

Subject of Thesis

"RASHI'S INFLUENCE ON THE ASHKENAZIC LITURGY"

Thesis submitted in partial requirement for the Rabbinical
degree

Cincinnati, Ohio,
March 15, 1927

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*Rec. 9/8
1978*

Dedicated

To the memory of my beloved father,
Isaac ben Moses Freidless, and admired
uncle, Jacob Wigodner.

They loved Judaism with all their
"heart, soul and might".

May the labors of this mental work
indicate my love and reverence for them.

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Abbreviations

Machzor Vitri;	; M. V.
Sefer Hahoroh;	; S. Hah.
Seder Troyes;	; Sed. Tr.
Sefer Machkim;	; S. Mach.
Chofesh Matmonim;	; Chof. Mat.
Mokor Habrochot;	; Mok. Habr.
Seder Avodath Israel;	; Sed. Av. Isr.
Siddur Rashi;	; Sid. Rashi.
Sefer Hapardes L'Rashi;	; S. Hap. R.
Pardes Hagudol;	; Par. Hag.
Shibuleh Haleketh;	; Shib. Halek.
Machzor L'Bnai Israel;	; M. L'Bn. Isr.
Tur Aruch Chayim;	; T. O. Chay.
Lekute Hapardes;	; Lek. Hap.
Hamanhig Dine Tefila;	; Ham. D. Tef.

I. INTRODUCTORY

The subject of my thesis indicates the content of proving the strong influence that Rashi has on the Ashkenazic Liturgy. The Jewish Liturgy is the embodiment of the prayerful expressions through the spiritual yearning of Israel's collective soul. It is the spiritual sanctuary belonging to the household of the people through which they were united regardless of ages and places. "The great sage Rabbi Abraham Berliner" says Javetz "expressed in his book 'Randbemerkungen zum Siddur' that there is no other book popular in the houses of Israel from one end of the globe to the other as the Siddur. It is found in the houses of the poor as well as of the ignorant. The Siddur is not the work of one scholar or sage but it is the endeavor of all Israel. All the congregation of Israel laid the foundation and erected its walls and embodied in its midst the holy spirit of the people" (pg. VI תפילה ופיוט). It was "the Prayer-Book" by which the people conducted their religious lives in the homes and in the Synagogues. Yet, the liturgy of the Siddur was shaped and reformed by the great geniuses of Israel in whom the people believed instinctively and uncompromisingly trusted in them.

Rashi through his scholarship, character and intuitive understanding became the authority of Jewish life in his generation on the Communities that knew him or heard of him. In course of time he also became one of the few Jewish great authorities on Judaism in the wide spread communities of the Diaspora. Rashi's achievement in influencing Jewry is described by Berliner in the following words: "Great and rich in meaning is Rashi's influence which he exercised through his broad

knowledge upon the religious education and training of Jewry" (Rashi Fortrag, Prof. A. Berliner). Varied and in many a field was Rashi's influence upon all the cultural and religious life of our people. But this thesis will only deal with Rashi's influence upon the liturgy of the Ashkenazic Services.

The influence of Rashi on the Ashkenazic Liturgy is due to the fact of his activities, life, and direct contact with the people who lived in the then Jewish cultural center where a strong religious influence came from. This influence emanates from the authoritative power of Rashi who could change, add and reaffirm the traditional liturgy. Thus, my literary work will indicate the dynamic pressure that Rashi has on the present day Ashkenazic liturgy. It will be shown and proved by comparing the ancient sources as referred to by Rashi in his own writings or being mentioned in the works of others as attributing to the great master of the Yeshivas of northern France and south-western Germany, whose name is Rabbi Solomon ben Isaac, who was born in Troyes in 1040, and died there July 13, 1105.

II. How Rashi had an Influence on Ashkenazic Liturgy

It is no wonder that such an historical figure as Rashi had left his influence on the liturgy of the Ashkenazic Minhag. Not only the geographical close contact between the French and the German communities made possible this influence, but the authoritative scholar, Rashi, whose fame became known in distant communities for his greatness and achievements in Judaism. Lifshitz says in regard to him, "Rashi absorbed all the knowledge of his day. The love of the Torah caused him to learn whatever was possible to acquire in his time. He had the natural inclination for the acquisition of knowledge. This nature was an end in itself. He possessed all the spiritual treasures of the past ages so that he could interpret and hand down the glory of the Torah to those who would come after him. And no scholar of Judaism after him who is absorbed in the kingdom of the spirit did yet rival him" (pg. 19 פ"ט). It was almost a providential occurrence of Rashi's existence. The various opinions of a lesser degree of Jewish scholars of his time needed an authority to whom religious questions for decisions might be brought up for consideration. Not only did the rituals vary in distant communities but even in Rashi's native town, Troyes, the chaos was noticeable. "And even in regard to the rituals of the Holidays the members of the Troyes community were divided. A chaotic stage reigned in the community in regard to the arrangement of prayers" (pg. 12 פ"ט ט"ז).

Rashi's influence did not stop with his death. His influence continued through the Yeshiva that he established,

and through his disciples. Buber states that "He (Rashi) wrote many decisions of religious laws. He replied to the questionnaires in regard to various religious undecided problems. We find that many decisions were given by Rashi's disciples as they were taught in his Jeshiva" (S. Buber, Int. pg. 4, האורח).

Rashi's tremendous influence on Jewry is due to dissemination of his ideas and decisions by his faithful disciples. They took down all the decisions and comments in their note-books from which they taught the people. Lifshitz explains this influence in the following statement: "A pupil who came to the Jeshiva prepared a note-book for himself wherein he wrote down all the teachings of the Master. When one went out as a Rabbi of a community he could instruct the people from this note-book. Therefore, every utterance coming from their Master was appreciated. His decisions in regard to law cases and all of his Responsas were taken down by his pupils. And a new pupil inquired of the Responsas and decisions of the previous years taken down by the older students in order to copy them." (ישיב pg.134).

Rashi influenced Ashkenazic Liturgy during his lifetime and thereafter. His influence was direct and personal, as it was after his death indirect and authoritative. "There is another literary field," says Lifshitz, "that the Ashkenazic communities were not influenced by the Sephardic legal decisions which is the field in the ritual part of the Services. Likewise, they were not influenced in all the arrangements of the Services and the ritual conduct of life, which are the intermediators between the religious life and the secular life. These forms of religious observances the Ashkenazim accepted

from French Jewry and the former handed them over to their
brethern in the North." ('שׁ pg. 151).

A. Rashi as an Authority

"Even though the essential work of Rashi", writes Solomon Buber, "was the explanation of the Babylonian Talmud and the commentaries on the Bible, he also labored in the fields of religious decisions by which he was teaching his disciples and all those great men who interrogated him in regard to various ritualistic laws. He showed them the right way in which they should lead others. His disciples collected the material which they got from their teacher. Likewise, Rashi's teachers have asked him for his opinion as we find in ב"ה פ"ח ט"ז. It is a question sent to Rashi from his teacher, our Rabbi Isaac Hallelevi of Worms." (S. Hah. Int. pg. 152)(Sid. Rashi, Int. pg 4) With exceptional veneration for this great authority the leaders after his death refer to his teachings. These are the phrases used in mentioning Rashi's authority: "It is established from the mouth of our Rabbi, may his soul be bound up with the memory of the living," (M.V. 245); "these are the legal laws of Shechita by our Rabbi, blessed by his memory," (S. Hap. R., 20b); "these are the legal laws of Passover by our Rabbi Solomon," (Shib. Halek., 206); "I have asked Rabbi," (M.V., 69); "twice I have seen Rabbi doing this"; and if a new custom was not liked by Rashi, it was said, "למה הדבר דעת רבי", (Sid. Rashi, 34b). And when a decision was referred to Rashi it was said, "And thus we have received from our Rabbi Rashi, may his memory be a blessing," (M.V., 365).

Rashi's authority spread from his academy in the city of Troyes, and from there his influence went forth

to other Jewish communities. Max Weis in his introduction to "Seder Troyes" says: "The Jeshiva of Rashi in Troyes, and his family, were the light which enlightened all the Diaspora. Due to Rashi, the city of Troyes became the immediate religious center for all the children of the exile. For there, the customs and a system of religious worship were formulated, in order that the readers should make no errors. Likewise, Troyes became an example for other Jewish communities, in the arranging of the Liturgy." (Sed. Tr., pg. 7).

Rashi's authoritative influence was accepted in his native town and in the surrounding Jewish communities, as may be seen from the following statement by the members of Troyes: "We, the inhabitants of Troyes, together with the neighboring communities, have pledged ourselves that every one who dwells here should stand by the decision of the community which is reprinted from our Rabbi Solomon of Troyes." (S. Hah., Int. pg. 159).

Rashi did not impose his authority on the people by personal glorification, but through kindness and modest expressions. The following incident will demonstrate his modesty: "And we were at Rashi's table and repeated with him the grace on wine during the meal. It seems that this was a rule ^{insti^{tuted}} by practice alone. Yet he did not wish to have the glory of establishing a legal law for all generations, but he used to say: "All those who shall follow this practice may be blessed." (M.V., 72).

Rashi's authority was needed since there were disagreements of opinions among the scholars. "And regarding whether to recite " לגזע קול שופר "לשמע קול שופר" or " לגזע קול שופר ",

there was a conflict of decision in the communities." (S. Hap. R., pg. 206). Some ceremonials were observed in one neighboring community. "And this was a custom practiced in Spyer only." (Ibid., pg. 256). The various practices and rituals in the communities increased confusion and conflict among their leaders respectfully. "It was discussed in the Jeshivas of Lorain whether or not to recite ' **וְכָל הַיּוֹם יִזְכָּר** ' in the Mussaf of Rosh Hashona. The scholars were divided in their opinions and they asked Rashi for a final decision on this matter." (*Thesis pp. 41*).

B. Rashi's Influence through His Teachings

By the teachings of Rashi we may understand all his utterances, whether oral or written, made during his lifetime. Rashi did not write books as we comprehend this task to be done in our modern time. His legal decisions and teachings were taken down by his disciples and thus handed down to our time. "From the Academy of Rashi we possess six books dealing with religious legal decisions. Four of them are printed: the 'Pardes', the 'Machzor Vitri', the 'Mahorah', and the 'Siddur Rashi'. And the other two are still in manuscript, as the 'Ishur V'hether', and the 'Sefer Hasdorim'." (S. Hap. R., Int. pg. 5). Lifshitz states in regard to the above books the following: "All these books are the products of the spirit of Rashi's Jeshiva. His spirit was the influential power in the Jeshiva. Therefore, we may rightly call these books in his name." (ישר pg. 136). Furthermore, the writer says: "His (Rashi's) religious decisions were instructions of a practical nature, and the brightness of life shines in his teachings." (Ibid. pg. 127). The content of Rashi's Responsas touches the fundamentals of the religious life of the Jews of his time. "Most of his Responsas are dealing with the legal laws of permissions and prohibitions, and with the liturgy and rituals of the Services." (Ibid. pg. 130). Singer makes the statement, even, that "Machzor Vitri" was written under the direction of Rashi. "Simhah, son of Samuel of Vitri, compiled under the direction of his teacher, Rashi, the Rabbinic and liturgical work known as 'Machzor Vitry'." (Daily Prayer Book, Singer, pg. XV).

Many a prayer as we find it to-day in the Ashkenazic liturgy, and various legal decisions as observed by the above Minhag, which are not in full harmony with those as found in books handed down from Rashi's teachings, is probably due to the hardships of the copyists and to printing difficulties. In the introduction of the standard Ashkenazic prayer book, "Avodath Israel", we find the following remark: "Truly, in course of time, and in various ways, the guardians of the Hebrew tongue ceased, and the prayers were distorted. The printers and the copyists were careless. Some have omitted words, others have added." (Sed. Av. Isr., pg. III). Likewise, we find another statement in regard to the prayer books. "At the end of the seventeenth century the publishers became careless in printing the prayer books. Many printer's errors crept into the Ashkenazic Siddurim." (Jewish Encyclopedia, Prayer books, pg. 172b). Furthermore, "the writings of Rashi's pupils varied. The copy-writings varied according to the copyists' abilities. Some were diligent enough to write correctly and carefully." (S. Hap. R., Int. pg. 5). The following passages from the meal prayer will illustrate the errors which crept into the liturgy in the course of time. This is taken from Machzor Vitri, page 52.

"רחם ה' אלקינו [עלינו ועל כָּל] (על) ישראל עם אֵל
 ירושלים עירך ועל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל סִלְכוֹת בֵּית דָּוִד מִשְׁיֹחַן
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שֶׁמֶךְ עֲלֵינוּ [וְעַלֵּינוּ] אֱלֹהֵינוּ"

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1. [] -- indicates that the words in it are from Machzor Vitri.
 2. () -- indicates that the words in it are from Avodath Israel.

אבינו [רועינו] רענו זנינו פרנסינו וכלכלינו והרויחינו
 והרווח לנו ה' אלקינו סהרה ספל צלותינו [ואל נא] (ונא אל)
 תצריכנו ה אלקינו בא בידו סתנת בשר ודם ולא בידו
 הלוואותם (כאם בידך הסבאה הפתוחה הקדושה והרחבה
 שא לא נברש ולא נכלס לעולם ועד) [ולא נברש לעולם ועד]

Many an illustration could be indicated by comparing the prayers of Rashi's sources with the Ashkenazic standard prayer book. Yet, in spite of the distortion of the prayers which were recited by Rashi and his disciples, his influence is inevitably noticed on the Ashkenazic liturgy.

Rashi's indirect influence on the Ashkenazic communities was through his disciples. "However", writes Zunz, "the Tosefists based their opinions on the teachings and decisions of Rashi. Thus, they became the shining lights of religious instruction in France, Ashkenaz, and Poland." (תולדות "pg. 44). When a prayer or a blessing was doubtful, the disciples referred to Rashi's customs and teachings. Buber, in his introduction to "Siddur Rashi", page X, gives a complete list of all the phrases mentioning and referring to Rashi. Rashi's influence on the community of Mayence is indicated in the following reference: "In regard to the use of the ornamental decorations of the Succah, our Rabbi in Mayence did not make use of them before the ninth day of the feast. And thus Rashi used to do." (S. Hap. R., pg. 237). Rashi's disciples made him famous in all the Diaspora. For "soon the number of his disciples increased in the Yeshiva of Rashi. And they came from

all parts of France and Ashkenaz, and even from the Slavic countries did they come to his academy. And the latter are the very ones how introduced Slavic words into Rashi's writings." ("רשי" pg. 44).

C. Rashi's Influence through Close Connection with Ashkenazic Communities

By the close connections geographically and culturally Rashi influenced the Ashkenazic liturgy, even though he lived in France. "In the fifteenth century Jacob Landau in his book " **אגנר** " makes the statement that the Minhag France is very similar to the Ashkenazic ritual, being used in Carpentras, Avignon, Lisle, and Cologne." (J.E., Prayer books, pg. 172a). Likewise, we see the indirect influence of Rashi on the Ashkenazic Minhag by the following statement. "The most important early compilation of the prayers is the 'Machzor Vitri' which was the basis of the Ashkenazic Minhag, introduced by the French rabbis in 1208." (Ibid., Prayer, pg. 171b). Perhaps by that time were also introduced the Selichot of Rashi in the Ashkenazic liturgy. The Ashkenazic present day Mahzor has a note stating: "Rabbi Solomon, the son of Isaac, is signed under the Selicha which starts ' **יאזטרס נסתחר** ', and in the Selicha ' **יק'איהי העגאות נורא בעליונים** '. Rashi is the author of them. And take cognizance of the fact that many Selicoth are signed Solomon only. Some of them belong to Rabbi Solomon the son of Judah, and some to Rabbi Solomon the son of Isaac. It is easy to detect which is which by its distinct style and diction." (M. L'En. Isr., Vol. I, pg. 25). Likewise, Israel Davidson in his " **אוצר השירא להפיוט** " No. 686 and No. 2130 ascribes them to Rashi.

The connections between French and Ashkenazic communities was so close that even the religious life of the people in the latter community was known in the Jeshiva in Troyes. "And in all the communities of the land of Ashkenaz the people are worthy to be remembered of many a blessing for their fulfillment of the precepts and for their good deeds." (Sid. Rashi, paragraph 13).

The cultural and religious life of the French communities influenced the Ashkenazic so that they became one united stream of learning. "The two Jewish cultural centers, the French and the Ashkenazic", writes Lifshitz, "were not truly separated one from the other as the former centers of Jewish literary activities. These two cultural centers received of and influenced one another with its best and qualified literary values." (Rashi, pg. 13). Furthermore, Lifshitz quotes a statement from the book "אור זרוע" admitting Rashi's influence on the Ashkenazic religious life. "As it is written in 'אור זרוע' that we drink the living waters of our Rabbi Solomon. We conduct ourselves religiously according to his decisions and his interpretations." (Ibid., pg. 150).

Rashi should be considered as a mighty light in the religious history of our people which shines rarely but its shadows might be traced even after the real light has disappeared. Zunz makes the following utterance in regard to this historical figure: "Rashi, Blessed be his memory, was a perennial stream of living water which was opened for the house of

Israel and from whom came forth new wells of learning in France, in Ashkenaz, and in the Province, by his interpretations, explanations, and responsas." (Zunz, *ישיבות ישראל* pg. 9).

A. The Influence on Daily Services

"In the name of Rabbi Solomon ז"ל I found that the reason for the custom to recite at the evening prayer 'וְהָיָה רָחוּם' was due to the conscious sinners who used to inflict themselves between afternoon and evening prayers. Since after they had inflicted themselves they prayed to Him for pardon and forgiveness. And because one is liable to sin every day, therefore he should pray at the evening prayer 'וְהָיָה רָחוּם'." (Shib. Halek., paragraph 49). Yet, we find the same statement made in Pardes Hagudol, paragraph 2, and Machzor Vitri, page 77, but with reference to "some say" instead referring directly to Rashi. In Seder Avodath Israel, page 163, the compiler of the prayers gives the same reason for reciting "וְהָיָה רָחוּם", in the name of Rashi.

The reaffirmation of the necessity to recite the prayer "חַסֵּת וְאִסּוּנָה" Rabbi Solomon ז"ל explained the following. "It is recited 'on account of 'וְאִסּוּנָתְךָ בְּלֵילֵינוּ'." Why should we recite this "אִסּוּנָה"? For a man entrusts his soul every night in the Creator's hand." (Shib. Halek., par. 50) (Pardes Hagudol, par. 2) (Machzor Vitri, pag. 77) (T. O. Cha., 60). In the Sefer Avodath Israel we do not find the same explanation for reciting this prayer. In regard to the prayer "מִזְמֹר לַתּוֹרָה" which was recited during the Sabbaths as on week-days, Rashi has done away with its recital on Sabbath. "There are communities where 'מִזְמֹר לַתּוֹרָה' is recited on week days and not on Sabbaths. I found the reason for their custom in the explanation of Rabbi Solomon ז"ל, who said that a sacrifice of a single man is not offered on Sabbath. And the 'מִזְמֹר לַתּוֹרָה'.

is substituted for the single sacrifice, which could be offered on every day except on Sabbath." (Shib. Halek., par. 76) (T. O. Cha., par. 281). According to the Avodath Israel, page 61, we do not recite "שומר יחוד" on Sabbaths. But quoting Ibn Jarhi who says that in the Province and Spain the people used to recite it, while the people of France were accustomed to omit this prayer on Sabbath.

In regard to the prayer of praise "הודו לה", Rashi emphasizes its daily appropriate place before the prayers of petitioning to God. In reciting the "פסוקי דזמרה", where we say "הודו לה קראו גזעו", "the sages have decreed 'פסוקי דזמרה' and all the Psalms before and after 'הודו לה' for expressing the praise of the Holy Blessed Be He before starting the actual petitioning prayers." (Sid. Rashi, par. 6). Solomon Buber remarks that the last explanation should be ascribed to Rashi, "these are the words of Rashi." (Ibid.). In Pardes Hagudol, paragraph 5, we find a different version of the same prayer. "Therefore, the sages have decreed the 'פסוקי דזמרה' and 'הודו לה' and all the Psalms should be recited out of divine praise. Every day they used to recite in the Temple 'הודו לה' in order to recall every day the miraculous deeds of our Lord who chose our fathers and multiplied them. Everything as it is written in Psalm: 'הודו לה'. Thus, they used to recite it ^{on} week-days, and not on Sabbath. For the thankofferings were brought to the Temple every day except on Sabbath, as a sacrifice of a single man is not offered on Sabbath. Therefore, we do not recite it on Sabbath, but on the week-days." According to

Seder Avodath Israel, page 59, we do recite "הודו לה'" on Sabbath, but at the verse "והוא רחום" the following remark is made: "some say that the verse 'והוא רחום' should not be recited on Sabbath or on festivals."

Rashi emphasizes the reading of "אני ה' אלהים" with the immediate continuation of the words "אסת ויציג". "It is forbidden to stop at the words 'אסת ויציג'. But when one recites 'אני ה' אלהים' he ought to continue immediately 'אסת ויציג' as it is written 'והוא אלהים אסת'." (Sid. Rashi, par. 20). Added to this emphasis Rashi explains in Berakoth 14 the following: "It is written 'והוא אלהים אסת'; therefore, we do not stop between 'אני ה' אלהים' and between 'אסת' of the following prayer." The Seder Avodath Israel, page 83, makes this remark "The word 'אני ה' אלהים' has to be recited with 'אסת' but let one allow himself to take a short breath in order that the Aleph should be expressed distinctly."

In regard to the Kedusha recited in the prayer "ובא לציון" the following reason is indicated: "It seems to Rashi that the arrangement of the 'קדושה' in 'ובא לציון' which we say every morning was instituted during the persecutions. For the apostates, due to Christian suspicions, have decreed not to recite the Kedusha in unison with the Shemona Esra. But after the detectives left the Synagogue the Kedusha was recited in order to proclaim the unity of God." (Sef. Hap. R., pg. 305). (M. V., 138) (Sid. Rashi, par. 432). Though the same statement is made in the various books mentioned, yet they have different versions of expression. (See footnotes, S. Hap. R., pg. 305). We still recite according to the Ashkenazic ritual the Kedusha in "ובא לציון" (Sed. Av. Isr., pg. 127).

A definite reaffirmation to recite the prayer "אשרי יושבי" was stated by Rashi. He refers to the past authorities for the sanction of this custom. "I found in the name of Rabbi Solomon זצ"ל that in former times the custom was to remain for an hour in the Synagogue after the Services, as we have learned from the Chasisim who remained for an hour.....therefore, they added 'אשרי יושבי ביתי', namely, those who stay in Thy house as if they dwell in the sanctuary." (Shib. Halek., par. 44) (S. Hap. R. pg. 305) (Lek. Hap., 15). The "אשרי יושבי" is recited before the Psalm "תהלה לדוד". (Sed. Av. Isr., pg. 68).

In the Hallel of the Pesukeh de Zimru^h we find that Rashi selects the essential Psalms which should be considered in that Hallel. "Except the 'Egyptian Hallel' and the 'Great Hallel' we possess of a third Hallel, which is called 'the daily Hallel' included in the Pesukeh de Zimru^h." (Ham. D. Tef., 2). These are the words of our teachers in regard to it: Rabbi Jose said "let me share with those who recite the daily Hallel." (108 שבת). And Rashi ז"ל selected the following Psalms as the most-fitted to be in the Hallel of the Pesukeh de Zimru^h. These are the two Psalms of praise: the "הללו את ה' סגן" and "הללו"

"אל בקדשן" which are Psalms 148 and 150 respectively. And therefore these two Psalms are considered by the former sages as the most essential parts in the Pesukeh de Zimru^h." (Mok. Habr., pg. 62). They are recited in the Hallel of the Pesukeh de Zimru^h where the Psalm "הללו אל בקדשן" completes it. (Sed. Av. Isr., pg. 71).

The prayer "וּבִגְדֵי צִיּוֹן" added by "וְזֶמֶר זָמִיר" is a substitute for the ancient custom of reading the portions from

the Pentateuch. "According to Rabbi Solomon זצ"ל the people used to read in the Torah, in the Prophetic portions and in the Mishna, as it is said 'forever a man should devote a part of his life to the Torah, another part to the Mishna, and the remainder of the time to the Talmud' in order to fulfill the precept 'לא ימוש ספר התורה הזה מפיו'. And yet they read already from the Pentateuch in the prayers as the Shema which contains many of its words whereas after the Service they read from the Prophets. Nevertheless, they read the verses 'ובא לציון' and 'ולאני זאת בריתי' as a substitute for the larger reading from the Pentateuch, which are included in the Service till this day. But on Sabbaths and on festivals where the people are free from work, the reading from the Pentateuch and its translation was included in the Service. Therefore, we do not recite 'ובא' 'ולאני' on Sabbath morning nor on festivals. Yet we recite it on Sabbath afternoon Services in order not to forget to recite it on week days, for it was a traditional custom to read from the Pentateuch. Also the prayer 'ואתה קדוש יושב תהלה' was added for the Holy Blessed Be He dwells within us to hear Israel praising Him." (Shib. Halek., par. 44) (Sef. Hap. R., pg. 306). According to the Ashkenazic ritual the above arrangement is followed till this day. (Sed. Av. Isr., pg. 232; pg. 127; pg. 259).

Rashi explains the ritual value of the prayers "וישתבח" and "ברוך שאתה". "And in regard to these two prayers Rashi ז"ל concluded that the prayer 'וישתבח' which follows the Pesukeh de Zimruh is like the invocation prayer of Hallel, which comes after it. And the 'ברוך שאתה' is like an invocation

prayer of Hallel coming before the Pesukeh de Zimruh." (Par. Hag., 5) (Mok. Habr., pg. 64) (Shib. Halek., par. 7).

The reason why the verse "וּנְחַנּוּ נְגִדָן יְהוָה מַעֲשֵׂה וְעֵד" was added to "תְּהִלָּה לְדָוִד" is explained by Rashi. "I found in the name of Rabbi Solomon ^{ז"ל} that because of 'תְּהִלָּה לְדָוִד' till the end of the Pesukeh de Zimruh 'הַלְלוּיָהּ' is the head of the Psalm and at its end, except 'תְּהִלָּה לְדָוִד'. Therefore, it was decreed to say this verse "וּנְחַנּוּ נְגִדָן יְהוָה מַעֲשֵׂה וְעֵד" in order to have in it 'הַלְלוּיָהּ' at the end of the Psalm and that the people should commit no error." (Sid. Rashi, par. 6) (Shib. Halek., par. 7) (S. Hag. R., pg. 321). The addition of the last verse including "הַלְלוּיָהּ" we find to be recited in the Ashkenazic liturgy. (Sed. Av. Isr., pg. 69). To the version of the above statement which is found in Siddur Rashi, the reason for the repetition of "כִּי הִנֵּחָהּ תְּהִלָּה יְהוָה" is due to the prior omission of "הַלְלוּיָהּ" in "תְּהִלָּה לְדָוִד".

In the regular blessings on food and drinks, it seems that there was a necessity to establish rules and regulations. For the people were confused at every instance when they had taken a meal. "Rashi was accustomed not to say grace", says the compiler of Shibole Haleketh, "on any liquid except on wine and what we find in many prayer books and in ^{הַלְלוּיָהּ} to say grace on water during a meal is not truly founded." (Shib. Halek., par. 143). The reason for that custom is the following: "Rashi said to us that all drinks on the table during a meal is permissible to drink without saying grace. For the grace said on the bread at the beginning is enough. No one is duty bound religiously to say "בְּרַחֵם כֶּלִי" or "שֶׁהֵכֵל" in the

middle of a meal. The bread is considered essential, therefore the ' **סוּחַיָּא** ' permits one to eat the after dishes without grace." (Sid. Rashi, par. 117) (Shib. Halek., par. 143). Likewise, this rule is carried on further saying: "Forever shall no one say the blessing ' **בְּרַח פֶּלֶא** ' or ' **שְׁהַכֵּל** ' unless he drinks it outside of the regular meal. (Ibid.) (Par. Hag., par. 83). These two statements are said by the Shiboleh Haleketh in the name of Rabbi Solomon **זצ"ל**.

It is in the theological attitude of the Jewish sages of the Middle ages that we may find the reason why Rashi gets the traditional authority for the reinforcement of certain prayers in the Service ritual. Rashi, trying to explain why the people have to recite " **יִגְדַל נָא כֹהֵל זְכוֹר** " in the Kaddish, quotes the Talmudic authorities. "As we have learned in Berachoth that a heavenly voice has whispered and said: Woe unto me that I have destroyed my household and burned my palace and exiled my sons among the nations. Said unto my Elijah, that not only at this hour alone do we say thus, but three times a day. Moreover, that at any time when the Israelites enter the Synagogue responding ' **אֵמֶן** ' and ' **יְהֵא שְׂמַח רַבָּא סְבִדָּךְ** ', the Almighty shakes His head and says 'Happy should be the King whose sons praise Him in His house and woe is to the Father who exiled his children and woe is unto His children who were exiled from the table of their Father.' "The reason why we recite in the Kaddish **תְּלוּשׁוּתָא וְנַחֲמָא** is because He needs consolation for the suffering of His children's poverty. We have heard from Rabbi Solomon **זצ"ל** and it seems that for the same reason the congregation is responding ' **יִגְדַל נָא כֹהֵל זְכוֹר רַחֲמִיךָ ה'** "

when the reader recites the Kaddish. It is done in order to rouse in God the quality of mercy." (Sid. Rashi, par. 11) (Sef. Hap. R., pg 324ff). According to the Ashkenazic ritual the reader recites half Kaddish and thereafter the congregation follows with the above verse as stated by Rashi. (S. Av. Isr., pg. 119).

The final blessing of the meal is divided into four parts. The first is called " **ברכת הדין**", the second, " **ברכת**", the third, " **בונה ירושלים**", and the fourth, " **הטוב והמטיב**". Rashi explains why the second and the third part of the final meal blessing does not open its prayer with the word " **ברוך**". "The first part of the meal blessing has all the necessary requirements. For it opens the prayer with ' **ברוך** ' and finishes with ' **ברוך** '. But the second and third parts which follow the first and being adjacent to the former one finishes with ' **ברוך** ' but does not open with it. As we have learned that all the prayers open with ' **ברוך** ' and finish with the same except the adjacent prayers which finish with ' **ברוך** ' but do not open with the same for the first prayer had already opened with ' **ברוך** '. (Berachoth 46, Rashi) (Mok. Habr., pg. 11).

Likewise, Rashi defines for us the expression made in Talmudic times to recite the " **הודאה** " in " **ברכת המזון**". "Rabbi Abba says that we have to say the ' **הודאה** ' in ' **ברכת המזון** ' at the beginning and at the end." (Berachoth 49). By " **הודאה** " we mean, says Rashi, the prayer " **ועל כנס הא' אנו מודים** " and " **עזר ה' אל הנינו**". (Mok. Habr., pg. 12). In the Ashkenazic liturgy we find " **נודה** " instead as Rashi said " **נודה ה'** " and instead " **ועל כנס הא' אנן** " we read " **ועל כנס הכי הא' אנחנו** ", and this " **הודאה** " is recited in Praising God for giving us the Land of Israel. (S. Av. Isr.,

pgs. 555, 556). Rashi also reaffirms the saying " **וְשֵׁם כְּבוֹד גִּיּוֹר** " for by uttering this we proclaim the name of "the one through whom Jerusalem was sanctified." (Berachoth 48, Rashi) (Mok. Habr., pg. 12).

The difference of opinions which existed in regard to saying " **רְצָה** " in Talmudic times continued till the period of Rashi. It resulted that the latter's opinion prevails in our Ashkenazic services. "Rabbi Eliezer said ' **רְצָה** ' should be recited in the ' **יְבוֹרֵךְ הָאָרֶץ** ' and repeated in the ' **נְחֻמָּה** ' portion for thus the sages decreed in Javneh. But the Tannaim are of the opinion to say the ' **נְחֻמָּה** ' portion alone." (Berachoth, 48). Rashi defines the " **נְחֻמָּה** " in " **רְצָה** " by saying "the blessing of the reconstruction of Jerusalem is called ' **נְחֻמָּה** '," (Ibid., Rashi). (Mok. Habr., pg. 12). The **ר"ף** desired to change the prayer " **נְחֻמָּה הָאָ** " on Sabbath so that the prayer of " **רְצָה** " shall undergo some omissions and changes. "But Rashi stated that the original prayer ' **רְצָה** ' should not be changed, but that ' **רְצָה וְהוֹחִלֵינוּ** ' should be included in it. For it proclaims the holiness of the day in the middle of the blessing. And we conduct ourselves according to Rashi's decision." (Sed. Av. Isr., pg. 557).

B. THE INFLUENCE ON SABBATH AND NEW MOON SERVICES

In tracing many liturgical sayings by Rashi through his disciples, one of them will indicate the way of Rashi's influence. "I received from my teacher Rabbi Yom Tov"-- says the Machzor Vitri -- "that the prayer **וַיְבָרֶךְ אֱלֹהִים אֶת יְיָ** is explained in the Kontres. That He blessed them with Manna, which means the double portion having received on Fridays, and He sanctified them with Manna, which means it did not descend on Sabbaths." (Machzor Vitri, par. 155) According to Murwitz' explanations, Rabbi Yom Tov who is mentioned above was Rashi's grandson. He surely got the above explanation for "**וַיְבָרֶךְ**" and "**וַיְקַדֵּשׁ**" from Rashi. For we find the same explanation mentioned in Rashi's commentaries to Genesis II. Thus we may safely conclude that Rashi emphasized the value and stressed the meaning of the phrases of the above words.

Likewise, we find prayers where Rashi emphasizes its recitation by giving a new meaning for its importance. "Why do we pray the '**שַׁבַּע בְּרָכוֹת**' after the evening services on Sabbath as we do not recite it on festivals nor on some other day? For it may happen that the demons may injure a single worshipper who could not catch up with the congregation. Therefore, we prolong the prayer '**וְאֵלֵהֵי אַבְרָהָם**' for the sake of the single man who did not finish praying. (S.Hap.R., pg. 90) (M. V., par. 105) (Rashi **שַׁבַּת כ"ד**) The Ashkenazic standard prayer book explaining the reason for saying the "**שַׁבַּע**" quotes Rashi from Talmud Shaboth as follows: "This prayer is decreed to recite due to the danger of the demons. For the

Synagogues were located in the fields and it was decreed for the benefit of those people who come late; so that they might complete their prayers while the Chazan is continuing the prayer of "וְיָיִן". (Sed. Av. Isr., pg. 190)

Furthermore, Rashi explains the value of the prayer "מִגֵּן אֲבוֹת" in his Responsas. "In the Responsas our Rabbi Solomon replies to Rabbi Nathan. You interrogate why did we not start 'מִגֵּן אֲבוֹת' in the beginning of the prayer. The people recited 'מִגֵּן' not as an exposition for the remainder part of the prayer. They did not start with the word 'מִגֵּן' as an indication of divine protection. But the prayer was recited on account of mentioning the names of the Patriarchs." (S. Hap. R., pg. 96)

In some places in the ritual Rashi finds it necessary to change the phraseology of the prayer. "And thus said Rab Salom Gaon that Sabbath evenings and on festival evenings during the Maariv Services should be recited: 'וְיִשְׁמַח עַם יִשְׂרָאֵל לַעֲדָה'. But in the Yeshiva and in the house of our Rabbi the custom was not to recite 'וְיִשְׁמַח עַם יִשְׂרָאֵל לַעֲדָה' but it was said 'וְיִפְדֶּה מִכַּף יָדָיו'. (Sed. Hap. R., pg. 303) (M.V. par. 102, 155) (Sid. Rashi par. 475) In addition to this change we find in the Machzor Vitri "that Rabbi Meyer the son of Isaac the Chazan of Worms emphasized the saying 'וְיִפְדֶּה מִכַּף יָדָיו' and not 'וְיִשְׁמַח עַם יִשְׂרָאֵל לַעֲדָה' for the latter does not include the worshipper with all the people of Israel. And thus it was the custom of the congregation of Worms. And Rashi said: it is rightly changed." (M.V. par. 155) According to the Ashkenazic liturgy we recite as it was formulated and changed by Rashi's authoritative decision. (Sed. Av. Isr., pg. 136)

Rashi found it necessary to add words to the final meal-prayer. He also states the reason for doing so.

"It was the usual custom of our great Rabbi to expound and teach the Torah. When he blessed the Kiddush over wine on Sabbath he uttered three blessings. One during Kiddush, one over the

' **יְמֵינוּ**, and one over the meal-grace. He used to practice all his lifetime reciting the above three blessings. He said

יְעַל הַיַּיִן וְעַל פְּרֵי הַגֶּשֶׁן וְעַל אֶרֶץ חֲמֵדָה... בְּרִית וְתוֹרָה שְׂרָוִיתָהּ

" **וְהִנְחַלְתָּהּ לְאֲבוֹתֵינוּ** (Sef. Hag. R., pg. 139) Comparing with the meal grace as recited by Amron Gaon we find that Rashi added the words "**בְּרִית וְתוֹרָה**" and they are mentioned in the Ashkenazic ritual. (Sef. Av. Iar., pg. 562)

The explanations of various additional parts of the prayers are given in the following way. "In regard to the middle sections of prayers in the Sabbath Services, Rashi

ז' says: it seems quite obvious that it was not the custom to pray on Sabbath after the words '**הָאֵל הַקָּדוֹשׁ**' except the prayers '**וְאֵלֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ רַבָּה בְּמִנוּחֵתָנוּ** ...

till the words '**וּמִקֵּדֶשׁ הַשְּׁבִיט**', but it became a religious custom to recite on Sabbath evening Services '**אֵתָהּ קִדְשָׁתָהּ**'

and at morning Services '**וְיִשְׁמַח מִשָּׁה**', and on afternoon

' **אֵתָהּ קִדְשָׁתָהּ** before the Services following with the prayer

' **וְרַבָּה בְּמִנוּחֵתָנוּ**. Some people desired to prolong the

Services they recited '**אֵתָהּ קִדְשָׁתָהּ בְּעֶקְבֵי הַצֶּאֱזָן**."

(Shk. Hag. R., pg. 22) According to Ashkenazic custom we find the additional prayer "**אֵתָהּ קִדְשָׁתָהּ**". A remark was made by

" **אֵתָהּ קִדְשָׁתָהּ** " (**הַלְכֵיתָ שְׁבִיטָהּ**) "that it was the habitual

way to recite '**אֵתָהּ קִדְשָׁתָהּ**' in the communities of France and

in the Province." (Sed. Av. Iser., pg. 133) In the Sephardic Minhag before א"ל it is recited a special prayer ייחודי ' which we do not recite according to the Ashkenazic ritual.' (Ibid.) Likewise the additional prayer " ישמח משה " is added before " א"ל לך ". (Ibid. pg. 213) And at the regular Mincha Services the prayer " אתה אחד " is recited before " א"ל לך ". (Ibid. 262)

In regard to the Sabbath Musaf Services where mention is made to the sacrifices of the occasion, Rashi makes a few amendments. "What it was written in various prayer books regarding the Musaf of Sabbath Services יהיוסף של שבת ' which mentions the specific event does not have to be said, for they are the words of the writer who wanted to specify that this offering was sacrificed due to above mentioned event. But it should be recited as follows. Soon after one recited the sacrifices which used to be offered he should not stop in the midst of prayer explaining this is the offering of the Sabbath and the other is the offering of the specific occasion for he knows from the content of the prayer." (S. Kap. II., pg. 311) In the Shibole Haleketh it is explicitly stated that the above omission of reciting יהיוסף של שבת וקרבן " was introduced in the name of our Rabbi Solomon זצ"ל. (Shib. Halek., par. 130) In the Machzor Vitri we read the prayer " ייחודי השבת " including the verse "יה קרבן " " ובראשי חדשים " before the words " שבת וקרבן היום " (M. V., par. 255) Thus we may safely state that since all the versions mentioned in the name of Rashi to omit the above verse except the Machzor Vitri, therefore the latter had the old

custom of reciting the prayer. In the present ritual of the Ashkenazic Minhag we do not find any mention of the words

" **זוה קרבן שבת יכו...** ". Thus, we may conclude that this omission is due to Rashi's direct influence. (Sed. Av. Isr., pg. 240)

The question was probably brought up where " **תכנת שבת** " should be recited and its proper place in the ritual. Rashi follows the usual custom of his time and thus decides the place of " **תכנת שבת** ". "And the essential Mussaf offering as it was said: **יונעשה לפניך את חובותינו תלוי** "

' **יוס וקרבן סוסף** ' was enough to emphasize the practice. And Rashi **זל** wrote in regard to this matter of Sabbath Musaf that the people were already accustomed to recite ' **תכנת שבת** ' before ' **יונעשה לפניך קרבנות** ". (Mok. Habr., pg. 24)

In the Ashkenazic ritual we find the " **תכנת שבת** " recited before " **נעשה לפניך** ". And " **אבן ירחי** " comments on this arrangement that the communities in France and in the Province were accustomed to recite it. (Sed. Av. Isr., pg. 233)

Rashi gave reasons for prayers which should not be recited. "And our sages **זל** established the tradition to recite every day ' **יהא אדם ירא שמים בסתל** ' before the regular psalms. And our Rabbi Solomon **זל** disagreed and said not to recite it. For when one recited 'that forever shall a man fear Heaven in secret', then he may be confused and saying that it means only in 'secret' but not 'publicly', therefore, we should begin to recite from ' **יובין כל העולמים** ".

(Shib. Halek., par. 6) In the regular Ashkenazic ritual we recite the verse " **לנצח יהא אדם** ". But

the following note is made in regard to it. "Many scholars

found it difficult whether to include it in the ritual but it seems that it is not regarded as a prayer but only as an admonition to the worshipper." (Sed. Av. Isr., pg. 44)

It was the custom to recite in one of the parts on Sabbath " **יוזם שכולך שבת לְחַי העולם** " and Rashi emphasized the additional word " **שנוחה** " and a change from " **חַי** " to " **חַיִּי** ". "And what they used to recite **יוזם שכולך שבת לְחַיִּי** " **זצ"ל** I found in the name of our Rabbi Solomon **העולם**

that those who say ' **לְחַי העולם** ' are mistaken but this is the essential reading ' **יוזם שכולך שבת שנוחה לְחַיִּי העולם** ' which is the day of rest of the Almighty of the world who will rest on that day." (Shib. Halek. par. 33) (S. Map. R., par. 4) In the standard Ashkenazic ritual we recite **לְחַיִּי שכולך שבת** " **לְחַיִּי העולם** ". (Sed. Av. Isr., pg. 246)

The emphasis was laid upon the recital of " **אמן** " after " **גאלי ישראל** " due to the reason of the latter's content. "It is necessary to respond with **אמן** after the completion of ' **גאלי ישראל** ' and here it is not the response of ' **אמן** ' as if after an ordinary blessing. Since at the end of every blessing we have to respond by saying ' **אמן** '. Thus explained our Rabbi Solomon **זצ"ל** in Berachoth." (Shib. Halek., par. 16)

Though Rashi tried to follow the traditional liturgy but if there was a clash between his sympathetic attitude toward man and between the strictness of the ritual he compromised so that both sides should not suffer of his decisions. Thus we find "that there was a traditional Minhag to recite ' **יצדוק הדין** ' with a man before his dying moment. But later it was instituted to recite it in honor of the dead in the

cemetery at the open grave. Once they buried a dead man in Hol-Ha-Moed and the people did not want to recite over him neither " **צדוק הדין** " nor Kaddish for the latter is said on account of the verses of " **צדוק הדין** ". Then Rashi stood up and recited " **צדוק הדין** " and Kaddish for he did not consider it as a wailing or as a mourning ceremony. And it does not desecrate the Hol-Ha-Moed but it rather affirms the submission to God and the acceptance of God's judgement. Hence Rashi taught and said if even the people will recite **" צדוק "** " **הדין** on Sabbaths and festivals over the dead, it may be considered as a fine deed... Yet it should not be recited in those places where the custom prevails not to say it on Sabbaths or on festivals. (S. Nap. R., pg. 365) (Shib. Halek., par. 13) (M. V., pg. 244) According to Minhag Ashkenaz **" צדוק "** " **הדין** is forbidden to recite on Sabbaths or on festivals. (Sed. Av. Isr., pg. 536)

Rashi stressed the close attention of the worshipper while reciting the prayer of the occasion. "Once I had to bless Havdala in the Synagogue and I did not pay close attention to the recitation of ' **בּוֹרָא פְּרִי הָאֲדָמָה** '. Rashi told me since you have paid attention to the Havdala then it was in accordance with the ritual." (Sid. Rashi, pg. 53) (S. Nap. R., par. 73) The standard Ashkenazic prayer book emphasizes the close attention of the prayer Havdala by the bystanders. (Sed. Av. Isr., pg. 511) From this we may infer that he who recited should surely be attentive to the prayers.

In regard to the " **הלל** " blessing on Rosh-Ho-desh Rashi deviates from the general tradition. "The people

were accustomed to recite the ' **הלל** ' on Rosh-Ho-desh. But our Rabbi may his soul be bound up with the living did not recite it. Here is his answer: you have asked in regard to the single man who recited the ' **הלל** ' on the days which are not included in the eighteen days of recital of the Hallel according to the obligatory law which binds the congregation to recite it, so should the individual follow the same practice? But I do not pray the ' **הלל** ' neither with a congregation nor with a single man. Since it is a custom, and no custom demands a special blessing. Therefore, I do not bless over it **אין**

' **בא"א אל ה"ל** but I bless over it **קדשנו במצותיו וציונו** ' **מ"ה המהלל**. I did not hear any more in regard to this matter: Solomon the son of Isaac." (M. V., par. 226) (Sed. Rashi, par. 269)

In the words of Rashi there is given a complete answer why not to recite the " **הלל** " on the above mentioned days. "In the days when the ' **הלל** ' is not recited completely in public then it is a custom only. Even though a congregation has to follow the Minhag of their ancestors yet individuals are free from this rule. Even ten people have separated themselves from the congregation they are regarded as individuals." (Sef. Kap. A., par. 22) According to the Ashkenazic liturgy, "the people have to bless over ' **הלל** ' in the beginning and at the end. A single man has to follow after the congregation. In case one enters to a Synagogue at the time the people recite ' **הלל** ' he has to say with them and thereafter he should pray for himself." (Sed. Av. Isr., pg. 233)

In the arrangement of " **הלל** " in the Hallel, Rashi proposes the first saying should be " **יאמר נא ישראל** "

and at the end should be the verse with which the Hallel is concluded, namely the " **קודל** ". (Sef. Hag. R., pg. 239)
 In the Ashkenazic Hallel the people recite the " **קודל** " at the beginning and they concluded the same. (Sed. Av. Isr., pg. 331)

Rashi introduced that the prayer " **צדקתך** " should not be recited on Sabbath when Rosh-Ho-desh occurs on Sabbath night (**כיצד**) and moreover if it occurs on Sabbath eve. For we do not recite **תחנון** on those evenings." (Sef. Hag. R., pg. 254) According to the standard Ashkenazic Minhag "on Sabbath before the day of Rosh-Ha-desh the ' **צדקתך** ' prayer should not be recited." (Sed. Av. Isr., pg. 328)

We pray on Roshhodesh the prayer " **יעלה ויבא** " and in former days the people mentioned in that prayer the Sabbath, the Roshhodesh, and the other events. It was recited if all these occurrences happened the same day. "But Rashi did not mention the day of Sabbath but the day of the specific occasion and followed with " **יוזכרנו** ". For according to his explanations the essential part of the prayer " **יעלה ויבא** " consists in mentioning the specific event." (Sef. Hag. R., pg. 311) We do not recite in the " **יעלה ויבא** " prayer according to the Ashkenazic ritual any of the minor events except the mention of the words " **לאץ החדש** ", which indicates the specific occasions. (Sed. Av. Isr., pg. 220)

C. THE INFLUENCE ON THE HOLIDAYS' SERVICES

Rashi who gave the explanation of reciting on Rosh-ha-shona " **וידברק אמת וקיים לעד** " desired to emphasize the essential part of the prayer. "Our Rabbi Solomon **זצ"ל** explained in the Pardes that the custom to say ' **וידברק אמת וקיים לעד** ' is due to the fact that our sages taught us in the Pesikta Rosh-ha-shona: 'That Thy word, Oh God, stands forever.' It is a sign that the Holy Blessed be He put before the future generations who are destined to enter into judgement on Rosh-ha-shona, therefore they established in the Service the recital of 'And Thy words are truth and endure forever.' (Shib. Halek., par. 236) (M. V., par. 325) In the Sephardic ritual we find " **וידברק סלכנו אמת** " but the Ashkenazic has it as Rashi stated. (Sed. Av. Isr., pg. 383) (M. L'bn. Isr., Vol. I, pg. 38) The old version of the prayer " **זכרנו לחיים** " used to be recited as follows: " **זכרנו לחיים מליך... ובתבנו בספר חיים טובים** ", meaning that it should be written down in the book of the righteous for a good (**טובים**) life. "But Rashi explains that there is no necessity to mention ' **טובים** ' in the prayer. For one should plead first for life alone. Later in the thanksgiving blessing one may plead for a good life **יכתוב** ' **לחיים טובים** ' and likewise in the 'Shalom' blessing where one says ' **לחיים טובים ולשלום** '. For forever should a man ask gradually and not at one time." (M. V., pg. 366) According to the Ashkenazic ritual we do not recite " **טובים** " in the " **זכרנו לחיים** " prayer. (Sed. Av. Isr., pg. 395)

Rashi authorizes philological expressions in the liturgy due to its long repeated tradition, even though its grammatical construction is wrong. "And **יזהמלך המצפט** ' which caused much confusion of its grammatical construction and we should have said **ימלך המצפט**. I also found it difficult many a year in explaining it. Yet it seems to me that the former spellers in course of their habit said **יזהמלך** and also **יזהמלך הקדוש**. But in order not to change the former's tradition we have to be dependent upon many sentences which were spoken in this language like **יזהמלך** ' **יזהמלך** (Joshua III:14) Solomon the son of Isaac." (Sed. Rashi pg. 67) (M. V., par. 313) According to Ashkenazic liturgy we recite **יזהמלך המצפט**. (Sed. Av. Isr., pg. 93)

In many liturgical decisions Rashi could hardly decide the final law. If he saw the righteous objection to his decision he used to consider the opinion of his opponents and even went so far as to abolish his own former decision. "To recite **יזהמלך** ' on the second day of the Rosh-Hashona festival was the custom which we used to practice in all of our communities and in all the places that I traveled. There should be no difference between the two days of the Rosh-Hashona festival and between the two days of the Galuth festivals. It is due to the fact that they considered the first day of the festival holy and likewise the second day of Rosh-Hashona, therefore they recited **יזהמלך**. And since they count the festivals from the second day which it is also essential in Rosh-Hashona, therefore they should recite **יזהמלך** ' **יזהמלך** on the second day. And thus is the rule accord-

ing to Solomon the son of Isaac. But our Rabbis oppose Rashi's decision on the following basis. The celebration of the two festive days of the Goluth are practiced out of doubt. Thus, both days are holy days and therefore ' **זמן** ' should be recited. For perchance the first day is the weekly day and the second is the holy day. But unlike this is the two days of Rosh-Hashona, which are both of them one holy day and therefore ' **זמן** ' should only be recited on the first day." (Sid. Rashi par. 171) (M. V. par. 320) But in Shibole Haleketh beside quoting the above statements it is added that Rashi reconsidered his former decision. "I found another answer in Rashi's name which he abolished his former decision and decided not to recite ' **זמן** ' on the second day at all." (Shib. Halek. par. 286) Yet it seems that the present Ashkenazic liturgy followed the former decision of Rashi rather than the latter. "It should be recited ' **זמן** ' on both nights of Rosh-Hashona." (Sed. Av. Iser. pg. 391)

Rashi explained the meaning of adding the words " **ובכן תן פחדך** " to the original prayer. "The disciples asked Rashi in regard to the recitation of ' **ובכן תן פחדך** ' he replied that the word ' **ובכן** ' is a noun whose numerical value is equal to ' **אני והו** ' or to ' **אנא יהוה** ' as we find likewise in the phrase ' **ובכן תן כבוד** ' which was already explained in Sefer Jezirah." (Sid. Rashi 173) (M. V. par. 328) In the notes of the standard Ashkenazic liturgy it is stated in the name of Maimonides "that it was the later custom to add " **ובכן תן פחדך** ". (Sed. Av. Iser. pg. 334)

It was discussed in the Yeshivas of Lorraine

whether to recite " **וּבְרַאשֵׁי חֲדָשִׁים** " in the Musaf of Rosh-Hashona. The scholars were divided in their opinions and they asked Rashi for a final decision on the matter. "Some of the Rabbis of Lorraine said that he who has to emphasize the additional events besides Rosh-Hashona will fail if he does not recite ' **וּבְרַאשֵׁי חֲדָשִׁים** '. For it seems that the additional events will be lessened in their importance. But other Rabbis are opposing them in reciting " **וּבְרַאשֵׁי חֲדָשִׁים** " on Rosh-Hashana for the people may think that the month Ellul has an additional day and because we count the holidays from the second day of Rosh-Hodesh. Thus we will have to recite two blessings on Rosh-Hashona. And this disputation was sent to our Rabbi. He replied and decided in favor of those who say that it is necessary to recite the additional parts in order to emphasize the secular events and they should not fear that the people will say mistakably that the month Ellul has an additional day and let them also count the holidays from the second day of the festival. Thus was the reply which was authoritatively instituted by our Rabbi before his death. Namely to mention ' **וּבְרַאשֵׁי חֲדָשִׁים** ' on Rosh-Hashana. But after his death the Rabbis opposed him and decreed not to recite it." (L. V. pg. 357) In the Pardes it is stated very briefly "And thus thought Rabbi Isaac Halevi to recite ' **וּבְרַאשֵׁי חֲדָשִׁים** ' on Rosh-Hashana in the same way as they recite on Sabbaths and Rosh-Hodesh and it also was the opinion of Rashi." (Sef. Map. R., pg. 217) Yet, according to the liturgy of Minhag Ashkenaz, Rashi's opinion was accepted and the decision of his opponent Rabbis disregarded. For " **וּבְרַאשֵׁי חֲדָשִׁים** " is recited on

Rosh-Hashana. (Sed. Av. Isr. pg. 404)

Rashi eliminates the additional verses which used to be recited with the words "שְׁעִירֵי זֶכֶד" "He

who recites after the 'שְׁעִירֵי' in the Musaf prayers זֶכֶד

' על זֶכֶד מִקְדָּשׁ וְקִדְשֵׁי for he thinks that the goat which was sacrificed on Rosh-Hodesh must also be brought as a sacrifice on Rosh-Hashana is incorrect. For the goats were brought as offerings due to the uncleanness that happened from time to time." (Sed. Rashi, par. 175) Thus, Rashi does not see any reason for the reciting of the additional words זֶכֶד (מִקְדָּשׁ) וְקִדְשֵׁי

"מִקְדָּשׁ וְקִדְשֵׁי. The latter phrases we do not find in the Ashkenazic liturgy, after the reading of "שְׁעִירֵי זֶכֶד". (Sed. Av. Isr., pg. 397)

There was a custom to recite few Biblical verses after the "מִפִּי כְבוֹדֶךָ" but Rashi refused to do it. "Frequently Rashi refused to finish the Biblical verses after the words 'מִפִּי כְבוֹדֶךָ' in order to relieve his soul of the awe of the day. And he used to base this action on the authority of Rabbi Menahel with the intention not to change this custom." (Sed. Rashi, par. 176) (L. V., par. 321)

According to the notes of the "Eder Avodath Israel" there is mentioned that it was a custom to recite some additional verses after "מִפִּי כְבוֹדֶךָ". But we do not recite it at present. (Sed. Av. Isr., pg. 597)

It seems that Rashi instituted, or at least fixed the arrangement of the blowing of the Shofar in the Synagogues of his time. "The Chazan says 'אֵלֶּיךָ הָיָה עִם' till 'יִשְׂרָאֵל יוֹם הַזִּכְרוֹן' and he blows קֶשֶׁר and saying

"For thus was the custom of our Rabbi Blessed by His Memory: on Yom Kippur Eve at Minhah one should pray the Shemonah Esreh of the week day and after the prayer of confession

' **יומבליעדיק אין לנו** till ' **ואז"א תבא לפניך תפילתנו** ' **אלהי עד**. Then it is followed by

' **יצורי וגואלי** ' till ' **נוצלתי** ' And the Chazan does not recite the confession prayer but after the Shemonah

Esreh and says ' **אבינו מלכנו** ' and Kaddish." (M. V., pg.

375) According to the present standard of the Ashkenazic liturgy we do not recite " **אלא אתה** " after the words

" **מוחל וסולח** ". (Sed. Av. Isr., pg. 421) According to Rashi the Chazan recites " **אבינו מלכנו** " but he does not do this according to the Ashkenazic liturgy. (Ibid. pg. 409)

Otherwise, the arrangement of Rashi's Minhah is identical with the Ashkenazic Minhag.

In the comments made by Hurwitz in the Machzor Vitri it is said that "from the compiler of the Machzor Vitri we learn by the way that the systematizer of the Selichoth verses which start with ' **שומע תפילה** ' was Rashi Blessed by His Memory." (M. V., pg. 106) This comment is made to the original sentence expressed in Machzor Vitri for thus "our Rabbi Solomon put in order the arrangement of the Selichoth verses." (Ibid.)

Likewise, Rashi arranged the Tehilah Services.

"For after the completion of the Minhah the ' **אשרי** ' and ' **יובא לציון** ' should be recited. Thereafter they start to pray the Tehilah. But instead of saying ' **כתיבה** ' it should be said ' **חתימה** '. In the verse **מי כמין אב**

ימותם יצורין should not be substituted for ' יצורין זוכר ' for ' יצורין זוכר ' . For there is no mention of ' יצורין זוכר ' in this verse, but it is on the example of the verse ' יצורין זוכר ' . After ' יצורין זוכר ' they recited the confession prayer ' יצורין זוכר ' till ' יצורין זוכר ' and instead of ' יצורין זוכר ' they should say ' יצורין זוכר ' . Then the Chazan says the great Kaddusha of Musaf, till the confession prayer. And instead of reciting ' יצורין זוכר ' it should be said ' יצורין זוכר ' . Following with ' יצורין זוכר ' till ' יצורין זוכר ' .

and then the priestly blessing, Kaddish and the final blowing of the Shofar in commemoration of the Jubilee and the people answer seven times ' יצורין זוכר ' . Solomon ben Isaac." (Sed. Av. Isr., pg. 100) (M.V., pg. 394ff) In the Ashkenazic liturgy we find the above arrangement with the exception of the several Piyutin which were introduced in the Nehilah Services. (M. H'Bn. Isr., pp. 432-455)

In regard to the prayer for rain Rashi states the date of its recital. "From the Musaf of the last day of Succoth till the first day of Passover inclusively the prayer ' יצורין זוכר ' should be mentioned. And from the sixtieth day of autumnal equinox till the first day of Passover. During this time the prayer for rain inserted in the Benediction of Years is recited. The autumnal equinox starts before sunset." (Sed. Rashi, par. 33) The same is stated in the response of Rashi to Rabbi Nathan. (Shof. Mat.

Moreover, Rashi calls the prayer ' יצורין זוכר ' the ninth benediction. "In the winter days we pray in the Bene-

diction of Years the ' זיתן טל ומטר which is the ninth benediction." (Hok. Habr., pg. 19) According to the Ashkenazic Minhag the prayer " משיב הרוח ומריד הגשם" is recited from the eighth day of Succoth till the first day of Passover. (Sed. Av. Isr., pg. 39) The " טל ומטר" prayer is recited on the evening of the fifty-ninth day of the autumnal equinox till Passover. (Sed. Av. Isr., pg. 92)

The question as to recite the Kiddush in the Succah on the eighth day of the festival was practiced by Rashi in the following way. "Our Rabbi Solomon used to make Kiddush in the Succah on the eve of the eighth day and in the morning for the reason that the eighth day may be accounted as the seventh day." (S. Map. R., pg. 240) The same custom is observed according to the Ashkenazic rituals. (Sed. Av. Isr., pg. 366)

Rashi instituted new changes in reading of the Torah on various occasions. In regard to the eighth day of the Succoth festival "our Rabbi Solomon ז"ל said that we have to begin to read in the Torah from ' תעשר תעשר whether this festival occurs on a week day or on a Sabbath. He gave the reason for it. As we have learned in Megilah that on the last day of the festival we read the portions dealing with man's duties, precepts, and about the first-born. And Rabbi Solomon ז"ל explained that we read ' וכל הזכור but we have to begin with ' תעשר תעשר for there are in this Parasha the duties and the precepts by which men should conduct themselves during the harvest festival and at which time the poor people may be helped to gather food for the autumn. And this Parasha

contains precepts of tithes and commandments of giving freely and deliberately." (Shib. Halek, par. 372) (S. Hag. A., par. 139) (Sid. Rashi, 306) According to the Ashkenazic Minhag "we begin with 'עֶשְׂרָה תַּעֲשֶׂה' and there is no difference whether the festival happens on week days or on Sabbath." (M. M'Da. Ier., Vol. I, pg. 212)

Rashi fixed the arrangement of the readings of the Torah portions during Hol-Ha-Moed. "In the first day of Hol-Ha-Moed the Cohen reads 'וַיְבִיחֵם הָאֵל', the Levite reads 'וַיְבִיחֵם הָאֵל', and the Israelite, who is the third one, reads 'וַיְבִיחֵם הָאֵל'. But the fourth one who is added in honor of the Musaf repeats and reads 'וַיְבִיחֵם הָאֵל' and 'וַיְבִיחֵם הָאֵל' for the latter portions are the most essential parts of the day. And thus we do every day. And the seventh day which is Hoshana-Rabba, the Cohen starts to read 'וַיְבִיחֵם הָאֵל', the Levite, 'וַיְבִיחֵם הָאֵל', and the Israelite reads 'וַיְבִיחֵם הָאֵל' for they are the doubtful days of the Holiday. And the reason for not reading, like the weekly days, namely to cause to read the Parasha of Shemini-Azereth on Hol-Ha-Moed is that it would not be right to read the Parasha of a complete Holiday on Hol-Ha-Moed. These are the words of Rashi."

(Sed. Er., pg. 9) (L. V., pg. 380) We also find the following opposition to Rashi's decision. Rabbi Isaac ben Abraham explains the Masefta Tusha that it would be right to compare the seventh day (Hoshana-Rabba) to other days and fix the reading in a chronological order. But here in Troyes we follow the system of Rabbi Isaac ben Abraham and till now we did not change the arrangement on the day of Hoshana-Rabba." (Sed. Er., pg. 9)

According to Ashkenazic liturgy we follow the system of Rashi in reading the Torah on the days of Mol-Ma-Moed. "In the first day of Mol-Ma-Moed the Cohen reads ' **וּבְיוֹם הַשְּׁנִי** ', the Levite, ' **וּבְיוֹם הַשְּׁלִישִׁי** ', and the Israelite reads ' **וּבְיוֹם הַרְבִּיעִי** '. The fourth one repeats and reads ' **וּבְיוֹם הַשְּׁנִי** ' and ' **וּבְיוֹם הַשְּׁלִישִׁי** '. On the second day the Cohen reads ' **וּבְיוֹם הַשְּׁלִישִׁי** ', the Levite reads ' **וּבְיוֹם הַרְבִּיעִי** ', the Israelite reads ' **וּבְיוֹם הַחֲמִישִׁי** ', and the fourth one, ' **וּבְיוֹם הַשְּׁלִישִׁי** ' and ' **וּבְיוֹם הַרְבִּיעִי** '. On the third day the Cohen reads ' **וּבְיוֹם הַרְבִּיעִי** ', the Levite ' **וּבְיוֹם הַחֲמִישִׁי** ', the Israelite, ' **וּבְיוֹם הַשְּׁשִׁי** ', and the one repeats and reads ' **וּבְיוֹם הַרְבִּיעִי** ' and ' **וּבְיוֹם הַחֲמִישִׁי** '. On the fourth day the Cohen reads ' **וּבְיוֹם הַחֲמִישִׁי** ', the Levite ' **וּבְיוֹם הַשְּׁשִׁי** ', the Israelite, ' **וּבְיוֹם הַשְּׁבִיעִי** ', and the fourth one reads ' **וּבְיוֹם הַשְּׁשִׁי** ' and ' **וּבְיוֹם הַשְּׁבִיעִי** '. On the fifth day which is Hoshana-Rabba the Cohen starts ' **וּבְיוֹם הַחֲמִישִׁי** ' instead of ' **וּבְיוֹם הַשְּׁבִיעִי** ', the Levite, ' **וּבְיוֹם הַשְּׁשִׁי** ', the Israelite, ' **וּבְיוֹם הַשְּׁבִיעִי** ', and the fourth one reads ' **וּבְיוֹם הַשְּׁשִׁי** ' and ' **וּבְיוֹם הַשְּׁבִיעִי** '. " (Sed. Av. Ier., pg. 368)

In regard to reading of " **עֶשְׂרֵי תַּעֲשֶׂה** " on Shemini-Azereth the people followed Rashi's instruction. "And on Sabbath Mol-Ma-Moed they read ' **וְרָאָה אֶתְּךָ אֶתְּךָ אֶתְּךָ** '; and on Simchath Torah they recite ' **וְאֶתְּךָ אֶתְּךָ אֶתְּךָ** ' and the prayer of almsgiving on the Shemini-Azereth day for every time we have to read ' **וְכֵן הַבְּכוֹר** ' we also have to say the blessing of almsgiving. The reason for it is written ' **וְיֵלֵךְ יִרְאוּ פְנֵי רִיקָם** '. And since the eighth day is doubtful with the seventh day the Chazan began to read from ' **עֶשְׂרֵי תַּעֲשֶׂה** ' even though it did not occur on the Sabbath day. And thus he fulfilled the wish of

our Rabbi Solomon and did not follow the decision of the other
sages. (S. Map. R., pg. 239) (see Rashi's reason for reading

תעשר תעשר, (Thesis, pg. 47) According to the Ashkenazic
liturgy we read "on Shemini-Azereth" 'תעשר תעשר' whether it
occurs on a week day or on Sabbath." (M. Ebn. Isr., Vol. 3, pg. 112)

According to the custom of the Troyes community
"the prayer 'מומור למדח' was not recited during the Passover
for in the days of the Temple the thanksgiving offering was not
practiced due to its leavened bread. And also it was not re-
cited on Passover Eve in order not to reduce the time of its
consumation which should prolong one day and one night. Though
this was practiced in France where on Sabbaths and holidays
the prayer 'מומור למדח' was not recited yet it was a custom to
say it in the Province and in Spain." (Sed. Tr., pg. 4)

Rashi refers to himself as the instigator of
a new ritual. "Thus said Rabbi in regard to Lerumah (heave-
offering). I may inform you that the people never practiced
in this city to set aside two loaves except on Passover Eve.
The people used to bless on one loaf 'להפריש חלה' and
over the second loaf 'להפריש תלומה' and I abolished
it since it is unnecessary, for the reason that Passover Eve
can not be regarded as a more important festival than the
other festivals." (S. Map. R., pg. 44) (M. V., par. 34).
(Sed. Rashi, pg. 375) The Ashkenazic ritual is in accordance
with Rashi's opinion, though there are various opinions in
reciting the blessing of the dedication of the loaves. (Sed.
M. V. Isr., pg. 571)

The disciples of Rashi instituted liturgi-

to state the historical event of the day by praising God." Rashi interpreting this statement says: "by this is meant the prayer ' **וְעַל הַנְּסִיּוֹת** ' (Mok. Hadr., pg. 20)

The difference of opinion whether to recite the prayer " **וְיִהְיֶה נֶגַע** " on Purim which happens to be on Saturday night; or to recite the same prayer on Lishoh-be-Ab which may occur on Saturday night was decided by Rashi. It is stated "that our Rabbi Solomon taught us that Purim which happens to be on Sabbath night we do recite ' **וְיִהְיֶה נֶגַע** ' but if it happens to be that Lishoh-be-Ab on Saturday night we do not recite ' **וְיִהְיֶה נֶגַע** '. And likewise we do not recite

' **וְעַד קֶרֶן** ' when Purim happens to be on Saturday night unlike when Purim happens to be on the other days of the week." (S. Hag. A., pg. 254) Interesting to note that the people in Mayence followed Rashi's decision. "In Mayence they recite

' **וְיִהְיֶה נֶגַע** ' on Purim when it happens on Saturday night (Ibid. pg. 253) Rashi's decision is accepted in the Ashkenazic liturgy. As far as Purim is concerned, "we do recite ' **וְיִהְיֶה נֶגַע** ' on Saturday night." (Sed. Av. Idr., pg. 443) In regard to Lishoh-be-Ab "we do not recite ' **וְיִהְיֶה נֶגַע** ' if it occurs on Sabbath night." (Sed. Av. Idr., pg. 450) And "if Purim happens to be on Sabbath night we do not recite the prayer ' **וְעַד קֶרֶן** '." (Ibid. pg. 446)

Rashi defines the blessing which should be made before reading the Megilah. "It is a precept to say a blessing before reading the Megilah and what is the blessing?" Rashi states, "before reading the Megilah it should be recited the prayer ' **וְשִׁמְךָ כְּמִיּוֹן** ' and the prayer ' **וְשִׁמְךָ כְּמִיּוֹן** '."

(Mok. Habr. pg. 6) (Ibid. pg. 50) This definition is accepted by the Ashkenazic Minhag. (Sed. Av. Isr. pg. 446)

There was a difference of opinions in regard to the reading of the Megilah. Some were of the opinion that the reading of the Megilah at the decided traditional time should be in the presence of a Minyan. Some say that a Minyan is necessary only when the Megilah is read not at the decided time. Rabbi Aaron says: "that if the Megilah is read at the decided time in the presence of a Minyan a blessing should be made before and after it. And if there was less than a Minyan no blessing should be recited before and after the reading. But our Rabbi Solomon disagrees with him and says that even one man should make the blessing before and after reading the Megilah." (M.V. pg. 203) (Ibid. pg. 212) In the Ashkenazic Minhag we do not find any reference to the recitation of the blessings before and after the reading of the Megilah in accordance with the number of people. But emphasis is laid on the reading of the blessings. (Sed. Av. Isr. pg. 446)

The Hallel used to be recited on Chanukah but it was doubtful whether to complete the Hallel or to say a half-Hallel only. Rashi gives the reason why the Hallel should be recited completely. Thus, he strengthened his personal view of reciting the complete Hallel and also enforcing this ritual. "And why we should recite the complete Hallel on Chanukah I found the reason given by our Rabbi Solomon ⁴⁸¹ . Because we divide the lighting of the candles on each day of this festival as in former days we divided the offerings of sacrifices." (Shib. Halek. pg. 174) According to the Ashke-

nazic standard "we recite the complete Hallel on all the eight days of Chanukah." (Sed. Av. Isr. pg. 445)

The people of Mayence differed in custom from Rashi's practice in regard to the Havdalah on Tishah-be-Ab if occurring on Saturday night. "On Tishah-be-Ab happening on Saturday night they (the people of Mayence) did add more to the Havdalah practice than reciting the words **יוֹתֵבְדִּי ה' אֵלֵינוּ**

' **יֵאָתָה חוֹנֵן לְדַעַת** in the regular prayer ' **קִדְדָּה**

But on the eve of Tishah-be-Ab they used to make Havdalah over the cup of wine with the exception of using the spices and the candles. But our Rabbi Solomon practiced on Tishah-be-Ab occurring on Saturday night to recite ' **בִּזְרָא מְאֹרֵי הָאֵשׁ** even though the regular Havdalah was made on the evening after the fast day. For on Saturday night the regular Havdalah was not recited since the meal was eaten while it was still daylight and at twilight the fast actually begins. And it was unlawful to make the regular Havdalah without being able to drink the wine." (S.Hap. R. pg. 255) (M.V. par. 267) (Sid. Rashi, par. 414) (Shib. Halek. par. 268) Thus Rashi differed only in

reciting the " **בִּזְרָא מְאֹרֵי הָאֵשׁ** on Tishah-be-Ab which occurred on Saturday night. According to the Ashkenazic Minhag

"when Tishah-be-Ab falls on Saturday night we recite **בִּזְרָא**

' **מְאֹרֵי הָאֵשׁ** and no blessing is made over the spices."

(Sed. Av. Isr. pg. 450)

Rashi also instructed the people to differentiate between the important sayings and recitations of minor value. "This was handed down from Rashi's teachings and let his soul be bound up with the memory of the living. It is not

duty bound to proclaim simultaneously, while reading the Megilah the words ' **מלדכי יהודי** ' and it is not even a custom but to entertain the little children. But the reading of the prayer containing the thirteen qualities, namely, ' **י' ה' אל רחום** ', which the people used to recite at the reading of the Torah on a fast day is a traditional custom for they are words of consolation and mercy." (Sif. Rashi, par. 344) This was a simple method by which Rashi could impress upon the people of the importance of prayers.

B. THE INFLUENCE ON SPECIAL OCCASIONS SERVICES

Rashi used to say grace over some food which differs from the present Ashkenazic liturgy. This difference is probably due to the "many versions in the various prayer books". (Sed. Av. Isr. pg. 566) "Rashi said grace over nuts mixed in honey and blessed ' **שְׁהַכֵּל נִהְיָה** ' for the nuts underwent some changes. Likewise, on every fruit, as grapes, figs, pomegranates, olives, and dates, he said the prayer **'בּוֹרָא פְּרִי** ' **הָעֵץ** and thereafter he recited one blessing containing to the three parts of the meal-prayer. And this is the blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הָעֵץ וְעַל פְּרִי הָעֵץ וְעַל תְּנוּבַת הַמִּדָּה וְעַל אֶרֶץ חֲסִידָה טוֹבָה וְרַחֲבָה וְכוּ.
(S. Kap. R. pg. 176 ff)

It seems that during Rashi's generation there was a change in the usual custom of observing the betrothal and the wedding ceremonies. Rashi tried to adjust the ritual to the new custom. "I have seen a place where the practice of the betrothal and wedding ceremonies was celebrated on the same occasion. And the question arose whether to recite the blessing of the betrothal and wedding ceremonies on the same glass of wine. And Rabbi said he who wishes to do so we say unto the parties drink what is left in the glass. Thereupon, we fill up a second glass and we recite over it the blessing of the wedding ceremony for we can not say two blessings on the same glass." (S. Kap. R. pg. 100) (L.V., 533) According to the Ashkenazic rite we use two separate glasses of wine but the possibility of having the two ceremonies combined together are a legal procedure. (Sed. Av. Isr. pg. 565) The procedure of

the wedding and betrothal ceremonies as practiced according to the instructions of the Ashkenazic liturgy is the same as in Machzor Vitri. "He who makes the blessing of the betrothal ceremony says ' **בִּירָא פִּלִּי** ' and then recites the blessing of the ceremony. The bride and the bridegroom drink from the cup. Thereafter the prayer ' **הָלֵל אֱת** ' is recited. Following this the second glass is filled up and the prayer ' **בִּירָא פִּלִּי** ' and the seven blessings are recited." (M.V. par. 470) The same ritual is found in the Ashkenazic liturgy. (Sed. Av. Isr. pg. 535)

In many instances Rashi could not decide whether to change some rituals even though he referred to his teacher's opinion yet he expressed modestly his assumption. "The disciples asked our Rabbi Solomon if one said **נְטִילַת יָדִים** at his personal needs should he repeat again before starting his meal? Rashi said to them even I asked our Rabbi Jacob the son of Jakov who said in the first case one has to recite ' **וְעַל נְטִילַת יָדִים** ' and in the second case ' **וְעַל נְטִילַת יָדִים** '. But it seems to me that ' **נְטִילַת יָדִים** ' has to be recited in both cases." (S. Map. R. pg. 137) (Sed. Rashi, par. 102) (Ibid. par. 2) The Ashkenazic liturgy follows Rashi's opinion by stating "In the morning even though one does not have to do his personal needs he has to recite ' **וְעַל נְטִילַת יָדִים** ' and ' **וְעַל נְטִילַת יָדִים** ' and before meals he, even though his hands are clean, he has to wash them and recite ' **וְעַל נְטִילַת יָדִים** '." (Sed. Av. Isr. pg. 3)

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