great God who slayeth and quickeneth.
- ι Ascribe ye greatness to His Godhead, whose word is  
above and below,  
Who is like Him among the mighty, The God of light  
who spreadeth forth darkness.
- ε His arm is outstretched and His power is great and  
mighty,  
My song and My strength is to be found every day and  
in every place.
- ο His wisdom brought to pass all things brought to  
pass with goodness,  
Wisdom, with fullness of knowledge, by the might of  
the eternal One of old.
- μ Beneficence most abundant, whose glory cannot be  
related,  
Universal benefactor, whose Lord and Director Thou art.
- ν "Let there be" He said, and there was, good it was  
for all who saw.  
Glorified be His name, who doeth as Thou willest.
- ς We shall seek the name of Yahwe, our Pardoner in  
all times,  
For Yahwe shall judge His people and be comforted  
concerning His servants. (Note 26)
- β There is no God but Him, in whose hand is strength,  
There is no enduring might but His, no one can  
wrought works as His.

*Liturgies, Samaritan Liturgy*

A CRITICAL EDITION and TRANSLATION  
of the  
ANCIENT SAMARITAN DEFTER (i.e. LITURGY)  
and a  
COMPARISON OF IT WITH EARLY JEWISH  
LITURGY.

*by*  
Solomon Brown

*M. D. Thesis, 1955.*



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THE SERVICE FOR SABBATH MORNING

- 7 Moses His servant, is a faithful prophet, mighty of name,  
Our saviour who saveth, here and there we shall rest.
- 1 We shall worship and serve our Maker, and Him who  
provided our needs,  
We shall petition release from Him, and the giving of  
blessings.
- 6 Pardon, comforter, deliver us with Thy salvation,  
Pardon us and our fathers, Lord, with Thy lovingkindnesses.
- 2 We are Thy servants and sons of Thy servants,  
Do unto us what is good in Thy sight, as is the custom  
of Thy doing.
- 5 We have returned to Thy presence O Lord, and to Thy  
habitation have we come,  
We are afear'd of Thy wrath, forgive our erring and our  
transgression.
- 3 The shadow of Thy roof (Note 27) is over us, O God of  
hosts,  
Look down from Thy habitation, Hearer of cries.
- 7 Possessor of heaven or earth, warrior of warriors,  
Arise O Yehwe and let them be scattered (Note 28) turn  
unto him that will return.
- 7 O Thou who rideth the heavens (Note 29) see, the  
seeing of a revelation have I seen,  
My trust is in Thee, and unto Thee I hope for my salvation,  
(Note 30).
- 6 Return unto us, and bless us with many kinds of blessings,  
Break the bonds of our yoke and lead us upright. (Note 31).
- 7 Be Thou praised for ever, be Thou hallowed and glorified,  
Be Thou thanked at all times, and every sabbath and  
appointed season.

There is no God but One.



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THE SERVICE FOR SABBATH MORNING

Here is recited a נאחטו : The J. Ms. contains 100 pages (239-339) of these special prayers of praise by various authors from the 14th to the 19th Century none of which are contained in any of the Mss. used by the writer, nor, are they contained anywhere in Cowley's work. They are contained, however, in full in the Hablus Ms. which coincides entirely, in order, etc., with that of Jaffa. Examples of some earlier prayers are given below:

אחטו בא ל קונה . (J. Ms. P. 239) by Abisha ben Pinhas d. 1376 A.D.

Thanks be to God, Possessor, with sincere heart (and) humble, and I shall sanctify His name, and I shall praise and honour Him, and exalt Him for His lovingkindness and for the goodness of His righteousness which He hath granted us in the watch of this day whose honour is abundant, whose like there is not among the days. Happy he that ceases from work thereon, from the heart and the soul, and does not refrain from reading His law. For His sanctity is revealed in the law by the hand of him, the light of whose face sent forth beams (Ncte 32) who fasted and stood twice forty days and his prayer ended. O happy is his people, through him shall they prosper and say in happiness his sayings. Peace be upon him, the number of the fruit and the grass; who drew near to the thick cloud and received



## ABBREVIATIONS

Antiq.	=	The Antiquities of the Jews (Josephus).
Aram.	=	Aramic.
Bab. Tal.	=	Babylonian Talmud.
B.Ms.	=	Bowman Manuscript : (Introduction XL).
C.	=	A.E. Cowley's "Samaritan Liturgy : (Bibliography XLIII).
Comp.	=	Compare.
CR 11 and 18	=	Two Manuscripts in the John Rylands Library (Manchester) collated by Cowley.
Deut.	=	Deuteronomy, book of
ed	=	edition or editions.
Ex	=	Exodus, book of
Gen.	=	Genesis, book of
J.Ms.	=	Jaffa Manuscript : (Introduction XLI).
J.Q.R.	=	Jewish Quarterly Review.
K.Ms.	=	Kahle Manuscript : (Introduction XL)
K.4	=	Keble College Ms. (Oxford) No. 4 : (Introduction XXXVIII).
L.	=	Line.
L.21	=	London (British Museum) Manuscript No. 21 : collated by Cowley.
Lev.	=	Leviticus, book of
Lev. R	=	Leviticus Rabba (Midrash Rabba to Leviticus).
lit.	=	literal translation.
Ms.	=	Manuscript.
N.Ms.	=	Nablus Manuscript : (Introduction XLI).
Num.	=	Numbers, book of
P. 8	=	Paris Manuscript No. 8 : collated by Cowley.
S	=	section.
Sam.	=	samaritan.
S.V.	=	Samaritan version (of the Pentateuch).
V.3	=	Vatican Manuscript No. 3 : (Introduction XXXIX)
Z.D.M.G.	=	Zeitschrift der Deutschen Morgenlaendlichen Gesellschaft.

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the two tablets, and went up the mountain and with his feet trod the fire of Him who said, behold a prophet shall see what His glory is.

שְׁתַּחֲוֵי עַם יִשְׂרָאֵל (J. Ms. 240) Author as above.

Praised be He, who doeth wonders, under whose arms is everything. In His greatness He created the creations in six days in the abundance of His wisdom and sealed all with man and made him the limit of things existing, and established him with His lovingkindness in His own image and likeness, and blessed and hallowed the seventh day and made it a gate (way) of blessings. Happy they who cease from work thereon; and He hath elected you to His charge, O holy of families for ye are His congregation and assembly. How happy are ye who bow and prostrate before Mount Gerizim, holiest of hills, praying and proclaiming in the book of His law. How happy are ye when resting from all toil and fatigue and the eyes of Yahwe and His favour is upon you by day and by night. My Lord shall not withhold you from His providence nor cut you off, as is His wont, and shall remember His covenant unto you, because of the prayers of him whom He set up for the secret of the creation (lit. beginning) and the day of vengeance: Moses, who fasted and stood for twice forty days and his prayer ended. The peace of Yahwe be upon him, the number of the fruit and the grass;



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who went up the mountain and trod the fire and drew near to the thick cloud and received the two tables of Him who said, Behold, a prophet like Moses shall see what His glory is:

שְׂרָאָה בְּרַחֲמֵי - (J. Ms. 242) - by Abraham ben Joseph ha-gabazi  
(16th Cent.)

Glorious in holiness, there is no god but Him and there is none like Him. In His greatness He set the sabbath as a king upon a throne of blessing and filled his King with His sanctity and made the blessing as an Eden and the holiness as a garden. Happy they who cease from work thereon. And there came forth from Eden, the blessed, two rivers, let all who observe it drink therefrom. The first river for our father Abraham unto whom He said - Be thou for a blessing, and it is an inheritance for his sons, in it they minister. And the second river for Aaron, wherewith he blessed his people, and it is an inheritance for his sons, they shall bless therewith his congregation. And there came forth from his holiness, a holy river and He set it in the heart of him who is holiest of all the prophets and therewith was his prophecy made lofty. He is Moses, the son of Amram, the son of Kehos, the son of Levi, who sanctified the six hundred thousand with His holiness, on the fourth day, and the root of his holiness cometh from the sanctity of this glorious

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day, of which he said - And God blessed the seventh day and hallowed it.

וַיְבָרֵךְ אֱלֹהִים אֶת-הַיּוֹם הַזֶּה וַיְקַדְּשֵׁהוּ (J. Ms. Page 279) Same author as above.

Merciful God, slow to anger and abundant in lovingkindness In His greatness, He sanctified this day and made its holiness glorious and honoured and made it an Israelite garden and Belial is banished from its midst. O happy are they who cease from work thereon with sincerity, as Yahwe hath commanded us according to His word in His holy book, because of the observance of the honoured sabbath. And the children of Israel shall observe the sabbath to keep the sabbath throughout their generations as an everlasting covenant (Note 33). Between Me and you was it designated. This is great tidings for them who observe the sabbath in the Garden of Eden, and in the world with all goodness and lovingkindness. All this is for the sake of the prayers of him to whom belongeth prayer, Moses, son of Amram and Jochabed. The prophet whose light shineth upon thee even to this day, who is thy prophet and thy messenger and thy choice one, for his sake shall thy banished ones, Amen, be gathered together and he shall hear thy petition and thy cry and shall heal thee from every wound and shall establish unto thee and unto thy seed - And I shall give peace in the land and ye shall lie down and none shall make you afraid. (Note 34).



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אין יין (J. Ms. Page 265) by Joseph ha-gabazi (Note 35)

There is none like Yahwe our God, Yahwe is One. Glorified and hallowed be He before all who were first. Lo when you remember Yahwe your God, the One, ye shall prosper and find salvation in all that ye do. Yahwe shall deliver before thee thine enemy and he shall be afraid (Note 36). and thou shalt tread their high places and they shall dwindle away (Note 37). Be not afraid of them nor dismayed and walk not the way of their doings. Be strong and cleave and return to God (Note 38), and He shall spread His pity upon them that love Him. Yahwe shall reign for ever and ever; and in the chosen place they shall be sanctified, by the prophet, the like of whom there is not in anyone, and ye shall inherit his prayer. And when ye conclude, God is with you, may He grant you power to stand before your enemies (Note 39) and Yahwe shall root them out from your lands (Note 40). O holiest of the peoples, Yahwe shall do battle for you and you shall hold your peace. (Note 41).

אה שמעו הצעקות (J. Ms. 265) Author as above.

O Thou that hearest cries, hear the prayer of Thy people, O Pardoner of sins that holdeth not guiltless, I shall cry unto Thee, from the heart and the soul before Thee, with broken heart and eyes blood red I shall shed tears and cry (Note 42). Perhaps my cry shall go up before Thee, for I am in despair, for Thy salvation I hope, in Thy lovingkindness

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be compassionate with me from Thy vengeance, because of the covenant of the pure ones who sleep in the cave, and see the oppression and remove Thine affliction and help, in my oppression, all sickness and wound. Far be it from Thee to reject petition from Thee; with broken heart but weeping. (Note 43). And when Thou concludest: To the God that answereth me in the day of my distress (Note 44) shall I lift my voice with innocence, for He is merciful, gracious and compassionate and He is become my salvation, this is my God, His word is clear in my law, by the hand of our lord Moses, the messenger; And it shall come to pass when he shall cry unto me that I shall hear for I am gracious (Note 45).

הגבורים גבור - (J. No. 281) -- by Ab-sakhwah ben Abraham ha-danfi (Murjan) (about 1727)

Mighty of the mighty, who was first but not from time, In His greatness He shall subdue all mighty men from before thee, and grant you peace, and thou shalt be continually in rejoicing and song, and He shall remember unto you the covenant, the covenant of the worthy and the pure and will not make thy memory to cease and will make thy numbers abundant, and unite, Amen, thy scattered ones, and restore unto thee of the blessing of this day whose glories are many, and shall garb thee of His holiness, honour and glory, for the sake of him who brought to pass the holiest of books who attested the secret of the creation and the latter (days).



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He is Moses son of Amram your prophet, for his sake He will establish unto thee that which is written in your book - And I have broken the bars of your yoke and made you go upright. (Note 46).

339. The congregation respond to the shema as follows:-

שמע ישראל - Great is God and there is none like Him. Greatness is His. Blessed be our God for ever and blessed be His name for ever. There is none like the God of Jeshurun. Praised be our God. Yahwe, merciful and gracious God, forgive Thy people Israel, who prostrate themselves to Mount Gerizim and whom Thou hast redeemed O Yahwe.

כמו קודם - As Before.

THE PRAYER OF MOSES (C.45; K.Ms. 28)

תפלת משה - Glorified be this great name: Yahwe, the glorious, is One and there is none beside Him. In the heavens above and upon the earth beneath there is none beside Him. Blessed be Yahwe our God, Praised be He whose name is glorious and upright. We circumcise our hearts and the hearts of our seed, we revere Him, we love, seek and observe the ten words of the covenant which He spake at Horeb from the midst of the fire on the day of assembly. Yahwe is a merciful and gracious God. Pardon us and our fathers in Thy lovingkindness, O Lord, from all that we have sinned and erred and transgressed before Thee. O Lord, I am that I am, Remember Thy servants Abraham,

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Isaac and Jacob, for Thy sake, O Lord, and for the sake of Moses Thy servant, heed not our stubbornness, our wickedness and our sinfulness, for we act wickedly and sinfully before Thy greatness and Thou Yahwe art a merciful and gracious God. Let the Lord walk in our midst for we are stiffnecked people and forgive our iniquities and sin and take us for Thine inheritance. Merciful Lord, save us, by Thy great name, from every falsehood; deliver us from every abhorrence, cleanse our souls from all our abominations and sanctify our bodies from all uncleanness. Pardon us and our fathers, in Thy kindness, O Lord, from all that we have sinned and erred and transgressed before Thee. O Lord, we circumcise our hearts, we turn to Thee with all our heart and with all our soul, we love Thee with all our heart and with all our soul and with all our might. We seek Thy kindness Thy goodness, and Thy mercy and Thy lovingkindnesses, for our good. Inspire us to observe Thy charge, Thy statutes, Thy commandments and Thy judgements for all time. Praised is our God. There is no God but One. Yahwe is our God. Yahwe is One.

The Ketaf of The      בְּכֹסֶף (fol.107a V.3: Not given in Cowley).

And God blessed the seventh day and hallowed it, because in it He rested from all His work which God in creating had made (Gen. 2.3.)

Praised be our God, There is no God but One.



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And God will surely remember you, and bring you out of this land unto the land which He swore to Abraham, to Isaac and to Jacob (Gen.50,24) And God remembered His covenant with Abraham, with Isaac and with Jacob (Ex.2.24) . And He said, I am the God of Thy fathers, the God of Abraham, the God of Isaac and the God of Jacob. (Ex.3.6.)

O God, their God, O God, their Lord, have mercy upon us for their sake and hear the voice of our cries, in remembrance of Thy covenant. Praised be God. There is no God but One.

Yahwe, the God of our fathers, God of Abraham, God of Isaac and God of Jacob (Ex. 3.15) Yahwe, the God of your fathers, hath appeared unto me, the God of Abraham, the God of Isaac and Jacob (Ex. 3.16) that they may believe that Yahwe, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto Thee. (Ex.4.5.)

O God, their God, O God, their Lord, etc. etc.

Blessed be He who said-:

I am Yahwe, and I appeared unto Abraham, Isaac, and unto Jacob as God Almighty (G, 2.3.)

And I will bring you in unto the land concerning which I lifted up my hand to give it to Abraham, to Isaac and to Jacob (Ex. 6.8) Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac and Jacob (Ex. 32, 12.13)

O God, their God, O God, their Lord, etc. etc.

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Depart, go up hence, thou and the people thou hast brought up out the land of Egypt, unto the land of which I swore unto Abraham, unto Isaac, and unto Jacob (Ex. 33.1.) And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember (Leviticus 26,42). Go in and possess the land which Yahwe swore unto your fathers, to Abraham, to Isaac and to Jacob (Deut. 1.8.)

O God, their God, O God, their Lord, etc. etc. And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offerings thereof. (Numbers 28, 9,10).

Praised be God, there is no God but One.

The Following is added if the Sabbath is also the beginning of the month.

Bless, and make it blessed unto us. And in your new moons ye shall present a burnt offering unto Yahwe for one bullock, for one ram, for one lamb, wine. This is the burnt offering of every new moon throughout the months of the year. And one he-goat for a sin offering unto Yahwe; it shall be offered beside the continual burnt offering, and the drink offering thereof (Extracts from Num. 28, 11-16). Surely none of the men that came up out of Egypt, from



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twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac and unto Jacob. (Num. 32.11) Go in and possess the land which I swore unto your fathers, to Abraham, Isaac and Jacob (Deut. 1.8) And it shall be when Yahwe thy God shall bring Thee unto the land which He swore unto thy fathers, to Abraham, to Isaac and to Jacob (Deut. 6.10).

O God, their God, O God, their Lord, etc. etc. And thou shalt remember Yahwe, Thy God, for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, to Abraham, Isaac and Jacob. (Deut. 8.18) And that He may establish the word which Yahwe swore unto thy fathers, to Abraham, to Isaac and to Jacob (Deut. 9. 5) And I prayed unto Yahwe and said, O Lord, Yahwe, destroy not Thy people and Thine inheritance that Thou hast redeemed through Thy greatness, that Thou hast brought forth out of Egypt with a might Hand. Remember Thy servants Abraham, Isaac and Jacob. (Deut. 9, 26.27).

O God, their God, O God, their Lord, etc. etc.

On the Last Sabbath of the Month is Added:-

343. and hear the voice of our cries, and prosper our deeds, and strengthen us against fear, and pardon our iniquities, and our sins, and forgive our transgressions and our trespasses, and receive our prayers, and our supplications, and bring righteousness into our lives

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and into the lives of your congregations, and heal our wounds, and bless the coming new moon and every future Sabbath, and make it blessed unto us, and cause our enemies to perish, and those who hate us and all our aggressors, and turn our oppression to relief, and save us, if Thou seeest fit, with Thy most abundant lovingkindness. O Lord, for the sake of the righteous prophet, establish Thy covenant unto us.

That He may establish thee this day unto Himself for a people, and that He may be unto thee a god, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac and to Jacob (D:29.12) for that is thy life and the length of thy days, that thou mayest dwell in the land which Yahwe swore unto thy fathers, to Abraham, to Isaac and to Jacob (D:30.20) And Yahwe said unto him, this is the land which I swore unto your forefathers, unto Abraham, unto Isaac and unto Jacob (D: 34.4.)

Remember them for good for all time, the pure ones of the world, the meritorious ones, Abraham, Isaac and Jacob, who live in the cave of Machpelah, in whose name and in whose memory are all prayers received. O God, their God, O God, their Lord, etc. (as before).

Here the Scroll of the Law is taken out during which the  
לל יהוה (Praised be God etc.) as before, the ואלו כו as  
before, the ואלו (turn from Thy fierce anger etc.) as  
before, are said. The Scroll is then carried round the  
Congregation, after which the following section from the  
Durrani is read -:

344. לך נביא מן (C.39: K.Ms. 90).



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Unto Thee, O our Lord, who helpeth the oppressed, do we make supplication, Thee do we revere, who hath wrought all wonders. Abundantly hast Thou witnessed among us at all times, and hast taught us; but rebellious have we been and we learn not; Nevertheless, as Thou art wont, O Merciful One, I am that I am, have pity on our souls in Thine abundant goodness, spare us in Thy mercies that we perish not, perpetuate the memory of Thy loved ones. Creator of all the world, have mercy upon us in Thy compassion, look upon our oppression and pass not by our distress, fathers and sons entreat Thy Majesty, My Lord, turn not Thy face from us, for there is none among us to (Note 47) withstand Thine anger (Note 48). Nevertheless as Thou art wont, O Merciful One, I am that I am, have pity on our souls in Thine abundant goodness, spare us in Thy mercies that we perish not, perpetuate the memory of Thy loved ones.

345. The Congregation then recite the שְׁמַיִם (as before), then the Priest shall raise up the Scroll of the Law as he reads the וְשָׂא אֶת סֵפֶר הַתּוֹרָה (as before) and וְשָׂא אֶת סֵפֶר הַתּוֹרָה (Deut. 6.4) (as before). When he has finished the Congregation recite the appropriate portion of the following prayer.

וְשָׂא אֶת סֵפֶר הַתּוֹרָה (C.12.) Look (down) upon us O, our Lord, for we know not whither to turn our face other than to Thee, for Thou art merciful; we know that we are sinners and repent our wickedness.

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Repeated after each verse-:

Deal justly with us Lord and withhold not from us  
our recompense.

FIRST SABBATH:

2 With a mighty hand and with an uplifted arm  
didst Thou save our fathers from their enemies. They  
passed through the sea and the Jordan. Thou hast saved  
them from all oppressions and didst deliver them from all  
distress. Help us now Lord and withhold not from us  
our recompense.

> Glory is Thine for Thou art merciful and shame  
is ours for we are wicked, Thy goodness is unwearied and  
comforteth us for we are transgressors and our inclination  
is evil; but Thou O God who art good and merciful, deal  
justly with sinners that they be not tormented with  
judgements.

7 The great fear which was in the world, men saw  
it and were afraid, woe unto us that we do not set  
ourselves to learn, for (divine) gifts and punishments are  
both piled up together in heaps, and murmurings are  
present in judgements.

7 For we commit transgressions, in like measure  
are we stricken with calamity; we murmur not against Thy  
goodness, all our murmurings are against ourselves, for  
we have brought destruction upon ourselves; Man smites  
himself with his own hand, who can come and be his  
deliverer.



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1 And were it not that the Merciful One helps and remembers those who love Him, we would all bemoan our fate; We have not the impudence to pray for help; Where can the sinner pray for help, if the helper, help him not; Like the Egyptian camp which prayed for help, but divine favour was removed from it.

SECOND SABBATH.

r Righteousness is Thine, my Lord, Glory is befitting Thy Godhead. With all generations from Adam till the present and from the present onwards till the day of vengeance, Thy glory is withheld neither from the righteous nor the sinner. Thou art compassionate towards both alike.

x The day in which there is none praising (God) is dark for him that walks therein: Light is in his hand but he sees it not: The night in which there is none glorifying (God) is oppressed with mighty calamity: The follower who forsakes his guide is plagued unendingly.

w We have erred, from the day that we forsook Thee, let us correct our error, it is for us to beseech return: Moses, Lord of the prophets, came and said to us in his scriptures, return to Yahwe, happy is he who returns and finds his Lord.

v Days filled with sorrows are the days of sinners, for those who have forgotten Him who was their helper; As they have forsaken Him so are they forsaken: For those

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who transgress diverse ordinances, every further ordinance (transgressed) weakens them (in faith) so that they have not the face to pray for help.

> Great is the desolation abroad, and great is the destruction in the city, when the Good One turns His face from them: And were it not that the Merciful One helps and guides those who love Him, verily fathers and sons would perish in His anger which is mighty.

THIRD SABBATH

> No judges can terrify the sinner, nor shame deter him, there is none that can influence (Note 49) him: Until the rebellious one sees himself polluted and knows that because of it he makes himself (worthy) to be hanged, then he turns from his intentions for he knows that there is no advantage from them.

> Death is like the priest administering waters of the well to mankind; Woe to him who is found guilty; woe to all the guilty, for they are in great distress, the punishment wherewith they are stricken is the reward of their wickedness.

i The spirit is stupified and life is greatly distressed when the good One turns His face from us; and were it not that the Merciful One helps and guides those who love Him, sinners would bemoan their fate, for they are in great distress.

> His wonders are acknowledged, yet there is no man



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in our generations who is not associated with sinning; fathers and sons, parents and their offspring, in that they are all culpable and rebellious, so are they stricken with judgements.

THE FOURTH SABBATH. (ONLY WHEN THERE ARE FIVE SABBATHS IN THE MONTH.)

▷ Alas, because of our sins, are we slaying ourselves, those that are silent and those that speak perish; although there be virtue in them, although they be sons who have not acted wickedly, although they be chosen ones, sons of the good ones, they are stricken for sins which they commit not.

THE FOURTH SABBATH.

▷ The turning away of Thy face hath made all this great affliction be the curse of every place, the fruit of the womb to be withheld, the fruit of the earth to be altered, the mouth of judgement to be opened against us, engulfing the young with the old.

▷ The great calamity which is in the world, men are afraid of and dread, woe unto us that we do not set ourselves to learn, we do not learn by calamity, nor are we made perfect by retributive judgements. We dread the judgement of death that it destroy not the stock of our fruitfulness.

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THE FIFTH SABBATH IN THE MONTH, SHOULD IT OCCUR.

א Above and below there are those who bring darkness upon us, for it is the function of those who bring darkness, to stir up wrath in every place; but when the appearance of the luminaries is altered, and the deep withholds its springs, wickedness finds not whither to flow forth, therefore it returns to its own source.

ב O Merciful and Beneficent One, establish righteousness as Thou art wont, for there is none among us to endure this judgement, for the sinner is stupefied when tried by judgement: How then can we endure the judgement that stupefies the world; imbue sinners with righteousness that they be not tormented with judgements.

ג Merciful and gracious is Thy name, remove not Thy watchful care from us, for mankind is naked and if Thou dost not clothe them with Thy goodness, verily they would perish suddenly, For they are as tender grass (when) confronted (Note 50) violently with sin.

ד Praises and glory shall we proclaim, before we turn away from here, to Him that endureth for ever; His strength gives life to us freely but we have naught with which to repay Him; whether He grant us life or whether He slayeth us, both are in the power of His Majesty.

353. After the appropriate portion of the above prayer has been read the following is recited every Sabbath.



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My Lord, for the sake of the three Perfect ones, and Joseph, interpreter of dreams, and Moses, Lord of the Prophets, and the priests, ancestors of the priestly line, and the Torah, the holiest of writings, and Mount Gerizim, hill of ages, and the host of angels, make the enemy and the adversary to perish and receive our supplications, open unto us the treasury of the heavens, I am that I am, relieve us from this distress; Deal justly with us, Our Lord, and withhold not from us our recompense. Praised be our God, Yahwe is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth.

354. The appropriate portion of the following is then read.

אתהו דברוך עלמא (C.67: K.Ms.38).

Thou art He who created the world, without counterpart,  
Accept our prayers from us, O Merciful One.

Portion for the First Sabbath

Creator who created all and gave life unto all,  
Powerful, revered, and Mighty One,  
Whose power is praised and exalted.  
As Thou didst stand with our fathers, so stand with us.  
Woe to him who does not bear His fear, (who does not)  
proclaim and say.

Portion for the Second Sabbath

Small and great set themselves (Note 51) and declare  
unto Thee  
Thy great power, my Lord, is a shield over us.  
Greatest of the good, O our Lord, hear our voice,  
Thy right hand is exalted, raise wrath from us.  
We all of us cry unto Thee, O our Lord, help.

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Portion for the Third Sabbath

Not that we are worthy, but Thou art merciful.  
It suffices us that Thou hast honoured us and chosen us.  
Resting are we, for Thy goodness exceeds our wickedness.  
Pardon the children of those that love Thee, for  
abundant is Thy goodness.  
Show us that Thou art merciful, and be thus also.

Portion for the Fourth Sabbath

Close not the door of Thy goodly treasure, O Lord of all  
things.  
Our supplication is before Thee, my Lord, far be it from  
Thee to reject our petition.  
Forget not Thy covenant with our fathers, for it is our  
balm (healing).  
Thou art merciful and thus have we found Thee (Note 52)  
spread Thy lovingkindness over us.  
We ask of Thee to withhold Thy judgements, for Thou art  
merciful.

Portion for the Fifth Sabbath and on every Sabbath.

Praised be Thou from our hearts and our souls, O Lord of all;  
Repent concerning us and forgive our iniquities.  
Keep wrath from us, and spread Thy lovingkindness over us.  
Accept our repentance and pardon our transgressions.  
The gate of Thy mercy, my Lord, close not in our face.  
God of Abraham, Isaac and Jacob, hear our voice, and have  
mercy upon us in Thy compassion.  
My Lord, for the sake of Joseph and our Lord Moses, Aaron,  
Eleazar, Ithamar and Phineas, Joshua and Caleb, the holy  
angels and the seventy elders, for their sake, turn not  
Thy face from us.

O Lord Yahwe, in Thy compassion, answer us, help us and  
save us, hear the voice of our cries; my Lord, deliver us  
from all oppression, and have pity upon us, and have mercy  
in Thy compassion, if Thou seest (fit). Receive our  
prayers from us, O Merciful One.

357. שְׁמַחַן Praised be our God, Yahwe merciful and gracious God,  
forgive Thy people Israel, who prostrate themselves towards  
Mount Gerizim, which Thou hast redeemed O Yahwe. There  
is no God but One.



THE SERVICE FOR SABBATH MORNING

THE THREE PROSTRATIONS. - For the First Three Sabbaths of the Month. (C. 66: K. Ms. 40).

1. Lord Yahwe, if Thou seest in Thine abundant and great lovingkindness, Remember unto us the prayers of our Lord Moses Thy prophet, who declared in the presence of Thy greatness, Turn from Thy fierce anger and repent of This evil against Thy people. Remember Abraham, Isaac and Jacob to whom Thou didst swear by Thine own self.

(Ex. 32, 12-13).

2. Lord Yahwe, if Thou seest in Thine abundant and great lovingkindness; My Lord for the sake of the righteous and faithful prophet Moses, Thy servant, and the priests, ministers of Thy sacred people, Aaron, Eleazar, Ithamar, Phineas, and in memory of the righteous ones Abraham, Isaac and Jacob; for their sake - Pardon, I pray Thee, the iniquity of this people according unto the greatness of Thy lovingkindness and as Thou hast forgiven this people, from Egypt even till now: And Yahwe said; I have pardoned according to thy word, but in very deed, as I live - and all the earth shall be filled with the glory of Yahwe. (Num. 14. 19-22).

3. Lord Yahwe, if Thou seest fit in Thine abundant and great lovingkindness, Remember unto us the prayers of our lord Moses Thy prophet, who declared in the presence of Thy greatness:- Destroy not Thy people and Thine inheritance, that Thou hast redeemed through Thy greatness, that Thou

THE SERVICE FOR SABBATH MORNING

hast brought forth from Egypt with Thy mighty hand.  
Remember Thy servants Abraham, Isaac and Jacob, look  
not unto the stubbornness of this people nor to their  
wickedness nor to their sin. (Deut. 9, 26.27) Amen,  
Amen, I am that I am, My Lord be merciful and  
forgiving as Thou art wont O Lord Yahwe.

The Three Prostrations for the Fourth Sabbath of  
the Month.

1. For Yahwe is greater than all gods, just and right  
is He. And ascribe ye greatness unto our God. Before  
Him we bow down to the ground and prostrate ourselves and  
say: from the midst of a great oppression, for  
deliverance is near, and Thou art in greatness, God,  
that changeth not, and whosoever maketh supplication to  
any other but Thee, seeketh but findeth not - for Thy  
salvation I hope O Yahwe. (Gen. 49.19).
2. We cease not nor refrain from saying all the days of  
our life. And ascribe ye greatness unto our God.  
Before Him we bow down to the ground etc. (as before).
3. And on concluding we offer Thy sacrifice and we  
declare Thy praises all the days of our life, And ascribe  
ye greatness unto our God. Before Him we bow down to  
the ground etc. (as before).

The Three Prostrations for the Fifth Sabbath when  
it occurs.

1. Yahwe bless Thee and keep Thee. Yahwe make His  
face to shine upon thee and be gracious unto thee.



THE SERVICE FOR SABBATH MORNING

Yahwe lift His countenance unto thee and give thee peace.  
(Num. 6, 24-26).

Priest: Yahwe is our God, Yahwe is One.

Congregation: Praised be God. There is no God but One  
(repeat).

2. Yahwe God of our fathers,

Priest-: Yahwe is our God, Yahwe is One.

3. Yahwe will open unto thee His good treasure the  
heaven to give the rain of thy land in its season,  
and to bless all the work of thy land. (Deut. 28,12)

After this the Congregation recite with the  
Traditional Melody.

P. 360. ללהלל Praised be God. There is no God but One,  
God of the heaven and the earth, the sea and that  
is therein; Greatness is thine for ever and  
continually. YAHWE, Yahwe, is a merciful and gracious  
God, slow to anger and abounding in lovingkindness  
and truth.

Priest -: I am that I am. Yahwe is a merciful and a  
gracious God, slow to anger and abounding in  
lovingkindness and truth. Thou didst proclaim  
concerning Thy greatness, Yahwe is a merciful and  
gracious God. Thou killest and quickenest and Thou  
livest alone, Thou woundest and healest and none can  
deliver from Thy hand, O Lord Yahwe.

170 (As For Friday Eve Service: C.276. 466. 478. -  
K. Ms. 44.

May our Lord receive your prayers and answer your

THE SERVICE FOR SABBATH MORNING

supplications and hear the voice of your cries; may He not reject you, nor cast you away, neither from your homes nor from your places, and may He set Himself against your enemies and may our God prevail over those who prevail over you, and may our God make this Sabbath and every Sabbath blessed and for a blessing unto you and unto all your congregations. And may your sabbaths be good from Yahwe.

P.361 Congregational Response.

Praised be God, There is no God but One (five times)  
Yahwe is a merciful and gracious God, slow to anger and abounding in lovingkindness.

יְהוָה אֱלֹהֵינוּ (C.83; K.Ms. 46)

Be Thou worshipped for ever and be Thou praised for ever  
O Maker of the creation and all that it containeth, I am  
that I am, Yahwe, merciful and gracious God, slow to anger  
and abounding in lovingkindness and truth.

To be Recited Ten Times.

For Yahwe Thy God is a merciful God, He will neither fail  
thee nor destroy thee, nor forget the covenant of thy  
fathers which He swore unto them. And Yahwe, He it is,  
who goeth before thee, be not afear'd nor dismayed.  
Arise O Yahwe and let Thine enemies be scattered and let  
those that hate Thee flee before Thee. Arise O Yahwe,  
return. Yahwe the God who hath been my shepherd all my  
life long unto this day, the angel who hath redeemed me  
from all evil. For Thy salvation, I hope, O Yahwe.



THE SERVICE FOR SHABBATH MORNING

Blessed be Yahwe.

I am that I am.

Yahwe, merciful and gracious God, slow to anger and abounding in lovingkindness and truth.

Keeping lovingkindness for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth generation: And Moses made haste and bowed his head towards the ground and worshipped: And he said, If now I have found grace in Thy sight, O Lord, let the Lord, I pray Thee go in the midst of us: for it is a stiffnecked people and pardon our iniquity and our sin and take us for Thine inheritance. (Ex. 34 6-9).

אהיה אשר אהיה .. בני אדוני I pray Thee, my Lord, forgive our iniquity etc. (as for Friday Eve Service Page 50).

אהיה אשר אהיה .. נחמק בחילך I am that I am, we shall be strengthened by Thy might etc. (as for Friday Eve Service Page 51).

אך רבה (C. 84. Para. 2: K.Ms. P. 49).

O Great One, we seek of Thee, keep wrath from us, from us keep wrath, O Great One we seek of Thee, keep wrath from us, keep wrath from us, and spread Thy lovingkindness over us. O wise and ancient ruler, we say, my Lord, accept our repentance and forgive our sins: my Lord accept our repentance and forgive our sins, close not the gate of Thy

THE SERVICE FOR SABBATH MORNING

lovingkindness in our face, my Lord; There is no God but One, There is no God but One.

On the First Sabbath of Every Month the Following is Said.  
(C.84; K.Ma. 50)

אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ A thousand thousand times, proclaiming and saying, There is no God but One. Proclaiming and saying, There is no God but One. Proclaiming and saying, For Yahwe is greater than all gods, Ah happy are they that revere Yahwe, God, Ah woe unto them that hate Yahwe, God. Proclaiming and saying, for Yahwe is greater than all gods, Yahwe is my strength and my song, my God and the rock of my salvation is Yahwe, For Thy salvation, I hope, O Yahwe, Yahwe shall do battle for you and ye shall hold your peace, my strength and my song and He hath become my salvation. This is my God and I shall glorify Him, my father's God and I shall exalt Him, Yahwe is mighty in battle, Yahwe is His name, Yahwe is mighty in battle, Yahwe is His name, Yahwe is His name. Blessed be His name, magnified be His name; How great and mighty is He. Who is like Thee among the mighty, Yahwe, who is like Thee glorious in holiness, revered in praises, doing wonders, There is no God but One, There is no God but One. Alone in the heaven and on earth, there is none beside Him, There is no God but One. His goodness and His lovingkindness alone do we seek; There is no God but One. There is no prophet like Moses, His faithful one and His servant - He



THE SERVICE FOR SABBATH MORNING

alone - and there is no writing like the holy law, nor any worship but to Yahwe, before Mount Gerizim, House of God, the chosen and hallowed place, choicest in all the earth, there is no God but One. Remember for good for all time, etc. (as for Friday Evening Service P. 52).

יְהוָה יְהוָה (C.212 Bottom of Page)

O Bestower of gifts, praise is Thine for Thy greatness.

(Three times repeated).

The Priest rises and says- May He bring a good sabbath.

Congregation respond- May He bring a good sabbath.

NOTES TO THE SABBATH MORNING SERVICE.

- NOTE 1: V.3 Text ונפלו ; K.Ms. ונפלו ; "We have fallen from the favour of" etc.
- 2: The sentence in brackets is not in J.Ms. The text is from V.3. and K.Ms.
- 3: K4: K.Ms: and J. Ms. קצם מצלי ויקום ומשבח - "Happy is he who can arise for prayer and stands in praise".
- 4: CR 11. and 18: K.Ms. Text: דקצם לוייה which when translated is not compatible with the contents of the text.
- 5: J.Ms. : דאנה לאו עב עב
- 6: Compare : Cowley Page 309. Middle line 3.
- 7: lit: Guiltless, innocent.
- 8: In C. Page 46 line 4 the word ( ארפן ) appears herein bracketed. It is not to be found either in K. Ms. or J.Ms. Cowley never saw a Ms. copy of V.3 or he might have observed that the word in the margin of V.3 is ארפן .
- 9 9: The translation is that of the text of CR 18 and J.Ms
- 10: The division of the line in the text differs in the Cowley transcription and J.Ms. The translation given here is that of the latter.
- 11: The word משה which occurs here in Cowley is given in brackets. It does not appear in V.3 either bracketed or in a margin nor in J.Ms. or K.Ms.
- 12: J.Ms. translates ומקדש as a passive פעל .
- 13: In C. the word ( רבבין ) appears here. It is unbracketed in V.3)
- 14: C. translates this phrase -: "when he sees the rows of the congregation.
- 15: The returning One.
- 16: This phrase is bracketed in C, and does not appear in V.3.
- 17: "God is to be magnified" etc. This phrase to the end of the piece is bracketed in Cowley and does not appear in V.3.



2. NOTES TO THE SABBATH MORNING SERVICE

- NOTE 18: This phrase is bracketed in C, and does not appear in V.3.
- 19: אלהים God's time of disfavour: opposite to the era of God's pleasure אלהים .
- 20: "Thy mercies" - So CR 11. 18 K.Ms. and J.Ms: V.3 has מרחמים .
- 21: "Refuge" - So V.3: CR 11.18 K.Ms. and J.Ms. have תיב which is obviously a misprint.
- 22: "the face" - So V.3. CR 11. 18 K.Ms. and J.Ms. פנים .
- 23: Here J.Ms. interposes - " and will renew thee continually".
- 24: "God of Old" - so V.3. J.Ms: K.Ms. renders אלהים .
- 25: The V.3 continues here with a series of similar prayers commencing on Cowley 49. They are given separately in the appendix.
- 26: Deut. 32. 36.
- 27: cf. Gen. 19. 18.
- 28: Num. 10.35.
- 29: Deut. 33.26.
- 30: Gen. 49. 19.
- 31: Lev. 26.13.
- 32: Ex. 34.29.
- 33: Ex. 31.16.
- 34: Lev. 26.6.
- 35: There do not seem to be any of the prayers of Joseph Hagabazi, listed in Cowley.
- 36: Deut. 28.7.
- 37: Deut. 33.29.
- 38: See Cowley P.13 Verse מרחמים .
- 39: Lev: 26.37.

3. NOTES TO THE SABBATH MORNING SERVICE.

- NOTE 40: Deut. 29.28
- 41: Ex. 14.14.
- 42: Text in J.Ms.  $\text{הָיָה וְהָיָה} =$  I have translated this as a first person, as the whole phrase seems to be in that person. The scribe might have confused the Samaritan  $\aleph$  ( $\alpha$ ) with the  $\aleph$ . ( $\beta$ ).
- 43: The translation might be "with broken, mourning, weeping heart"?
- 44: Gen: 35.2
- 45: Ex. 22.26
- 46: Lev. 26.13.
- 47: "For there is none among us" etc. Cowley translates "we cannot".
- 48: "Anger": For this word Cowley (Glossary L11) translates "Judgements".
- 49:  $\text{טעין} =$  bear.
- 50: "confounded" or - "asealed".
- 51: "set themselves" or perhaps - "are worthy".
- 52: V.3.  $\text{אֲשַׁקְחֶנּוּךָ} : \text{C111 18 and K.Ms.} \text{אֲשַׁקְחֶנּוּךָ}$   
J.Ms.  $\text{אֲשַׁקְחֶנּוּךָ}$   $\text{אֲשַׁקְחֶנּוּךָ}$



THE SERVICE FOR THE SABBATH AFTERNOON

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SERVICE FOR SABBATH AFTERNOON

IN THE NAME OF YAHWE THE GREAT.

367. אני - My Lord I shall make supplication unto Thee, etc. (Friday Eve Service Page 34).

אני (i.e. אני).

I stand before Thee at the door of Thy mercy etc. (Sabbath Morning Service, Page 61).

אני (See Morning Service) After which they prostrate.  
Page 62.

If a Priest is Present the אני (Friday Evening Service Page 35) is here read followed by the appropriate Ketaf - as follows:

GENESIS.

368. The First Sabbath: And Jacob went out from Beersheba to go (Note 1) to Haran. And he lighted upon the place (Gen. 28, 10.11) Praised be our God. Yahwe is a merciful and gracious God.

The Second Sabbath: And Jacob awaked out of his sleep and he said 'surely Yahwe is in this place and I knew it not, And he was afraid (Gen. 28,16.17) Praised be God, etc.

The Third Sabbath: And Jacob said, 'O God of my father Abraham, and God of my father Isaac, O Yahwe who saidst unto me: Return unto thy country and to thy kindred and I will do thee good. (Gen. 32.10). Praised be our God, etc.

The Fourth Sabbath: Dan shall judge his people,



SERVICE FOR SABBATH AFTERNOON

As one of the tribes of Israel (Gen. 49.16)

Praised be our God, etc.

The Fifth Sabbath and

on every Sabbath: Joseph is a fruitful vine (Gen. 49.22)

From thence, from the shepherd the stone of  
Israel (Gen. 49.24) Even by the God of thy  
father, who shall help thee, and by the Almighty  
who shall bless thee (Gen. 49.25).

Unto the utmost bound of the everlasting hills,  
they shall be on the head of Joseph (Gen. 49.26)  
And Joseph made (them to take) an oath (49.25)  
and he was put in a coffin in Egypt (49.26. END OF  
GENESIS).

Praised be our God. Yahwe is a merciful and  
gracious God.

369. EXODUS.

And there went a man of the house of Levi, and took to  
wife a daughter of Levi. And the woman conceived and,  
bore a son, and she saw him that he was a goodly child (2.1.2)  
And she called his name Moses. (2.10). Peace be with him  
for ever. Praised be our God etc. And the angel of God,  
who went before the camp of Israel, removed (14.19) And  
there was the cloud and the darkness (14.20) And it came  
to pass in the morning watch that Yahwe looked forth upon  
the host of the Egyptians (14.24). For Yahwe fighteth  
for them against the Egyptians. (14.25).

SERVICE FOR SABBATH AFTERNOON

The First Sabbath: Then Yahwe said unto Moses, Behold I will cause to rain bread from heaven for you, and the people shall go out and gather a day's portion every day (16.4). Praised be our God etc.

The Second Sabbath: And Yahwe spoke unto Moses saying, I have heard the murmuring of the children of Israel, speak unto them saying, at dusk ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am Yahwe your God. (16, 11.12). Praised be our God, etc.

370.

The Third Sabbath: And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one, and all the rulers of the congregation came and told Moses. And he said unto them, this is that which Yahwe hath spoken. It is a solemn rest, a holy Sabbath unto Yahwe (16, 22.23).

The Fourth Sabbath: And Yahwe said unto Moses, How long refuse ye to keep my commandments and my laws. See that Yahwe hath given you the Sabbath, - abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested (Note 2) on the seventh day (16, 28. 29. 30).

The Fifth Sabbath and Every Sabbath: Observe (Note 3) the Sabbath Day. And the seventh day is a sabbath, And He rested on the seventh day, wherefore Yahwe blessed the



SERVICE FOR SABBATH AFTERNOON

Sabbath day and hallowed it (20, 8.10.11) Praised  
be our God etc.

Behold I send an angel before thee, to keep thee by  
the way, and to bring thee into the place. And ye  
shall serve Yahwe your God, and He will bless thy water  
and thy bread and I will take sickness away from the  
midst of thee. And I will discomfirt all the people  
to whom thou shalt come, and I will make all thy  
enemies to turn their backs unto thee. (23, 20, 25.27).  
Praised be our God, etc.

371. And Yahwe spoke unto Moses saying, speak thou also  
unto the children of Israel saying: Verily ye shall keep  
My Sabbath, for it is a sign between me and you throughout  
your generations, that ye may know that I am Yahwe who  
sanctify you. Ye shall keep the sabbath, therefore, for  
it is holy unto you. And on the seventh day is a Sabbath  
of solemn rest, holy to Yahwe, whosoever doeth any work  
on the sabbath day. Wherefore the children of Israel shall  
keep the Sabbath to observe the Sabbath. And on the  
seventh day he ceased from work and rested. (Ex. 31 Extracts  
from v.s. 13-17). Praised be our God etc.  
And Moses assembled. Six days shall work be done, but on  
the seventh day there shall be to you a holy day, a sabbath  
of solemn rest to Yahwe. Ye shall kindle no fire throughout  
your habitations upon the sabbath day. (Ex. 35 Exts. from  
1.2.3.). Praised be to our God etc.

SERVICE FOR SABBATH AFTERNOON

And he set up the court round about the tabernacle and the altar, and Moses finished the work. Then the cloud covered the Tent of Meeting and the glory of Yahwe. For the cloud of Yahwe was in all their journeys. (Ex. 40, 33,34,38. END). Praised be our God. Yahwe is a merciful and gracious God.

LEVITICUS.

372. And Aaron lifted up his hands towards the people and blessed them: and he came down from offering the sin offerings and the burnt offerings and the peace offerings. And Moses and Aaron went into the Tent of Meeting, and came out and blessed the people, and the glory of Yahwe appeared unto all the people. (Lev. 9, 22,23) Praised be our God etc. And Yahwe spoke unto Aaron saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when you go into the tent of meeting. And that ye may not set a difference between the holy and the common (Lev. 10. 8,9,10).

On the Sabbaths of the Fifty Days the following is Added:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the wavings: seven weeks shall there be complete. Even unto the morrow after the seventh week shall ye number fifty days, and ye shall present a new meal-offering unto Yahwe. Praised be our God etc, (Lev. 23, 15,16).

And Yahwe spoke unto Moses saying, Command the children of



SERVICE FOR SABBATH AFTERNOON

Israel. And it shall be to the bread for a memorial part. Every Sabbath day he shall set it in order before Yahwe continually (Lev. 24 Extracts 1.2.7.8.) If ye walk in My statutes and keep My commandments. And I shall turn unto you, and make you fruitful and multiply you, and will establish my covenant with you. (26,3.9.) Praised be our God etc. And I will remember My covenant with Jacob, and also My covenant with Isaac and also My covenant with Abraham will I remember: and I will remember the land (26.42). These are the commandments of Mount Sinai (26. END.) Praised be our God. Yahwe is a merciful and gracious God.

NUMBERS.

And Yahwe spoke unto Moses saying, Speak unto Aaron and unto his sons saying, In this manner shall ye bless the children of Israel: ye shall say unto them, Yahwe bless thee and keep thee. Yahwe make His face to shine upon thee and be gracious unto thee, Yahwe lift up His countenance upon thee and give thee peace. So shall they put My name upon the children of Israel, and I will bless them. (Numbers 6. 22-27). Praised be our God etc.

And Yahwe spoke unto Moses saying, Make thee two trumpets, and ye shall blow with the trumpets and be remembered before Yahwe your God and ye shall be saved from your enemies. (10. Extracts. 1.2.9.10).

SERVICE FOR SABBATH AFTERNOON

THE FIRST SABBATH.

And he took up his parable and said, From Aram, Balak, bringeth me, the king of Moab from the mountains of the east. Come, curse me Jacob, and come execrate Israel. How shall I curse, whom God hath not cursed, and how shall I execrate, whom Yahwe hath not execrated. (23,7.8)

Praised be our God.

THE SECOND SABBATH

And he took up his parable and said, Arise Balak and hear, give ear unto me, thou son of Zippor. God is not a man that He should lie, neither the son of man that He should repent (23, 18.19) Praised be our God etc.

THE THIRD AND FOURTH SABBATH.

And he took up his parable and said, The saying of Balaam the son of Beor, and the saying of the man whose eye is opened. (24.3). Praised be our God etc.

THE FIFTH SABBATH AND EVERY SABBATH

374. And Yahwe spoke unto Moses saying, Phineas the son of Eleazar the son of Aaron the priest. Because he was jealous for his God, and made atonement for the children of Israel. (25. Extracts 10.11.13) Praised be our God etc. And Yahwe spoke unto Moses saying, Command the children of Israel. And on the sabbath day the drink offering thereof. The burnt offering of every Sabbath beside the continual burnt offering and the drink offering thereof. (28. Ext. 1.2.9.10). Praised be our God etc.



SERVICE FOR SABBATH AFTERNOON

These are the commandments and ordinances by the Jordan at Jericho (Num. End) Praised be our God. Yahwe is a merciful and gracious God.

DEUTERONOMY

See I have taught you statutes and ordinances. Observe and do them, for this is your wisdom and your understanding in the sight of the people. (Deut. 4; Extracts 5.6.)

Praised be our God etc. Observe the Sabbath day to keep it holy, as Yahwe thy God commanded thee. And the seventh day is a sabbath. And you shall remember that He brought thee out. Therefore Yahwe thy God commanded thee to keep the Sabbath day. (5; Extracts from verses 12,14,15) Praised be our Lord of Old. Praised be the merciful One who ceaseth not. Praised be God. There is no God but One.

The Congregation Prostrate and the Priest reads:

Hear O Israel, Yahwe is our God, Yahwe is One. (6.4.)  
And now, Israel, what doth Yahwe thy God require of thee, but to fear Yahwe thy God, to walk in all His ways, and to love Him and to serve Yahwe thy God with all thy heart and with all thy soul. For Yahwe thy God, He is God of gods and Lord of lords, the great mighty and awful God, who regardeth not persons, nor taketh reward. (10,12,17) And thou shalt love Yahwe thy God, and keep His charge, and His statutes, and His ordinances, and His commandments, always (11.1).

SERVICE FOR SABBATH AFTERNOON

On the Sabbaths of the Fifty Days the following  
is said:

Seven weeks shalt thou number unto thee.         Seven (weeks,  
And thou shalt keep the feast of weeks unto Yahwe thy God.  
And thou shalt rejoice before Yahwe thy God.  
And thou shalt remember.  
And thou shalt observe and do these statutes.  
  (16. Extracts 9.10.11.12).

And it shall come to pass, if thou shalt hearken diligently unto the voice of Yahwe thy God, that all these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of Yahwe thy God.    Blessed shall thou be in the city and blessed shalt thou be in the field. Blessed shall be the fruit of thy body.    Blessed shall be thy basket and thy kneading trough.    Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out.    Yahwe will command the blessing with thee in thy barns, and in all to which thou puttest thy hand, and He will bless thee in the land.    And all the peoples of the earth shall see that the name of Yahwe is called up on thee, and they shall be afraid of thee.    Yahwe will open unto thee His good treasure the heaven to give the rain of thy land in its season and to bless all the work of thy hand. (Deut. 28, 1.2.3.5.8.10.12).    And Moses called to Joshua, thou shalt cause them to inherit it. And Yahwe, He it is that doth go before thee, He will be with thee, He will not fail thee, neither forsake thee,



SERVICE FOR SABBATH AFTERNOON

fear not, neither be dismayed. (31.7.8.) And Israel dwelleth in safety, the fountain of Jacob alone; in a land of corn and wine, Yea, His heavens shall drop dew. Happy art thou O Israel, who is like unto thee. A people saved by Yahwe, the shield of Thy help, and that is the sword of Thy excellency. And thine enemies shall dwindle away before thee, and thou shalt tread upon their high places. (33.28.29). And there hath not arisen a prophet since in Israel like unto Moses, whom Yahwe knew face to face, in all the signs and the wonders, which Yahwe sent him to do in the land of Egypt, to Pharaoh and to all his servants, and to all his lands; and in all the mighty land, and in all the great terror, which Moses wrought in the sight of all Israel. (Deut. 34. 10.11.12 END.)

תורה צוה לנו משה

Moses commanded us a Torah, the blessed God gave it as an inheritance to the congregation of Jacob. Blessed be our God for ever and blessed be His name for ever.

אין כאן ישראלין (As per Rubric J. Ms. Page 376.)

There is none like the God of Jeshurun. Praised be our God. Yahwe is a merciful and gracious God. Eternal (c.4 top). in the beginning and in the end. Blessed be our God, praised be our God, exalted be our God, hallowed be our God, O Thou who art mighty in the heaven and in the earth, be Thou blessed. There is no enduring might but His, and none can perform works like His. Blessed be He who

SERVICE FOR SABBATH AFTERNOON

is to be blessed. Blessed be our God for ever and blessed be His name for ever. There is none like the God of Jeshurun. Praised be our God. There is no God but One. Yahwe is a merciful and compassionate God.

THE וְיַבִּיחַ - WE SHALL BLESS, ETC. (Sabbath Morning Service Page 122 ) and the following Ketafim taken from the Morning Service-:

- וַיְבָרֵךְ - (Gen. 2.3.) - And God blessed the seventh day, etc.
- וַיִּשְׁמַע - (Gen. 22.7.)- And Isaac spoke to Abraham his father, etc.
- אֲדֹנָי - (Ex. 32.13) - O Lord, Yahwe, turn from Thy fierce anger etc.
- יְהוָה - (Ex. 34.6.) - Yahwe, God, merciful and gracious, etc.
- בְּרִיךְ - (Lev. 19.30)- Blessed be He who said, Ye shall keep My Sabbaths, etc.
- יְהוָה - (Deut.6.4.) - Yahwe is our God. Yahwe is One, etc.
- יִפְתָּח - (Deut.28.12)- Yahwe will open unto thee His good treasure, etc.

וְיַבִּיחַ לְךָ אֱלֹהֵי אַבְרָהָם - We bless Thee O God of Abraham etc. (Sabbath Morning Service Page 125.)

אֲזַיֵּשׁ - The Song of Moses from Exodus. (Sabbath Morning Service Page 126)

(N.B.) When the reading of the אֲזַיֵּשׁ has reached the words מִי כָמוֹךָ - 'who is like Thee' the priest brings the Scroll into the congregation, they prostrate and then is read the following-:

בְּיָמֵינוּ (C.49)

We follow the sacred scriptures, the words of the God of Old. (Continue as for נִבְרָא כְּבָבָה (Sabbath Morning Service Page 128.)

The Priest then Raises the Scroll saying-:

וְעַתָּה אֲנִי אֲדַבֵּר בְּשֵׁם יְהוָה וְאַתֶּם תִּשְׁתַּחֲוּוּ לַיהוָה אֱלֹהֵינוּ כִּי יִשְׁתַּחֲוֶה יְהוָה בְּיָמֵינוּ For I shall proclaim the name of Yahwe and ascribe ye greatness unto our God. Yahwe is mighty in Battle.



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1020 Laud, magnify, exalt etc. (1st para. only)  
(Sabbath Morning Service Page 135).

377. THE DURRAN AND ITS APPROPRIATE KETAF

THE FIRST SABBATH

תנא כסא אסא ל'5 תנ (C.38: K.Ms. 89)

Since there is no God but One, there is no universe but His and there is naught else to worship but His greatness. He that abides in his place (i.e. earth) must submit himself to the Lord of the place, therefore all the children of the earth must glorify Him who alone is ruler. Thus did Moses when he stood before the bush and said unto the Lord, 'what is here?' - and the Lord uplifted him in honour, whereas there is no king able to hold such position (Note 4) and the Lord established him below (on earth) and entrusted him with the (secret of) the unseen world, whose says that there is a prophet like Moses let him consider what is his greatness. There is no God but our Lord. There is no scripture like His law and there is no true prophet like Moses, there is no perfect faith nor is there any truth but His, and no world can perfectly prosper unless He be worshipped in perfection. Behold the heaven and earth bear witness that the Divinity belongeth to One, to the Great One alone. He made them and ordered them and behold the scriptures are the handwriting of God and to Moses were they entrusted for ever, Yea, in Thee we believe for ever,

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and who is he that can blot this out. O Thou who art God alone. For all was sealed under His hand and can never be erased. Praised be God. There is no God but One.

Here is read the שְׁמַחַת and the שְׁמַחַת (as before)

THE KETAF

And God blessed the seventh day and hallowed it, because in it He rested from all His work which God in creating had made. (Gen. 2.3.).

This is that which Yahwe hath spoken, tomorrow is a solemn rest, a holy sabbath unto Yahwe (Ex. 16.23) For today is a sabbath unto Yahwe (Ex. 16.25) And on the seventh day is a Sabbath (Ex. 16.26) And it came to pass on the seventh day (Ex. 16.2) See that Yahwe hath given you the Sabbath, abide ye every man in his place, let no man go out of his place on the sabbath day. So the people rested on the seventh day (Ex. 16.29.30). Observe the Sabbath day. And the seventh day is a Sabbath. And He rested on the seventh day, wherefore Yahwe blessed the Sabbath day and hallowed it (Ex. 20. Extracts 8.10.11).

THE SECOND SABBATH

DURRAN

לְבַיְתָא דְּמִרְיָן 75 "Unto Thee we make supplication etc. (Sabbath Morning Service Page 155)

378. Here is read the שְׁמַחַת and the שְׁמַחַת as before.



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THE KETAF

And God blessed the seventh day and hallowed it, because in it He rested from all His work which God in creating had made. (Gen. 2.3.)

Verily ye shall keep My Sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am Yahwe who sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. And on the seventh day is a Sabbath of solemn rest, holy to Yahwe, whosoever doeth any work on the Sabbath day. Wherefore, the children of Israel shall keep the sabbath, to observe the sabbath. And on the seventh day He ceased from work and rested. (Ex. 31. Extracts 13.14.15.16.17.) Six days shall work be done, but on the seventh day there shall be unto you a holy day, a sabbath of solemn rest unto Yahwe. Ye shall kindle no fire throughout your habitations upon the sabbath day. (Ex. 35 2.3.)

THE THIRD SABBATH

DURRAN: מבנה דמטיב לעלמה ענד לבו להו (C.40:

K.Ms. 93.

O Beneficent One who bestoweth good upon the world, show pity unto us, though we be unworthy, we have no source of trust but Thee. All sources of trust fail and perish and all kings are liable to change, but Thou art

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a king that changeth not, an unfailing source of trust, whose glory endureth without limit, whose dominion hath no end and whose might is inestimable, who art able to help in Thy mercies, whether distant or near, for Thou O God art to be found in all places, and needest not move to any place. Happy are the worshippers who act sincerely with Thee in perfect faith, who are sincere towards Thee in tranquil faith, for Thou seest in every place and helpeth him, as it pleaseth Thee to do, guarding him by day and by night: he sleepeth undisturbed and is at rest, for Thou art the watchman who sleepeth not. And there is no king who can rise against Thee and no warrior can overwhelm Thee, for there is no victory but Thine. All mouths declare unto Thee, who is like Thee among the gods, Thy name maketh the world afraid, for what is it (the world) compared with Thy great might which existeth for ever. There is no god but One, there is no prophet like Moses, Thy servant, and no scriptures like unto Thy holy law, and there is no worship but unto Thee, towards the select and sacred Mount Gerizim, the house of God, the choicest (place) of all the earth. Praised be God. There is no God but One.

Here is Read the בְּהַר and the דָּבָר (as before)



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THE KETAF

And God blessed the seventh day and hallowed it (as before, Gen. 2.3.)

379. Ye shall be holy for I Yahwe your God am holy. Ye shall fear every man his mother and his father and ye shall keep My sabbaths, I am Yahwe your God. (Lev.19,2.3.) And thou shalt love thy neighbour as thyself, I am Yahwe your God. (Lev. 19.18). Ye shall keep My sabbaths and reverence My sanctuary; I am Yahwe. (Lev. 19.30).

When there are five sabbaths in the month, the above Ketaf ends here, and the following Ketaf is then read on the 4th Sabbath. When there are 4 sabbaths in the month, however, the Ketaf of the 3rd Sabbath continues as follows:-

Blessed be Yahwe who said:- Six days shall work be done, but on the seventh day is a sabbath of solemn rest, a holy convocation, ye shall do no manner of work, it is a sabbath unto Yahwe in all your dwellings. (Lev. 23.3.) And on the seventh day is a holy convocation, ye shall do no manner of servile work (Lev. 23.8). Aaron shall order it from evening till morning before Yahwe continually (24.3.) And it shall be to the bread as a memorial part, even an offering made by fire unto Yahwe (24.7). Every sabbath day he shall set it in order before Yahwe continually (24.8) Ye shall keep my sabbaths and

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reverence My sanctuary. I am Yahwe. (26.2)

THE FOURTH SABBATH

DURHAM: אלה רב ולית כותה. קהל רב ולית כותה

(C.40. K. Ms. 95)

Great God, whose like there is not, great assembly without compeer, great prophet, the like of whom there has never arisen; They met together on Mount Sinai on the day that He sent down the scripture. The shofar began to sound forth and the voice of the prophet was strengthened and the Beneficent One said, exalted be the prophet and glorified be the prophet and glorified be his prophecy. And he was cleansed and exalted and reached the cloud. Verily he was clothed therewith, by a garment, such as no king is clothed with His fullness, verily he was covered with clouds and his face was clothed with a ray of light, until all nations knew, that Moses was the servant of God and His faithful One. Remember her for good, Jochabed, a pure and hallowed vine, for these are her choice fruits; from her (came) one a prophet, the other a priest, and one a god for the Egyptians, and the other walked in the midst of the fire, and one ate that which remained of the fire (Note 5) and Miriam who sang by the sea, nations heard and were grieved. And their Lord said, they shall receive their reward. And Aaron took my portion and Moses was garbed



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with my name, and Miriam was appointed a prophetess, the like of whom there hath not arisen since Eve. Glorified be Amram and Jochabed (and) the three holy ones who sprang from her. For their sakes Beneficent One, help us in Thy mercies. Praised be God. There is no God but One.

320. Here is read the שבת and the שבת  
(as before).

THE KETAF

This Fourth Sabbath Ketaf is read on the Fifth Sabbath when there are Five Sabbaths in the Month. The Fourth Sabbath Ketaf is then the preceding one.

And God blessed the Sabbath day and hallowed it. (as before Gen. 2.3.).

On the sabbath day. And on the sabbath day. And the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering and the drink offering thereof. (Num. 28. Extracts 9.10).

Observe the sabbath day, to keep it holy, as Yahwe thy God commanded thee. And the seventh day is a sabbath.

And thou shalt remember and he brought thee out; therefore Yahwe thy God commanded thee to keep the sabbath day (Deut. 5 Extracts 12.14.15). And Joshua the son of Nun. And there hath not arisen. Which Moses wrought in the sight of all Israel. (Deut. 34 Extracts 9.10.12).

SERVICE FOR SHABBATH AFTERNOON

THE FIFTH SHABBATH. (When it occurs).

DURRAN:

וְיָגִיד לָנוּ יְיָ אֱלֹהֵינוּ וְיִשְׁמַח בְּנוֹתָנוּ וְיִשְׁמַח בְּנוֹתָנוּ

(C.42: K.Ms. 98).

Great and strong defences are those righteous ones of the world, all who are moved (Note 6) for their sakes, the Lord of all hath compassion, Moses the prophet was moved for their sake (Note 7) in the desert until His wrath was turned away and His mercy was spread forth and deliverance was found there. In the utterance of a word, the living and the dead were answered, by Thy dominion. O Lord of the unseen world (Note 8), if Thou seeest fit, in Thy righteousness, raise wrath from us and spread Thy mercies over us. We too shall make an end to our sins and shall say a word, benefitting the world and all therein; who is like unto Thee? There is none like Thee. O Compassionate and Merciful One, mighty are those men who turn away the wrath of their Lord. Adam the first and Seth the successor, and Enosh the proclaimer (Note 9) and Enoch the worshipper and Noah the righteous and Abraham the tried one, and Isaac the saved one, and Jacob abundant in righteousness, and Joseph the freed king and Moses the prophet and Aaron the priest and Eleazar the faithful, and Ithamar the glorious and Phineas the holy and Joshua the guide, and Caleb the inheritor, a congregation whose like there is not to be found in the world. Happy are the penitent who come, in obedience



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to their Lord, they come, and His mercies are with them, and the Lord of all glorifieth them: Happy is the world when the Taheb (Note 10) and his assembly cometh, verily peace comes to pass, and His mercies are spread forth and misfortune is removed and wickedness is withdrawn and His creatures are cooled and protection (dew) is upon those who dwell in God's favour and the maker of the world is praised without hypocrisy. Praised be God. There is no God but One.

Here is read the לְהַלְלֵהוּ and כִּי אֵלֵינוּ (as before)

THE KETAF IS THAT OF THE FOURTH SABBATH ABOVE.

If the New Moon coincides with the Sabbath an additional

Durran prayer לְהַלְלֵהוּ חַיִּים (C.46) is read (See Appendix

Friday Evening Service Page 55) and an additional Ketaf.

(See Appendix page 233).

383. After the reading of the Ketaf the following is said

on every sabbath. The first is a short version of the

קְדוּשָׁה of the Sabbath Morning Service (See page 132), the

second is a short version of the בְּרַחֲמֶיךָ of the Morning

Service (See Page 134).

יְהוָה אֱלֹהֵינוּ רַחֲמָן

Yahwe, merciful and compassionate God, forgive Thy people Israel whom Thou hast redeemed, O Yahwe, Blessed (C.4 Top) be our God, praised be our God, exalted be our God, Hallowed be our God; O Thou who art mighty in the heaven and in the earth, be Thou blessed; There is no enduring might

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but His, and none can perform works like His. Blessed be He who is to be blessed. Blessed be our God for ever and blessed be His name for ever. There is none like the God of Jeshurun. Praised be our God. There is no God but One. Yahwe is a merciful and compassionate God.

הַשְׁתַּחֲוֹתָהּ.

Hallowed and glorious One who set us, Thy holy ones, apart, and revealed Thyself unto us, Thy chosen ones, and gavest us the holy sabbath for rest; a book of life, with wisdom, majesty and glory, and didst set us up an altar to worship Thy name, that we might know that Thou art our maker and our God and our Lord. Merciful God help us with Thy mercies, and forgive us and our fathers in Thine abundant mercies. For the sake of Moses Thy prophet, turn from Thy fierce anger, as Thou art wont; compassionate and beneficent God, at all times, Our God who art merciful and compassionate.

אֵלֵינוּ יְיָ (5th line before end of 17.5.22 - C.12).

O Great God, we entreat of Thee to pardon our sins, O Good God, we praise and worship Thee, Mighty God, Victorious God, hallowed God, sovereign God, compassionate God, merciful God, Thee, my Lord, we praise and serve every day, and declare unto Thee at all times, be Thou blessed. Blessed be our God for ever, and blessed be His name for ever;



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384. The Priest then raises the Scroll of the Law and reads the following Prayers.

ויקח C.58 K. No. 62). Receive the speech of life, delivered by the hand of God, to whom is life eternal.

וְיִשְׁמַע "For I shall proclaim the name of Yahwe" etc. (as before).

שמע ישראל שמוע "Hear O Israel" etc. (as before - Deut. 6.4.)

וְיִשְׁמַע (as before)

(Numbers 6.23). Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, ye shall say unto them, "Yahwe bless thee and keep thee, Yahwe make His face to shine upon thee and be gracious unto thee, Yahwe lift up his countenance unto thee and give thee peace".

ויקח C.4: Fourth word top of page).

Blessed be our God, praised be our God, exalted be our God, hallowed be our God, O Thou who art mighty in the heaven and in the earth be Thou blessed. There is no enduring might but His, and none can perform works like His. Blessed be He who is to be blessed. Blessed be our God for ever and blessed be His name for ever.

(Ex. 31.16) And the children of Israel shall keep the sabbath, to observe the sabbath.

Yahwe, merciful and gracious God, forgive Thy people Israel who worship towards Mount Gerizim, which Thou hast redeemed O Yahwe, There is no God but One. There is no God but One.

SERVICE FOR SABBATH AFTERNOON

THE THREE PROSTRATIONS

The First Sabbath.

1. Yahwe shall do battle for you and you shall hold your peace. (Ex. 14.14.)
385. 2. Yahwe is my strength and my song and He is become my salvation. This is my God and I will glorify Him, my father's God and I will exalt Him. (Ex.15.2)
3. If thou wilt do that which is right in His eyes, and wilt give ear to His commandments and keep all His statutes, then will I put none of the diseases upon thee which I have put upon the Egyptians, for I am Yahwe that healeth thee. (Ex. 15.26).

The Second Sabbath.

1. And He rested on the seventh day, therefore, Yahwe blessed the sabbath day and hallowed it. (Ex. 20.11).
2. And ye shall serve Yahwe your God, and He will bless thy bread and thy water and will take sickness away from the midst of thee. (Ex. 23.25).
3. The number of thy days I will fulfil. I will send my terror before thee and will discomfort all the people to whom thou shalt come and I will make all thine enemies turn their backs unto thee. (Ex. 23  
26/27).



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The Third Sabbath

1. And I will turn unto you and make you fruitful and multiply you and will establish my covenant with you. (Lev. 26.9).
2. I will for their sakes remember the covenant of their ancestors, whom I brought forth from the land of Egypt in the sight of the nations, that I might be their God. I am Yahwe. (Lev. 26.45.)
3. Yahwe bless thee and keep thee. Yahwe make His face to shine upon thee and be gracious unto thee, Yahwe lift up His countenance upon thee and give thee peace. (Num. 6. 24/26).

If there are five sabbaths in the month, the prostrations of the third sabbath are read on the fourth sabbath. The following is then said three times on the third sabbath:

Blessed be Yahwe our God who said-: Ye shall keep My sabbaths and reverence My sanctuary, I am Yahwe. (Lev. 19.30)

The Fourth Sabbath. (When there are five sabbaths in the month these are to be read on the fifth sabbath.)

- 386.
1. Yahwe will open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thy hand. (Deut. 28.12).
  2. And Yahwe, He it is that doth go before thee, He will be with thee, He will not fail thee, neither forsake thee, fear not, neither be dismayed. (Deut. 31.8).

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3. And Thine enemies shall dwindle away before thee,  
and thou shalt tread upon their high places.

After the Appropriate Prostrations have been made, the following is said:-

Yahwe, merciful and gracious God, forgive Thy people Israel who prostrate themselves towards Mount Gerizim, which Thou hast redeemed O Yahwe.

The Priest then says:-

יְיָ (K. Ms. 44.)

May our Lord receive your prayers and answer your supplications, and hear the voice of your cries, may He not reject you nor cast you off, nor banish you, neither from your homes nor your towns, and may He hate your enemies, and may our God prevail over those who prevail over you, and may our God make this sabbath and every sabbath blessed and for a blessing unto you and unto all your congregations, and may your sabbaths be good of God (i.e. May you be granted good sabbaths by God).

Congregational Response.

387. Praised be God. There is no God but One, There is no God but One. Praised be God, there is no God but One. There is no God but One. Yahwe, merciful and gracious God, slow to anger and abundant in goodness and truth. The worshippers then prostrate and seat themselves in a circle towards the east. Then the prayers of MARQAH are read followed by the reading of the appropriate portion of the scriptures for week.



SERVICE FOR SABBATH AFTERNOON

THE FIRST SABBATH

הַמְלֵכָה הַגֹּדֵל (C. 16; K. Ms. 115).

- y Maker of the world, God, is to be worshipped;  
God of the righteous and Lord of the penitent.
- z In the beginning was the city - in which thy goodness  
did abide;  
Into the silence, Thou didst sow words (and) creatures  
came forth.
- z These are Thy powers, the harvest of Thy wisdom;  
The visible (world, existing) in abundance, but the  
unseen (kept) select.
- 388 T The choicest of Thine abundance, Thy hand separated  
for Thyself;  
The choicest of the unseen belong to Yahwe our God.
- x The four quarters of the world were fixed by Thy hand;  
The Great Power bears them all, without His being  
near them.
- y And Thou existest in the heights of the universe, more  
lofty than all heights,  
keeping watch over the earth, while remaining on high.
- r Thy cries (created) creatures, and Thy proclamations  
worlds;  
The stirrings of Thy mercies, (bestowed) splendour  
upon Thy servants.
- n The power of Thy divinity, fills the height and the  
depth;  
Thy riches in the unseen world are mightier than  
those in the seen world.
- u Happy are our souls in that they worship Thee;  
Happy are our bodies, in that they bear Thy fear.
- 389 v O Giver of Life, unto Thee is all glory to be declared;  
Day and night, the living praise Thy name.
- o All mouths, those that are silent and those that speak,  
Thou feedest;  
Every mouth, in which there is speech, proclaimeth  
praises unto Thee.

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- ב On high from Mount Sinai, didst Thou proclaim that  
That Thou art merciful and compassionate, in all  
Thou art merciful;  
generations.
- ב From the beginning, none understood Thy great Divinity;  
From the silence Thou didst call into being, the  
world and everything therein.
- י O Watcher who sleepest not, Thou art God for ever;  
Preserve the covenant and grace, for those that love Thee
- ב O Helper, O High One, O Forgiving One that wearyeth not;  
Pardon our sins, comfort us in Thy mercy.
- י Remember the first and forget not the last;  
Thy servants and those that love Thee, to whom Thou  
hast sworn by thyself.
- 390 ב Deliverer of Isaac from his father Abraham;  
Deliver us O Lord from the hands of our enemies.
- י O Creator of the children (of men) look upon us in Thy  
mercy;  
Deal justly with us, for Thou art our Lord and our  
master.
- י O Thou who possessest the heavenly dwelling, whose  
divinity was first;  
Thy truth fills the world and Thy goodness in even  
greater measure.
- י Merciful is Thy name, have mercy upon us;  
Let Thy mercy protect us, the children of those that  
love Thee.
- ו Peace Thou apportionest and the peaceful Thou seekest;  
O Giver of Peace to the peaceful who render thanks and  
praise to Thee.
- י Be Thou praised eternally, God of the righteous;  
Be Thou exalted eternally, Lord of the penitent.

There is no God but One.

אתה אחד (C. 17; K. Ms. 118).

391. א Thou art our God and the God of our fathers;  
The God of Abraham, Isaac and Jacob.
- י Above and below, Thy power is great and supreme;  
In the unseen world and in the seen, Thou art a  
merciful God.



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- Who can search out or comprehend Thy great might;  
Mighty and aweinspiring (as it is) to all the  
generations of the world.
- Thou who wast ore the world and who didst establish  
it with glory;  
And Thou hast made it witness to Thy greatness, that  
Thou art God eternally.
- Where is there so good and close a source of trust as  
Thou art;  
Or where is there aught to possess, but that which Thou  
already possessest.
- And Thou because of Thy greatness, art a God who  
changeth not;  
And he that makes supplication to any but Thee, seeks  
but finds not.
392. Righteousness is Thine, righteous are they who love Thee;  
At no time or moment are we silent concerning Thy  
goodness.
- Thou didst spread out the heaven, for the world hast  
Thou established it;  
Dreams hast Thou sent, for the comfort of those who  
love Thee.
- Happy is the world for that Thou art its master and  
guide;  
Good are Thy precepts, happy are those who observe them.
- Unique One, who wast first, eternally Thou endurest;  
O Bestower of gifts, thanks be to Thee for Thy greatness.
- All Thou seest, but none see Thee;  
All Thy works are good, O Lord, but Thou art better than  
they.
- To all eternity art Thou merciful, eternally art Thou  
compassionate;  
Thy Majesty we adore, and Thou exaltest those who  
worship Thee.
- Believers are we, for Thou art our God and happy are we;  
We ascribe praises unto Thee, and Thou bestowest gifts  
upon us.
393. Guide of the world, <sup>i.e.</sup> after Thee (in Thy footsteps) lies  
the way;  
Protector of life, by reason of Thy goodness can one  
bring himself near unto Thee.

SERVIC FOR SABBATH AFTERNOON

- o O abundant is Thy goodness, making great those who love  
Thee,  
Great are Thy wonders, for which Thou art to be praised.
- y Thy great works to Thee are subservient;  
Those who serve Thee, acquire all glory in Thy service.
- o Thou hast opened Thy treasury, and the world was granted  
abundance;  
Mouths praise Thee without ceasing.
- y We need Thee in life and in death;  
Prayers are to be said unto Thy name, with sincerity.
- 7 Before Thy holiness, we cry out - O Most High God;  
High art Thou to those who worship Thee, without showing  
Thyself to them.
- 7 Beginning without end are Thy praises;  
O Love of all, Thy love is life.
- 394 u The name is awe-inspiring, for Thou art glorious and  
revered;  
Thou hast sent out messengers and in their hand is a  
command from Thee.
- n Thou art to be praised to eternity, for all praises are  
Thine;  
Thou art to be blessed to eternity, for Thou blessest the  
world.

There is no God but One.

אתה אחד אלהינו (C.18: K. Ms. 121).

- x Thou art our God, and God of our fathers:  
Lofty, mighty and revered is our God.
- 1 By Thy goodness did the world come into existence and by  
Thy power was it ordered;  
By Thy mercy we live, in the midst of Thy possessions.
- ^ Thy great strength hath compassion over us;  
The seen and the unseen world are great, by reason of Thy  
goodness.
- T  
395 Awe-inspiring and praiseworthy One, who performest wonders;  
For Thou who art to be found in every day, by Thy works  
art Thou to be praised.
- 7 If it pleaseth Thee, Thou art beneficent in Thy loving  
kindness;



SERVICE FOR SABBATH AFTERNOON

And if it pleaseth Thee, victory is found with Thee.

7 And with that which is pleasing unto Thee, Thou  
honourest those who love Thee;  
And when it pleaseth Thee, Thou conquerest Thine enemies.

5 The elation (evoked) in praising Thee, is healing to  
our life;  
The hastening of Thy compassion, is uplifting to our  
bodies.

7 Thy power is over all powers, and all powers are derived  
of Thy powers;  
Our power would be weak and slight, were it not that Thou  
art merciful.

14 Happy is all the world for Thou hast proclaimed that Thou  
art merciful;  
Happy are the generations, for Thou art merciful and  
compassionate.

7 Thy right hand bears all, above and below;  
Thou hast sworn unto our fathers, that Thou wouldst not  
forsake their sons.

396 5 All proclaim of Thee that Thou art merciful without end;  
All tremble before Thee, although they see not Thy  
appearance.

7 Above Thou hast no associate, and below it is so too;  
Thou endurest to eternity, in the dignity of kingship.

7 Who can praise Thee as befits Thy deeds;  
Who can exalt Thee as befits Thy wonders.

7 Revered and wondrous One, who can relate what Thou art;  
Thou rememberest and forgettest not the covenants with  
those who love Thee.

6 Thy comfort stretches to the end (Note 11) of all sinners;  
Thou pardonest without ceasing until they come as  
penitents.

7 Thou seest our faces, look attentively upon us and  
deliver us;  
Thou seest and showest that Thou art merciful and  
compassionate.

SERVICE FOR SABBATH AFTERNOON

397. > Thou art the first and art to be found by whosoever  
maketh supplication to Thee in  
truth;  
Deliverer of every worahipper who seeketh thee in  
sincerity.

3 We need Thee, and all the world along with us;  
The desire of the generations is for Thy rule for  
evermore.

7 Thou hast proclaimed that Thou art merciful, and  
that is a healing to generations.  
Thou who proclaimest mercy, forget not Thy proclamations.

7 Merciful One is Thy name, to which there is no temporal  
limit;  
Thy mercies testify, that there is no end to Thy works.

u Merciful One is Thy name, and all testify that Thou  
art so;  
Our testimony (Note 12) is great, that there is no  
God but One.

n If we relate Thy praises, we remain in great glory;  
If we come penitent to Thy glory, there is nothing to  
oppose us.

398. There is no God but One.

Praised be for ever Yahwe the great, who is One.  
Yahwe is our God, Yahwe is One.

ה' יח (C.207).

God who created our father Adam and gave him dominion  
over the order of creatures and placed him in the garden  
of Eden, to dwell, to cultivate and to preserve it, and  
joined his generations from seed to seed until our lord  
Moses came, sun of the world and its light, the prophet  
garbed with a crown from his Lord who sent mercy to Israel  
that they might stand and hear the voice of the God of all  
gods and read in the books of the law.

Response: וְיִשְׁמַח יְיָ "For I shall proclaim the name of  
Yahwe" etc. (as before).



SERVICE FOR SABBATH AFTERNOON

Then is read the weekly portion of the Scriptures  
commencing with the last verse of the preceding week  
and including the first verse of the succeeding week.

The Second Sabbath.

398.

אנחנו יב 25 (C.19; K.Ms. 126)

- א Let us ascribe praise to the Lord of the world,  
We owe it to Him much and we will declare praises to Him.
- ב With the mouth that He created, with the words that He established  
In that which man toileth, He granteth equal reward.
- ג A beautiful world did He reveal, from where there was naught;  
And kindled therein luminaries, never to be extinguished.
- ד Mighty One, Praised One, who performeth wondrous,  
All tremble before Him, can (therefore) dust rebel against Him.
- ה He was and will be and His name is eternal;  
And He that wast will be, who can rise up against Him.
- ו And ascribe ye glory to our God, for this, have we come (into existence).  
And let us declare unto Him, that the fullness is His, by reason of His greatness.
- ז He that feedeth every mouth is to be praised by every mouth;  
He feedeth us and sustaineth us, Come let us praise Him.
- ח The Dread of Him and the fear of Him, stupefieth the world,  
And it is a great shame for dust to rebel against Him.
- 400 ט We have erred and we have sinned, it is time for us to return;  
It is no shame for children to return to the teacher.

SERVICE FOR SABBATH AFTERNOON

- 1 He hath given us scriptures wherein is life;  
If we make use of His scriptures, He granteth us life.
- 2 How much hath He witnessed among us, before strife cometh;  
He that loveth us with abundance, sendeth witness  
among us.
- 3 Every heart and every mouth seeketh His great goodness;  
When both are equal in His fear, His dwelling place is  
revealed.
- 4 The waters of the deep He restraineth and the waters  
of the firmament He raiseth;  
He made a division between them, a space for those who  
love Him.
- 5 The great prophet Moses teacheth us in his Books,  
That He accepteth sinners, who forsake their sins.
- 6 Bear the fear of Him and remember His greatness;  
Who remembers Him with Glory, He granteth equal reward.
- 401 7 He seeth and knoweth what is hidden in every heart;  
He seeketh the good of the seen (world) He that hath  
knowledge of the unseen (world);
- 8 He opened the mouth of the deep and brought forth for us  
living waters;  
He closed the mouth of the serpent, for that it  
destroyed life.
- 9 Cry out in fear and remember His greatness;  
Adam cried out in it (i.e. fear) and was comforted by  
His Lord.
- 10 He stood with Jacob in the valley of Jabbok;  
And He granted him victory over His messenger and took  
his blessing.
- 11 The chief of all enemies, Balam son of Beor;  
Whose mouth was changed to blessing and He blessed Israel.
- 12 Yahwe is the Great, the One, who is victorious in every  
battle;  
His loved ones praise Him, in every battle wherein they  
are victorious.
- 13 It is the penitent who are victorious in battle;  
Who bring about the era of favour and serve their God.



SERVICE FOR SABBATH AFTERNOON

402. תשבחתה יבו (C.20: K.Ms. 129).

- א Let us praise Him who is worthy of praise,  
Concerning His works, who can praise Him (sufficiently.)
- ב He created heaven and earth ere He brought forth  
nought else.  
With His great wisdom He fixed the heights and the  
depths.
- ג He revealed the dry land from the waters of the void  
and waste,  
Ascribe praise to His Might, who is master of His  
creations.
- ד For these created things are exceedingly glorious,  
The choicest of words, the light which came forth to  
shine.
- ה Wheresoever He kindleth the light, He is praised by  
every mouth,  
And wherever He spreadeth forth darkness, Hearts thank  
Him.

403. א Let us ascribe glory to our God, with a word befitting  
Him,  
And who is it that can say to Him, what is befitting  
His might.
- ב Fixed times are good, to praise the great God,  
He that feedeth the living, unto Thee every living  
thing must render thanks.
- ג Everlasting life is Thine, that requireth no fullness,  
Thou deignest to (receive) praise, from transient mouths.
- ד Happy he who devotes himself wholly, to praise the  
great God,  
Happy he who arises betimes and early, for (the  
performance of) the will of His Lord.
- ה One art Thou, O our Lord, Thanks be to Thee for Thy  
greatness,  
O Giver and Provider of the needs of the transient ones.
- ו Thou seest all, O God of the heavenly dwelling,  
Every body and soul, Thy might granteth life for  
nought.

SERVICE FOR SABBATH AFTERNOON

b Thy Might doth not reject, the prayer of a pure  
heart,  
And there is nothing that can make invalid the  
worship, of the mortal who is sincere with Thee.

404.

o O Thou who revealest all that is hidden, and knoweth  
all that is unseen,  
Who can hide away, anything from Thy dominion.

l O Light, whose brightness fills the world, (Note 13)  
O Light, all lights are derived from Thy goodness.

o Many are they who sin against Thee and with a little  
art Thou appeased,  
The worshipper who is sincere with Thee, nothing can  
befall him.

x Most High God is Thy name, God, Almighty, I am,  
Highest of nations, hast Thou appointed us (Note 14).

b Great wonders, hast Thou set in motion, for our sakes,  
Pharaoh and his armies hast Thou thrown (Note 15)  
in the Red Sea.

s We must do penance and pray unto Thee,  
Moses and the six hundred thousand prayed unto Thee.

l Eternal, One, whose covenants endure for all time,  
Thy covenant with our fathers, is a covenant that  
cannot be annulled.

l O Thou who art far from all wrath, wrote Moses for  
the generations,  
Have compassion upon us, for Thy name is Merciful One.

o Thy name is abundantly just and faithful, O, our Lord,  
Thy name, O God, beareth all that is above and below.

n Thy greatness is repeated in all times,  
Be Thou praised by every mouth, by all the generations  
of the world,

There is no God but One.



SERVICE FOR SABBATH AFTERNOON

אֵתְּהוּ אֲתֵּהוּ (C 21, K.Ms. 132).

- א Thou art the Merciful One, whose mercies are unending,  
Look upon us and save us, as Thou art wont.
- ב The beginning is in Thy hand and the day of  
vengeance Thou possessest,  
Thy creations testify that there is no God but Thee.
- ג The seen and the unseen world, grow great by reason  
of Thy goodness.  
Bodies tremble at the remembrance of Thy dominion.
- 407 ד O Judge of truth, honouring the presence of none,  
Who judgesth kings restrained by none other.
- ה Where in the world is there any divinity the like of  
Thine,  
Or where may be found any worship (as that which is  
made) to Thee.
- ו And where is there any king who can rise up against  
Thee,  
For Thou art firm and enduring, and we are transient  
dust.
- ז Merit is Thine, and we are sinners,  
Thou helpest the innocent and art compassionate  
with sinners.
- ח Thy might is exceedingly powerful, that no knowledge  
can describe (it).  
Mighty and only One, help us with Thy compassion.
- ט Happy are we for all time, for Thou art our God,  
Happy the mouth which ascribeth praise to Thy name.
- י Be He praised for ever, the King that cannot be  
deposed,  
Unto Thee shall praises be declared, for Thou art  
the fullness and more so.
- יא The whole world rejoices in the hearing of Thy praise,  
All the four quarters of the world tremble at Thy  
might.
- יב Loftier than the world(art Thou), and all is beneath  
Thy hand,  
Above and below (art Thou), and Thy dominion is  
over all.

SERVICE FOR SABBATH AFTERNOON

From Thee cometh the world and to Thy hand it returns,  
Redeemed by Thy glory, with a word from Thee.

Thy redemptions are many, necessary for all who are  
in need (of them),  
Thy brightness flameth forth (Note 16) with a word  
from Thee.

Pardoner, Comforter, forgive our sins,  
Our transgressions are many, but Thou art merciful.

Remember the father and help their sons,  
See how oppressed they are and be not angry with them.

408 Open your mouths, and declare praises unto Him,  
He openeth His treasury, and bringeth relief to all the  
world.

Look down from Thy heavenly dwelling, our needs are  
from thence,  
His providence is mercy, bringing life to the world.

The first One, who existed over the substance (Note 17)  
of silence,  
Abide with us O our Lord and save us from Thy wrath.

Merciful One is Thy name, and glory is due to Thee,  
All that is above and below is Thine and they are under  
Thy dominion.

Thy name is glorious and revered, no knowledge can  
describe (them),  
Send help to Thy servants, and forget not Thy covenants.

Turn and have mercy for Thou art merciful and  
compassionate,  
The penitent come, and find favour of Thy great divinity.

There is no God but One.

409.

A ישתבח

היה אלהים אחד | יחד | אלהים אחד | (C.208.K.Ms.135).

Mighty One who appointed our lord Moses as our prophet,  
And the Torah our writings,  
And Gerizim, our place of worship,  
And the day of vengeance and retribution our faith.  
Happy he who has faith in Moses and in the Torah,  
And who declares at the beginning of every (scriptural)

"For I shall proclaim the name of Yahwe and ascribe  
ye greatness to our God." <sup>Reading</sup>



SERVICE FOR SABBATH AFTERNOON

The Response:

"The rock His work is perfect for all His ways are  
Just.

Here Follows the Reading from the  
Scriptures.

THE THIRD SABBATH

אלהינו עבודתך (C. 22: K, Ms. 136)

- א Thou art the creator of the world, Happy are we,  
Thou hast brought about all that Thou wishest from  
the providence (Note 18) of Thine  
intelligence.
- ב In Thee we put our trust, in every place, for Thou  
art victorious,  
In Thee do the pious ones of the world put their trust.
- ג In Thee are the pious glorified, and they serve Thy  
glory,  
Thou hast revealed Thy goodness unto them, in every  
place.
- 410 ד For this prayer establisheth life,  
For it rises into the unseen (world), before Him  
who hath knowledge of the unseen.
- ה Where is there a god that helpeth those who worship  
Him, but Thee,  
Or who can bring salvation to the world, but Thee.
- ו Woe to Him who seeth Thy works and praiseth Thee not,  
Woe to Thine enemies, who come (into the world) to  
reveal Thy wrath.
- ז Those that are fed are obedient unto Thee, yet none  
can describe Thee,  
Thou hast set in motion Thy dominion, for the sake of  
those who love Thee.
- ח Might, the soul and the body (Note 19) are deserved  
of those who love Thee,  
Thou sustaineth life, with a word from Thee.
- ט Thy decrees are good, happy the world of Thy  
creation,  
Thy beneficence, endureth, with those who perform  
Thy decrees.

SERVICE FOR SABBATH AFTERNOON

411.    7    The sea didst Thou apportion to Thy servants,  
          that they might pass through therein,  
Israel praiseth Thee, from among all nations.
- >    Every mouth in which there is speech, proclaimeth  
          praises unto Thee,  
          Of all glory and dominion, Thy greatness is more so.
- >    Thee we praise and say, who is like unto Thee,  
          Unto Thee praise is fitting, by night and by day.
- >    From the depths into the heights, shall praises  
          ascend to Thee,  
          From the heights down to the depth, all honour is  
          of Thee.
- 1    We thank Thee for ever, for Thou art our God,  
          We trust in Thy might, there is none in whom to  
          trust like unto Thee.
- >    They that worship Thee are honoured, and all  
          honour is of Thee,  
          They that bear witness to Thee endure with every  
          generation to come.
- >    The springs of the deep hast Thou caused to gush  
          forth before the assembly,  
          Thou didst wrought a cloud, as a protection  
          over them.
- 412    >    The mouth of the deep didst Thou make ascend to  
          the peak of the mount,  
          Mouths and hearts shall praise Thy sovereignty.
- >    The supplications of them that were afflicted,  
          didst Thou hear and didst deliver them,  
          Accept our prayers, as Thou art wont.
- 7    The sound of the horn Thou makest to be heard,  
          for the sake of Thy servants,  
          The living and the dead, didst Thou quicken for  
          their sake.
- 7    The head of all (gods)(Note 20) art Thou and thus  
          hast Thou testified by Thy greatness,  
          O Merciful and Benevolent One, look attentively  
          upon us and save us.



SERVICE FOR SHABBATH AFTERNOON

ו Thy name is "Revered One", and happy he whom Thou  
shieldest,  
Thy dominion enlivens those above and those below.

ה Thou seekest the penitent, Thou givest them the  
world,  
Turn unto us and pardon our sins.

There is no God but One.

האמין די אלהים דאזי (C.23: K.Ms. 139).

413.

א God, the first, who was ere the world,  
God, who began the world and finished it with "(Behold)  
it was very good".

ב In the heavenly dwelling on high, He is God for ever,  
In the sacred habitation, the place He set aside  
for Himself.

ג His might is unseen more than all the powers,  
Mightiness came forth, the day that He proclaimed  
His name.

ד For He is the Mighty One who existed over the  
substance of silence,  
He that will proclaim in the time to come, "I,  
I am He".

ה (In) His great divinity, there is no other associate,  
His great Divinity fills the world.

ו Woe to him that believeth not, in His great might,  
Woe to him that testifieth not, there is no God but One

414. ז At the time He proclaimed His name, the world  
trembled,  
At the time He proclaimed and said, "Thou shalt have  
no (other) God",

ח Angels and mortals, were gathered together there,  
God, that hath no equal, descended to reveal His name.

ט Mount Sinai was crowned with a cloud and with glory,  
The Mount (Note 21) trembled exceedingly, because  
of His great dread.

SERVICE FOR SABBATH AFTERNOON

- ~ That great thunder, that cannot be repeated,  
Beautiful was it to hear, (when) it came forth  
from the fire.
- 5 All the powers of the unseen (world) came forth  
into the seen (world),  
When God proclaimed, "I am Yahwe Thy God."
- 7 On two tablets, He wrote the ten words (commandments),  
He gave them to Moses, life for the generations.
- n A glorious sight, were those two tablets,  
Engraved, were they, with the finger of "the  
consuming fire" were they  
written.

415.

- 1 Bright were they, like flashing lightning,  
The revered One wrote them, with His own f  
(Note 22) finger.
- 6 Long were they hidden, in the flame of fire,  
Long did Moses pray, before he received them.
- y An Eden, bringing on life, for him that drinks  
thereof,  
An Eden whose source is of eternal life.
- 5 A fruitful tree out of the unseen world, are these  
tablets,  
A fruitful tree, bringing on wisdom, for every  
generation.
- x The providence of God, are these tablets,  
The providence which He wrought in six days.
- 7 The covenants of the unseen (world) came forth  
into the seen (world),  
Thunder and lightning met together there.
- 7 The Merciful One wrote them, with His own (Note:23)  
finger,  
The Merciful One made (the world) tremble, when He  
gave them.

416. w

- ~ The name of God, is (inscribed) on their two sides,  
Yahwe, the like of whom there is none, neither in  
the unseen nor seen (world).
- n There did tremble, the living and the dead,  
continuously, when He proclaimed the words (written)  
therein.  
There is no God but One.



SERVICE FOR SABBATH AFTERNOON

אלהים קיומה (C.24: K.No. 142.)

- × God, the living One, who liveth to eternity,  
God of all angels, who endureth for ever.
- ⌌ In Thy great might we put our trust, for Thou  
art our Lord,  
In Thy divinity (too, we trust), for Thou broughtest  
forth the world from its beginning.
- ⌌ Thy might is invisible, and Thy goodness and  
compassion are seen,  
The seen and the unseen world are under the dominion  
of Thy divinity.
- ⌌ The choicest of Thy creations, is a spark of Thy  
raiment,  
The choicest of all nations, has Thou chosen as  
Thy worshippers. (Note 24).
417. × Where is there a law, sanctified as Thine,  
Thy law is life, for him that is worthy of  
(preserving them).
- ⌌ And that which preserveth life, must (itself) be  
preserved (Note 25),  
And from the books of the law, we shall learn and  
teach. (Note 26).
- ⌌ Thou didst proclaim a great sign, to quicken life,  
A great trembling was brought about, before it was  
revealed.
- ⌌ The riches of Thy divinity, were placed upon Mount  
Sinai,  
The riches of Thy sovereignty, who can assess them.
- ⌌ Thy beneficence was made, a glorification (Note 27)  
for Israel,  
Happy the House of Jacob, and what he heard from his  
Lord.
- ⌌ The sea and its waves are subdued at Thy will,  
Thy right hand is a protection over all Thy works.  
(Note 28).
418. ⌌ All are obedient to Thee, and come at Thy word,  
Everything doth testify, that there is no god but One.
- ⌌ There is no divinity but Thine, In the heights and  
in the depths,  
In naught else but Thy law, do we believe.

SERVICE FOR SHABBATH AFTERNOON

- 2 The heavenly dwelling that is raised (aloft) is  
the place of Thy dominion,  
The waters of the deep, and the waters of the sea  
and the waters of the heavens themselves,
- 3 Thy brightness spread forth the world with Thy will,  
O Brightest of all lights, unto Thee praises are  
to be declared.
- 4 The signs of Thy divinity testify to Thy dominion,  
O Comforter, O Beneficent One, comfort us with  
Thy mercies.
- 5 Thou didst create the world, and none was associate  
with Thee,  
Thou broughtest forth therefrom creatures, where  
(before) there was naught.

419.

- 6 Thou madest a division in the dust and broughtest  
forth therefrom our needs,  
Thou didst separate with Thy right hand creatures,  
where (before) there was naught.
- 7 A created thing of dust, and all else was created  
because of him,  
All that comes from Adam, must serve Thee.
- 8 Before Thy divinity, all must pray,  
Thou who wast the first in the world, when naught  
else was.
- 9 The beginning of all (things) art Thou, and the end  
of all,  
O Merciful and Beneficent One, look attentively  
upon us and deliver us.
- 10 Thy name fills with all things good, him that is  
worthy to receive them,  
We praise Thy dominion, there is no God but Thee.
- 11 Thou seekest the penitent, Thou givest them the  
world,  
Turn unto us with Thy mercy, as Thou art able.

There is no God but One.



SERVICE FOR SABBATH AFTERNOON

420.

A אַהַשׁוּ

בִּיטְאָה בְּאֵלֶיךָ (C.209; K.Ms. 145)

O Great, mighty and revered God,  
Happy are we when we are sincere before Him.  
And when we proclaim His great name.

The Response:

For I shall proclaim the name of Yahwe,  
and ascribe ye greatness to our Lord.

(The Scriptural Reading of the Sabbath Follows-:)

THE FOURTH SABBATH

When there are five sabbaths in the month, the  
Fourth and Fifth Sabbath Margah Hymns are  
interchanged.

אֵלֶיךָ יְיָ אֱלֹהִים (C.25; K.Ms.146).

- א God, the only One, who hath no companion,  
Unto Thee do we pray with righteousness,  
receive it from us.
- ב Creator, who alone created the world,  
By transient mouths shall praise be declared unto  
Thee.
- ג Mightiest of the gods, joined with no second,  
Thy glories shall they, who pass through the  
world, declare.

421.

- ד (Note 29) O Judge who judgeth, who respecteth no  
person,  
For although Thy name is remembered, yet none  
can describe Thee.
- ה Behold, God, and all are subjects to Thy great  
divinity,  
He answereth him who crieth unto Him, in whose  
heart there is no  
hypocrisy.
- ו And all that is unseed or seen is joined  
under His dominion,  
And every King and Ruler hands Him his crown.

SERVICE FOR SABBATH AFTERNOON

- They cry for His dominion, who hath no hypocrisy  
in his heart,  
He crieth every day, and now Israel.
- Eternal life is His, and all (other) life He maketh  
perish,  
Eternal life is His portion, that He set apart for  
His divinity.
- Observe His decrees, for they are your preservation,  
He errs who worships any god but Him.
- One (God) who dwelleth in the holy of holies,  
Thy right hand beareth(all) above and below.
422. All that is above and below is obedient to His Glory,  
All are under His dominion, and eternal life is His.
- Clothed(art Thou) with eternal life, and not clothed  
(with it) by any other,  
A Sapphire-stone, a dignity for His Majesty.
- Eternal One, Awaited One, possessor of all,  
By Thy works do we know, what Thy powers are.
- Bright One, Revered One, Conqueror in battle,  
We place our trust in Thy Might, there is no source  
of trust like Thine.
- Comforter of those who love Him, forget not Thy  
covenants,  
Thy worshippers are suffering, deliver them as  
Thou art accustomed.
- He seeth the unseen and the seen (world), and He  
is invisible and is not to be seen,  
Whose divinity is above the thick cloud, associate  
with no second(being.)
- Offer Him praises, from the heart and from the soul,  
He delivereth swiftly, him that declareth His  
greatness.
423. He heareth supplication, He accepteth prayers,  
Our needs He provideth, who preserve His words.



SERVICE FOR SHABBATH AFTERNOON

י Hallowed One, True One, whose divinity was first,  
Accept (the prayers) of the wretched, who seek  
justice from Thee.

י High One, Exalted One; Store of compassion,  
Have mercy upon us in Thy goodness, for Thou art  
merciful.

ו Abode of goodness, origin (or cause) of peace,  
Dwell over us our God with Thy goodness.

י Mighty in reverence, continual in dominion,  
Pardon our transgressions, and forgive our sins.

There is no God but One.

יְהוָה אֱלֹהֵינוּ (C.25: K.M.B. 149)

י God, Most high God, Thee do we praise,  
God, Almighty, I am, Thee do we exalt.

424.

י In Thy divinity are we glorified, there is no God  
but Thee,  
In Thy great might we put our trust, for Thou  
livest with those who worship Thee.

י Great One, Mighty One, Greatness is His divinity,  
Great in Power and wondrous in Might.

י Inhabiter of the heavenly dwelling, who rejecteth  
not supplication,  
Judge of all the earth, true and faithful.

י He is God, and no second is associate with Him,  
Rich in wonders, true and faithful.

י And ascribe ye praise to our God, the portion that  
He set apart for himself,  
From Himself is He Himself (Note 30) none other is  
confederate to Him.

י Righteous One, whose righteousness fills the world,  
The righteous ones of the world, preserve Thy  
decrees.

425. י Rich One, whose riches, all that are His, require,  
Rich and Poor, are fed from His treasury of goodness.

SERVICE FOR SABBATH AFTERNOON

- ↳ Beneficent One, whose goodness endureth for ever,  
His acts of goodness are repeated by every mouth.
- ↳ Only One who endureth in the dignity of kingship,  
Day and Night, shall praises be declared unto Thee.
- ↳ Who calls (forth) the creatures, who are all  
obedient to Him,  
Establish us with Thy compassion, for Thou art the  
God of our fathers.
- ↳ There is no divinity but Thine, above and below,  
Unto all eternity, be Thou worshipped and praised.
- ↳ Possessor of all things art Thou and all is in Thy  
dominion,  
What is there in the heaven or on earth, not under  
Thy hand.
- ↳ Bright One, Revered One, be Thou worshipped and  
praised,  
We testify daily concerning Thee, There is no God  
but One.

426.

- ↳ Pardoner, Comforter, who hath knowledge of all,  
Pardon us in Thy goodness, and help us in Thy  
compassion.
- ↳ Our creator, our Possessor, our Lord endure with us,  
Answer us and deliver us, as Thou art wont.
- ↳ Deliverer, who granteth deliverance to the oppressed  
and the afflicted,  
Save us from judgement and rescue us from wrath.
- ↳ Creator of Adam and God of all his sons,  
Deal justly with us, with Thy goodness, for Thou  
art merciful.
- ↳ The first One who came before (Note 31) all else in  
Oneness,  
Accept (the prayers) of the poor who seek justice from  
Thee.
- ↳ Who rideth the heavens and under Thine arm is the  
world,  
Have mercy upon us, for Thy name is Merciful One.  
(Note 32.)

427.

- ↳ Hearer of prayers, who rejecteth not supplication,  
Hear our voice, our Lord, and have mercy upon us.



SERVICE FOR SABBATH AFTERNOON

5 Mighty in His reverence, continual in His dominion,  
Pardon our transgressions and forgive our sins.

יְהוָה יְבָרַךְ (C.26: K.Ms. 152)

x O Merciful King, Praised be He by every mouth,  
He it is that alone created the world.

1 He created creatures firm and strong,  
His creations testify, there is no God but Him.

λ Mighty and awe-inspiring One, who hath power over all,  
as He wishes,  
We are transient (mortals) and our duty (Note 33)  
is to praise Him.

τ For He is alone in His divinity, and none other is  
confederate with Him,  
For He hath knowledge of all things, for He requireth  
no confession (or teaching).

428.

ν Where is he that can describe Him and where is he  
that hath knowledge of Him,  
Wherever supplication is made to Him, He is to be  
found and is near.

1 And He is above and below, and all is within His  
dominion,  
And He is God, and no second one is associate with Him.

i He calleth His creatures and they come and are obedient  
to Him,  
He calleth daily, "Come for I accept".

o Eternal life is His, and all (other) life He maketh  
perish,  
Our lives and our souls are given over to His  
dominion.

u Goodness and mercy, they are His wont,  
He doeth good to the wicked, until they are (finally)  
penitent.

ν Praised be He for ever, For He is the Lord of Life,  
Exalted be He for ever, for He feedeth souls.

429.

5 All the creatures of the world, are obedient to His words  
He gathered together the waters of the Void and waste,  
as is befitting His dominion.





SERVICE FOR SABBATH AFTERNOON

431. תהוה ותתובתה (Not in Cowley: K.Ms. 155).

Penitence and Repentance, One is the physician, the  
other his medicines,  
Take a measure of this and a measure of that  
And He that hath power over both, He is God, our God.

Happy are we at all times and on all occasions  
Verily, what Moses our lord proclaimed, shall we  
proclaim.

Response.

For I shall proclaim the name of Yahwe,  
And ascribe ye greatness to our God.

The Scriptural Reading of the Sabbath Follows here-:

THE FIFTH SABBATH

אלהים אלהינו (C.32: K.Ms. 156) Anram Dara or

Elesar.

- x God, our God, who was before all creatures,  
He made, He began and He finished the world, by  
Himself.
- 1 In the beginning He created, (Note 36) mighty  
creatures,  
In His wisdom He reared them, with perfection and  
without fault.
- > Mighty One, before whom there was no strong creator,  
(Note 37)  
Thy might was before (Note 38) all things, and Thou  
didst bring them  
forth.
- 7 For Thy works are lofty, revealed and acknowledged,  
Which Thou hast made lofty by Thy power, without  
their might.

432.

- v Strong and mighty works, are Thy works,  
And with every (Note 39) small thing, they are the  
root of Thy power.
- 1 Woe to him who seeth Thy lofty works,  
And praises not Thy might, every day.

SERVICE FOR SABBATH AFTERNOON

- 7 Thou broughtest together every creature, in six days,  
Thou proclaimedst the seventh (day), hallowed and  
refreshing.
- 7 Thou madest it a covenant between Thyself and those  
who preserve it,  
Thy servants, the Hebrews, rest thereon in fear.
- 4 Happy are we for ever with that which Thou hast  
revealed unto us,  
Happy are we with Thy teachings, which Thou gavest  
to the son of Thy house (Note 40).
- 6 Glorious is the prophet, garbed, with the name of  
Thy divinity,  
Thy greatness is glorified, with lofty glories.
- 433 5 The handwriting of Thy glories, He received (it)  
with glory,  
The great scriptures, from the days of creation.
- 5 To the world didst Thou reveal, life by the hand of  
Moses,  
Into his right hand didst Thou deliver life, from  
Thy right hand.
- 6 Excepting Moses, there is no man among mankind,  
Who receiveth from his Lord, the choicest of the  
water and the choicest of the fire.
- 1 Awe inspired are we when we read, His scriptures  
of Truth,  
We see therein how (Note 41) God spoke, to Moses  
face to face (Note 42).
- 6 The evidence of the prophecy of Moses, who can  
annul them,  
God's (Note 43) evidence, who can deny it.
- 7 Our creator, in Thee we put our faith, and in Thy  
prophet and in Thy scriptures,  
Thou who hast chosen us, among Thy chosen of  
hallowed ones.
- 434 5 Wonders for our release, didst Thou reveal by his  
hand,  
Thou madest him a deliverer, to our fathers out of  
Egypt.



SERVICE FOR SABBATH AFTERNOON

- x They cried out to Thy greatness, and Thou didst  
send him to their hand,  
They are the prayers, which set in motion their  
deliverance.
- ך Thy covenants that Thou didst swear, to those  
righteous ones,  
Thou hast established them, by the hand of Thy  
prophet, to their children.
- ו Merciful One whose compassion, delivered our fathers,  
Give Thy compassion command, that they may deliver  
their children.
- ו Ruler who sent release to our fathers,  
Send us deliverance and compassion, with Thy mercies.
- ה Mighty One, whose greatness redeemed our ancestors,  
Raise, with a new redemption, the oppression of our  
heads.

There is no God but One.

הַמְבַרְכֵי הַטִּיבִים (U.34: K.Ms. 159) Author: Pinchas (V.3)

- ו Maker of the Universe, be Thou praised at all times,  
Maker, who created, all creation with a finger.
- 435 ז He created creatures in six days,  
Mighty creatures, with ten words (Note 44).
- ג Mightiest of the mighty, who subdueth all the mighty,  
Mighty One, who set in motion, the plains and the  
mountains.
- ט For Thou art the omnipresent, who art to be found in  
all places,  
Who was before all else, and causeth the generations  
to pass.
- ק I am that I am, Helper, Redeemer,  
Treasury of mercies, and reliever (Note 45) of all  
distress.
- י And no intelligence can estimate the value of Thy  
divinity,  
Nor doth any secret know, what is (the source of)  
Thy dominion.

SERVICE FOR SABBATH AFTERNOON

- r A movement from Thee, stupefieth every heart,  
Thou hast set in motion Thy dominion, for the  
sake of all who love(Thee.)
- v We trust in Thy lovingkindness, and before Thee  
are our prayers,  
I am that I am, remove all oppression from us.
436. u He droppeth dew with the clouds of His compassion,  
with the renewal of the hours,  
Thy goodness is abundant, at all times.
- ' The power of our enemies hath laid waste our places,  
God shall be hostile towards them, and spread His  
goodness over us.
- > Forgive our transgressions and accept our supplication  
Bring to an end the time of turning away which  
prevailleth over us (Note 46).
- b There is no relief but of Thee, O King of our  
spirits,  
Enfeeble the enemy, and restore our sanctuary.
- v Poor are we, and our hope is (in) Thy lovingkindnesses  
Enable us to observe (Note 47) Thy sabbaths and Thy  
Festivals.
- l Our souls are in distress, before our enemies,  
Save us from all oppression, and circumcise the  
foreskins of our hearts.
- o Our enemies have prevailed over us, and we have  
no deliverance of them,  
Comfort and deliver, for Thou art a righteous and  
upright God.
437. v We flee to the hand of Thy lovingkindness, from  
the midst of our oppression,  
Answer our petitions and destroy our enemies.
- b Deliver from all distress, and from every adversary  
and enemy,  
Release us in Thy compassion, and extinguish all  
burning.
- s We have need of Thee, for Thou providest all needs,  
Look with the eye of Thy lovingkindness, and  
prepare release for us.



SERVICE FOR SABBATH AFTERNOON

- 7 Possessor of all possessions, spare us from all judgements,  
Reject not the voice of the petitions of the wretched.
- 7 Most merciful of the merciful, there is no end to Thy compassion,  
Have mercy upon us in Thy compassion, and bless Thy assembly and Thy congregation.
- 7 Yahwe shall raise, all oppression and wrath,  
Our petitions are of Thy compassion, He shall add to the number of His people. (Note 48)
- 438. 7 Continually, Thou alone, causest the days and the generations to pass,  
Might is Thine for ever, and creatures are testimony of Thee.

There is no God but One.

אֱלֹהֵינוּ יְהוָה (Not in Cowley: Contained in K.Ms. f.162)  
(J.Ms. and K.Ms. Ascribe it to Amram Dara.)

- x Thou art He who made the Universe, without (Having) a hand,  
Where is there a maker (Note 49), who can create works like Thine.
- 2 In the beginning Thou didst reveal, mighty creatures,  
They came by Thy power, guided to Thy hand.
- 2 Glory is Thine, whose fear is upon all,  
Thy works have revealed, that Thou art Lord of all.
- 7 For Thou art the omnipresent, who art to be found in every place,  
For Thou art He who art continual, with every generation.
- x I am that I am, Mighty One who granteth relief and is compassionate,  
Divinity is Thine, in the past and in the future.
- 439. 1 And Thou art He who wast first (Note 50) who was before the creation,  
For Thou art He who continueth, after the world.
- r We cry unto Thee with trembling bodies,  
Feed our souls; if Thou seest, have pity upon us.

SERVICE FOR SABBATH AFTERNOON

- x Unless Thou help us, O Thou who art accustomed to help,  
Who else but Thee, can help us in our oppression.
- u Beneficent One, who doeth good, and ceaseth not from  
Give us of Thy goodness, that which no other can give.  
good,
- Established One, who continueth, for He is timeless,  
Help those whose lives are on loan for a fixed time.
- o We all live before Thee in misery,  
If Thou seeest look upon us, with a glance of Thy pity.

440.

- 5 Where can the sinner find refuge of Thee, but at Thy  
And to whom shall He make petition in a time of  
hand,  
affliction,  
but to Thee.
- n Who is to be found near, when the heart is oppressed,  
Who hopeth for (anyother) salvation, but of Thy  
like Thee,  
goodness.
- l Saviour of those who love Him; what intelligence can  
estimate(it)  
Shew mercy to the oppressed who stand at the gate of  
Thy lovingkindness.
- o Our comfort is Thy glory, and our hope Thy lovingkind-  
nesses,  
Cast them not away from us, for the sake of Moses  
Thy servant.
- y We flee to the hand of Thy lovingkindness, for our  
affliction prevaileth,  
For Thy goodness is more abundant than our many sins.
- o The gate of Thy lovingkindness is wide, close it not  
in our faces,  
The gates of Thy pity, they are a hope unto us.

441.

- x Creator of bodies, and perfecter of limbs,  
Look upon us with the eye of Thy lovingkindness,  
for Thou art the source(Note 51) of  
comfort.
- 7 We stand before the gate of Thy lovingkindness,  
Accept our petitions for we are the sons of Thy  
servants.



SERVICE FOR SABBATH AFTERNOON

- 7 The Merciful One will not abandon us in the  
  hands of our enemies,  
Thy mercies are more abundant than our many sins.
- 7 Abode of goodness, unto Thy good hand do we come,  
Hearkener unto prayers, annul our submission.
- W Accept our repentance, in Thine abundant mercy,  
For Thou art merciful and compassionate, as is  
  Thy custom.

There is no God but One.

442.

The           נאחשי

5751 523 7152 (Not in Cowley: K.Ms. 165).

Thou who reignest above and below,  
Who bestowed His righteousness upon us,  
We cannot declare it in words,  
My faith is in Thee, Yahwe,  
And in Moses the son of Amram Thy servant,  
and in Mount Gerizim and in the Torah.

The response.

"For I shall proclaim the name of Yahwe  
And ascribe ye greatness to our God".

The Sabbath Scriptural Reading Follows Here.

Every Sabbath after the Reading of the Scriptures  
the Following is said:-

אני ה' (cf. C. 469. 2nd line down. אלהים)

Moses commanded us a Torah, the blessed God gave it, as  
an inheritance to the congregation of Jacob. Blessed  
be our God for ever, and blessed be His name for ever.  
I am that I am. I pray Thee O Lord, pardon our iniquity,  
our sins, and transgressions and our trespasses and redeem  
us from the hand of our enemies and those that hate us,

SERVICE FOR SABBATH AFTERNOON

and deliver us from our wickedness and from the wickedness of the peoples who surround us, and enable us to observe and to keep this holy sabbath day and the hallowed festivals, and Mount Gerizim, the house of God, all the days of our life; and relieve us from the distress wherein we are. My Lord, relieve us from the distress wherein we are, and have mercy upon us with Thy compassion and heal us with the abundance of Thy great lovingkindness, for the sake of Moses, Thy faithful One, Thy servant.

443. Here follows selected passages from the שׁוֹמֵר  
(U. P. 69 - commencing with the words אֲמַדִּינָה יְיָ)  
which is given in full in the Appendix, Page 295



NOTES TO THE SABBATH AFTERNOON SERVICE.

- NOTE 1: "to go" - Samaritan Bible  $\text{לָבַט}$  ; Massoretic Text -  $\text{לָבַט}$
- 2: "rested" - Samaritan Bible  $\text{לָבַט}$  ; Massora -  $\text{לָבַט}$
- 3: "Observe" - Samaritan Bible  $\text{לָבַט}$  ; Massora -  $\text{לָבַט}$
- 4: If the infinitive  $\text{לָבַט}$  is not a Pe'el but an irregular Af (as C. suggests - Glossary VIII), the translation will be, "There is no king able to put Moses in such a position".
- 5: The priest who has a part of the sacrifice not consumed by the fire of the altar.
- 6: i.e. prompted to act justly.
- 7: Probably a reference to Ex. 32.13 when Moses prayed in the name of the patriarchs.
- 8: J.Ms. and K.Ms. continue here as CR11.18 (C.P.42 Note 4).
- 9: Referring to Gen. 4. 26.
- 10: The Samaritan Messiah who will bring back again the days of  $\text{לָבַט}$  - God's favour.
- 11: i.e. the worst.
- 12: "Our testimony" - this is the text of V.3; CR11.18; K.4 and J.Ms. render-:  $\text{לָבַט}$  "The great testimony".
- 13: Or - "is the fullness of the world".
- 14: Or - "hast Thou called us".
- 15: Or - "sank".
- 16: V.3 has  $\text{לָבַט}$  which I have translated as - "flameth forth". J.Ms. has  $\text{לָבַט}$  - which can be translated as "Thy remembrances are with those that love Thee."
- 17: Literally - "heaps".
- 18: Or - "vision".

(2) NOTES TO THE SABBATH AFTERNOON SERVICE.

- NOTE 19: V.3 text שָׂרָה ; J.Ms. ושורה ; K.Ms. Arabic translation has "body" C. (Glossary LXXI - 'Waste or matter' ; J.Ms. translates 'body'.
- 20: "Gods" - So CR11. 18 and J.Ms.
- 21: CR 11.18 K.4 טַבְרָה - So J.Ms. The ' has been interchanged with the ל C.f. גוה and גבה
- 22: CR 11.18 דַקְנוּמָה - So J.Ms.
- 23: As for Note 22.
- 24: CR 11.18 לך סגודיך - So J.Ms.
- 25: CR 11.18: מַנְטְרִין followed by (So - CR 18 K.4) נַטְרִינון So J.Ms.
- 26: CR 11.18: K4: has נִילֵף וְנֵאלַפָּה - so J.Ms.
- 27: Literally - "a lifting up". cf. יָקָף - to be upright.
- 28: CR 11.18: K4. עֲבִידָתְךָ - so J.Ms.
- 29: CR 11.18: K.4. have דִּיאָנָה קְשִׁימָה - so J.Ms.
- 30: Meaning, He is God, the first cause, and not the creation of another.
- 31: CR 11.18:K4 דַקְדָם - so J.Ms.
- 32: CR 11.18: K4 דַשְמַךְ רַחֲמֵהּ ; V.3. דַשְמַךְ רַחֲמֵהּ ; V.3. דַשְמַךְ רַחֲמֵהּ
- 33: Compare : אִישׁוֹ מִדִּילֵךְ - C.18.
- 34: CR 11.18:K4.- כִּמְן דַבְעֵי לֵךְ - V.3. כִּמְן דַאֲמַר בַּגְדָלָהּ - V.3. כִּמְן דַאֲמַר בַּגְדָלָהּ as in C.25
- 35: Or as Cowley Glossary LVIII : Verily.
- 36: Literally: "He renewed".
- 37: CR 11.18; עֲבִידָהּ ; V.3. עֲבִידָהּ - "created thing".
- 38: J.Ms. תַזַחַת - "set in motion".
- 39: CR 11.18: כַל - so J.Ms. ; V.3. כַל .
- 40: CR 11.18 דַאֲמַר לְבַר בִּיתְךָ -so J.Ms.; V.3. דַאֲמַר לְבַר בִּיתְךָ לְמַהֲיִמְנֵךְ "To Thy faithful one".



(3) NOTES TO THE SABBATH AFTERNOON SERVICE.

- NOTE: 41: So CR 11 18 and J.Ms.
- 42: V.3. אפים לאפים : CR 11.18 and so J.Ms. פה אל פה
- 43: J.Ms. adds the word קשימה here.
- 44: i.e. the ten words of "And He said" of the creation.
- 45: CR 11.18 and J.Ms. ורפה : V.3. ורזח
- 46: CR 11.18 and J.Ms. דאגברח : V.3. ביומין
- 47: CR 11.18 and J.Ms. מלי יתן לשמר : V.3. אמליתן  
 לשמר - both having the same meaning.
- 48: CR 11.18 and J.Ms. מניאן צמו יוסיק : V.3.  
 מנין צמך יוסיק
- 49: K.Ms. עובד : V.3. מלך
- 50: K.Ms. קמאה : J.Ms. - The Living One. קצימה
- 51: אתר - place.

APPENDIX TO SABBATH AFTERNOON SERVICE

THE KETAP: (When the New Moon Coincides with the Sabbath.)

And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; and the stars. (Gen. 1.16) And God blessed the sabbath day and hallowed it, because in it He rested from all His work which God in creating had made (Gen. 2.3.) Look now towards the heaven and count the stars (Gen.15.5). And it came to pass when the sun. (Gen.15.12). And it came to pass when the sun (Gen.15.1) The sun was risen upon the earth (Gen.19.23). And he tarried there for the sun was set. (Gen. 28.11). And the sun rose upon him. (Gen.32.32.) And behold the sun and the moon (Gen. 37.9). And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bore a son; and when she saw him that he was a goodly child, she hid him three months. (Ex. 2.1.2.) Yahwe will fight for you, and you shall hold your peace. (Ex.14.14). Yah. is my strength and my song, and he is become my salvation. (Ex.15.2) I will put none of the diseases upon thee, which I have put upon the Egyptians, for I am Yahwe that healeth thee. (Ex. 15.26). This is that which Yahwe hath spoken, tomorrow is a solemn rest, a holy sabbath unto Yahwe (Ex.16.23) And thou shalt rejoice before Yahwe thy God. (Deut. 27.7). On that mountain on the other side of the Jordan behind the way of the going down of the sun (Deut. 11.30) If the sun be risen (Ex. 22.2.) Six days thou shalt do thy work, but



(2) APPENDIX TO SABBATH AFTERNOON SERVICE.

on the seventh day thou shalt rest. (Ex. 23.12).

And ye shall serve Yahwe your God, and He will bless thy bread and thy water, and I will take sickness away from the midst of thee (Ex. 23.25). Verily ye shall keep my sabbaths for it is a sign between me and you throughout your

generations, that ye may know that I am Yahwe who sanctify you. Ye shall keep the sabbath therefore for it is holy

unto you (Ex. 31.13.14.) O Yahwe, Lord, turn from Thy fierce wrath and repent of this evil against Thy people.

(Ex. 32.12). And I will be gracious to whom I will be gracious and I will show mercy on whom I will show mercy.

(Ex. 33.19). Before all the people I will do marvels.

(Ex. 34.10). Six days shalt thou work but on the seventh day shalt thou rest. (Ex. 34.21). Six days shall work

be done, but on the seventh day there shall be unto you a holy day, a sabbath of solemn rest to Yahwe. Ye shall

kindle no fire throughout your habitations on the sabbath day. (Ex. 35. 2,3.) And Aaron lifted up his hands

towards the people, and blessed them, and he came down from offering the sin-offering, and the burnt offering and the

peace offerings. And Moses and Aaron went into the tent

of meeting and came out and blessed the people, and the

glory of Yahwe appeared unto all the people (Ex. 9. 22,23).

Ye shall be holy for I Yahwe your God am holy. Ye shall

fear every man his mother and his father and ye shall keep

my sabbaths, I am Yahwe your God. (LEV. 19, 2,3.) And

(3) APPENDIX TO SABBATH AFTERNOON SERVICE.

thou shalt love thy neighbour as thyself, I am Yahwe (Lev. 19.18)  
Ye shall keep My sabbaths and reverence My sanctuary, I  
am Yahwe (Lev. 19.30) Blessed be Yahwe who said:-  
Six days shall work be done but on the seventh day is a  
sabbath of solemn rest, a holy convocation, ye shall do no  
manner of work, it is a sabbath unto Yahwe in all your  
dwellings (Lev. 23.3.) And on the seventh day is a holy  
convocation, ye shall do no manner of servile work, (Lev. 23.8).  
Aaron shall order it from evening to morning before Yahwe  
continually (Lev. 24.3.) And it shall be to the bread as a  
memorial part, an offering made by fire unto Yahwe (Lev. 24.7)  
Every sabbath day he shall set it in order before Yahwe  
continually (Lev. 24.8) Ye shall keep My sabbaths and  
reverence my sanctuary. I am Yahwe (Lev. 26.2), And I  
will turn unto you and make you fruitful, and multiply  
you, and will establish My covenant with you (Lev. 26.9).  
And I will remember My covenant with Jacob and also My  
covenant with Isaac and also My covenant with Abraham will  
I remember. (Lev. 26.42). Ye shall say unto them, Yahwe  
bless thee and keep thee, Yahwe make His face to shine upon  
thee and be gracious unto Thee, Yahwe lift up His  
countenance upon thee and give thee peace. (Num. 6, 23-26).  
And ye shall be remembered before Yahwe your God and ye  
shall be saved from your enemies (Num. 10.9). On the  
Sabbath day. And on the Sabbath day. And the drink  
offerings thereof. This is the burnt offering of every



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SABBATH.

447.

IN THE NAME OF YAHWE.

- וְאָמַרְתָּ | כִּי - Proclaiming and saying etc.  
(Friday Eve Service p. 35.)
- כִּי בִשְׁמִי - For I shall proclaim the name of  
Yahwe etc., (as before).
- קִצְי הַבְּרִיאָה - The verses of creation (Friday Eve  
Service p. 35).

The Ketaf.

And the children of Israel lifted up their eyes and they saw (Note 1.) and behold the Egyptians were marching after them and they were sore afraid (Ex. 14.10). And Moses said unto the people: Fear ye not, stand still and see the salvation of Yahwe (Ex. 14.13) Yahwe will do battle for you and ye shall hold your peace. (Ex. 14.14) Behold, I send an angel before thee, to keep thee by the way and to bring thee into the place (Ex. 23.20). And ye shall serve Yahwe your God and He will bless thy bread and thy water, and I will take sickness away from the midst of thee (Ex. 23.25) And Yahwe said unto Moses, write thou these words (Ex. 34.27) And he wrote upon the tables all (Note 2) the words of the covenant, the ten words (Ex. 34.28) And I will remember my covenant with Jacob, and also my covenant with Isaac and also my covenant with Abraham (Lev. 26.42). Ye shall say unto them, Yahwe bless thee and keep thee, Yahwe make His face to shine upon thee and be gracious unto thee, Yahwe lift up His



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countenance upon thee and give thee peace (Num. 6, 23-26).

Praised be God, there is no God but One.

The Congregation then prostrate while the priest recites  
the  $\text{שמע}$  "Hear O Israel" etc. (Deut. 6. 4-9).

After the Congregation have risen to their feet, they  
respond-:

And Israel shall dwell in safety, the fountain of Jacob  
alone, in a land of corn and wine. Yea, His heavens  
shall drip down dew. Happy art thou O Israel, who is  
like unto thee, a people saved by Yahwe, and that is the  
sword of thy excellency, and thine enemies shall dwindle  
away before thee and thou shalt tread upon their high  
places (Deut. 33, 28.29).

448.

$\text{ברוך שם כבוד$

- Blessed be our God etc. (Sabbath Afternoon  
Service p. ).

$\text{נחמנו}$   $\text{בן מרגלית}$  - Nana ben Margah - (C.15:K.Ms. 82).

Depart in peace O Sabbath day, a crown of glory for Israel;  
When thou art garbed therewith, thou art a king, and thou  
reacheest for it with great weariness; there is release  
for the slave at the end of six years, but for Israel every  
six days, and were it not for the sabbath which cometh and  
refresheth the weariness of Israel, verily he would be  
delivered into the hand of distress which is exceedingly  
strong upon him, but he ceaseth from work and resteth and  
giveth thanks to and praiseth his God.

\* O fleeting is the hallowed day, but with songs of

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glory and praises and honour shall we all worship, one with the other, its sanctifier who gave it to us, for He filled it with all riches and crowned it with every good thing; and those who worship Him are answered, and His praises are declared; Happy are they who worship Him, who are made worthy by thee, O hallowed day, gift of the God of all.

שִׁשְׁתָּי The sanctity of the sabbath day is withdrawn from the world below and has ascended to the heights above, whence the Lord hallowed it from the beginning; for He is seen in the hidden (world) and glorified in the seen world; above and below, in the course of time its glory cometh again; and happy are they who worship Him, who are made worthy by thee, O hallowed day gift of the God of all.

450 רַחֲמֵי Merciful One, Beneficent One, creator of life, Thou hast enabled us to pass through the length of the day in peace because of Thy goodness and hast brought us darkness and the limit of refreshment, for we see how Thou hast made a succession (of creation) and boundaries that alter not. Unto Thee we ascribe praises, for such is the portion of Thine intelligence.

יְיָ My Lord, who art with us by day, and helpest us in the span (Note 3) of night, and preservest us (and) art not seen; we shall arise again from our sleep and



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declare praises and thanksgiving and songs of praise unto Thee, for Thou art God, our Lord, beneficent, merciful and compassionate.

אָ O creator of all, God of all generations; before Thou didst create man and didst see the weakness of man, and madest rest close to his weariness, that they might rest of all toil and labour, Thou didst create the light to minister unto all works, and the night, and our sleep for our refreshment, and for the two portions must we praise Thee.

451. גַּדְלוֹת We must praise Thee, my Lord, who art with us by day and helpest us in the span of night and preservest us and art not seen; we shall arise again from our sleep and declare praises and thanksgiving and songs of praise unto Thee, for Thou art God, our Lord, beneficent, merciful and compassionate.

בְּרֵאשִׁית Let us open (the book of) Genesis (Note 4) and read therein; and that which is found first, let us worship thereby, verily we find void and waste, a heap of waters and a faithful God who drew forth creatures therefrom. He sent forth His words into the waters of the void and waste and they returned laden with creatures, for this is related beautifully (?) in the book of Genesis.(Note 5).

452. And the servants therein are the heaven and the earth. He maketh the light rise every day like a servant in service which cometh in the midst of His book (Note 6),

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morning and evening He openeth it and closeth it and none restraineth. Woe to those who declare (praises) to any other but to Him, for this city of the creation is a beautiful city, and every creature therein is sacred, like a friend (of) the Holiest of the holy, He is God, (Note 7), who created it, and He drew it forth with His hand from the store which is exceedingly good (Note 8). He commanded angels and secret things (and) creatures and the eternal one who made it laid its foundations. Praise the eternal one who created the gathering place of waters and drew forth therefrom angels and creatures, and made day and night and fixed their order with His word, and He called the darkness, night, and the light, day, and He delivered to them their tasks, and so are they, forever. We 453. proclaim unto Him with sincerity, great is His might for thus did He create, and we ask of Thee, Lord of the living, have pity with Thy goodness and help us with Thy lovingkindnesses; we know, O our Lord, that our sins are many and that Thy mercies are without end and Thy compassion is eternal. My Lord, pardon us and comfort us and release us and deliver us. Thy goodness wrought (of Thee) helpeth us at all times. Remember those three good ones, Abraham, Isaac and Jacob, the perfect ones, to whom Thou didst swear by Thine own self and unto whom Thou didst make an oath by Thine own self, their memories shall not perish throughout all the generations of the world. We



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shall not make the praises of our Lord to cease, by night and by day, but we shall all declare them as Moses  
454. declared upon the sea, so shall we say, revered in praises, doer of wonders (Note 9). Respond ye all and say, All that God spake unto Moses, we shall hearken and do. (Note 10)  
There is no God but One.

סִדְרָה לְעֹזֵר - O Helper, O High One - The latter half of the Margah Prayer, (C.17: K. Ms. p. 86).

455. The יְשׁוּבָה

יְשׁוּבָה לְעֹזֵר (Not in Cowley: K. Ms. p. 88).

Praised be the one (God) for ever, who alone is eternal, in the heaven and on the earth, and there is none beside Him.

The Response. (Not in K. Ms.)

Great is God, the like of whom there is none. For I shall proclaim the name of Yahwe and ascribe ye greatness to our God. (C. 270). For our own good we shall petition Thy lovingkindness, Thy beneficence, Thy mercies and Thy lovingkindnesses. Enable us to observe Thy charges, Thy statutes and Thy commandments and Thine ordinances, for all time. Praised be God. There is no God but One.

Yahwe is our God, Yahwe is One.

The Ketaf.

And out of the ground made Yahwe God to grow every tree that is pleasant to the sight and good for food; the tree of life in the midst of the garden (Gen. 2.9.)

Praised be Yahwe God, Blessed be Yahwe God.

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And Yahwe God took the man and put him into the garden of Eden to dress it and to keep it, and Yahwe God commanded (Gen. 2, 15-16). And they heard the voice of Yahwe God. (Gen. 3.8.)

Continue as for Genesis Ketaf of the Sabbath

Morning Service page 67 as follows:-

456.	Gen. 4.26 - 5.2:	Gen. 6.8:	Gen. 6.9:
	Gen. 6.22 :	Gen. 7.5:	Gen. 7.27:
	Gen. 8.1:	Gen. 8.18:	Gen. 8.20:
	Gen. 8.21:	Gen. 8.22 - 9.1:	Gen. 12, 2-3:
	Gen. 12.6:	Gen. 12, 7 - 8:	Gen. 13.17:
	Gen. 14.19:	Gen. 14.22:	Gen. 15.1:
	Gen. 15.5:	Gen. 15.16:	Gen. 15.18:
	Gen. 17.1:	Gen. 17.2:	Gen. 17.21:
457.	Gen. 18.19:	Gen. 19.19:	Gen. 20.7:
	Gen. 20.17:	Gen. 21.22:	Gen. 21.33:
	Gen. 22.1:	Gen. 22.4:	Gen. 22.5:
	Gen. 22.9:	Gen. 22.14:	Gen. 22.17:
	Gen. 22.18:	Gen. 24.7:	Gen. 24.12:
	Gen. 24.40:	Gen. 24.48:	Gen. 24.63:
	Gen. 25.11:	Gen. 25.21:	Gen. 26.3:
458:	Gen. 26.3:	Gen. 26.4:	Gen. 26.5:
	Gen. 26.12:	Gen. 26.22:	Gen. 26.29:
	Gen. 27, 28-29:		

The Three NITIAO - Prostrations.

1. I have lifted up my hand unto God, Most High God, Maker of heaven and earth. (Gen. 14.22).
2. God is with thee in all that thou doest, (Gen. 21.22)
3. Yahwe, before whom I walk, will send His angel with thee and prosper thy way. And I bowed and prostrated myself before Yahwe and blessed Yahwe God of my master Abraham. (Gen. 24, 40-48).



EVENING SERVICE FOR THE TERMINATION OF THE SABBATH

459. The Priest then Recites the Following אהיה (Friday Evening Service page 48.

I am that I am. Yahwe is a merciful and gracious God slow to anger and abounding in lovingkindness etc.

The ישיח (Friday Evening Service p. 49)

תתנחלם לנצח - Be Thou worshipped for ever etc, as for Friday Evening Service p. 50 to the end of the prayer

זכור לטוב - Remember for Good etc, p. 52.

The following is then read:

אמנה (C.85; Not in K, Ms.) J.Ms. ascribes

this prayer to Nana ben Nana: CR18. מימיך מרקה :

459 O Beneficent One, none who hope for Thy goodness despaireth, nor is there to be found any other to whom petition can be made, nor is the door of Thy mercies closed in the face of those who seek refuge, Thou drivest not away the wretched who cometh to seek repentance; Thy dread, O my Lord, is like a consuming fire but Thy mercies are as water, extinguishing all fire. Thou hast proclaimed concerning Thy greatness that Thou art merciful and gracious, this is the medicine wherewith is the healing for all evil.

(Note 11.) O helper at whose hand every soul seeketh refuge, O Thou who art to be found by him that crieth out in supplication. Pity Thy servants for the sake of their ancestors and for the cry of, who is like Thee glorious in holiness (Note 12).

EVENING SERVICE FOR THE TERMINATION OF THE SABBATH.

O Beneficent One, of whose goodness the world is filled, forgive the transgression of my duty (literally: 460 toil.) through wickedness, and enable me to dwell at Thy hand and receive me and on the day of great judgement, my Lord, have compassion upon me with Thy mercies and pardon me, and reward me not according to the wickedness of my deserts, for Thou art Yahwe, a merciful and gracious God, to all eternity, who perishest not. I am that I am, my Lord, have compassion and console, as Thou art wont, O my Lord Yahwe. Blessed art Thou O Yahwe, our God who turneth not away Thy petitioner empty and closest not against him the door of Thy mercies and lovingkindness, for ever and ever. Blessed be Thy sacred name for ever there is no God but One, One, there is no God but One. Praise is Thine, One God; Thy servant prayeth unto Thee who givest goodness and lovingkindness, make Thy protection dwell upon us, possessor of divinity, everlasting life is Thine. O Bestower of gifts, praise is Thine for Thy greatness.

Response.

O Lord Yahwe, eternal. (Thrice repeated).



APPENDIX TO THE TERMINATION OF THE SABBATH SERVICE.

462. The following is recited at the termination of the Sabbath when it occurs -:

- 1) After the Sabbath of  $\text{ויבטח}$ .
- 2) After the eighth day of Tabernacles.
- 3) Before the first month.
- 4) Before the eighth month.

On the first two occasions it commences with the word

•  $\text{ומתקן}$

On the last two occasions it commences with the word

•  $\text{ומבטח}$

(Cowley Ps. 410 and 422 ; K.Ms. ps. 88.89.) J.Ms. and K.Ms.

ascribe this Prayer to Nana ben Margah.

Precede (Send off) in peace, O congregation of Hebrews,  
 in connection with the prayer "depart in peace" (Note 13)  
 which is the first prayer, a word upon the heart; in the  
 rain of my doctrine (is) a treasury filled with wisdom;  
 Happy is he who maketh supplication for it (or: to Him).  
 May God accept from me, on Thy account, my supplication  
 and my prayer and bring back Thy festivals to Thee and  
 (= so that) Thou art in renewal and splendour. Answer  
 the word and say, remember the first...

The Response.

.....And forget not the last (etc. Not given in C,  
J.Ms., or K.Ms.)

NOTES TO EVENING SERVICE AT THE TERMINATION OF THE  
SABBATH.

1. "and they saw" - Samaritan Bible.
2. "all" - Samaritan Bible.
3. "span" - literally, "portion".
4. The Ketaf reading for the Sabbath Evening commences with Genesis.
5. K.Ms. כִּי יָאֵל לְפָנָיו = "For this is in the beautiful book, the book of Genesis".
6. לְפָנָיו יָאֵל : perhaps לָא = לְפָנָיו = "in reply to His teacher."
7. J.Ms. "of the Holiest of the holy who made it holy, praised be He who created it".
8. Reference to the oft used expression in Genesis chapter I. "And behold it was exceedingly good," etc.
9. Exodus, 15.11.
10. Exodus, 24.7.
11. "Evil": J.Ms. אֵין = "despair".
12. Exodus 15.11. In the J.Ms. the word אֵין is here written.
13. The Nana ben Marqah prayer which is said during this service.
14. cf. Deut. 32.2.



THE DAILY SERVICE: MORNING AND EVENING.

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DAILY SERVICE - MORNING AND EVENING.

3. IN THE NAME OF YAHWE, THE ETERNAL.

The Order of the Prayers for week days, evening and morning: (When the worshipper standeth in prayer, he shall turn his face to the chosen place Mount Gerizim, House of God, and on prostrating shall say-:

יְהוָה (Not in Cowley).

My Lord, I shall make supplication unto Thee; In Thy mercies, lo, accept from us, and pardon our sins, for the sake of the righteous one Moses, our prophet, and for the merit of our ancestors, for Thou art our God and God of our fathers.

While prostrating they say quietly:

אֲנִי כִּי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי (C.3: K.Ms.2.)

I am that I am, My Lord, we worship none but Thee, nor have we (any other) faith but in Thee and in Moses Thy prophet and in Thy scriptures of truth and in the place of Thy worship Mount Gerizim, House of God...

The Worshipers stand up: the Mount of rest, inheritance and the divine presence, and in the day of vengeance and recompense. I am that I am, Yahwe is our God, Yahwe is One, He alone. How great is His goodness and lovingkindness. I stand between Thy hands, I seek Thy mercies and Thy lovingkindnesses, I declare before Thee, O Lord, from the heart and from the soul



DAILY SERVICE - MORNING AND EVENING

4. Aloud Proclaiming and saying, there is no God but One, Yahwe is our God, Yahwe is One. There is no God but One. Praised be our God, praised be our God, praised be our God. Yahwe merciful and gracious God, long-suffering and abundant in lovingkindness and truth (Ex. 34.6) Praised be God, there is no God but One.

Prostrate and Say:

For I shall proclaim the name of Yahwe and ascribe ye greatness to our God.

Raise the Head and Say:-

The rock, His work is perfect, for all His ways are justice. A God of faithfulness and without iniquity, just and right is He. (Deut. 32. 2-4).

4/5 Blessed be the Creator, for thus He created - ברוך הבורא

The Verses of the Creation are read here in a much

abbreviated form; followed by the כִּי אֲשִׁיר - For I

shall proclaim etc.-as before.

6. וְיִשְׁכַּח אֶתְּךָ (C.270: Not in K.Ns.)

For our good we seek Thy lovingkindness and Thy goodness and Thy mercies and Thy lovingkindness. Enable us to observe Thy charges. Thy statutes, Thy commandments, and Thine ordinances for all time. Praised be our God. There is no God but One, Yahwe is our God. Yahwe is One.

29. (Note 1).

The Durran.

The First day (Sunday) Morning - הַיּוֹם הַזֶּה - (See Sabbath

Afternoon Service page 184.)

DAILY SERVICE - MORNING AND EVENING.

30. The Second Night (Sunday Evening) - ליל שני ערב שבת - (Sabbath Morning Service Page 155).

The Second Day (Monday) Morning, (C. 39. K. Ms. 91).

מזמרה דכלה

Eternal One, unto whom all are obedient, look with Thy

31. mercies upon the world which existeth daily in misery, remember Abraham, Isaac, and Jacob and help their children, for they are committed to suffering. Thou art accustomed to perform wonders with Thy loved ones in every place, and Thou hast revealed Thy victories unto them in Egypt and on the sea and in the wilderness, Thou hast performed miracles and wonders and didst reveal (unto) them every victory and didst subdue their enemies before them and Thy goodness is ever repeated, for Thou rememberest the memory of Thy loved ones. O Thou who art the victor in every battle, Thy sufficiency is the comfort of those who anger Thee for such is the hope of those below (i.e. mankind), whose lightning is Thy sword, which in the time to come shall consume all the wicked, when it shall be revealed victoriously, and their gods and their worshippers, when serving them, shall be consumed, but Thy favour and Thy truth will pardon them, and Thy goodness shall provide them comfort. The children of Thy loved ones have established impurity upon the top of the sanctuary (Note 2), and all that great holiness is departed from them by reason of wickedness;



DAILY SERVICE - MORNING AND EVENING

but we declare God is great for He comforteth, and victory  
prevaileth as He wisheth and none other can prevent (it)  
Praised be God. There is no God but One.

The Third Night (Monday Evening) - טבת דמיט - (Sabbath  
Afternoon Service page 186.)

32. The Third Day (Tuesday) Morning - חיל ה' הוא חיל - (C.40  
K.Ms. 94.

Mighty is He, the mighty God who dwelleth in His lofty  
habitation, and He is to be found in every place (And all  
kings are in the dominion) (Note 3) of Him who vouchsafeth  
(Note 4) goodness to every one (Note 5), and He accepteth  
(praise) from all the workers of iniquity. (Note 6).

O good comforter, abundantly hast Thou witnessed among  
us, but we learn not and our extreme(limit) of wickedness  
is reached, and we are speechless before Him. We pray

33. unto Him in the unseen world, to help, if haply He will  
help us, God of Abraham, Isaac and Jacob, hear our voice,  
our Lord, and have mercy upon us with Thy mercies. We  
ourselves do lament the world's greatest lamentation, for  
here abundant death (Note 7) annuls the work of all the  
righteous ones, and the scriptures of truth proclaim,  
thou shalt worship no other god. Cursed be the  
transgressor that forsaketh the law of the Eternal One.  
We pray unto Him in the unseen world, to help, if haply  
He will help us. God of Abraham, Isaac and Jacob, hear  
our voice, our Lord, and have mercy upon us with Thy

DAILY SERVICE - MORNING AND EVENING

mercies and accept from us our prayers in Thine abundant lovingkindness. Praised be God. There is no God but One.

The Fourth Night (Wednesday Evening) - אֵלֹהִים אֶחָד -

(Sabbath Afternoon Service p. 189).

34. The Fourth Day (Wednesday) Morning - יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד -

(C.41: K.Ms. 96).

When those who rise, come in the Morningtide and see the light arise and shine over all the world, as it is wont, they all proclaim (Note 8) and say, praised be the light (i.e. God) who kindled lights for the world, that are never extinguished; it passeth through the firmament and shineth over all the world, at the command of the Lord of all; He kindled a light, for the world, that is never extinguished. In the beginning a treasury was made for the luminaries, the heaven and the earth whose structure is not of the sons of light, is like the foundation. Each morning the Light maketh rise an opening for the world (Note 1), shine forth, He proclaims, for the children of men. Arise from your slumber and see the light and give praise to its Maker. Praised be God. There is no God but One.

The Fifth Night (Wednesday Evening) אֵלֹהִים יְהוָה אֶחָד

(C.41: K.Ms. 97).

35. Thou art the glorious One, the mighty One hidden from all, and all things hidden and revealed see Thee not: who can



DAILY SERVICE - MORNING AND EVENING

estimate Thy might or who can have knowledge of the secrets of Thy glory. Thou art above all things and there is nothing but Thee. (Thou) createst, sustainest, comfortest, smitest, killest and raisest up all things in Thy mercies. Unto Thee praises rise up from the heart and the soul, behold, Thou receivest them in Thy great goodness. We proclaim before Thee with voice uplifted, and declare unto Thee, that Thou art One, O God, and there is none beside Thee, Praise is Thine. Revered, praised and exalted One, who madest all that Thou desirest (Note 10) Thy dwelling place is in the heights of the world, when Thou wishest Thou dwellest in holiness, glory and in majesty, who can estimate all Thy works (Note 11) or who can create wonders like Thine; every mouth wherein is speech shall proclaim praises (Note 12) unto Thee and declare unto Thee, who is like Thee among the gods, O performer of wonders, Thy great goodness is unending. Many are they who sin against Thee, but with a little (repentance) art Thou pacified. Unto Thee praises rise up, from the heart and the soul, behold Thou receivest them in Thy great goodness, we proclaim before Thee, with voices uplifted, and declare unto Thee that Thou art One, O God, and there is none beside Thee. Praise is Thine. Praised be God, there is no God but One.

DAILY SERVICE - MORNING AND EVENING

End of The Fifth Day (Thursday) Morning - ס'ג'ו'ם ו'ג'ו'ב'ים -  
35-36.

(Sabbath Afternoon Service P. 191).

37. The Sixth Night (Thursday Evening) - מ'כ'ח מ'ב'ט -

(O. 42: K. Ms. 100).

O King who art above all (Note 13) and whose dominion is above and below, and He is to be found in every place and all kings are in His dominion. Ruler who judgeth them and destroyeth them as He wisheth and there is no enduring and continuing (Note 14) king but He, whose kingship hath eternal life. Happy is the congregation that putteth its trust in Him and worshippeth His name in sincerity, For He is seen higher than all, woe unto those who deny Him and make supplication to an empty (Note 15) source of trust, but Him, for He hath prepared for them all manner of judgements, and thus is it written in His great song, yea, He hath brought that which He hath prepared for them, judgements which are not like (their) judgements. Happy is the world and its creatures when God proclaimed, I, even I, am He (Note 16). In battle God is One (i.e. unique) and there is no other God with Him, and no stranger (i.e. other god) possesseth His place and the Arafel hideth no (other) dweller, and they that are not gods they come fleeing (Note 17) they are wearied (Note 18) in battle, and it is known who receiveth the crown (of victory) for His world, in



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His Oneness, He created with His hand, from the midst of His strength, and He that is associated with none other in the world, He turneth away the stranger, with wrath is he banished, so that the good ones may come and receive their reward, for He, to whom the world belongeth, createth as He wisheth and no other can prevent (it). Praised be God, there is no God but One.

38. The Sixth Day (Friday) Morning - ח' ה' ה' - (C.43:K.Ms. 101.

God on High, hear our voice, merciful One, spread Thy compassion over us, all the world is Thine and who is like Thee, Thy hand is one (Note 19) above all, victorious One, who cannot be seen, Lord of all wonders. Thy great might hath no limit, mighty and revered One, there is none among us to stand Thy variety of wonders, Thou seest whither our faces are, look upon us and deliver us, Compassionate One, help us, merciful One, have pity on us with Thy mercy, so that we are not brought to an end by Thy wrath, and that Thy goodness may be related for all time, for Thou art merciful with sinners. Almighty God, I am, our delight when we are sincere before Thee, (yet) how smitten and despised are we and we cannot stand before Thee; many times hast Thou been justified (Note 20) of us, but we learn not from our sinning and transgressions, and Thou hast been patient with us and hast not withheld from us Thy compassion; we have not the face (i.e. we are ashamed) to declare before Thee, receive (our prayers) from us because of the abundant

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acts of comfort and goodness that Thou hast wrought with us; our sins are strong and abundant our wickedness and we fear not and learn not in all that Thou hast done for us. Compassionate One, help us, merciful One, have pity on us with Thy mercies, so that we are not brought to an end by Thy wrath and that Thy goodness may be related for all time, for Thou art merciful with sinners. Praised be God, there is no God but One.

6. The Ketaf.

I wait for Thy salvation, O Yahwe, (Gen.49.18). Yahwe

7. shall do battle for you and you shall hold your peace (Ex. 14.14.)  
My strength and my song, and He is become my salvation,  
this is my God and I will glorify Him, my father's God  
and I will exalt Him. Yahwe is mighty in battle, Yahwe  
is His name (Ex.15.2.3.) BLESSED BE HIS NAME. I will  
put none of the diseases upon thee, which I have put upon  
the Egyptians, for I am Yahwe that healeth thee. (Ex. 15.26)  
O LORD YAHWE, HEAL US FROM ALL SICKNESS, And ye shall  
serve Yahwe your God and He will bless thy bread and thy  
water, and I will take sickness away from the midst of  
thee. (Ex. 23.25), and I will discomfit all the people to  
whom thou shalt come and I will make all thine enemies  
to turn their backs unto thee. (Ex. 23.27.) The one lamb  
shalt thou offer in the morning and the other lamb thou  
shalt offer at dusk. (Ex. 29.39). AND MOSES PRAISED FOR  
AARON, O LORD YAHWE, turn from Thy fierce wrath and repent



DAILY SERVICE - MORNING AND EVENING.

of this evil against Thy people. Remember Abraham, Isaac and Jacob, Thy servants to whom Thou didst swear by Thine own self. (Ex. 32,12.13). And I will be gracious to whom I will be gracious and I will show mercy on whom I will show mercy (Ex. 33.19). And Yahwe descended in the cloud and stood with him there and proclaimed the name of Yahwe. And Yahwe passed by before him and proclaimed, Yahwe, Yahwe, God merciful and gracious, longsuffering and abundant in goodness and truth (Ex. 34, 5.6.). And Moses made haste and bowed his head towards the earth and worshipped. And he said: If now I have found favour in Thy sight, O Lord, let the Lord, I pray Thee, go in the midst of us: for it is a stiffnecked people; and pardon our iniquity and our sin and take us for Thine inheritance (Ex. 34, 8.9.). With thee I will do marvels (Ex. 34.10)( $\text{אֲנִי}$  instead of  $\text{אֲנִי}$ ). For thou shalt bow down to no other god, for Yahwe whose name is Jealous, is a jealous God. (Ex.34.14) And Moses blessed them (Ex. 39.43). MY LORD RESTORE

8. UNTO US THE BLESSING OF THE RIGHTEOUS, PERFECT, PURE AND FAITHFUL PROPHET MOSES. And Moses and Aaron went into the tent of Meeting and came out and blessed the people and the glory of Yahwe appeared unto all the people. (LEV. 9, 22.23).

GLORIFIED BE HE THAT SAID, and I will turn unto you, and make you fruitful, and multiply you and will establish My

DAILY SERVICE - MORNING AND EVENING.

covenant with you (Lev. 26.9) and I have broken the bars of your yoke and made you go upright (Lev.26.13) And I will remember My covenant with Jacob, and also My covenant with Isaac and also My covenant with Abraham will I remember (Lev. 26.42). And I will for their sakes remember the covenant of their ancestors. (Lev.26.45) These are the statutes and ordinances and laws which Yahwe made between Himself and the children of Israel in Mount Sinai by the hand of Moses (Lev. 26.46). THE PEACE OF GOD BE UPON THE RIGHTEOUS, PERFECT, PURE AND FAITHFUL PROPHET MOSES. Ye shall say unto them, Yahwe bless thee and keep thee, Yahwe make His face to shine upon thee and be gracious unto Thee, Yahwe lift up His countenance upon thee and give thee peace. So shall they put my name upon the children of Israel, and I will bless them. (NUM. 6, 23-27). And ye shall be remembered before Yahwe, your God, and ye shall be saved from your enemies (NUM. 10.9). And they shall be to you for a memorial before your God, I am Yahwe your God. (NUM. 10.10). O, LORD YAHWE, Pardon I pray Thee, the iniquity of this people, according unto the greatness of Thy lovingkindness and according as Thou hast forgiven this people, from Egypt even unto now; and Yahwe said: I have pardoned according to thy word. (NUM. 14, 19.20). Blessed be every one that blesseth Thee and cursed be every



DAILY SERVICE - MORNING AND EVENING.

one that curseth Thee (NUM. 24.9). Yahwe the God of your fathers make you a thousand times so many more as ye are and bless you as He hath promised you. (DEUT.1.11). 9. And from thence ye will seek Yahwe, your God, and thou shalt find Him (Deut. 4.29) And Thou wilt return to Yahwe your God and hearken unto His voice. For Yahwe thy God is a merciful God, He will not fail thee, neither destroy thee nor forget the covenant of thy fathers which He swore unto them. (Deut. 4, 30,31). Unto thee it was shown, that thou mightest know that Yahwe, He is God, there is none else beside Him. (Deut. 4.35). Know this day, and lay it to thy heart that Yahwe, He is God in heaven above and upon the earth beneath; there is none else (Deut. 4.39). And showing mercy unto the thousandth generation of them that love Me and keep My commandments. Thou shalt not take the name of Yahwe thy God in vain, for Yahwe will not hold him guiltless that taketh His name in vain. (Deut. 5, 10.11). And thou shalt rejoice before Yahwe thy God. This Mount the other side of Jordan, behind the way of the going down of the sun. And Yahwe heard the voice of your words when you spoke unto me (Deut. 5.25). Hear, therefore, O Israel, and observe to do it; that it may be well with thee and that ye may increase mightily, as Yahwe the God of thy fathers hath promised unto thee - A land flowing with milk and honey. (Deut. 6.3.).

DAILY SERVICE - MORNING AND EVENING

The Congregation Prostrate and Say.

Hear O Israel, Yahwe our God, Yahwe is one. And Thou shalt love Yahwe thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be upon thy heart.

Lift the Head and Continue-:

10. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in the house, when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes and thou shalt write them upon the doorposts of thy house and upon thy gates. (Deut. 6, 4-9.) And Yahwe commanded us to do all these statutes, to fear Yahwe our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Yahwe our God, as He hath commanded us. (Deut. 6, 24.25).

Moses commanded us a law, an inheritance of the congregation of Jacob (Deut. 33.4.) There is none like unto God, O Jeshurun. (Deut. 33.26).

PRAISED BE OUR GOD. YAHWE, MERCIFUL AND GRACIOUS GOD,  
FORGIVE THY PEOPLE ISRAEL WHO PROSTRATE TOWARDS MT. GERIZIM  
AND WHOM THOU HAST REDEEMED YAHWE. There is no God but  
One. There is no God.but One.



DAILY SERVICE - MORNING AND EVENING

THE PROSTRATIONS. (MORNING ORDER)

The First Day.

The First: I am not worthy of all the mercies of all the truth which Thou hast shown unto Thy servant. (Gen. 32.11.)

11. The Second: And He blessed me (Gen. 48.3.). And He blessed Joseph and said, the God before whom my fathers Abraham and Isaac did walk, the God who hath been my shepherd all my life long unto this day. The Angel who hath redeemed me from all evil. (Gen. 48. 15.16).

The Third:

From the midst of great oppression, for salvation is near. But Thou art in Thy greatness, God, that changeth not: and he that maketh supplication to any other but to Thee, petitioneth but findeth not (response). For Thy salvation I wait, O Yahwe. (Gen. 49.18). From the God of thy father, who shall help thee and the Mighty God who shall bless Thee. (Gen. 49.25).

The Second Day.

The First: Yahwe shall do battle for you and you shall hold your peace. (Ex. 14.14.)

The Second: My strength and my song, and He is become my salvation. This is my God and I will glorify Him, my father's God, and I will exalt Him. Yahwe is a mighty man of war. Yahwe is His name. (Ex. 15, 2.3.).

Blessed be His name.

The Third: I will put none of the diseases upon thee

DAILY SERVICE - MORNING AND EVENING

that I have put upon the Egyptians, for I am Yahwe that healeth thee. (Ex. 15.26).

The Third Day.

12. The First: And I will be an enemy unto thine enemies and an adversary unto thy adversaries. For my angel shall go before thee. (Ex. 23, 22.23).

The Second: And ye shall serve Yahwe your God and He will bless thy bread and thy water, and I will take away sickness from the midst of thee. (Ex. 23.25).

The third: The number of thy days I will fulfil. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies to turn their backs unto thee. (Ex. 23, 26.27).

The Fourth Day.

The First: And I will turn unto you and make you fruitful and multiply you, and will establish my covenant with you (Lev.26.9.).

The Second: And I will, for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God; I am Yahwe (Lev. 26.45).

The Third: Yahwe bless thee and keep thee, Yahwe make His face to shine upon thee and be gracious unto thee, Yahwe lift up His countenance upon thee and give thee peace. (Num. 6. 24-27).



DAILY SERVICE - MORNING AND EVENING.

The Fifth Day

13. The First: For Yahwe your God, He is God of gods, and Lord of lords, the great God, the mighty and the awful, who regardeth not persons, nor taketh reward. (Deut. 10.17).

The Second: Know this day and lay it to thy heart, that Yahwe He is God in heaven above and upon the earth beneath: there is none else. (Deut. 4.39).

The Third: Praised be the Lord of old. Praised be the Merciful One who ceaseth not. Praised be God. There is no God but One. Hear O Israel, Yahwe our God, Yahwe is One.

The Sixth Day.

The First: Yahwe will open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thy hand. (Deut. 28.12).

The Second: And Yahwe, He it is that doth go before thee, He will be with thee, He will not fail thee, neither forsake thee, fear not, neither be dismayed. (Deut. 31.8.).

The Third: And thine enemies shall dwindle away before thee, and thou shalt tread upon their high places. (Deut. 33.29).

THE PROSTRATIONS (EVENING ORDER).

The First Evening.

43. The First: I have lifted up my hand unto God, God most High, maker of heaven and earth (Gen. 14.22).

The Second: God is with thee in all that thou doest. (Gen. 21.22).

DAILY SERVICE - MORNING AND EVENING.

The Third: Yahwe, before whom I walk, will send His angel with thee and prosper thy way (Gen.24.40). And I bowed my head, and prostrated myself before Yahwe, and blessed Yahwe the god of my father Abraham. (Gen. 24. 48).

The Second Evening.

39. The First: And they shall say to me; What is His name? what shall I say unto them. BLESSED BE HIS HALLOWED NAME. And God said to Moses, I am that I am. (Ex. 3, 13.14).

40. The Second: Blessed be He who said, I am Yahwe, and I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty, but by my name Yahwe I made me not known to them. (Ex. 6, 2.3.).

The Third: And that thou mayest tell in the ears of thy son, that ye may know that I am Yahwe. (Ex. 10.2.)

The Third Evening.

The First: Yahwe, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as He hath promised you. (Deut. 1.11.).

The Second: In every place where I cause my name to be mentioned, there will I come unto thee and bless thee. (Ex. 20.21).

The Third: BLESSED BE HE WHO SAID: And it shall come to pass, when he crieth unto Me, that I will hear, for I am gracious. (Ex. 22.26).

The Fourth Evening.

41. The First: O Lord Yahwe. Turn from Thy fierce wrath



DAILY SERVICE - MORNING AND EVENING.

and repent of this evil against Thy people. Remember Abraham, Isaac and Jacob, Thy servants, to whom Thou didst swear by Thine own self (Ex. 32, 12.13.).

The Second: And I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy. (Ex. 33.19.)

The Third: And pardon our iniquity and our sin and take us for Thine inheritance. (Ex. 34.9.).

The Fifth Evening.

The First: And now I pray Thee, let the power of the Lord be great according as Thou hast spoken saying, Yahwe is slow to anger and plenteous in lovingkindness. (Num.14, 17.18)

The Second: O Lord Yahwe, if Thou seest fit, in the abundance of Thy great lovingkindness, My Lord, for the sake of the righteous and faithful prophet Moses, Thy servant, and the priests who minister Thy hallowed sanctuary, Aaron, Elazar, Ithamar, and Pinhas, and in memory of the righteous ones Abraham, Isaac and Jacob, for their sakes-- Pardon I pray Thee the iniquity of this people according unto the greatness of Thy lovingkindness and according as Thou hast forgiven this people, from Egypt even until now. (Num. 14. 19).

42. The Third: And Yahwe said, I have pardoned according to thy word. But in very deed, as I live -- and all the earth shall be filled with the glory of Yahwe. (Num. 14, 20. 21.).

DAILY SERVICE - MORNING AND EVENING.

The Sixth Evening.

The First: For Yahwe thy God is in the midst of thee, a God great and awful. (Deut. 7.21.)

The Second: O Lord Yahwe, destroy not Thy people and Thine inheritance that Thou hast redeemed through Thy greatness, that Thou hast brought forth out of Egypt with a mighty hand, Remember Thy servants, Abraham, Isaac, and Jacob, look not unto the stubbornness of this people, nor to their wickedness, nor to their sin. (Deut. 9, 26.27).

The Third: For Yahwe, your God, He is God of gods and Lord of lords, the great God, the mighty and the awful, who regardeth not persons, nor taketh reward. (Deut. 10.17.)

14. After Every Prostration the Following is Said:-

Yahwe is our God; Yahwe is One.

After the Prostrations the Service Continues:-

Praised be God. There is no God but One. (Thrice repeated).

God of the heaven and the earth, the sea and all that is therein. Greatness is Thine for ever and continually.

YAHWE. Yahwe, merciful and gracious God, longsuffering and abundant in lovingkindness and truth. I am that I am.

Yahwe, merciful and gracious God, longsuffering and abundant in lovingkindness and truth. Thou didst proclaim of Thy greatness, Yahwe, merciful and gracious God.

Thou slayest and quickenest and Thou alone dost live,

Thou cleavest and healest and none delivereth from Thy hands.

O Lord Yahwe.



DAILY SERVICE -- MORNING AND EVENING

The וַיָּסֵף - (Evening).

May our God make this night which is the (insert the number) from the Creation, blessed and for a blessing unto us and unto our congregation, and may God grant us good nights.

The וַיִּצְלַח - (Morning)

15. May our God make this morning which is the morning of the (insert the number) day from the Creation of the world, blessed and for a blessing unto us and unto all our congregations and may God grant us good mornings.

שְׁמַיָּהּ אֱלֹהֵינוּ - Praised be God. There is no God but One. (Thrice repeated).

Yahwe, merciful and gracious God, longsuffering and abundant in lovingkindness and truth.

NOTES TO THE DAILY SERVICES.

- NOTE: 1: In the J.Ms. the Ketaf follows the prayers preceding the Durran. I have continued with folio 29 (the Durran) as this is the correct order of service as stated in the rubric in fol. 29.
- 2: This might refer to the acceptance, by some Samaritans, of the Samaritan Temple under Zeus Olympus in the time of Hadrian.
- 3: ("and all kings are in the dominion") - This phrase occurs in the J.Ms. only. It is not in V.3 or K.Ms.
- 4: J.Ms. "who vouchsafeth" ( ד א ר כ ן ) :  
others ו א ר כ ן \*
- 5: "to every one" - J.Ms. as C.R. 11.18 (Cowley 40 Note 12).
- 6: of. Psalms. 92.8 - פ ע ל י א ן
- 7: "Abundant death" - all Mss. מ י ת ? ; CR 11  
(C.40 Note 14.) מ י ת ס ג
- 8: כ ל כ ן = כ ה ל כ ן as in the J.Ms.
- 9: of. Cowley 16 line 10.
- 10: "desirest" - so J.Ms., K.Ms., with CR.11.18;  
V.3 ע ג ד יך - "who maigest all Thy works".
- 11: So J.Ms. with CR.11.18.
- 12: "praises" - So J.Ms.
- 13: "all" - J.Ms. מ כ ל ה : V.3. מ ל כ ה \*
- 14: "and continuing" - so J.Ms. with CR 11.18.
- 15: "empty" - J.Ms. with CR 11.18 ד ר ח י ק ה - "who is far away".
- 16: Deut. 32.35.
- 17: י נ ד ן - נ ד ה : with nunation.
- 18: א ח ו ן - א ג צ : to be wearied.
- 19: "One" - so V.3: J.Ms. with CR 11.18. א ח ז ה  
ד כ ל ה - "is seen by all".
- 20: i.e. been gracious unto us: cf. Cowley Glossary lv:



APPENDIX OF ADDITIONAL PRAYERS.

Translation	...	...	...	Pages 269 - 323.
Notes	...	...	...	Pages 324 - 328.

APPENDIX OF ADDITIONAL PRAYERS CONTAINED IN V.3. AND NOT TO BE FOUND IN MSS. 5034, K4, B.Ms. N.Ms., or J.Ms. THE VARIANT READINGS OF THE TEXTS OF THOSE PRAYERS THAT ARE IN Ms. 5481 (=HL) MAY BE SEEN IN THE NOTES OF COWLEY'S SAMARITAN LITURGY IN PAGES 49-81, AND THOSE OF K.Ms. ARE GIVEN IN THE NOTES TO THIS WORK.

דגגדג (Note 1.) (C.49).

דגגדג - This is the great writing that the great prophet received from the right hand of the great King. Yea, a shining gateway is the scripture, opened by the hand of God upon Mount Sinai: all the house of Israel shall read therein.

א Written with a finger of consuming fire, handed over with sacred right hand and placed at the side of the ark.

ב Mighty and revered is the scripture, strength went forth to His assembly, it exalted life for the generations.

ג For it came forth from the heap of fire, for it is a storehouse filled with blessings, for it is the choicest of things hidden.

ד This is the harvest of His treasury, decrees, laws and statutes, where has one seen a treasury such as this.

ה And Mount Sinai, the holy meeting place, and God proclaimed therefrom, and the great prophet heard and taught.

ו A great quaking was there on Mount Sinai when my Lord began to proclaim upon it, I am Yahwe, thy God.

ז The angels aloft came down to see, and the angels below met it, when He came down to reveal it.



APPENDIX OF ADDITIONAL PRAYERS.

- u Open it where you will and search its secrets and verily thou shalt grasp it, many are they who have searched and have not come to the end of it.
- v All the water-drawers have drawn from its wisdom but have not come to the end of it, for it is tied to the void and the waste (Note 2).
- s A store that will never diminish, disappointing neither rich nor poor, for its foundation is of everlasting life.
- b Into the midst of the heaven where it was opened, Moses stretched his hand and took it from the arm of the bearer of the Universe.
- v It gives light to them that have no light and sets them upon the path of peace and guides them to the way of truth.
- s Its sun is bright and there is no sun like it, a word from the mouth of God, and they are written by the finger of God.
- o He that would hide it cannot hide it, it was only the unseen world that could hide it, it is hidden in that it is linked to the intelligence of God.
- v See its treasure and give praise for it cometh from the proclamations of the hidden things, whence - I, I am He.
- s Great and mighty wonders were seen upon Mount Sinai. God handed over and Moses received.
- s Angels and mortals together were seen upon the top of Mount Sinai, and the prophet hearkened and taught the generations.
- 7 He called it the root of good, sacred is its fruit, from the tree of truth and holiness is its teaching.

APPENDIX OF ADDITIONAL PRAYERS.

- 7 The lofty one sent down His gift and myriads of the holy ones saw it, exalted is the congregation when it observes it.
- 8 A sun never extinguished, shedding light upon the name of God and the prophet, therein is written, Yahwe is victorious in battle.
- 9 The gates of heaven, in the place they were opened, there God handed over to Moses the two tables of the covenant.
- 0 Prostrate before it with sincerity, for he that prostrates before it worships God, for therein is written, "Yahwe is Great" and since therein is written "Yahwe is great", we fear and quake when we come to prostrate before it, and there is no truth like God and no prophet like the writer, but all is one and we seek His law.

תַּיִשׁוּבָה (C.50: V.3 middle 175:K.Ms.57)(Note3)

With humility we declare before thee, sacred scripture, knowledge of perfect truth, teacher that teacheth life from the light that is not seen, all thy disciples prostrate before thy teacher who vouchsafeth good revealing unto us the wisdom of His glory. (Note 4).

אֱלֹהֵינוּ God upon Mount Sinai, caused angels, powers and foundations to tremble, God came down below and the prophet went up on high: Mount Sinai trembled and quaked at the feet of its maker when he received life for the generations for ever.

- 1 Written with a finger of consuming fire, with the intelligence of the Godhead, with fastings and prayer



APPENDIX OF ADDITIONAL PRAYERS.

received by the hand of Moses, the prophet, (Note 5) from the midst of the flames of fire from the exalted arm by which the world is raised.

- λ His might came forth from the unseen world and made all things revealed tremble (Note 6), all the mighty ones of Israel trembled, when the ten words were spoken, coming forth from the mouth of the Godhead, life for the generations for ever.
- 7 For this is the choicest of words that the God of gods uttered, to Moses were they entrusted for ever. (Note 7) who received the choicest from the right hand of his Lord, that all generations might believe in God (Note 8) and in Moses.
- 7 Treasure, feeding those who feed thereon (Note 9) giving light and wisdom to those who petition it, treasure of His abundance, all who seek it live, He spoke when the trumpet had finished, he proclaimed there is none but God; Above and below alike declare, the prophet who was entrusted for ever, hath wisdom of all that is written therein.
- 1 Woe to him that disbelieves its knowledge, woe to him that uses not its decrees, for it is a book of law that Moses expounded by the commandment of his world, which Moses placed in the side of the ark, the penitent shall read therein.
- 7 The seed sown in the midst of fire went up and there came forth the ten words; ten words, ten treasures, Moses is

APPENDIX OF ADDITIONAL PRAYERS.

the faithful one who was entrusted over the house of his God, the giver of the harvest to Israel.

- o (Note 10) Life of eternal life is the great scripture which is among us, the living testify that there is no thing like it, for it cometh from the heights of the Universe, brought down from the midst of heaven and expounded in the heart of Moses.
- u (Note 11) Happy are we that He gave among us, the source of life, that changeth not, for it cometh from the great deep, when His Godhead was revealed (Note 12) by the hand of the prophet, and all the generations that follow are ever entrusted with its waters. (Note 13)
- v The day that it descended upon Mount Sinai, God came down and all His creatures saw it, because of the greatness of the prophet who received it, every generation shall testify that it containeth not any heresies written, but only (written) by God and by Moses.
- w The whole world is subject to its words, every heart is subject to it (Note 14) for it is the knowledge that revealeth the secret of His godhead, the great fear which the great prophet received by the commandment (Note 15) of the great King, life for the generations for ever.
- y Moses ascended to the level of His godhead and was honoured, upon Mt. Sinai God came down and all His creatures saw, all His host came down from His habitation, all the house of Israel went up to the heights.



APPENDIX OF ADDITIONAL PRAYERS

- o From His habitation on high was given and upon Mount Sinai was heard of His intelligence, which Moses the prophet expounded from the sections of the five books, from the top of Mount Gerizim were the decrees and laws taught to Israel.
- o A light, never to be extinguished, was kindled from the days of the covenant, by the mouth of Him who spoke and who kindled the light, a mighty and abundant light, from the mouth of Him that said, that He is Yahwe, a consuming fire.
- o They testify that they are scriptures of truth, the heaven and the earth testify of Moses the prophet that all His writings are true; truth testifies of Moses the prophet on Mount Sinai and in Thee too do they believe for all time.
- o His people saw His creatures descending, the angels and Moses met upon Mount Sinai, and Mount Sinai quaked and trembled for fear of its Maker, and Moses was hidden from the world and his head came near the thick cloud.
- o Great and mighty wonders were seen there upon Mount Sinai, the mouth of God proclaimed, thou shalt have no (other) God, Moses' mouth spoke with his Lord, mouth to mouth, let mouths be purified when they come to make mention of the name from whence came forth the world.
- o A meeting together of angels was there made upon Mount Sinai, for its (the laws) sake were the angels brought together that they might hear it, and mortals were brought

APPENDIX OF ADDITIONAL PRAYERS

- together in order to hear the fullness of words which fill the world with mercy from the name of God, our God.
- 7 Thunder and lightning (was there) when His voice spoke, proclaiming "Thou shalt have no other God", the voice of Moses was heard with the sound of the shofar, the congregation of Israel were eager for His words and came trembling from that great exodus (Note 16).
- 8 His mercies were seen descending upon Mount Sinai, the Merciful One proclaimed that He was a compassionate God; the lord of prophets trod the midst of the fire, the highest of all men, who kept His decrees and served His laws.
- 9 Six hundred thousand heard His voice on the slopes of Mount Sinai; arrows (NOTE 17) of lightning came forth from the fire, and a flaming fire, darkness, cloud and thick cloud, and God, a consuming fire, came and proclaimed the ten commandments.
- 10 (Note 18) Pleasant things did the congregation of Israel see twice, God commanded them to remember the three days until they were prepared for Mount Gerizim, three witnesses came forth to meet them, darkness, cloud and thick darkness, and God a consuming fire came and proclaimed the ten commandments, beginning, "thou shalt have no other God before Me, I am the living God."

C.P.51. V.3. f.77: The heading in C. is in V.3.

(For the First Sabbath in every month).



APPENDIX OF ADDITIONAL PRAYERS.

יגא (Note 19). This is the great scripture that the great prophet entrusted to us, revealing the name of the Great One who made the world, they received it with fear and worshipped its Giver, for their faith is in His writings and they fear His name.

יגב We stand, all of us, and say, welcome bright scripture, to them that obey it my Lord giveth light, and darkness to those who do not obey it.

יגג Thou teacheth us how our Lord made the world, O teacher that erreth not.

יגד Yea, a treasure, filled with decrees is this book of covenant, and happy is he that feedeth thereon, for life is written therein.

יגה Thou teachest us how to keep the sanctity of the sabbath day, O teacher that erreth not, O beautiful lamp that giveth light is this book of covenant.

יגו (As for) all mortal lamps, there is an end to their fullness and an end to their light, but this is a light that shines by night and by day.

יגז For its giver is a consuming fire and what He is was seen on Mount Sinai, crowned with fire, on the day that the tablets were sent down.

יגח God it was that gave and the great prophet it was who received, and a congregation of angels praised the prophet when he came down bearing this great scripture.

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C.P.51,V.3 f.78. The heading given in Cowley is not in V.3 except for the words כן וְיִרְאוּ.

א. (Note 20). Let us praise the scriptures, gleaned from everlasting life, with great praise shall we praise them, for the host of heaven praised them when they came down from the midst of the abode of angels.

א. O Assembly, beautiful is the heaven in which the scripture was proclaimed, all the assembly is light and all who dwells in it is bright and it is full of light from the light of everlasting life.

א. Lightning illumined it (as) it came forth from the hidden (world) to the seen (world), and dew drops of mercy broke into pieces and no storm was seen when it came down bringing forth life for the generations for ever.

א. A garden in which no serpent entered was placed on the top of Mount Sinai, and the law - a tree of life - was revealed before all generations, he that cultivateth it, verily he liveth by its harvest.

א. They that dwell above and below were brought together when it came down, for it was bathed in the midst of fire and the Giver was clothed in fire and His words were more bright than the sun and its beams.

א. The heavens praised Him and the earth prostrated before God who wrote it, He proclaimed it when He came down on Mount Sinai abundant words, life without end. (Note 21).

א. And the transgressor (Note 22) who reads therein shall prostrate before God who gave it, and His words of compassion and pity are for those who make use of it, and it preserveth happy those who read therein and perform. (its precepts).

א. The splendour of the prophet was strengthened, the



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splendour of Mount Sinai was glorified, a seed brought down (Note 23) from His habitation, and hearts were filled therewith, we all glorify it for all our honour cometh therefrom.

וְנִרְאָה עוֹלָם עוֹלָם חַי וְקַי שֶׁנִּרְאָה עוֹלָם עוֹלָם חַי וְקַי  
Everlasting life was seen descending, and the children of the city of above saw that it was written with the finger of Himself, and it was held out in the right hand of the Lord, and the prophet prostrated when he came from receiving it.

וְנִרְאָה עוֹלָם עוֹלָם חַי וְקַי שֶׁנִּרְאָה עוֹלָם עוֹלָם חַי וְקַי  
Dewdrops of His mercy He dropped upon Mount Sinai because of it, and the holy myriads came supporting it when it descended, and sanctifying it when it came down to the children of mortals.

וְנִרְאָה עוֹלָם עוֹלָם חַי וְקַי שֶׁנִּרְאָה עוֹלָם עוֹלָם חַי וְקַי  
On the day of (the giving of) the law, His great teacher (Note 24) was set apart upon Mount Sinai and a heap of creations was made and its sheaves were of everlasting life, and its commandments (were), "I am Yahwe, thy God".

וְנִרְאָה עוֹלָם עוֹלָם חַי וְקַי שֶׁנִּרְאָה עוֹלָם עוֹלָם חַי וְקַי  
Angels and the heavenly circle (Note 25) met together when it came down, when the sound of the shofar and the trumpets of the angels sounded forth an assembly of high priests and the son of Amram His teacher.

C.52: V.3. f.79. The rubric is in V.3  
(Also for Festivals and New Moons).

וְנִרְאָה עוֹלָם עוֹלָם חַי וְקַי שֶׁנִּרְאָה עוֹלָם עוֹלָם חַי וְקַי  
(Note 26) Happy are we when we are worthy to prostrate before thee, O sacred book.

וְנִרְאָה עוֹלָם עוֹלָם חַי וְקַי שֶׁנִּרְאָה עוֹלָם עוֹלָם חַי וְקַי  
We know that thou art the everlasting truth, which God (the light) handed over, it teacheth us His wisdom,

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refreshment and pardon, for His scriptures are faithful and the world hearken to those who establish its words.

וַיִּשְׂבַּח God, most High god, possessor of heaven and earth, from the heaven was this great truth seen and it serves the decrees therein, we shall not forget its writer; there is no god like the Giver and no prophet like the writer.

וַיִּשְׂבַּח Because there is no open garden, but it is closed from the generations, the strength of life is not consumed by mouths, for it is hidden and far from among men, but the law is an open garden, that is not closed to him that enters therein, he gathereth the strength of life.

וַיִּשְׂבַּח Glorified is this scripture among all the nations of the world, glorified is the prophet who was worthy of receiving it, and succeeded in showing how worthy are its teachings, holy scriptures, shining by night and by day, declaring who made the world, alone without counterpart.

וַיִּשְׂבַּח The choicest that is indestructible, is this knowledge, which was made a food for the holy ones, the choicest that no unclean person can soil (Note 27) holy is its Giver and holy its receiver, the holy ones bend their heads before it and prostrate.

וַיִּשְׂבַּח O Great law, revealed by the great prophet, scriptures of truth descending from His abode, refined (Note 28) with fire, and their Giver was clothed in fire and their receiver trod the fire, and they were immersed in fire and all else is worthless for ever.



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אֵיךְ וְעִמּוּלֵי אֱלֹהִים And with mercy and pity and with great condescension, our Maker kindled lights for us out of fire, and put it among us that we might see the light of His lamp which shineth by day and by night, and the light is like a fire which rests upon Israel.

וְהַיְהוּדִים The gate of forgiveness, written therein, is open to those who err in their wickedness, the Merciful One shall appease and comfort us from accustomed wrath, He helpeth us in every judgement that is sent upon us, His law purifies every wrongdoer; we shall proclaim His goodness that He may forgive us in His compassion.

C.55: V.3 f. 85: K.Ms. f. 58 (Note 29).

וְהַיְהוּדִים This is the great scripture; before thee we come and prostrate.

Refrain: (repeated after each verse). And there is no great scripture like unto thee.

אֲנִי With sincerity and reverence we stand before thee.

בְּנֵי We praise thy glory, for thou art written by the finger of God.

גְּדוּלְמֵנוּ We fear and tremble, for the great name is written in thee.

דְּבָרֵינוּ As servants are we before thee and we serve thy greatness.

הַיְהוּדִים Woe to him who swears by thee (Note 30) and sins, for thou art written with the finger of God.

וְהַיְהוּדִים Thou feedest with life those who hearken unto thee, and crownest with grace them that read thee.

זְכוּנוּ Our Maker and our possessor, teach us, we shall love thee.

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- Ⓦ Happy he that arises from sleep and is deserving to greet thee.
- Ⓥ His great right hand handed thee forth, the great prophet received thee.
- Ⓧ Every great plague thou causest to cease, all healing cometh through thee.
- Ⓨ The lofty heights didst thou set in motion, when the prophet received thee.
- Ⓩ From the lofty abode wast thou given, from the great fire revealed.
- ⓐ The prophet was crowned with light which was the fullness of receiving thee.
- ⓑ Pardon and mercy do we seek from thy Giver.
- ⓓ We see all that is before thee, and we hearken to all that is after thee.
- ⓔ A great salvation, pardoning sinners, that they perish not.
- ⓕ The pot of Manna, and the rod (of Aaron) and the cherubims, are thy work.
- ⓖ The voice of the prophet (Note 31) was heard with the sound of the trumpets.
- ⓗ The mountain trembled much when the prophet received thee.
- Ⓢ Nations (Note 32) uttered praises when they heard the commandments of thy words.
- Ⓣ Songs of praise and glory shall we declare to thy Giver, with sincerity.



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C.P.56: V.3. f. 87: K.Ms. f.62. The rubric  
in Cowley is not in V.3.

יְהוָה This is the great scripture, wherein is all merit and truth, this it is which shews of God that He alone brought the world into being: we all render thanks to the One that giveth strength to our lives. Praised be God.

C.P.56: V.3 f.87: K.Ms. f.60. The rubric is  
not in V.3. K.Ms. ascribes this prayer to Margah.

יְהוָה O bright and sacred scripture, which the God of gods gave to His faithful one, whom God appointed to teach His servants, that they might give thanks to His Holiness who chose them as a sacred nation.

- 1 In two tablets begun (Note 33), in five books expounded, in Mount Sinai fixed, in the plains of Moab expounded, its foundations in flaming fire, His words came forth, the heaven and earth were begun. (Note 34) therewith.
- 2 (Note 35) Great powers were revealed, God, who hath no like, spoke, angels and mortals trembled because of the ten words, a great covenant was made therefrom which we shall never forsake.
- 3 It revealeth who made the world, His enduring decree did it reveal to His friends, unto God are praises pleasing, unto God do we offer praises when we relate His wisdom.
- 4 Awestricken was the prophet when he received the tablets, for God passed before him like an image of fire, which all

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the congregation saw and they were afraid to come nigh to His hand.

- 7 It is the hea<sup>l</sup>er of life, it cleanseth spirits, it sanctifieth souls, it enlightens (Note 36) hearts, it is that which sheweth every hebrew who is their creator and maker. (Note 37).
- 1 And there is no great writing like it, and there is no prophet like the writer and no holy congregation like that which observeth it, and no sanctuary like that which is on high and there is no world perfectly prospering unless He be worshipped in perfection (Note 38).
- 5 The holy convocations therein, (are) appointed by the hand of the living God, the pious ones walked its paths, we, their seed, are its inheritors, we shall not miss any opportunity to read therein and to praise God that gave it.
- n (Note 39) It crowns its readers with lovingkindness, it fills with joy those who hearken to it, it giveth wisdom to those who seek it, it giveth life to those who observe it, strength and victory, and we shall bless the God who gave it, the giver of reward.
- 4 Goodly dews (Note 40) for the hebrew when they are united at the hand of the scriptures, goodness is poured upon their forms, into their mouths, a servant in service to His teacher (i<sup>s</sup> the dew), mercy in the hand of all who stand before it ( ? ).



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- 5 A great right hand was stretched forth, a great day was made for its sake, Israel made a covenant with his Lord to observe His words and His covenant; Praises shall be declared unto the Giver, who vouchsafeth good (by) giving us His handwriting.
- 5 The hands of our Lord covered Moses when he received it upon his hands, His atonement hid him, cherubims protected him, his priests are the declarers of His decrees, all the house of Israel observe it.
- 5 We shall hearken to no other scripture but to His, there is nothing else to be compared with it, the King above He is its Lord, the highest of prophets its writer, we shall over praise its Giver (saying) there is no God but One.
- 5 Who is it that can create a world like this, who is it that can bring to pass a law like this, who can descend as God descended, who can go up as Moses went up, who is entrusted, as His faithful One is entrusted with the words of His God.
- 1 An unchanging and undiminishing light is His scripture for those who observe it, a complete light is its proclaimer, brightest of mortals, through it shall the light of those who serve its words, be glorified.
- 5 A book, the like of which there is none, a book like this which creates a ladder for His friends, on high shall they ascend thereby to their God, the heaven and the

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earth are His witnesses and who can completely declare His praises.

- v A harvest whose laws and decrees written therein change not, when we serve (them) divine favour is upon the world, a world given in perfection in which no fault is to be seen.
- v A fragment of life whose like there is not, it bringeth wisdom to the world, a fragment of everlasting life, and this from the Eden opened by God, it is before all generations and all are extended in its light.
- v A goodly morn was it upon Mount Sinai when the Lord came down bearing it, the prophet fasted and repeated (prayers) and was sanctified before he received it, an image like fire when his hand was stretched forth from Sinai.
- v Holiness from His holy abode hallowed the sanctity of His scriptures, He hallowed Mount Sinai because of it, He Himself came down and it was in His hand, hallowed is the congregation of Israel who are entrusted with its teachings.
- v The supreme God gave it, the supreme prophet received it, highest of congregations its observers, highest of prophets its writer, we shall ever abundantly praise its Giver, there is no God but He.
- v The name of the creator is written therein, testifying that there is no god but One, teaching the way of repentance to him that reads therein and observes; Praise



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the name of its Giver and have faith in the prophet who received it.

Three things bring deliverance to you when you sit at the hand of the scripture, covenant, ancestors, Tahab, it is full of the lovingkindness of God; raise your faces to His abode for the Lord above hath mercy.

C.P.58: K.Ms. f. 62. The Rubric in Cowley is that of V.3.

Accept (Note 41) the word of life, handed over by the hand of God, possessor of everlasting life.

Praised be the great King, for He enlightens hebrew with His writings, and all are light.

This is the law which was given to the children of Israel, that they might read therein and say-:

Praised be the great King etc. (as before).

(Note 42) Every hebrew shall prostrate before the holy scripture and praise its Giver and say-:

Praised be the great King, etc. (as before).

( This Rubric is in V.3. )

When the great scripture is open we stand and prostrate to its Giver, It is not like the luminaries for they set and rise every day, but this is a great scripture that gives light among us by night and by day. Forty days the prophet stood fasting upon Mount Sinai for its sake, because of the abundance of praises and glory, because of the greatness of the scripture (Note 43)

(Note 44 - As there is no God like the Giver, so is there

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no great scripture like it, for it is a pure and hallowed scripture, that came from the heaven of heavens). He received it from the living One and taught it to mortals.

X (Note 45). When the great scripture is open we stand and prostrate to its Giver. For it is a pure and hallowed scripture that came down from the heaven of heavens. As there is no God like the Giver, so is there no great scripture like it. Angels and (heavenly) powers were seen on the day the law came down. A glorious fire and honour and clouds and the sound of the shofar. The living and the dead (i.e. angels and mortals) trembled, God handed over and the prophet received. Praised be God.

C.59: V.3. f.92 : K.Ms. f.72.

The Rubric in V.3 is על כבוד כבוד : K.Ms. Rubric, assigns this prayer to יומי השבעות, as does the second rubric in Cowley.

יפ'ס'X Bless ye yet again the glorious and revered name, for it is good for us to bless our God who is blessed. We all stand and say, may the scroll be crowned with peace (which was given to the prophet from His abode ) (Note 46). Forty days the prophet stood fasting upon Mount Sinai, neither bread did he eat nor water drink, that they might learn and teach their children the words of the covenant, the ten words. From the heaven of heavens did God come down (Note 47), for God on Mount Sinai proclaimed before the prophet the ten words. Happy are we when we hearken,



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for is it not our life.

6.59 ( עורנה ) - Not in K.M.S.

- וְזָכַרְנוּ This is the sacred scripture which came down from the heaven of heavens, God descended upon the top of Mount Sinai and proclaimed it before all the assembly.
- 1 Written with the finger of God, by the right hand of Him that bears the world, and He gave it to Moses His faithful One, that he might teach it to all Israel.
- > Glorious was the prophet made, when he was found worthy of receiving it, he passed before the eyes of the living (angels) and his face was covered with fire.
- 7 They quaked at the power of the Giver, for He pardoneth above and below, and they glorified the prophet who received it, clothed with the unseen and the seen.
- > And more did the dead tremble when God descended, for did He not descend and proclaim there the ten words before the six hundred thousand.
- 1 Woe to them who disregard (nullify) His ordinances, for their lives are in calamity, and happy they who fulfil (establish) His words, for they are saved (turned away) from all penalty.
- 7 The trembling of the angels and heavenly powers was strengthened (increased) upon Mount Sinai, on the day that it was given from the abode and the lord of prophets received it.
- o Angels of all eternity, were subject to the scripture

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as it came down on two tablets, and He gave it to Moses His faithful one.

- ↳ Happy is the world, for that God vouchsafeth His gift to all Israel, let them read therein and serve and glorify the God who gave it.
- ↳ Foundations and creatures were strengthened upon Mount Sinai, on that day that it was given from His abode and the lord of prophets received it.
- ↳ An assembly, and dwellers, angels and the sound of the shofar from the unseen were seen upon Mount Sinai on the day that the illustrious One proclaimed it.
- ↳ We shall hearken to no other scripture but to it, there is no God as great as its Giver, neither shall we hearken to the words of any prophet, but to those of the prophet who received it.
- ↳ Moses was entrusted for all time, in order to reveal His sacred book, as thus the scriptures say - and in Thee too shall we ever have faith.
- ↳ It is a light from the glorious One, which lightens hearts and bringeth abundant salvation from eternity, and the world is in it (i.e. basks in it); it is not affliction.
- ↳ They worshipped God who gave it and praised the prophet who received it, the living trembled because of it when His work descended.
- ↳ A pillar of cloud and a glorious fire, forty years, and



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the congregation that observeth its ordinances, it shall teach all nations.

5 An opening which is the gates of the Good (i.e. God) and it is closed before impurity, it preserveth the world continually in truth, turning (it) from penalties.

3 The host of God to glorify the world, in order to reveal the holy book, a gift unto Israel, let them praise God who gave it.

7 Before Mount Sinai, stood two assemblies, for its sake, angels and mortals, both of them glorifying it.

7 The holy myriads of above came down to see it upon Mount Sinai glorifying Moses the prophet who received it from his Maker.

6 Praise ye the One (God) that gave it and offer Him all praises for He gave it to us by the hand of Moses, we shall learn and observe its decrees.

5 The depth of the unseen and the seen (world) is the law that was given us of His wisdom, No man sees God but through wisdom. Praised be God.

C.P. 60:V.3 f.95. The first two words of the Rubric are in V.3. K.Ms. f.77 (as CR. II.18 and B2) ascribe this prayer to Marqah.

2x O Feeder of souls with the food of the scripture, it is not (like) food which is consumed, like that which mortals eat, it is an enduring food, all who feed thereon live.

1 A creation of consuming fire, from the midst of fire was it given, the great prophet received it, he trod upon the fire and the priest who ministered unto it ate that which remained of the fire (Note 48).

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- λ Glorified was the prophet, when he received the scriptures upon the Mount, a pillar of cloud covered it and a pillar of fire illumined it, and the great prophet who received it trod upon the fire. (Note 49).
- τ With great fear was the prophet affrighted (when he received the scripture) (Note 50) upon the mountain, angels wrought it and foundations supported it, and the sound of the shofar (was exceedingly strong)(Note 51) and the voice of the prophet was strengthened. (raised).
- ν Ten words were they and by them was the creation completed, written on tablets of stone and placed at the side of the ark, and Mount Sinai trembled with fear when they came down.
- ι And for them did the living One descend from heaven to earth and said, make me a sanctuary (Note 52) a dwelling place for My Kingship, and all the days that He was in our midst there was peace in the world.
- ρ A sacred seed brought to pass by Moses, sown upon two stones, ten commandments were they, and from them were all stores replenished, and by them was expounded the five books and all Israel feedeth thereon.
- κ Welcome O scripture, light that shineth upon Israel, for it is the scripture of the living King, written with the finger of the living God, and there are no writings like it wherein life is written.
- λ Happy is the world when it is in it, happy the living



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when it is among them, life of everlasting life, from the store of life, and any heart wherein they dwell, no impurity can enter therein.

• The day that His words were spoken into the midst of the unseen assemblies, the angels were made to tremble; angels, powers and foundations greeted their Lord, before He descended to the seen (world).

• The great glory was moved, all the powers were strengthened, the unseen world itself was brought low, to hear the voice of the Lord proclaim, and the revealed (world) was astonished when it knew who received it from the habitation.

• We open not the scripture wide, without songs and praises, let there be songs before it and praises after it, with great praises did the prophet receive it upon the mountain.

• From the unseen of His habitation the ten words of the covenant came forth, from the right hand of His Godhead into the right hand of the prophet, and the food of His Godhead descending bringeth life to the generations for ever.

• The great and lofty Light stretched forth a torch of light (Note 53) to the prophet garbed with a ray of light, when he came down bearing the tablets, written by the finger of God, by the right hand of God, a consuming fire.

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- o Many creatures came down, praising (Note 54) the holy scripture, the King in the heaven of heavens, said that it should descend but was not moved (himself), He moved mountains and plains and the world was at rest with compassion.
- y They saw the scripture that Moses brought to pass, and they prostrated before God and before it, the prophet prayed much and fasted before he received it; we shall praise the great God abundantly who vouchsafeth good (and) who gave us His handwriting.
- o The mouth of His Godhead spoke the ten words upon Mount Sinai, let every mouth wherein is speech proclaim the proclamation which giveth life to the proclaimer, and let the soul feed upon that which is not food, for this was done to Moses the prophet.
- y Moses prayed out of fear, and fasted before he received it, one hundred and two times he fasted, he was fed with the saying of praises and he gathered fruits from the fire and his soul was satisfied, but not with food.
- o Read in the scripture of God, (how) He called to the light and it came forth shining, the silent ones heard His words and them that speak valued it, (Note 55) the world serves that man with good who serves the words of His Lord.
- o God proclaimed mercy and every generation hath need of it, the prophet received mercy from (Him whose) name is Merciful One, plucked from the store of "it was exceedingly good," by the right hand of God, a consuming fire.
- o A bright sun, never extinguished, are these ten words, His sun which He kindled in the unseen (world) from



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the dwellers in the unseen world, and the prophet garbed with a ray of light, expounded five books of them. <sup>א</sup> Desolation and waste, God, the sufficient One, there was no other counterpart there, there God the Beneficent One said, let the door be opened and let Moses enter and take the ten words and know how the world came in being.

C.P.62: V.3 f. 99 - Not in K.Ms.

החנה O Merciful One whose compassion ceaseth not, let Thy wrath (for others) make us victorious, as Thou art wont; O Helper, unless Thy great goodness help, to whom shall Thy servant turn his face, my deeds are wicked before Thee, comfort me as is Thy custom, for I am a sinner and my sins and rebellions and my wickednesses are abundant before Thee, for Thou art a faithful God and without iniquity (Note 56), turn from Thy fierce wrath, my Lord, and remember Thy servants, the perfect ones, Abraham, Isaac and Jacob and repent of my wickedness for their sake (Note 57) and comfort me for the sake of Moses the prophet; subdue with Thy might the enemies that rise against me, my Lord, for Thou art able; I have no strength to drive them away, Thy strength can enfeeble them, Yahwe, my strength and my song (Note 58), regard my praise and look upon me as Thou art wont; the curse in the mouth of mine enemies, turn to blessings my Lord, and forsake me not from Thy goodness, I have no source of trust but Thee, my face is raised to

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Thy Godhead, my God accept my supplications, I am that I am, glorified be Thou for all that hath come to pass, and exalted be Thou for all that is to come, and for that which is at present, worshipped be Thou. I am that I am.

C.68: V.3 f 165.

עורנה על שבתה וגזרתה - for a Sabbath on which a circumcision occurs.

אמדינה A beautiful city is the sabbath, a place which giveth rest to those that dwell therein, every transgressor who sees an unclean day, let him come in haste before he becomes unclean, for it is a boundary fixed by the hand of God, the pure one of the city. And praised be the great King who hath given us the sabbath and circumcision (note 59).

1 The creation of the sabbath and circumcision are purifying fonts without water, he that bathes not in both of them, the great day shall not cleanse him; One fashioned (dug out) by the hand of Abraham and the other by the hand of Moses the prophet.

2 He revealed circumcision to Abraham, a requirement never to be abolished, the sabbath he revealed to Moses, a festival which cometh every six days, he that forsaketh them both and goes his way is like a choice thing desecrated.

3 The best of all days is the sabbath, filled with blessings (is) the best of all peoples; he that observeth circumcision shall be appointed (Note 60), and he that observeth it not shall be uprooted.



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he that desecrates the sabbath shall be put to death.

ו A king and his son and the children of the city alike, circumcise their hearts, it is not on behalf of God, but that they may be circumcised and the law be done by all of them, for (otherwise) they would not have a portion in the Sabbath.

י The lights that were revealed when thou wast in the desert, a pillar of cloud by day and a pillar of fire by night, woe to that dwelling in which these are not (to be found); whose sun is at rest and darkness within it (?).

ו The name of circumcision is day (Note 61), and circumcise your hearts and keep the observance of the sabbath, and be zealous in the offering of your sacrifices; if thou glorify them, verily thou shalt be glorified and made rich, but not of poverty.

ו Pluck much of these days to which the heights of the world bow down, there is nothing greater than the sabbath and circumcision, and if they are made a contempt every one that despiseth them shall be uprooted for they are creations that can never be annulled.

C. P. 69: V. 3 f 167 - The rubric in V 3 is rather more explanatory than that given in Cowley - it reads  
עורנה על שבתה קדמה (Note 62)

ו He that would have knowledge of God, let him reflect on His creations; he that seeth His works, let him praise Him for them. Words brought the world to completion and served Him who pronounced them. (Note 63).

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שמים God created the heaven and the earth, enduring are they for ever, one for the use of angels, the other for the use of mortals.

אורה He made His light to break forth (Note 64) upon the world and the darkness was removed before it, relieving one another so as not to stir up the dread of their Lord upon them.

יד When my Lord had finished His works, He began a proclamation concerning the interpreter of all of it, that it is not necessary to bless him (Moses) here for ever (?).

שבתה The sabbath is like a city, built at the end of creation, and God proclaimed unto Israel, rest thereon and take blessings.

למנוחה על שבתה לתיארתה - for the second sabbath, (Note 65).

אך O day testifying of God, O hallowed One that shall never be annulled, O scriptures that are all life, O laws taught us from Mount Sinai, prostrate ye before the creation.

גן A beautiful garden is the sabbath day, created from the delight of days, a beautiful garden is the law, open by night and by day, a garden of laws and statutes.

למענה The purpose (or: reason) of the sabbath is blessing, the purpose of the law is the reading, the purpose of Moses is prayer.

בבין The good and perfect ones make supplication to their



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Lord, happy is every man that openeth his mouth and praiseth his God with sincerity.

אָמֵן A hallowed day (that) despoileth not, for it is protected in the heap of holiness, let the words of the law be declared by mouths in which there is no blasphemy.

יְהוָה Praised be God and the prophet by him that knoweth, with sincerity.

בְּ All happiness for the generations is the sabbath, all great glory in the law, all our honour cometh from Moses, all our life from our Maker, we stand all of us and declare - who is like Thee among the gods.

יְהוָה Let those who rest thereon be remembered for good, firm be the strength (Note 66) of all who proclaim (the law), let the faithful glorify it, and praise it those who worship, on weekday and on sabbath we thank God and prostrate before Him.

אֵלֵינוּ לְשַׁבָּת - for the third sabbath (Note 67).

יְהוָה This is a great sign, the sign of the sabbath day, a sign that all the generations of the world shall not move, for it is a sign that is known (by) all the nations of the world, those on high and those below, these are the hebrews at the boundaries of the world, in the pleasure of the sabbath day He revealed His law.

אָמֵן A garden that shall never be closed is the sabbath and the law within it, as living angels (were they) when

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they stood on the slopes of Mount Sinai, receiving the tablets and the life within them, gathered from holiness and passing through fire and handed over by the hand of Him that bears the world.

וַיִּי וַיִּי And the seventh day is like a beautiful city, and no inhabitant entereth therein but of Abraham, for these two creations are linked one with the other, the creation of circumcision and the creation of the sabbath day, the one called creation the other called holy, happy is the hebrew who entereth and dwelleth therein.

וַיִּי The seventh day is like a royal city and written upon its entrance is "There is none like God"; every hebrew that entereth the city in peace, let him observe the entrance and know what is written thereon, let him prostrate on entering and sing praises on leaving and glorify the Eternal One for He blessed and hallowed (it).

וַיִּי Three friends did the great God create, and He said, that through them was necessary and for them was made the world, for Abraham, Isaac and Jacob, the perfect ones, who lie (literally: are placed) in the cave and their pleasure is that which pleased God, and He called their names sons and no son shall perish who prays and remembers them (for) he will be found worthy and shall be answered.



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C. P.70: V.3 f. 169

This Prayer by Abhisdah is to be found in its place in  
The Friday Evening Service (p.30).

C. P.72: V.3: f.174 - for the fifth sabbath.(Note 68)

⋈ O time of thanks to our Lord, O praised time, O time,  
we repent before it, and we worship before it, and we  
seek it in salvation for how firm are we in the honour it  
giveth us (Note 69).

⋉ A creation full of gifts, by a word from His kingship,  
He hath compassion upon us daily, that His name may be  
worshipped.

⋊ He revealeth all its hidden(qualities),bodies serve it,  
His rewards are goodly upon us, He gave it amidst praises.

⋋ He that followeth it erreth not, who toileth for it  
is not disappointed, who trusteth therein falleth not, who  
fears it is not oppressed.

⋌ He it is that brings salvation to all the world, He  
spareth the creation in His compassion, He is a merciful  
King, He helpeth the oppressed, He easeth all suffering.

⋍ And there is no great God like Him, and no enduring  
king but He, and there are no works as He wrought and no  
gift as He gave.

⋎ He calleth His creatures as He willed, glory and high  
honour, we are called His works, He feedeth us by His hand.

⋏ As for thee, by His works is He praised, as for thee

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by His wonders is He exalted, as for thee, he hath impurity (nakedness) who deserveth it, as for thee, he hath gifts who needeth it.

↳ The dew of the heaven is dew, the dew of the earth is gifts, happy the mouth that praiseth Him, happy the heart that serveth Him.

↳ All mouths shall thank Thee, bodies serve Thee, lips shall praise Him, souls love Him.

↳ All cometh by His wisdom, everything is under His dominion, all ordering and dwelling, all who speak shall praise Him.

↳ Unto Him (belongeth) worship and exaltation, unto Him we make supplication with the heart and the soul, Him shall we remember all day, for there is no living God but He, Him do we serve with faith.

↳ King of all the world is He, who can estimate His praise, who can completely declare His glory, who is there to be praised like Him.

↳ We prostrate to Him for He is merciful, we serve Him for He is pitiful, abundantly doth He feed souls, the light of wickedness doth He extinguish.

↳ Who beareth the world with His might, He beareth the creation with His word, the order of the tabernacle He loveth, abundant praises shall we render unto Him.

↳ He seeth our deeds, He hath knowledge of the hidden things of our hearts, He seeth that which is unseen, He



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seeth sinners and sheweth them pity.

↳ He seeketh deeds of truth, timely deeds He praiseth, a deed whose reward hath no limit, there is no sustenance but His.

↳ He worketh lovingkindness that ceaseth not, He receiveth the prayers of orphans, our requirements come from Him, we must praise Him.

↳ He endureth to eternity, angels serve Him, He joineth life and blessings, before Him we prostrate and worship.

↳ Pitiful and merciful is He, pity is near and wrath far away, and thus did Moses the prophet write for us. Yahwe is merciful and compassionate.

↳ Heaven and earth He raised up with His word, the Sabbath He created for the sake of glory, walls of waters did He raise for their sakes, praised be His name for ever.

↳ The penitent one shall in the days to come, serve God with sincerity and truth, doing it for the sake of the righteous ones and receiving their reward and their honour.

↳ All happiness for the generations is the sabbath, all great glory in the law, all our honour cometh from Moses, all our life from our Maker, we shall all of us declare - who is like Thee among the gods.

C.P.74: V.3. f. 177 - Not in K.Ms.

↳ Peace unto the great King and peace unto the scripture and peace unto the sabbath day, greatest of festivals.

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× Declare praises and relate words of glory unto the King who made the sabbath after six days.

1 Creator who created for us, the sabbath after six days, unto Him do we make supplication all the days of our life.

2 The sabbath is revealed among all nations, and no King can nullify its glory.

3 Its remembrance is assured in the testimony of the writings, that he that profaneth it shall surely be put to death.

4 O hallowed day, he that rests thereon liveth, for it is blessed and hallowed by the mouth of His Kingship.

5 Woe to the nation that hath no path, who eat not the standing corn but reap the stubble field.

6 A great glory (in this) for hebrews and their cattle, master and possessions, partners in honour.

7 What festival is there in the world like this, which cometh every six days and freeth the soul from toil.

8 A great obligation (?) is this for hebrews and their cattle, for He withholdeth His honour (from them who do not observe) and He hath put a seal upon the entrance.

9 The Giver who wrote it revealed it unto Israel, the living ate thereof in the wilderness.

10 With a great crown were the hebrews clothed, when the Lord honoured them from among the nations.



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5 It disappointeth not the rich nor rejecteth the poor, the native and the stranger are honoured thereby.

6 A Festival which all the generations shall not change, for it was called creation, and creation ceaseth not.

7 He revealed the light written therein, and they that guard them both, by them are they glorified.

8 A treasure we find, the living One is its guardian, that they that take it may come to receive its fullness.

9 Known is the sabbath among all nations, and no king can nullify its glory.

10 The worker is not wearied on it, nor is the labourer oppressed on it, servant and master are fed by its observance.

11 Fast Day (Note 70) and sabbath are akin to one another, the one is a holy convocation, the other a holy day of rest.

12 It proclaimeth unto every hebrew - come to it, as Thou hast said, - a sabbath, all who hearkeneth shall rejoice.

13 Greater than any day and more beautiful than any festival, glorified on high and honoured below.

14 The sabbath is its name and the scripture is worthy of it, honoured are they by it who observe them both.

15 Repent on this day, thus saith the Living One, repent and observe it for it is set in honour.

16 Peace unto the great King and to the prophet who

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prophesied, and to this great day whose name is called sabbath.

C.P.75: V.3. p 179. The Rubric in C. is that of V.3

Not in K.Ms.

א' O God of pity, who doeth good unto all.

ב' In Thy strength I trust, for Thou art He that doeth good.

ג' Who can estimate Thy glory, for Thy custom is to do good.

ד' And since in Thee I trust, O King who art near,

ה' Circumcise my heart and enable me to renew repentance.

ו' Cleansed of all wickedness and all sin.

א' אלהים I am that I am, O Thou who art to be found, who answereth all cries, and, O only One from old, without second, and O Eternal One who art enduring, growing neither old nor changing, before Thee I spread my hands and to Thy hands I raise my face, accept my request and answer my cry, for the abundance of Thy lovingkindness can never be numbered, and have pity on me on the day you will proclaim-  
I, I. (Note 71).

א' אלהים I am that I am, O Merciful and compassionate One, who art found by all who cry out and O refuge who art near to accept all who flee, save me with Thy strength for Thou art near and dost save, and help me with Thy compassion for Thou art merciful and helpest.

א' אלהים I am that I am, O my Maker, my Creator, my former,



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my fashioner, save me from all judgement and hasten my deliverance, and from Thy mercy turn not my supplication away empty, for Thou art merciful and gracious and Thy name is zealous God.

אֲנִי אֲנִי I am that I am, O Thou whose goodness is abundant whose reward is pity, O Thou whose lovingkindnesses are more abundant than any (can) estimate, those who stand before Thy might with affliction and submission and suffering who are hoping for Thy lovingkindness, turn not away with hardness, and turn him not away from Thy goodness in his coming. (Note 72).

אֲנִי אֲנִי I am that I am, with the covenant of Thy making and the oath of Thy swearing, pity the poor who stand before Thee, and since his help is in Thee and on Thy lovingkindness he depends, shield him with Thy lovingkindness and reach out to him Thy good things.

אֲנִי אֲנִי I am that I am, the waves of Thy mercy pour abundantly for all, and the lights of Thy salvation shine into the darkness of oppression, if Thou seest (fit), O Thou who created that which is above and that below, release them from Thy wrath, for Thy lovingkindness outweigheth (it).

אֲנִי אֲנִי I am that I am, Remember the covenants of them, not forgotten, because of the perfection of Thy servants, the good ones, the righteous and perfect patriarchs, and because of the prophecy of Moses Thy servant, answer my

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cry and hear the voice of my supplication and save me from the curse of this hard oppression.

7 I am that I am, he that hath need that comes with a supplication, to Thy lovingkindness, making supplication, seeking favour by the covenant of Thy making, rejected if withheld from Thy goodness and Thy help, O Thou whose goodness is mighty and whose works are lofty, save them from their enemies as Thou didst redeem their fathers.

8 I am that I am, since I trust in Thee and turn my return to the hand of Thine abundant goodness, and in Thy lovingkindness is my comfort, look down with the dew of Thy lovingkindness and hasten my deliverance, from the heat of distress, and give my burdens rest.

9 I am that I am, who called all creatures, and they came at His word, Governor of the world, Maker and Lord, answer the cry of Thy servant and hear his words and hide it with the clouds of Thy compassion and pity, and quench the flame of oppression and extinguish (it) for ever.

10 I am that I am, that knoweth the unseen, from whom no secret is kept, renew the signs and every wonder and every miracle, from the estimate of good things that are abundant and manifold, command the darkness of wrath to roll away.

11 I am that I am, O Beneficent One whose pity is to be found in every path, maker of the creation, Master and Orderer, pity the oppressed who to Thy hand from affliction



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flee, for the abundance of Thy lovingkindness outweigheth any estimate (thereof).

7 I am that I am, whose Godhead is One, for there is no confederate with Him, O Eternal One who endureth without time and without passing away, supply the needs of all who hope for Divine favour, in the merit of the good ones who have passed away in affliction ( ארצות = ארצה ? ; עור sing. because of rhyme).

8 I am that I am, all my trust is in Thee and my refuge is at the hand of Thy lovingkindness and my refreshment is of Thee and my favour is Thine alone, with Thy righteousness, for the sake of Moses Thy servant, look down from Thy habitation for there is none else but Thee.

9 I am that I am, whither shall the poor flee, whither shall affliction turn but to the hand of Thy pity from the midst of the heart of affliction, to Thy hand I turn my face and in Thee I am made worthy of refreshment, (Note 73) nullify not Thy goodness now and feed every soul.

10 I am that I am, since Thou art a refuge and art to be found by every suppliant, cleanse with Thy lovingkindness and with Thy pity grant reward, accept him that flees to Thy hand, who cannot find an entrance but at the gate of Thy mercies, for Thou art pitiful and pardonest.

11 I am that I am, Victorious One who glories not over the subjection of the mighty, by Thy strength, all creatures are directed by Thy lovingkindness, subdue the opponents

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who have dominion over me, and supply me ( ? vide C. Glossary LX) in the world with various kinds of comforts.

o I am that I am, Forgiver of sins and Pardoner of transgressions, who is not wearied by sinners and repayeth with His mercies, forgive me of my sins, with the covenant of the perfect ones, and have compassion upon me in both worlds.

y I am that I am, upon whom are my murmurings but upon myself, since I am not worthy to perform righteousness in the midst of my days which pass and go by, and the day of judgement is before me, fill me with repentance before the day of my end.

o I am that I am, Deliverer who art to be found in the midst of affliction, Refuge of the seen world, receive all who flee, reveal Thy salvation unto us for Thou art He that bringeth about (acts of) salvations, for (the sake) of the pure ones (in) the cave, the righteous ones.

y I am that I am, favour with gifts that righteousness cease not, spread forth pity that goodness cease not, open the gate of Thy mercies before me and act favourably towards me with an abundance of blessings from the fullness of Thy treasure.

p I am that I am, Ancient One, powerful One, preceded by none, and O Thou whose name was called merciful and gracious God, reject not the poor who stand before Thee, for Thy mercies at all times no estimate can be found for them.



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7 I am that I am, High One, Exalted One, whose custom it is to do good, Bestower of gifts whose giving is without number, in remembrance of the oath, do good, as is Thy wont, and extinguish the burning of oppression that consumeth and flameth.

u I am that I am, who hearkeneth unto prayer who stretcheth out all good, who art far from wrath and (to be) found in Thy mercies and pity, save us from the hands of enemies and adversaries and extinguish with the dew of favour the burning which sears us.

^ I am that I am, Continual One, revered One, whose fear cannot be estimated, King who for ever doubleth and hath mercy with His abundant goodness, reject not the poor who stand before Thee, rebuke not the petitioner but have compassion upon him with Thy lovingkindness. I am that I am.

C.771 V.3 f.183: The rubric in Cowley is that of V.3:

Not in K.Ma.

5582X I pray before Thee, I am that I am, and I petition Thee my Lord for the sake of Adam son of the earth, who said, "I heard Thy voice in the garden and was afraid", and for the sake of Seth the successor and for the proclaiming of Enosh and for the walking of Enoch, and for the sake of Noah the pure, and for the covenant of the rainbow, and for the sake of Abraham the circumciser who circumcised himself, and for the sake of Isaac the offering and for

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the sake of Jacob, abundant in merit, and for the sake of Joseph the interpreter of dreams, and for the prayer of Thy servant Moses, prophet of the world, whom Thou didst entrust with things hidden and revealed and gavest him knowledge of secrets new and old and elevated him above every kind of man, for his sake and for his prayer and for his fast and for his covenant, and for his elevation and for his holiness and for his priesthood with which Phineas was clothed when he avenged Thy vengeance and appeased Thy Godhead and stayed Thy plague from the six hundred thousand.

My Lord, for their prayers and for their fasts and for their elevation and for their loftiness, turn not Thy face from me and help me with the help of Thy lovingkindness and have pity upon me as Thou art wont.

My Lord, for those among whom Thou didst proclaim and for the sake of Joshua and Caleb, guide me to Thy favour, and help me as it pleaseth Thee and circumcise my heart to fear Thee, and to fear Thy glorious and revered name and banish from me, my Lord, all who think evil and every evil thought and every evil desire.

My Lord, let not any enemy or adversary have dominion over me and perform not my petition according to my deserts and make me not trust upon my own doings, but receive me with Thy pardon and pity me as Thou art



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wont and on the morrow whereseon my spirit shall go about,  
lighten my distress and make me not a shame before  
sinners and unite my bones with the bones of my fathers.

My Lord, bind up my spirit with the spirits of the  
pure ones of the world and the spirits of the holy  
priests.

My Lord, guard me in going and in coming (Note 74)  
in sleeping and in awakening and in darkness, in every  
way and in every path and at all times.

My Lord, favour me with good sons, let my name be  
honoured by them and the name of my fathers; my Lord,  
preserve for me the gift which Thou hast given me with  
the righteousness from Thee.

My Lord, bring them up to the refuge of Thy mercies  
and lovingkindnesses.

My Lord, protect them with Thy release.

My Lord, Guard them in the midst of the height of  
Thy favour.

My Lord, Guard us by night and by day.

My Lord, open before me the gates of Thy mercies and  
Thy pity.

My Lord, hand me Thy blessings, establish my work  
and make worthy my thoughts and clothe me with grace and  
lovingkindness as it pleaseth Thee, and guide my tongue  
and make firm my words, Amen, Amen, Favour my life and  
pardon me and my fathers and my fathers' fathers. with

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Thy mercies and Thy lovingkindnesses, I am that I am, turn not Thy face from me, forsake me not in the face of my enemies, I am that I am, O Thou who didst call "Abraham, Abraham, stretch not forth thy hand", withhold destruction that it be not sent forth.

O Deliverer of the son from the father, deliver me, my Lord, from the flood of destruction.

O Saviour of Jacob from the hand of Esau his brother, save me, my Lord, from all judgements.

O Saviour of Joseph from the pit of Dathan, save me my Lord from all distress and affliction.

O Saviour of Moses from the river of Egypt, save me my Lord from the Pharaoh of our (own) time.

O Saviour of Aaron from the worshippers of the calf, save me my Lord from all distress and from every rod (of chastisement).

O Saviour of Phineas from Zimri and Kosbi, save me my Lord from every enemy and adversary and stand with me my Lord, as Thou stoodest with my fathers and establish me in goodness wherever I go (out) and wherever I come (in), in my sleeping and in my rising and in my house and in the root of my dominion.

My Lord, unite me with Mount Gerizim, the choicest of dry land, my Lord, unite me with the abode of angels. My Lord, unite me with the place whereon Isaac was bound, My Lord unite me with the place whereon Jacob slept.



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My Lord, unite me with the place which Moses desired,  
Amen, Amen, I am that I am, Yahwe is our God, Yahwe is One.

C.78:V.3. f. 187. The Rubric in Cowley is  
that of V.3.-Not in K.Ms.

אָ אָ O Thou who art Lord of all the world, accept (our  
prayer) since we cannot declare before Thee, and Oh I  
pray forgive our sins and comfort, for there is none  
among us that can speak (of Thee) according as Thou art.  
I am that I am.

אָ אָ O Our Leader and our Feeder, with Thy pity establish  
and comfort us and forgive us, because of Thyself and  
not because of us. I am that I am.

אָ אָ Thine is glory for Thou didst precede this world  
which Thou didst appoint, and who can estimate Thy great  
glory, and for that He is above us in praises, there is  
none among us that can speak (of Thee) according as Thou  
art, have pity upon us, according as Thou hast said,  
Yahwe is merciful and gracious. I am that I am.

אָ אָ Thou art He who preceded those who came first and  
Thou art the most merciful among the merciful and Thou art  
the most perfect among the perfect, and Thou art He that  
reigneth over worlds, look down from the heaven with Thy  
lovingkindness and be mindful of the covenant unto us  
and forgive us our transgressions, for Thou art our Lord  
of mercy. I am that I am.

אָ אָ The gates of Thy mercy are not accustomed to be

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shut in the face of the poor, and those who make supplication unto Thee are not rejected and those who seek Thee are not cast off, and Thy thousand mercies extinguish the flame of sin that burns us, for Thou art merciful and gracious keeping lovingkindness for thousands. I am that I am.

אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ O Great One among the great, and O Thou who art near to hearts, and O Thou that coolst all burning, subdue from us the adversary and forgive all sin and let us not be dependent upon (Note 75) sinners, for Thou art He that is most good. I am that I am.

אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ O my source of trust and O my shield, forgive my sins, my shield, and help me as Thou art wont and forsake me not in affliction and put me not far off from Thy lovingkindness and let me not have need of man, my Lord, for such is Thy custom (Note 76) and recompense me not according to my strength and accept my prayer from me. I am that I am.

אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ I am that I am. Yahwe who is but not of (any substance) and art to be found but not with (any form) and endurest without end, we begin with Thy praises and on that which is hidden from us we shall not dwell but we subdue our hearts and we bow and prostrate before Thy glory which cannot be seen and we confess that Thou didst make the world, truth of Thy truth (or: אֱלֹהֵינוּ when it pleased Thee) and that which is hidden from us we shall



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not forsake, but Thee shall we serve and unto Thee shall we prostrate and before Thee shall we worship and we shall serve Thy decrees, and bear witness to the truth of Thy Godhead, and because none among us can estimate (or) explain that which hath no explanation (or) interpretation in the Faith, verily the explanation of the truth of His Godhead and the limit in His meditation and the treasure of His humility, for there is no speech capable of estimating the Speaker and there is no created thing to reach (or) to explore (define) the creator, and no created thing (lit. new thing) with the fullness of knowledge of the hidden (quality) of the creator, and there is no thing formed worthy of knowing the secret of God in respect of His creating; it suffices us the honour wherewith Thou hast filled us and in this dwelling place (i.e. the world) Thou hast made us happy, to do us good in our murmuring and exalting us for our good, we shall declare before Thee in our utterances, There is no God but One.

C.P.79: V.3. f. 189. The Rubric in Cowley  
is that of V.3.-Not in K.Ms.

7172 Blessed art Thou Yahwe, our God, the mighty One who was at the beginning, the root of all beginning, who hath dominion not because of (any other) and who is wise not for the sake of (any other), therefore He hath power over all and there is nothing too difficult for Him, and

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He knoweth all and no hidden thing is concealed from Him (Note 77), of old and unto everlasting, without change and without alteration, and there is no dominion except His, and there is no wisdom but His, they come of late (Note 78) and of old they were and in a moment they shall perish as if they were not, the deeds of his hands and the crop of his dominion cannot be equalled to Him, nor compared with Him, for He hath no equal and there is none like Him, One alone without another (lit. second), without helper and without governor, and all things many are few before Him, and all things high are low and all wise men are boorish and all kings poor and needy; who doeth great things without fatigue, fearful and wondrous things without weariness. He hath no helper nor counsellor, He maketh wise the boorish, He maketh the dumb to sing, the blind to see and the deaf to hear; all good and right is the fruit of His knowledge, He liveth but not like all things living, not by sustenance and without breath of life, and all things living petition for life before Him, and He sustaineth all souls from His lovingkindness, the rich He provideth (Note 79) with riches from before Him, but none enricheth Him, all good is of His giving but none doeth good unto Him; the source of good that shall not be stopped and fount of lovingkindness which shall not be closed, all good is found (Note 80) from the river of His mercies, and



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all lovingkindness flows from the offerings of His deep. Unto Him all eyes are raised and in Him all souls trust and before Him all hands are outstretched and without Him there is no living, all His deeds are right, and all His works wisdom, and all His ways judgement, there is no crookedness in His ways and no iniquity in His judgement, there is no corruption in His works, one must serve Him and fear Him and cleave to Him, for He is the Lord of truth and all else is vanity. Praised and blessed be Thy name forever. There is no God but One.

ברוך הוא שיש לו טובה שאי אפשר לחשב  
because of its abundance (Note 81), therefore we shall  
bless Him for that He was first, for none hath power to  
define Him (Note 82); I shall bless Him for His  
lovingkindness which He hath pledged me and for His  
mercies which were stirred up towards me, for I was nought  
and He created me, I lived not and He quickened me, I was  
powerless and He gave me dominion, boorish and He gave me  
knowledge, blind and He opened my eyes, deaf and He made me  
hear, dumb and He gave me speech, empty and He filled me with  
all things, He satisfied my hunger and slaked my thirst and  
clothed my nakedness and established my dwelling, and in  
the time of my distress He will answer me, in the day of  
my oppression He will find me, who guardeth me from the  
births of my day and protecteth me from the conceptions  
of my night, my shield that shall not fail, my guardian

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that shall not perish, my rememberer that shall not forget, who giveth me that which cometh not from the pain of my palms and maketh me inherit that which cometh not from the toil of my hands, and, moreover, He hath given me understanding how to put them forth (Note 83); and of my deeds, when they achieve my desire, He it is that maketh (them) prosper, and if not He it is that putteth to the test, to increase good in the end as He spake in the holy Torah (Note 84), that He might afflict thee and that He might prove thee, to do thee good at thy latter end. Blessed be He that shall not count His goodness in oppression and in relief and blessed be His holy name for ever. There is no God but One.

אברכה I shall bless Him for the path of life which He set before us and for the good and upright way which He established before our eyes, which raiseth to the heavens without descending and lifteth up to the clouds without falling, which garbs with a crown of glory and binds on head-tires (Note 85) of honour, the testimony of God and His ways which raiseth man unto God and which maketh His will to be inherited in them, to distinguish between good and bad, to make the hidden, revealed, to admonish with the doctrines of the fathers and to reprove the soul, without shame, in the way of the world which He hath made, rejoicing mingled with grief, life with death, good with evil; all giving shall turn to taking and all inheritance



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to possession, as a testimony (Note 86) of every path, hath God given this, gifts of life hath He established for those who watch for His lovingkindness, to those who fear His name; the honourable shall not cease, the rich shall not be impoverished, confidence created of fear, life shall not cease and pleasant things shall not come to an end, for the sake of doing justice and working righteousness, to refrain from evil and to do good increasingly, He raiseth up, to perform without limit; therefore by day he shall rise early and shine forth with reproof and by night He shall abide with the reproofs of true chastisement, good shall not cease from the reproof of the wise fathers to their sons, and those that give knowledge to their souls, lovingkindness and judgement from the God of gods and to the Lord of lords, who keepeth lovingkindness for thousands; for these His lovingkindnesses, it is He that one should bless and in thanking Him to be blessed. Praised and blessed be His holy name for ever. There is no God but One.

בֵּרַךְ Blessed be God whose goodness is loftier than the clouds of the heaven and whose mercies are deeper than the depth of the deep, who raiseth up with all these testimonies and continually admonisheth according to this judgement, He hath not given them as a sufficiency of His testimonies nor set them as a limit to His chastisements, for He hath rewarded them with instructions of life which He hath set before us when He sent Moses His servant, as

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a faithful prophet did He raise him up for our generations, to release our fathers from Egypt and to make their seed a treasure of all nations; with signs and great wonders, fearful trials and just judgements, fearful and marvellous deeds, the like of which hath not been created in all the earth and among all the nations, the mighty hand and the outstretched arm which He set against Egypt in the eyes of our fathers, He broke the iron yoke and freed them and melted his furnace (Note 87) and brought them out with a lofty hand, the journeyers of the path of the wilderness, without provision and without knowing the way and He led them with a cloud by day, and by night with a pillar of fire to give light to them that they might go without pain, and He gave them rest upon the Red Sea, by casting Pharaoh and his hosts into the sea, and by making them sink into the deep like a stone, when they saw Thy servants O God, forsaken on the path and wrestling between the way, Thou didst harden their heart to pursue with a multitude of hosts, to test Israel and with Thy good tests and to teach them the greatness of Thy might and Thy outstretched arm with the greatness of Thy wonders, (when) they saw the pride (Note 88) of the enemy, they cried, they set their souls for death (Note 89), then didst Thou change their distress to relief and turn the oppression into enlargement for all things closed are open in Thy hand; Thou madest the heart of the sea a path for them and the deep a way,



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the width of the deep didst Thou change to dry land and madest the flood stand as a heap, like walls didst Thou raise (them), as a defence for them from the enemy, on the right and on the left, their fear was turned to a stronghold for escape (Note 90) and the trust of the enemy didst Thou turn to a snare, for Thou didst overthrow all Egypt into the midst of the sea and didst blot out their name of old, and Yahwe saved Israel on that day; Then sang Moses and the children of Israel and Thou didst sustain them in the wilderness as in an inhabited land, Thou didst sweeten the waters of Marah (Note 91) for them, Thou gavest them to eat bread from heaven, Thou madest the heavens fields of corn, the flint Thou madest a fountain, and rocks into rivers of the deep and Thy greatness led them upon the earth, and Thou madest them hear Thy voice from the heavens and the sound of the trumpets sounded in the heavens and lightning and flashes darted forth, and the mountains were garbed in clouds from the Arafel (Note 92) and the earth shuddered and the mountains trembled and testimony was increased in Jacob to give laws unto Israel; its foundations are as the foundations of the mountains for firmness and its sockets are of the sockets of the earth for strength to teach us Thy testimonies and to clothe us with a crown of glory, with Thy instruction, and from on high to uncover blindness in the light of Thy signs, (Note 93), to instruct us with Thy commandments, to justify

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with Thy judgements, to walk the straight path by Thy statutes, to be sanctified with Thy holiness and to be refreshed with Thy sabbaths and to rejoice on Thy appointed seasons and to be glorified with Thy sanctuary, to make Thy faith dwell in our hearts and to set the fear of Thee upon our faces, and to love Thee with all the heart and soul and to speak of these things in walking and in sitting, in lying down and in rising up, as honourable commandments.



1. NOTES TO APPENDIX OF ADDITIONAL PRAYERS OF V.3.

- NOTE 1: It is not clear from V.3 when this prayer is recited as the preceding rubric in V.3 (given in C.49) is <sup>וְהָיָה כִּי יִשְׁמַע</sup> . The Rubric in Cowley which follows this is not in V.3 but in CR.11 etc. (see C.49. Note 1.)
- 2: i.e. it draws its fulness from the depth of the Universe.
- 3: The rubric given in Cowley is not in V.3, but is taken from CR.18 which is the rubric in K.Ms. The words after <sup>וְהָיָה כִּי יִשְׁמַע</sup> bracketed in Cowley this [ ] are not in the K.Ms.
- 4: The translation of the last phrase is the text of P.8.
- 5: "The prophet" - Not in K.Ms.
- 6: CR.11.18: B2 and K.Ms. render, "He saw powers coming down from His habitation to the top of the mountain".
- 7: Compare Durran x . (V. Page 39 line 3.)
- 8: One of the rare occasions when <sup>וְהָיָה כִּי יִשְׁמַע</sup> is used by the Samaritans.
- 9: K.Ms. <sup>וְהָיָה כִּי יִשְׁמַע</sup> .
- 10: The K.Ms. does not give the verses that follow.
- 11: The following verses to the end are those of Ms.P.8 given by Cowley in the Appendix Vol. 2 P. 877. They are not in V.3.
- 12: Literally - "dug out".
- 13: P8 f.21 - renders - "drink of its waters and are extended (or elevated).
- 14: So P.8.
- 15: P.8. "At the right hand".
- 16: <sup>וְהָיָה כִּי יִשְׁמַע</sup> : This word is used in Hebrew for divorce, and with Adam when he was driven from Eden.
- 17: <sup>וְהָיָה כִּי יִשְׁמַע</sup> = <sup>וְהָיָה כִּי יִשְׁמַע</sup> - interchange of <sup>וְהָיָה כִּי יִשְׁמַע</sup> and <sup>וְהָיָה כִּי יִשְׁמַע</sup> .
- 18: Cowley continues here, on Page 50: V.3.f.77.

2. NOTES TO APPENDIX OF ADDITIONAL PRAYERS OF V.3.

- NOTE 19: This prayer is not in K.Ms.  
20: This prayer is not in K.Ms.  
21: Or: "full of living words without end".  
22: עבראיה - This can be - "The Hebrew".  
23: מכך - or perhaps "gracious" - vide Cowley Glossary IX.  
24: ספורה רבה - Perhaps "a great book".  
25: / סוד possibly cf. אנשי סודו - Men of God's  
counsel".  
26: This prayer is not in K.Ms.  
27: / סאב .  
28: Literally - "passing through".  
29: The rubric in C. is עורן בן אמנות K.Ms. עורנה :  
המכתב הקדוש .  
30: V.3. דעמי.ק.א. דימי - "Woe to him who sees" etc.  
31: K.Ms. דמשה .  
32: V3. גוציה : K.Ms. גויה - "body".  
33: K.Ms. כתיב as CR.18.  
34: C. Glossary LXXI - אשחרו - "were dissolved"?  
35: Not in K.Ms.  
36: V3. דמניר : K.Ms. with CR.11.18,B2, דממיר - "feedeth".  
37: K.Ms. as CR.11 etc. דבריו - "He that directs them".  
38: Compare: Durran C.P.39. א .  
39: The rest of this prayer is wanting in K.Ms.  
40: מללים טבים - opposite of מללים קשים harmful dows -  
Lev. R.S.28.  
41: "Accept" - or perhaps @ "praise".  
42: K.Ms. (Margin f 63) states that this verse is said  
when the Abisha Scroll is brought out,



3. NOTES TO APPENDIX OF ADDITIONAL PRAYERS OF V.3.

- NOTE 43: "Scripture" - K.Ms. has אמורה - "its speaker".
- 44: The section in brackets occurs later in K.Ms., as in CR.11.18 B.2.
- 45: K.Ms. (Margin f 63) states that this section is recited on מצמד הר סיני •
- 46: Not in M.Ms.
- 47: K.Ms. has the word אלה only.
- 48: Compare: Durran. C.P.41 line 6.
- 49: K.Ms. (as CR.11.18 etc.) text translates-: "And the King who wrote it, handed it to the prophet with His right hand".
- 50: K.Ms. (as CR 11.18 etc.) contains the word "holy" before the word "prophet" instead of the words in the brackets.
- 51: K.Ms. (as CR11.18 etc.) text translates-: "sounded before it."
- 52: Ex. 25.8.
- 53: "Torch of light" - K.Ms. אלקה דארונה •
- 54: K.Ms. מרביץ •
- 55: "valued it" - K.Ms. והללין ישמשנה •
- 56: Deut. 32.4.
- 57: A paraphrase of Ex. 32: 12+13.
- 58: Ex. 15.2.
- 59: The last sentence is the refrain after each verse.
- 60: i.e. chosen by God.
- 61: Cowley Page 69 Note 2: H.3. יום טוב - This phrase would then mean - "circumcision is comparable to a festival day".
- 62: The portion for the first Sabbath in K.Ms. is that commencing with the words שבאה דמיה למדינה •

4. NOTES TO APPENDIX OF ADDITIONAL PRAYERS OF V.3.

- NOTE 63: The last phrase in the refrain, repeated after each verse.
- 64: "break forth" - יָרַן - literally "rippled off".
- 65: The portion for the second sabbath in K.Ms. 135 is that commencing with the words תַּחֲדָרְךָ - C page 70 line 4.
- 66: Compare: Targ. 11 Esther VII 9: יִשְׁרֵי חֵילֶךָ .
- 67: The portion for the third sabbath in K.Ms. 145 is that commencing with the words אֱלֹהֵי יְהוּדָה C.70 VIIth paragraph.
- 68: The portion for the fifth sabbath, K.Ms. 165 commences with the words שְׂמִינִי and includes the first verse of אֵלֶּיךָ (C.P.72.).
- 69: The last phrase is the refrain repeated after each verse.
- 70: צוּמָה - perhaps "conjunction" = צְמוּת .
- 71: Reference to Deut. 32.39.
- 72: "in his coming" - or perhaps "in his supplication".
- 73: מִנְשֵׁמָה - should this word read מִנְשֵׁמָה .
- 74: Compare: Psalm 120.
- 75: אֲזַכְּרֶנּוּ : If this word is אֲזַכְּרֶנּוּ (see Cowloy P.79 Note 5) the translation would be "count us not among sinners".
- 76: כִּי־הִי = כִּי־הִי = כִּי־הִי .
- 77: יִפְלֵא = יִפְלֵא .
- 78: Deut. 32.17.
- 79: מִכֻּלָּם - can be passive - "are sustained".
- 80: יִמְצָא - possibly יִמְצָא = יִמְצָא = "is drained".
- 81: Gen. 16.10.
- 82: Gen. 31.29.
- 83: Comp. Deut. 12.7.



5. NOTES TO APPENDIX OF ADDITIONAL PRAYERS OF V.3.

NOTE 84: Deut. 8.16.

85: Compare: Ex. 29.9.

86: לַעֲדָה : either "testimony", עֵדוּת ; or  
"assembly, עֵדָה ; or as H.3 עֲדָה = עֵדָה •

87: Deut. 4.20.

88: גְּבוּיָה : vide Glossary Cowley L.11. - "punishments of"?  
This word is possibly a derivative of גְּבוּיָהוּ •

89: i.e. prepared for death.

90: מְבַצֵּר = מְבַצֵּר ?

91: Ex. 15.23.

92: צָרַפַּל = "lower sky".

93: מְבַצֵּר = מְבַצֵּר ? צָרַפַּל = צָרַפַּל ?

שראה דטובה ליד טובך אלינן:  
שמציו צבאה שרי כפאין:

לשובתן קבל בסגאי רתוקך:  
דא רחמן ורצאה וכפי אמנותך

ליג אלה אלא אחד

page 228 : מלוך טי Text

מלוך לצל ולרע אשר שם צדקאו עלינו לא נוכל  
לספלה : במימר אימנולי בק יהוה ובמשה בן צמרים  
צבדך ובהרריזים ובאורה : כי בשם יהוה אקרא  
והבו גדל לאלהינו:

page 242 : ושתבח טי Text

ישתבח לעולם חדה התמיד לבדו  
בשמים ובארץ ואין עוד מלבדו :  
התשובה : רב אלה : כי בשם :



ויאתהו קמאה (קצימה זמא) דמקמי הבריה :

דאתהו דמורק דמבאר עלמה :

צעקין אנן לך בגוואן ארתיתן :

זאון נפשאתה אן צמיק ארתיתן :

אלית דבק לן אה מן דאלוף דבק :

איידן לבר מינק לן בלחצין דבק :

טבה דמיטבה דלא בטל מן מיטב :

הב לן מן טובך מה דלית צורו יהב :

יצובה דמוריק במה דו לא לזבן :

דבק מן דחיון שיאלה צד זבן :

כלנן קצמין קדמיק בלללו :

אן צמיק צפיתן במצפי דרלו :

לאהן ירחק חייב מנק אלא לידך :

ולמן ישול בצדן ארצמה אלא לך :

מן מאשקה בלב לחציה (או) (omitted) קריב כולך :

מן מסכי לנפוש אלא מן מצבה לך :

נפוש רחמיה אידן מדע שאם :

ארתי לחציה דעל ארח הסדך קעם :

סברין איקרר וסכואן הסדיך :

לא לגזפן בצמל משה עבדך :

ערקנן ליד הסדך דאגבר ארצמן :

דטובך יתה על חובין דרמן :

פאתיו ארחי טובך לא אצנך באפיון :

אריח נולותך דאנן לון סכואן :

צצור גוואאה ושכלל אבריה :

צפיתן בעין הסדך דאג אחר סבריה :

קעמין אנן על ארח הסדיך : קבל שיאלתן דאנן :

בנין דצבדיך : ~~דמנה~~

רחמנה לא אשבקנן באדי דבנין :

רחמיק יתרון על סגאי חובין :

Text 148. page : גבור

גבור הגבורים דיו קימה דלא מאת : בגדלו יכפא מפניך  
 כל גברים ויטם לך אשלמת : ואתי אמיד בשמח ושרים  
 ויזכר לך הברית : ברית הזכאים המהורים : ודכרנך  
 לא ישיב עליך : ויסגה לך המספרים ולבדורך אמן יצמת :  
 וישיב עליך מן ברכת זה היום זגלגיו יתרים : וילבושך  
 מן קדשו כבוד ולפאת : בעמל מנדה קדש כל ספרים  
 דקצם על נסתה בראשית ואחרית : הו משה בן צמור  
 נביאכם : בעמלו יקים לך מה אמר בספרכם : ואשרה  
 ממוץ עולכם ואוליך אתכם קוממית :

Text 222. page : יהוה

יהוה ואלוהיה זה אסאה וזה סמנינו וסב לך חלק  
 מזה וחלק מזה והיכול לצל השנים הו אלהים אלהינו :  
 מובינו בכל על ובכל אורח כמה קרא אדון משה נקרא  
 כי בשם יהוה אקרא והבו גדל לאלהינו :

Text 226. page : אלהו עבודה

אלהו עבודה דעלמה דלא באד :  
 אידן עובד (מלך נח.א) יכל כעובדיך עביד :  
 בבראשית גליה בודאין חיוולין :  
 בחילך אלו לידך מרגלין :  
 אלאה דילך דחלתך על כלה :  
 גלו עובדיך דאתה מרה דכלה :  
 דאתהו שקיחה דשקיות בכל אתריה :  
 דאתהו דמוריק עם דרי דרוה :  
 אהיה אשר אהיה חילה דמרוח ולתי :  
 אלהיה דילך לדעבר ולדאלי :



page 147 : אין כיהוה וף Text

אין כיהוה אלהינו יהוה אחד ישלבה ויתקדש פני כל  
 ראשון : הן זכרתם את יהוה אלהיכם האחד בכל מעשיכם  
 תצלתו ותגנפשו : יתן יהוה את איבך לפניך ויפחד :  
 ותדריך על במתם ויכחשו : אל תירא מהם ואל תפחד ולא  
 תלך דרך מעשן : האחזק והדבק ותחזק לסעד : ומן  
 רחמיו לאהביו יפרשו : יהוה ימלך עולם ועד : ובמקום  
 המבחר יתקדשו : בניא דלית דמה באחד : ותפלו אתם  
 אירשון : ועל חמתה ואלהים עמכם : ישים לכם תקומה  
 לפני איביכם : ויתשם יהוה : מעל אדמוניכם : אה קדש  
 כל עמה : יהוה ילחם לכם ותאם לתרושון :

page 147. : אה שמציו וף Text

אה שמציו הצעקוה שמע צבע צמך : אה סבול חיבין  
 דלא מנכה : אצק אלוך מלב ומנפש קדמך בלב שביר  
 ועינים דם אדם אדמע ולבכה : אולי תצל שועלי אל  
 קמך כי אני מסכן לישועתך ס'כה : בחסדך רחמני מן  
 נקמך בברית הצלאים דבמעה דמוכי : וראה את  
 הלחץ והסיר ארצמך ודבק בלחצי כל חלי ומכה :  
 חסלך תטרף הדרש ממך בלב שביר אבל בכה :  
 ועל חמתה לאל הענה אתי ביום צרתי : בנקאי אשא  
 קולי כי הוא רחום וחנון וראה : ויהי לי לישועה נה  
 אלי : סכוא מימרו בתורתי על יד אדון משה השליח :  
 והיה כי יצק אלי ושמעתי כי חנון אנכי :

page 145 : הנאדרו Text

הנאדרו בקדש : לויא אלה אלא הוא ואין כֹּאֵלו : בגדלו  
 שם השבט הק מלך ישב על כסא הברכה ומכס מלכו  
 קדישותו : ושם הברכה הק עדן והקדשות הק הקן : אשרי  
 לאשר בו ישבֹלו : ונסק מן עדן הברכה שני נהרים ישקה  
 מנון כל שמירותו : הנהר הראש לאבינו אברהם דאמר לו יהוה  
 ברכה : והיא מורשה לבניו בה ישראלו : והנהר השני לאדון  
 אהרן דבה ברוך עמה : והיא מורשה לבניו יצרכו בה עדלו :  
 ונסק מן קדישותו נהר קדש ושמו בלב קדש כל הנביאים  
 ובו רמת נביאולו : הוא משה בן עמרם בן קהת בן לוי :  
 דקדש מן קדישותו שש מאות אלף ביום הרביעי ועקר קדשו  
 מן קדש זה היום הרבי דאמר ויברך אלהים אגל יום השביעי  
 ויקדש אלו :

page 146 : האל הרחום Text

האל הרחום ארך אפים ורב חסד : בגדלו קדש זה היום  
 ושם קדשו רב וכבד ושמו אגל הישראלי ובליעל מלגֹה  
 מליד : הא טובי השבֹלֵן בה בנצירו כמה יחיה לנו סקד :  
 כמימרו בספרו הקדש מבגלל שמירות השבֹלֵת הכבד :  
 ושמרו בני ישראל את השבֹלֵת לצשות אגל השבֹלֵת לדורותם  
 ברית עולם ביני ובינכם הוצד : זה בסור רב לשמרי שבֹלֵת  
 בגן עדן ובצלמה בכל טוב וחסד : כל זה בגלפולא מי לו  
 האסלה משה בן עמרם ויכבד : הנביא אשר נורו עליו  
 עד היום קיץ דו נביאך ושליחך ודמעך : בעמלו נדחך  
 אמן יקבץ וישמע שאלך ונקאך וירפאך מכל מחץ ויקים  
 לך ולזרעך ונאלי שלום בארץ ושכבתם ואין מחליד :



Text of תודה : page : 143.

תודה לאל קנה בלב נציר כניע ואקדש-שמותו : ואשבחו  
 ואכבדו וארוממו על חסדו ועל אב צדקתו : זצדק עליון  
 במשמר זה היום דגלגיו יתר דלית בימים דמותו : טובי  
 מן ישבח בו : מן נפשו ולבו ולא יבטל מן מקרת לורו :  
 כי התגלה קדושו בתורה על יד מן נור פניו זרח : דצם  
 וקם מ. ומ. ולתח צלותו : הא טובי צמו עליו ושלמו  
 ליימרו במב מימרו : שלום יהוה עליו מספר הפרי  
 והדשא : דסלק על מורה ודרם לבו אשה ונגש אל הצרפל  
 וקבל שני קרשי מן דאמר הן נביא כמשה יצמה מה היא  
 רבותו :

Text of ישלח page 144.

ישלח עשה הנפלאות אשר כלה לתחיל תנועתו : בגדלו  
 ברא הבוראות בימים הששה בוב חכמתו : והתם הכל  
 באדם ושמו עקב הנמצאות והקימו בחסדו בצלמו ודמותו :  
 וביך וקדש יומה שביצי ושמו ארח הברכות : אשרי לאשר  
 בו ישבתו : והסגילכם במשמרו אה קדש המשפחות : כי  
 אתון קהלו ועדלו : מה מבכם עקדים סגדים פני הו  
 גרזים קדש הקבוצות צללים קראים בספר לורו : מה  
 שבכם שבתיך מכל דוש וליעות : ועיני יהוה ורצונו עליכם  
 ארך יומו וליולו : מרי לא יחסך אתכם משמרו ולא יכרת  
 לוכון בו אמנו : ויזכר לוכון ביולו בתפלות מי קם על רז  
 בראשית יום נקם ברב דעות : משה אשר צעט וקם מ. ומ.  
 ולתח צלותו : שלום יהוה עליו מספר הפרי והדשא : דנגש  
 לצרפלה וקבל שני קרשי : וסלק אל מורה ודרם ברגליו באשה  
 מן דאמר הן נביא כמשה יצמה מה היא רבותו :

Text of the מרתן : Pages : 49, 165, 197.

מרתן יקבל צלואת כון ליצני בעולא כון וישמע קלון דצבעת כון  
לא ינקה יתכון ולא יטרף יתכון ולא יטרדנו כון ולא מן  
בתיכון ולא אתחיכון ויסני לסנאיכון יתגבר אלהנו על מן  
יתגבר עליכון וישם אלהנו זה השבת וכל שבת ברוך  
ומברך עליכון ועל כל קהליכון ושביכון מבין מן אלה :

Text of בגדלו page 75.

בגדלו יאמך ממה אירה ויזכר לך בריתו : וישע עליך  
מן ברכת זה היום וקדישותו : בלפנות אדון משה עבדו  
ונאמן ביתו : הנביא הנאמן הרבי דבאר בקדש כל כתבי  
ויברך אלהים את יום השביעי ויקדש אותו :

Text of חילה page 89.

חילה דברך יום שבתה ועל כל הימים לו הפריש  
וקמגיל בו עמו ישראל ומכל העמים לו הקדש על יד  
השליח הצדיק דלערפלה נגש : הוא משה דמע בני  
לויה דיהב לן על ידו כתב רבי באר בו וביום השביעי  
שבת וינפש :

Text of בגדלו page 95

בגדלו יאמין ממה אירא ולך מן פנותה ושיע וישמך  
ככוכבי השמים וילקבל ממך מה לעשה ויהנך במשמך  
יום שבתה דהלפרש על יד הנביא משה : ועל חלמא  
בעמלו ישמרך ובחדו למיד ישימך ויקים מימרו לך  
בספרך ואלהים צמך בכל אשר אתה עשה :



על הרגל הימנית :

וירחץ ממנו משה ואהרן ובניו את ידיהם ואת רגליהם  
בבאת אל אהל מועד ובקרבתם אל המזבה ירחצו כאשר  
צוה יהוה את משה :

על הרגל השמאלית :

שלום יהוה על הנביא הצדיק האלים הטהור הנאמן. משה  
הנבי מכל מום: אין נביא כמהו: נדרש לפלותו בעלמה  
ואחרית אה אדני יהוה:

פה תם סדר אנאי הרחצה :

Text of the יתהלל : pages : 41, 64, 73, 87, 92, 93, 100, 162.

יתהלל אלהינו יהוה אל רחום ורחוק סלח לעמך ישראל  
הסגודים להוגריזים אשר פדית יהוה : (לית אלה אלא אחד):

Text of מרו : Pages : 34, 248

מרו אשאלך ברחמים הן לקבל מן ותסלח לן חטאינו  
בעמל הצדיק משה נבין ובזכות ארשיגן דאתה אלהינו ואלה  
אבהאן.

Text of יהוה אלהינו : pages : 48, 165

יהוה אלהינו יהוה אחד יתהלל אלהינו אין אלה אלא אחד  
אין אלה אלא אחד לית אלה אלא אחד אלהי השמים והארץ  
הים וכל אשר בהם הגדולות לך לעולם אמידה יהוה  
יהוה אל רחום וחנן ארך אפים ורב חסד ואמת : הכהן:  
אהיה אשר אהיה יהוה אל רחום וחנן ארך אפים ורב  
חסד ואמת אתה קראת על גדלך יהוה אל רחום וחנן  
אתה תמית ותחיה ואתה חי לבדך. תמחץ ולרסא ואין  
מציל מידך אה אדני יהוה:

TEXTS

The texts contained in the pages following are those, <sup>not</sup> given in Cowley.  
All other translations in preceding pages agree, except for the  
variants given in the notes, with the text published in Cowley's  
work:

Text for the "washing of the hands": Translation on page  
XLVII. The writer has seen a text in a ראש חטא  
Ms. in the possession of Dr. P. Kahle which is not now available

סדר תנאי הקריאה על הרחצה כל יום  
לפני תפלת שחרית או צריבת:

כה יאמר על רחיצת הידים:

יהצרתם את בני ישראל מטמאתם ולא ימותו בטמאתם:  
יצוה יהוה אתם את הברכה באסימך ובכל משלח ידיך: מרי  
ברכני בכל מעשי ומשלח ידי: מרי במתנתך הקדושה לעולם  
עלמים:

על הפה:

כל עם דבה ממלל יברז לך לשבחן מלב ומנפש:

על האף:

ויפח באפיו נשמת חיים ויהי האדם לנפש חיה

על הפנים:

כרזים ואמרים לית אלה אלא אחד. יהוה אלהינו  
יהוה אחד: לית אלה אלא אחד: אימנותי בך יהוה  
ובחטה בן עמרם עבדך ובלויה הקדושה ובהרואיזים בית  
אל בחולה קדישה דמע דיבשתה: לית אלה אלא אחד:  
ואסיד ליום נקם ושלא קשב לעולם: לית אלה אלא אחד:  
עליה נחיה ועליה נמות ועליה נקום בין ידיך הקדושה  
מן התהבים והאבים אה אדני יהוה:

על האזנים:

והישר בעיניו תעשה והאזנתי למצותיו ושמרת כל  
חקיו כל המחלה אשר שמתי במצרים לא אשים עליך  
כי אני יהוה ופאך: אדני רפאנו מכל חלי:



TEXTS NOT CONTAINED IN  
COWLEY.