

"A Comparative Study of the
Sabbath Amidoth in the Ashken-
azic and Sefardic Rites: With
Particular Reference to
Abudraham and Israel Al-Nakawa."

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PREFACE

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Richard J. Sobel

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CHAPTER I

INTRODUCTION

Prayer has always formed an important part of Jewish religious life. At first, prayer was personal and spontaneous, as reflected in the early prayers which are found in the Bible. However, as the Jewish community grew, and as life became more complex, there arose a need for prayers which individual worshippers could use as a pattern, or which the community could recite together.¹ The psalms represent not only some of the most beautiful personal prayers which have been written, but also prayers which are designed for community worship.

When the Temple in Jerusalem was destroyed, and the sacrificial cult ceased to be, the habit of prayer as a regular part of religious life was intensified among the Jewish people. The rabbis of the Talmud, particularly Rabban Gamliel II and his associates, directed much of their activity toward stimulating the habit of prayer, and toward supplying the material and the order of the prayer service.²

With the gradual expansion of the Jewish community, and with the rise of new centers of Jew-

ish learning and authority such as Sura in Babylonia and Pumbedita in Babylonia; the need for keeping the religious life of the Jews both intact and informed became more obvious. The rabbis of these new centers devoted themselves to that twofold task. They sought to help the many scattered and distant communities to live in accord with the teachings of the Talmud, and to maintain, in spite of the dispersion, their religious and spiritual unity.³ Since worship formed the core of religious life, these new teachers directed a great amount of effort to its problems. They compiled prayer books; and though they tried to establish a uniform prayer service on the basis of traditional teachings, nevertheless, certain variations and differences originated in different communities, which vividly contrasted the prayer book of one community (or tradition) with that of another. Even the prayer par excellence of the synagogue liturgy, the Amidah, has certain basic differences; not only between the Ashkenazic and Sefardic rites, but also between the Occidental . Sefardic and the Oriental Sefardic rites.

One of the purposes of this Rabbinic dissertation, will be to examine and to explain the major differences which are found in the intermediate sections

of all four of the Sabbath Amidoth of the Ashkenazic, the Occidental Sefardic, and the Oriental Sefardic prayer books. Since, on the whole, these three rites are based upon the Babylonian Talmud, their differences are important because of the foundation which they share in common.⁴

The rabbis were not content merely to fix the order of the service, and to place prayers and psalms in the prayer book; they also wrote commentaries on the Siddur, in every generation, in order to explain the prayers to the average Jew. The second purpose of this thesis, will be to examine the intermediate sections of the Sabbath Amidoth in the light of two of these commentators, both of whom were fourteenth century Sefardim. The first is David Ben Joseph Abudraham.

Abudraham, a pupil of Jacob ben Asher, lived in Seville, Spain, ca. 1340, and commented upon the Synagogue liturgy of the Occidental Sefardic rite. He belonged to the class of writers who, in an age of decline, felt the need of disseminating, in popular form, the knowledge stored up in various sources of rabbinical literature. His book has no title because it was intended to serve as a running commentary on the liturgy. In

the preface he states that he desired to afford the people, whom he found lacking in knowledge, the means of using the liturgy, intelligently. He also mentions, in his introduction, that the language of all of the prayers is based upon the Bible, and that he will give the Biblical basis for every word or phrase of the liturgy; and in the few cases where there are no Biblical foundations for a word or a phrase of a prayer, he will show how it is derived from the Talmud.⁵

He collected material from both the Babylonian and the Palestinian Talmuds, from the Geonim, and from all of the commentators down to his own time, in order to explain each portion of the prayer book. To elucidate the meaning and origin of each observance connected with worship throughout the year, he made use of all of the works concerning the rites that he could obtain, some of which were very rare.

In the manner of an eclectic, he frequently states or suggests many explanations for one fact; however, a certain warmth of religious feeling pervades the entire book, making it a harmonious unit, and giving it an edifying character. He concludes by stating that the book was completed in Seville in 5100

after the creation of the world.⁶

The second commentator is R. Israel Al-Nakawa, who wrote in the latter part of the fourteenth century. He lived in Toledo, Spain; and wrote an ethical work in twenty chapters, entitled Menorat Ha-Maor. At the time when he wrote, conditions in Spain were at their worst. Old Jewish communities had been overthrown, thousands of Jews had been killed, and thousands more had been forced to convert. Al-Nakawa wanted to give his contemporaries something which would help them in their great hour of distress. This purpose, to which his Menorat Ha-Maor is dedicated, probably guided him in the arrangement of his topics. First came Charity, acts of love toward one another; for this was the first need of his troubled times. Then came Prayer, the source of strength, the fountain of confidence and hope, which his contemporaries needed so desperately in order to survive.

Like Abudraham, he wished to bring out the spiritual worth of prayer. This is why he made such extensive use of Midrashic literature, in addition to assembling the authoritative rules and regulations of the liturgy. He tried to present prayer as a mystical

exercise, and not merely as a matter of conformity with a fixed custom. He died at the stake in 1391 at the age of seventy-eight.⁷

A study of the central section of the four Sabbath Amidoth is important. For unlike the Festival Amidoth, in which the intermediate sections are identical, each Sabbath Amidah begins with a different introduction and Biblical verse. One thing, however, they share in common, namely, the prayer:

Al-Hakawa gives several reasons for the differences in the introductions to the various Sabbath Amidoth. To begin with, he states that amiz corresponds to the first Sabbath, the Sabbath of Creation; that amiz corresponds to the Sabbath when the Torah was given to Israel; that amiz corresponds to the Sabbath of Redemption; and therefore we ask God to ingather our scattered; to build His Temple and to decorate His Temple; and that amiz corresponds to the Sabbath, which will come in the future, when God will rebuild His city of Jerusalem, gather all of the exiled to it, and His name will be one, and Israel will be His treasured people, one na-

tion on the earth.

Then he quotes a Midrash (whose source is unknown to us) that gives the reason for four different introductions.

What is the reason that the gedushath ha-yom of the Sabbath Amidoth differ from each other in Arvith, Shahrith, Musaf and Mincha? Because after God created His world in six days, He rested on the seventh day. And God blessed the seventh day, and hallowed it, He alone; and this rest was the dedication of the world. And therefore we pray in the Evening, Attah Qiddashta.

Now God did not give the Sabbath to the first man (Adam), but He gave it to our teacher Moses; and therefore we pray in the morning, Yismach Mosheh.

And after this, it (the Sabbath) was transmitted to Israel through Moses, and therefore we pray in the Additional service, Le-Mosheh Ziwwitha.

Now even though God did not give it (the Sabbath) to our forefathers, Abraham, Isaac and Jacob, He will transmit it to them in the world to come. Therefore we pray in the afternoon service, Avraham Yagel, Yitzchak yeranen.⁹

The main body of this dissertation will be divided into four chapters, one for each of the four intermediate sections of the Sabbath Amidoth. Each chapter will contain the text of that service as it is found in the Askenazic, the Occidental Sefardic, and the Oriental Sefardic prayer books.

The prayer books from which the texts have been taken are:

- A. The Ashkenazic: The Authorized Daily Prayer Book, by Dr. Joseph H. Hertz. Revised Edition. Bloch Publishing Co., New York 1959
- B. The Occidental Sefardic: Book of Prayer by David De Sola Pool, Second Edition. Union of Sephardic Congregations. New York 1960
- C. The Oriental Sefardic: Tephilath Jeshurun by Menahem Ben Moshe Zeke'el Hebrew Publishing Co. New York 1955.

Following the texts in each chapter there will be a discussion of the major textual differences between the three rites, after which, the commentaries of Abudraham and Al-Nakawa will be examined in the light of modern scholarship.

Following is the list of abbreviations employed throughout this thesis.

- A. Ashkenazic = Ashkenazic Prayer Book or Rite
- B. Occidental = Occidental Sefardic Book of Prayer
- C. Oriental = Oriental Sefardic Book of Prayer
- D. W S L = Weekday and Sabbath Liturgy by Dr. L. J. Liebreich. New York 1961

קדשנו = אלהינו ואלהי אבותינו. רצה בנפשותינו.

CHAPTER II

ערביה לשבתOriental

אתה קדשת את
יום השביעי
לשמן. תכלית
מעשה שמים
וארץ וברכתו
מכל הימים
וקדשתו מכל
הזמנים. וכן
כתוב בתורתך:

ויכלו השמים
והארץ וכל
צבאם: ויכל
אלהים ביום
השביעי
מלאכתו אשר
עשה. וישבת
ביום השביעי
מכל מלאכתו
אשר עשה:
ויברך אלהים
את יום השביעי
ויקדש אותו
כי בו שבת
מכל מלאכתו
אשר ברא
אלהים לעשות:

Occidental

אתה קדשת את
יום השביעי
לשמן. תכנית
מעשה שמים
וארץ. וברכתו
מכל הימים.
וקדשתו מכל
הזמנים. וכן
כתוב בתורתך:

ויכלו השמים
והארץ וכל
צבאם: ויכל
אלהים ביום
השביעי
מלאכתו אשר
עשה. וישבת
ביום השביעי
מכל מלאכתו
אשר עשה:
ויברך אלהים
את יום השביעי
ויקדש אותו.
כי בו שבת
מכל מלאכתו.
אשר ברא
אלהים לעשות:

Ashkenazic

אתה קדשת את
יום השביעי
לשמן. תכלית
מעשה שמים
וארץ. וברכתו
מכל הימים
וקדשתו מכל
הזמנים. וכן
כתוב בתורתך:

ויכלו השמים
והארץ וכל
צבאם. ויכל
אלהים ביום
השביעי
מלאכתו אשר
עשה. וישבת
ביום השביעי
מכל מלאכתו
אשר עשה:
ויברך אלהים
את יום השביעי
ויקדש אותו
כי בו שבת
מכל מלאכתו
אשר ברא
אלהים לעשות:

Oriental

ישמחו במלכותך
שומרי שבת
וקוראי ענג
עם מקדשי
שביעי כלם
ישבעו ויחננו
מטובך
והשביעי רציה
בו וקדשחו
חמדת ימים
אותו קראת:
זכר למעשה
בראשיתו

אלהינו ואלהי
אבותינו רצה נא
במנוחתנו קדשנו
במצותיך. שים
חלקנו בתורתך.
שבענו מטובך.
שמח נפשנו
בישועתך וסהר
לבנו לעבדך
באמת. והנחילנו
יהוה אלהינו
באהבה וברצון
שבת קדשך.
וינחו בו כל
ישראל מקדשי
שמך. ברוך אתה
יהוה מקדש השבת:

Occidental

ישמחו במלכותך
שומרי שבת
וקוראי ענג.
עם מקדשי
שביעי. כלם
ישבעו ויחננו
מטובך.
ובשביעי רציה
בו וקדשחו.
חמדת ימים
אותו קראת.
זכר למעשה
בראשיתו:

אלהינו ואלהי
אבותינו. רצה
נא במנוחתנו.
קדשנו במצותיך.
שים חלקנו
בתורתך. שבענו
מטובך. שמח
נפשנו בישועתך.
ומהר לבנו
לעבדך באמת.
והנחילנו יי
אלהינו באהבה
וברצון שבת קדשך.
וינחו בה כל
ישראל מקדשי
שמך. ברוך אתה
יי. מקדש השבת:

Ashkenazic

אלהינו ואלהי
אבותינו. ורצה
במנוחתנו
קדשנו במצותיך
ותן חלקנו
בתורתך. שבענו
מטובך ושמחנו
בישואתך וסהר
לבנו לעבדך
באמת. והנחילנו
יי אלהינו
באהבה וברצון
שבת קדשך.
וינחו בה
ישראל מקדשי
שמך. ברוך אתה
יי. מקדש השבת:

In the central section of the עמידה לערבית של שבת there is one major difference. Both the Occidental Sefardic and the Oriental Sefardic rituals contain יסמכו ובלכותן, whereas the Ashkenazic ritual does not.

There is also an important minor difference. In the prayer which begins אלהינו ואלהי אבותינו both Sefardic books of prayer contain the phrase שמה נשבע, while the Ashkenazic prayer book has ושמחנו. These, then, are the two principal differences between both Sefardic rites and the Ashkenazic rite. Now, we shall turn our attention to a closer examination of the various paragraphs within the central section of the עמידה לערבית של שבת.

For David Ben Joseph Abudraham all of the prayers as has been observed, have a Biblical foundation. Therefore part of his method is to list the Biblical or Talmudic (in a few cases) passage, which he feels is the basis for each word or phrase in a given prayer. He begins his discussion of שבת קודש by explaining that this opening statement of the intermediate section of the Sabbath Eve Amidah is entirely

derived from Genesis 2:1-3. He shows its derivation as follows:¹⁰

Passage in the Amidah

The Biblical verse upon which the passage is based

א. חלית שמים וארץ	א. ויכלו השמים והארץ
(the completion of heaven and earth)	(And the heavens and the earth were finished)
ב. וברכתו בכל הימים	ב. ויברך אלהים את יום השביעי
(And you did bless it above all other days)	(And God blessed the seventh day)
ג. וקדשנו בכל הזמנים	ג. ויקדש אותו
(and sanctify it above all seasons)	(And sanctified it)

וידברו, it is also the introduction to Genesis 2:1-3; as the W S L has pointed out:

A. The introduction to gedushath ha-yom in this amidah, Attah qiddashta, is at the same time an interpretive introduction to Gen. 2:1-3 (wa-yekhullu), the first passage in the Bible pertaining to the Sabbath.

B. Attah qiddashta dwells upon the central thought of Gen. 2:1-3 which is, the sacred character God bestowed upon the Sabbath, the climax of creation.¹¹

Though Abudraham does not explicitly state that וידברו is the introduction to ויכלו, nevertheless he does indicate this by showing the complete

dependence of *נשק נא* upon Genesis 2:1-3. He concludes his comments of the passage by quoting Saadia, Abraham Ibn Ezra, and Nachmanides. With these quotations he illustrates three points:

- A. Those who observe the Sabbath, will themselves be blessed and sanctified.
- B. The Sabbath blessing adds renewed bodily strength, and wisdom; and sanctifies man so that he will not work on it, as he does on other days.
- C. The day of the Sabbath blesses and sanctifies, and we should not do any work on it.

After dealing with *נשק נא*, the introduction to *ויכלו*, Abudraham turns his attention to *ויכלו* itself. He informs us that there are some people who do not begin with Genesis 2:1 (*ויכלו*); instead they begin with Genesis 2:3 (*ויברך*); regarding this he remarks that it is proper to recite it from *ויכלו*. To explain the reason for this, both he and Al-Nakawa quote the following *אמרה* from the Talmud.

Raba - others state R. Joshua b. Levi - said: "Even if an individual prays on the eve of the Sabbath, he must recite wa-yekhullu." For Rav Hamauna stated: "Whoever recites wa-yekhullu in the course of the Sabbath eve service is regarded as though he had been a partner of (a co-worker with) the Holy One, praised be He, in the work of Creation; for it is said, 'wa-yekhullu (and they were finished), do not read wa-yekhullu, but wa-

yekhullu (and they, God and man, that is, finished)',

.... Rav Hisda said in the name of Mar Ukva: "The two angels that accompany (or, escort) a man, place their hands on the head of him who has recited wa-yekhullu in the course of the Sabbath eve service, saying to him, 'And thine iniquity is taken away, and thy sin expiated.' (Isaiah 6:7b)¹²

Therefore, according to Abudraham, unless one includes the opening verse of ויכלו, it is impossible to think of man as a co-worker or partner with God in the work of Creation; for the Midrash changes the vocalization of the verb ויכלו to read wa-yekhullu (and they, God and man together, finished). It is for this reason that he states that those who begin with ויכלו are omitting the main point.

Between the pentateuchal citation (ויכלו) and the ויפלו prayer, there is inserted ויפלו. The opening sentence of this prayer has been translated several ways:

The opening sentence of this prayer states: 'They that keep the Sabbath and call it a delight shall rejoice in Thy kingdom.' The rendering of yismehu varies. Literally, of course, it means 'they shall rejoice.' U. P. B. translates it as a present tense, while D. de Sola Pool takes it as an imperfect jussive ('May they....rejoice.'). The context would seem to favor the simple literal rendering: 'they shall rejoice.' The burden of the prayer is, therefore, that those who observe the Sabbath will have a share in

the joy (of) God's kingdom.¹³

Abudraham begins his discussion of ישמחו by showing the dependence of almost every phrase of this prayer upon Biblical verses.

Passage in the Amidah

The Biblical verse upon
which the passage is based

א. ישמחו (they shall rejoice)	א. וביום שמחתכם Num. 10:10 (Also in the day of your gladness)
ב. במלכותך (in Your Kingdom)	ב. בני ציון יגילו בשמחה Sifre וביום שמחתכם (And in the day of your gladness)
ג. שומרי שבת (They who observe the Sabbath)	ג. ושמרו בני ישראל את השבת Psalm 149:2 (Let the children of Zion be joyful in their king.)
ד. קראי עונג (and call it a delight)	ד. וקראת לשבת אונג Exodus 31:16 (And the children of Israel shall keep the Sabbath)
However, the phrase desirable of days didst Thou call it) proves a problem.	ה. חמדת ימים אותו קראת (the most de- sirable of days didst Thou call it)

Isaiah 58:13 (And call the
Sabbath a delight)

Nowhere in Scripture is the statement made that God called the Sabbath 'the desirable of days.' F. Perles, apud I. Elbogen, Toledoth ha-Tefillah we-ha-Avodah be-Yisrael, Jerusalem - Berlin 1924 p. 84, note 6, maintains that the source is the Book of Jubilees 2:32 which reads: 'And the Creator of all things blessed this day (the Sabbath) which He had created for blessing and holiness and glory above all days.'¹⁴

Abudraham understands this phrase, אָרַךְ יוֹם, to mean that God designated or appointed it (the Sabbath) to be a special day. To illustrate this, he cites two Biblical verses where the verb אָרַךְ is used in the sense of designation. A. Isaiah 48:12, "And Israel My called" (My appointed or designated) B. Exodus 35:30 "See the Lord hath called (appointed) by name Bezalel." He concludes by saying, that since we do not find in the Torah that God called the Sabbath the desirable of days, the meaning is to be understood as in the two verses above.

After אָרַךְ יוֹם, Abudraham turns to the one prayer which the four Sabbath Amidoth have in common; namely, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רַחֵם נָא בְּמִנוּחֵינוּ ("Our God and God of our fathers, accept our rest; sanctify us by Thy commandments...." we shall designate this prayer אָרַךְ for short.); and he lists all of the sources upon which the prayer is based.

Passage in the Amidah

א. רצה נה במנוחתנו

(Accept our rest)

ב. וזמן חלקנו בחורתך

(And ordain our portion
to be in Thy law)

ג. ושמענו בסובך

(O satisfy us with Thy
goodness)

ד. ושמח לבנו בישועתך

(Gladden our heart in
Thy deliverance)The Biblical verse upon
which the passage is based

א. תנוחון נייחכון

Targum of Lev. 23:32
(you shall rest your rest)ב. חלקי יי אמת לי שמור
דברךPsalm 119:57
(My portion is the Lord, I
have said that I would ob-
serve Thy words)

כי היא חלקך בחיים

Ecclesiastes 9:9 (For that
is thy portion in life)

ג. וישבאו... ויתענו בסובך

Nehemiah 9:25
(they were filled, and luxur-
iated in Thy great goodness)¹⁵

ד. נגילה ונשמחה בישועתך

Isaiah 25:9
(we will be glad and rejoice
in Thy salvation)

<u>Passage in the Amidah</u>	<u>The Biblical verse upon which the passage is based</u>
<p>וְנַקֵּה לִבֵּנוּ מִכָּל עֲוֹנוֹתָיִם . . .</p> <p>(purify our hearts to serve Thee in truth)</p> <p>וְנִתְּנֵנוּ . . .</p> <p>(In truth)</p> <p>וְיִתְּנֵנוּ . . .</p> <p>(Your holy Sabbath)</p> <p>וְנִתְּנֵנוּ . . .</p> <p>(Praised art Thou, O Lord, who sanctifies the Sabbath)</p>	<p>וְנִתְּנֵנוּ . . .</p> <p>Psalm 51:12 'Create in me a clean heart, O God)</p> <p>וְנִתְּנֵנוּ . . .</p> <p>Jeremiah 10:10 'But the Lord God is the true God.)</p> <p>וְנִתְּנֵנוּ . . .</p> <p>Leviticus 23:11 (and made known unto them Thy holy Sabbath)</p> <p>וְנִתְּנֵנוּ . . .</p> <p>Genesis 2:3 (And He sanctified it)</p>

Abudraham goes further than just quoting Biblical sources to illustrate where a particular phrase of a given prayer has its foundation. He cites other sources, such as the Midrash and the Talmud to illustrate his point, and he discusses problems in the text of the liturgy. One such problem is the mention of Israel in the festival benediction and its omission in the Sabbath benediction. He explains that Israel is

not mentioned in the latter, because the Sabbath
antedated the election of Israel.

CHAPTER III

שמיים ודגם

Occidental

Oriental

ישמע שעה בלחם
חלקו. כי עבר
נאמן קראת לו.
כליל תפארת
בראשו נחם.
בעברו לפניך
על הר סיני.
ושני לחם
אכנים הוריד
בידו. וכסוב
בהם שפירת שבת.
וכן כסוב
במזרח:

ושברו בני
ישראל את השבת
לעשות את השבת
לדרתם ביום
עולם: כיני
ובן בני ישראל
אוח הוא לעלם.
כי שש ימים
עשה יהוה את
השמים ואת
הארץ וביום
השביעי שבת
וינחם:

ישמע שעה בלחם
חלקו. כי עבר
נאמן קראת לו.
כליל תפארת
בראשו נחם.
בעברו לפניך
על הר סיני.
ושני לחם
אכנים הוריד
בידו. וכסוב
בהם שפירת שבת.
וכן כסוב
במזרח:

ושברו בני
ישראל את השבת
לעשות את השבת
לדרתם ביום
עולם: כיני
ובן בני ישראל
אוח הוא לעלם.
כי שש ימים
עשה יי את
השמים ואת
הארץ. וביום
השביעי שבת
וינחם:

Ashkenazic

ישמע שעה בלחם
חלקו. כי עבר
נאמן קראת לו.
כליל תפארת
בראשו נחם.
בעברו לפניך
על הר סיני.
ושני לחם אכנים
הוריד בידו.
וכסוב בהם
שפירת שבת. וכן
כסוב במזרח:

ושברו בני
ישראל את השבת
לעשות את השבת
לדרתם ביום
עולם: כיני
ובין בני ישראל
אוח הוא לעלם
כי שש ימים
עשה יהוה את
השמים ואת
הארץ וביום
השביעי שבת
וינחם:

Oriental

ולא נחתו יהוה
אלהינו לגויי
הארצות ולא
הנחלתו מלכנו
לעובדי אלילים.
גם במנוחתו לא
ישכנו ערלים.
כי לעמך ישראל
נתת באהבה.
לזרע יעקב
אשר בם בחרת:

ישמחו במלכותך
שומרי שבת
וקוראי ענג.
עם מקדשי
שביעי כלם
ישבעו ויהענגו
מטובך והשביעי
רצית בו וקדשתו
חמדת ימים אותו
קראת: זכר
למעשה בראשית:

אלהינו ואלהי
אבותינו. רצה
נא במנוחתנו.
וגו/

Occidental

ולא נחתו יי
אלהינו לגויי
הארצות. ולא
הנחלתו מלכנו
לעובדי פסילים.
גם במנוחתו לא
ישכנו ערלים.
כי לעמך ישראל
נתת באהבה.
לזרע יעקב
אשר בם בחרת:

ישמחו במלכותך
שומרי שבת
וקוראי ענג.
עם מקדשי
שביעי. כלם
ישבעו ויהענגו
מטובך. ונשביעי
רצית בו וקדשתו.
חמדת ימים אותו
קראת:

אלהינו ואלהי
אבותינו. רצה
נא במנוחתנו.
וגו/

Ashkenazic

ולא נחתו יי
אלהינו לגויי
הארצות. ולא
הנחלתו מלכנו
לעובדי פסילים.
וגם במנוחתו לא
ישכנו רשעים.
כי לישראל עמך
נתת באהבה.
לזרע יעקב
אשר בם בחרת:

עם מקדשי
שביעי כלם
ישבעו ויהענגו
מטובך. והשביעי
רצית בו וקדשתו
חמדת ימים אותו
קדשת זכר
למעשה בראשית:

אלהינו ואלהי
אבותינו. רצה
במנוחתנו. וגו/

The only significant difference between the Ashkenazic and Sefardic rites in the central section of the *עמידה של שחרית לשנה* is to be found in the *ישמחו במלכותך* prayer. Both the Occidental and the Oriental Sefardic books of prayer begin with the phrase *ישמחו במלכותך*, whereas the Ashkenazic omits this phrase and begins with *עך בקדש*. Moreover, the Ashkenazic and the Oriental Sefardic close with the phrase *זכר למעשה בראשית*, while the Occidental Sefardic omits it.

This difference in the ending of *ישמחו* can only be explained when it is understood that *זכר למעשה בראשית* refers to the time when the creation of the world was finished. The Occidental Sefardic book of prayer, by omitting the phrase, tacitly argues that the creation was finished on the eve of the Sabbath; whereas the Ashkenazic and the Oriental Sefardic rites, by including this phrase, silently contend that the creation was completed upon the Sabbath day itself. Neither Abudraham nor Al-Nakawa deals with this problem.

Instead, Abudraham begins his commentary on this intermediate section of the *Amidah* by explaining

that the word *now*, in the expression *now now* is derived from Job 22:17 *ויראו זריקים ישמעו*, (the righteous saw it, and were glad). Then he proceeds to explain that the Biblical source of Moses' being called a faithful servant by God is Numbers 12:7 "My servant Moses is not so; he is trusted in all my house." Following this, Abudraham as well as Al-Nakawa, give two reasons, both of which are based upon aggadic stories, for reciting *now now* as the introduction to the central section of the Sabbath morning Amidah.¹⁶ In the first legend, God said to Moses, "I have a good gift in my treasure (store) house, and its name is Sabbath. Now I wish to give it to Israel through you, and make it known to them." Therefore *now now* was instituted because of the good gift, the Sabbath, which was given through Moses.

The second aggada states that when Moses went to his brothers in Egypt, saw their burdens, and saw that they did not have any time to rest, this greatly bothered him; so he went to Pharaoh complaining that the slaves had no time to rest. He then requested one day a week for rest, so that they (the Israelite slaves) could refresh themselves and strengthen them-

selves for the heavy work that lay ahead. Pharaoh told him to choose any day of the week that he wished; so Moses chose the seventh day, as any work done on that day would bring bad luck. Later, when the Hebrews left Egypt, and God gave them the Sabbath, Moses rejoiced because he had chosen it earlier. Thus *שבת* was instituted because Moses had rejoiced in having chosen the Sabbath.

Abudraham writes that we know that the Sabbath was given as a gift because of Exodus 16:29, "They saw that the Lord had given the Sabbath to them.", and he comments that this is the language which is used to indicate a gift.

Following his method, he notes that *ושני לוחות*

אבנים חרות בידו (and in his hand, he brought down the two tablets of stone) is derived from Exodus 32:15, *וירד משה מן ההר ושני לוחות העדות בידו*

(then Moses turned, and went down from the mount with the two tables of the testimony in hand.)

He also explains why the Sabbath commandment in the two versions of the Decalogue begins with a different word. He maintains that it is a common custom when one gives a gift to a friend and the friend loses it, he thereupon gives him a second gift, instructing

him to guard it well. Similarly, when God gave the Sabbath to Israel, and they gathered on it and profaned it, He gave them the second set of commandments and instructed them to keep it (observe it) very well.

He comments in passing, without giving a reason, that instead of the expected Torah citation from the Decalogue following *נשנש*, we find

נשנש which he notes was not written on the Tablets, but is found in the Torah.¹⁷

Besides the two aggadic stories which he shares with Abudraham, Israel Al-Hakawa deals with two other matters. The first is a most curious gematria. He states that *נשנש* has fifty-five words which correspond to the fifty-five letters which are found in Exodus 31:13-17, from the word *נש* and ending with the word *נש*. However, upon counting the words in *נשנש* one finds sixty-one, and well over fifty-five letters in the passage from Exodus 31:13-17.

He then explains why there are only seven benedictions in the Sabbath Amidoth. One reason for the seven is that they correspond to the "seven voices of God", Kol Adonoy, which occurs seven times in Psalm 29. A second reason is that the seven bene-

dictions correspond to the seven times the tetragrammaton *יהוה* appears in Psalm 92.

Shema Yisroel is the introduction to the central portion of the Sabbath morning *Amidah*, as well as the introduction to the citation from the Torah, which is Exodus 31:16-17 (*וַיִּשְׁמַע*). Neither Abudraham nor Al-Sakana dwells on the fact, that Moses' descent from Mount Sinai with the two tablets of stone, owes its appropriateness to the legend that the Torah was given to Israel on the Sabbath.¹⁸

Furthermore, the *Shema Yisroel* refers to the Decalogue, but instead of Deut. 5:12

וַיִּשְׁמַע יְהוָה אֱלֹהֵינוּ we find a non-Decalogue quotation Exodus 31:16-17 *וַיִּשְׁמַע יְהוָה אֱלֹהֵינוּ*, which stresses the observance of the Sabbath, and conveys the homiletic thought that Israel's ultimate liberation from exile is dependent upon the observance of the Sabbath.¹⁹ The reason that this Biblical passage is found in the *Amidah* and not the Decalogue quotation, can only be understood in the light of Rabbinic opposition to the Decalogue.

The opposition to the inclusion of the Decalogue,.....in the worship of the synagogue has been so strong that in a Sabbath prayer depicting the descent of Moses from Mount Sinai with the two tablets 'upon which was engraved the command to observe

Although neither Abudraham nor Al-Nakawa deals with we-lo nethato, a word must be said about this midrash on Exodus 31:17a, "It (the Sabbath) shall be a sign for all time between Me and the people of Israel."

The Mekhilta's comment on this passage is "Between Me and the people of Israel, and not between Me and the nations of the world" (ed. Lauterbach, vol. III, pp. 199 and 204). R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, Oxford 1913, Vol. II, p. 15, observes a parallel to we-lo nethato in the Book of Jubilees 2:31; "And the Creator of all things blessed it (the Sabbath), but He did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone."²³

We-lo nethato reiterates the feelings of the Mekhilta and of the Book of Jubilees that the Sabbath was given only to the people Israel and it is for them alone, and not the other nations or peoples of the world, to observe the Sabbath and to be sanctified by it.

עמידה של מוסף לשבת

<u>Oriental</u>	<u>Occidental</u>	<u>Ashkenazic</u>
חכנח שבת רצית	למשה צוית על	חכנית שבת רצית
קרבותיה צוית	הר סיני. מצות	קרבותיה. צוית
פרושה עם סדורי	שבת זכור ושמור.	פרושה עם סדורי
נסכיה מענגיה	ובו צויתנו יי	נסכיה. מענגיה
לעולם כבוד	אלהינו. להקריב	לעולם כבוד
ינחלו טועמיה	בו קרבן מוסף	ינחלו. טועמיה
חיים זכר וגם	שבת כראוי. יהי	חיים זכר. וגם
האוהבי דבריה	רצון מלפניך.	האוהבים דבריה
גדולה בחרו אז	יי אלהינו	גדולה בחרו. אז
מסיני נצטוו	ואלהי אבותינו.	מסיני נצטוו
צוויי פעליה	שתעלנו בשמחה	עליה. וחצונו
כראוי. וחצונו	לארצנו. וחטענו	יי אלהינו להקריב
יהוה אלהינו	בבבולגו. ושם	בה קרבן מוסף שבת
להקריב בה קרבן	נעשה לפניך אח	כראוי. יהי רצון
מוסף שבת כראוי:	קרבות חובותינו	מלפניך יי אלהינו
יהי רצון מלפניך	תמידין כסדרן.	ואלהי אבותנו
יהוה אלהינו ואלהי	ומוספין כהלכין:	שתעלנו בשמחה
אבותינו שתעלנו	את מוסף יום	לארצנו וחטענו
בשמחה לארצנו	השבת הזה נעשה	בבבולגו. ושם
וחטענו בבבולגו.	ונקריב לפניך	נעשה לפניך אח
ושם נעשה לפניך אח	באחבה. כמצות	קרבות חובותינו.
קרבות חובותינו	רצונך. כמו	תמידים כסדרם
תמידין כסדרן	שכתבת עלינו	ומוספים כהלכתם.
ומוספין כהלכתן אח	בתורתך. על ידי	ואת מוסף יום
מוסף יום השבת הזה	משה עבדך.	השבת הזה נעשה
נעשה ונקריב לפניך	כאמור.	ונקריב לפניך

OrientalOccidentalAshkenazic

באהבה כמזוז
רצונך כמו שכתבת
עלינו בחורתיך על
ידי משה עבדך
כאמור:

וביום השבת שני
כבשים בני שנה
חמישם ושני
עשרנים סלת
מנחה בלולה בשמן
ונסכו: עלה שבת
בשבתו על עלה
החמיר ונסכה:

ישמחו במלכותך
שומרי שבת
וקוראי ענג. וגו/

אלהינו ואלהי
אבותינו. רצה נא
במנוחתנו. וגו/

וביום השבת שני
כבשים בני שנה
חמישם. ושני
עשרנים סלת
מנחה. בלולה בשמן
ונסכו: עלה שבת
בשבתו. על עלה
החמיר ונסכה:

ישמחו במלכותך
שומרי שבת
וקוראי ענג. וגו/

אלהנו ואלהי
אבותנו. רצה נא
במנוחתנו. וגו/

באהבה כמזוז
רצונך כמו שכתבו
עלינו בחורתיך על
ידי משה עבדך מטי
כבודך כאמור:

וביום השבת שני
כבשים בני שנה
חמישם ושני
עשרנים סלת
מנחה בלולה בשמן
ונסכו: עלה שבת
בשבתו על עלה
החמיר ונסכה:

ישמחו במלכותך
שומרי שבת
וקוראי ענג. וגו/

אלהינו ואלהי
אבותינו. רצה
במנוחתנו. וגו/

The principal difference between the Ashkenazic and Oriental Sefardic rites and the Occidental Sefardic rite is to be found in the introduction in the Sabbath Musaf service. Both the Ashkenazic and Oriental rights begin with שמע ישראל, a composition that is an alphabetical acrostic in reverse.

The Occidental Sefardic rite, on the other hand, opens with שמע ישראל. This introduction to שמע ישראל probably failed to gain universal acceptance because of its reference to the Sabbath commandments as they are found in both versions of the Decalogue.²⁴ This introduction explicitly refers to both forms of the Decalogue when it states:

שמע ישראל שמע ישראל. (Through Moses on Mount Sinai You did give us the Sabbath commandments; Remember and Observe!)

Concerning שמע ישראל, W S L has stated:

As regards tikkanta shabbath, despite its artificial construction, it places stress on the spiritual rewards to be derived from the observance of the Sabbath: those who experience the spiritual delight of the Sabbath "shall inherit glory for everlasting;" those who have had a taste of it obtain an insight into life at its best; and those who love every phrase of the Sabbath as recorded in Scripture choose the path to true greatness.²⁵

For both Abudraham and Israel Ibn Al-Nakawa the introduction to the קדומה היום of the Sabbath Musaf service was לפסח צויה. Abudraham unlike Al-Nakawa who does not mention חכמה שנה, knows this introduction, for he comments that Rav Amram and Saadia instituted the recitation of חכמה שנה רציה but since it is not his custom to recite it, he does not deem it necessary to comment upon it. He does list, what for him, are the Biblical passages upon which the text of לפסח צויה is based.

Passage in the Amidah

The Biblical verse upon which the passage is based

א. לפסח צויה על הר סיני

א. ועל הר סיני ירדה

(Through Moses on Mount Sinai Thou didst give us Thy commands)

Neh. 9:13
(Thou camest down also upon Mount Sinai)

ב. יהי רצון מלפניך. יי אלהינו ואלהי אבותינו. שחללנו בשמחה לארצנו.

ב. וקמה ועליה אל המקום

(May it be Thy will, Lord our God, God of our fathers, to bring us to our promised land with joy)

Deut. 17:8
(Then shalt thou arise and get thee up unto the place.)

ג. וחסענו בגבולנו

ג. וחסענו בהר נחלתך

(and to settle us within its borders)

Ex. 15:17
(And plantest them in the mountain of Thine inheritance.)

Passage in the AmidahThe Biblical verse upon which
the passage is based

השם גבולך שלום

Psalm 117:14
(He maketh Thy borders peace)

ו. אה מוסף יום השבת הזה
נעשה ונקריב לפניך באהבה

ו. מאהבה יי אהבכם

(Only there may we
prepare and bring before
Thee as an offering of
love the additional sac-
rifice of this Sabbath
day)

Deut. 7:8
(But because the Lord loved
you)

ה. כמזון רצונך

ה. כאשר צורך

(in keeping with Thine
expressed will)

Deut. 5:12
(As the Lord thy God command-
ed thee)

ו. רצונך

ו. ורצאתי אהבכם נאם יי אלהים

(Thine expressed will)

Ex. 43:27
(And I will accept you, saith
the Lord God)

ו. כמו שכתבת עלינו בתורתך

ו. זכרו חרות כשה עבדי אשר צוית
אותו בחרב על כל ישראל

(as Thou hast ordained
for us in Thy Torah)

Mal. 3:22
(Remember ye the law of Moses
my servant, which I commanded
unto him in Horeb for all
Israel)

Passage in the AmidahThe Biblical verse upon which
the passage is based

ח. על ידי משה עבדך

ח. ומצות וחוקים וחורה צויה להם
ביום משה עבדך.

(through Moses Thy servant)

Neh. 9:14
(And didst command them
commandments, and statutes,
and a law, by the hands of
Moses Thy servant.)The passage from the Amidah, יהי רצון

מלפניך יי אלהינו ואלהי אבותינו שחלנו
derived from Deut. 17:8, is done so only through the
idea which the context conveys; the idea that God will
bring us to the land of Israel and settle us within
its borders.

Abudraham bases מצות רצון upon Deut.

5:12, for he states that it is written in the Sabbath
commandment of the Decalogue.

He also derives the idea which is conveyed
in the passage כמו שכתוב עלינו בחורן from Mal. 3:22;
and there is a tally between the word חורן of the
Biblical passage, and the word בחורן of the Amidah
passage.

He then states that even though man is en-
joined from working on the Sabbath, still one may aus-
pend the Sabbath in order to fulfill the commandments
concerning the additional sacrifices. He understands

the two passages, שני כבשים שנה תמימים, and ושני
עשרים סלח to mean that they will be offered accord-
ing to the order in which they are given in the
Torah.

עמידה למנחתה של שבת

<u>Oriental</u>	<u>Occidental</u>	<u>Ashkenazic</u>
אתה אחד ושמן	אתה אחד ושמן	אתה אחד ושמן
אחד ומי כעמך	אחד. ומי כעמך	אחד. ומי כעמך
כישראל גוי אחד	ישראל גוי אחד	ישראל גוי אחד
בארץ. תפארת	בארץ: תפארת	בארץ: תפארת
גדולה ועטרת	גדולה. ועטרת	גדולה. ועטרת
ישועה. יום	ישועה. יום	ישועה. יום
מנוחה וקדושה	מנוחה וקדושה	מנוחה וקדושה
לעמך נחת.	לעמך נחת:	לעמך נחת:
אברהם יגל.	אברהם יגל.	אברהם יגל.
יצחק ירנן.	יצחק ירנן.	יצחק ירנן.
יעקב ובניו	יעקב ובניו	יעקב ובניו
ינוחו בו.	ינוחו בו.	ינוחו בו:
מנוחת אהבה	מנוחה אהבה	מנוחת אהבה
ונדבה. מנוחה	ונדבה. מנוחת	ונדבה. מנוחת
אמה ואמונה.	אמה ואמונה.	אמת ואמונה.
מנוחת שלום	מנוחה שלום	מנוחת שלום
השקט ובטח.	השקט ובטח.	ושלום והשקט
מנוחה שלמה	מנוחה שלמה	ובטח. מנוחה
שאתה הוא	שאתה הוא	שלמה שאתה
רוצה בה.	רוצה בה:	רוצה בה.
יכירו בניך	יכירו בניך	יכירו בניך
וידעו. כי	וידעו. כי	וידעו כי
מאתך היא	מאתך היא	מאתך היא
מנוחתם. ועל	מנוחתם. ועל	מנוחתם ועל
מנוחתם יקדישו	מנוחתם יקדישו	מנוחתם יקדישו
את שמך:	אה שמך:	את שמך:

Oriental

אלהינו ואלהי
אבותינו. דם
נא כסודתנו.
/121

Occidental

אלהינו ואלהי
אבותינו. דם
נא כסודתנו.
/121

Ashkenazic

אלהינו ואלהי
אבותינו. דם
כסודתנו. /121

There is no difference of any significance between the Ashkenazic and both Sefardic books of prayer in the intermediate section of the *עמידה למנוחה* של שנה. The introduction of this section, the *אמנה אלה* prayer, is different from those of the other three Amidoth, because it does not contain a Torah citation. Nevertheless, in the Roman Rite there is a Torah citation from Exodus 33:14 "....And I will give thee rest."²⁷

Abudraham begins his discussion of *אמנה אלה* by explaining the meaning of the phrase *אמנה אלה* *ושמך אחד*, (You are one, and Your name is one).²⁸ First he comments that since *אמנה אלה* refers to the giving of Torah to Israel on the Sabbath, and that it is recited in Shahrith; *אמנה אלה*, was accordingly instituted in Mincha, because there is no people like Israel, as they alone were willing to receive the Torah.

Then he proceeds to observe that the Biblical verses (Deut. 26:17-18, "You have affirmed this day that the Lord is your God." "And the Lord has affirmed this day that you are His treasured people.") are treated in the Aggadah as follows:

God said, "You made me an object of love in the world, as it is written, 'Hear O Israel, the Lord is your God, the Lord alone.' Therefore I will make you an object of love in the world, as it is written, 'And who is like Your people Israel, one nation in the world.

He states that God, who is wonderful and singular, is unlike any other singular or unique object in the world. He adduces what he regards as a חידוש, namely, that the Gematria of Deut. 26:17 is the same as "Hear O Israel." (Deut. 6:4). He dwells on the fact that אלהינו refers to God who is different, is never divisible, is unable to be multiplied, and never changes; and that אלהינו is the Tetragrammaton and it too, is a single unit. He notes that human beings have three stages of life; childhood, youth, and old age, but that God has only one stage and never changes. He adduces a passage from Tanhuma that a man is called by three names; that which is given to him by his parents, that which others give to him, and the one which he calls himself; but God's name is one and never changes. Finally, he explains the Biblical basis of the entire prayer.

Passage from the AmidahBiblical Basis of the Prayer

א. ומי כעמך ישראל גוי אחד
בארץ

א. ומי כעמך ישראל גוי אחד
בארץ

Second Samuel 7:23
(And who is like Your
people Israel, one na-
tion on the earth)

Second Samuel 7:23
(And who is like Your people
Israel, one nation on the
earth)

ב. תפארת

ב. וביה תפארת אפאר

(crown)

Isaiah 60:7
(And I will glorify My
glorious house.)

בית קדשנו ותפארתנו

64:10
(Our holy and our beauti-
ful house)

ג. גדולה

ג. חרב גדלתי והסב תחממי

(greatness)

Psalms 71:21
(Thou wilt increase my
greatness, And turn and
comfort me.)

ד. ועשרה

ד. והיית עשרה תפארת ביד
יהוה

(crown)

Isaiah 62:3
(Thou shalt also be a crown
of beauty in the hand of
the Lord)

ה. ישועה

ה. ישועתך אני

(Deliverance)

Psalms 35:3
(I am thy deliverance)

Passage from the AmidahBiblical Basis of the Prayer

א. מנוחה	א. ברוך יהוה אשר נתן מנוחה
(rest)	First Kings 8:56 (Blessed be the Lord, that hath given rest)
ב. וקדושה לעמך נחמ	ב. והייתם קדושים
(Thou gavest to Thy people sanctity)	Lev. 11:44 (And you shall be holy) קדוש ישראל ליהוה
ג. מנוחת אהבה ונרבה	ג. אהבתם נרבה
(a day which brings re- pose of love abounding)	Jer. 2:3 (Israel is the Lord's hallowed portion)
ד. ואמונה	ד. ונתתי פעולתם באמת ואמונה
(and faith)	Hoshea 14:5 (I will love them freely)
ה. מנוחת שלום	ה. ובשלום חובלון
(a perfect rest)	Isaiah 61:8 (And I will give them their recompense in truth)
	ו. וישב עמי בנוח שלום
	Isaiah 55:12 (And be led forth in peace)
	ז. וישב עמי בנוח שלום
	Isaiah 32:18 (And my people shall abide in a peaceable habitation)

Passage from the Amidah

י.א. השקט ונחם

Biblical Basis of the Prayer

י.א. השקט ונחם עד עולם

(serene peace and security) Isaiah 32:17
 (And the effect of righteousness, quietness and confidence for ever)

מנוחה שלמה, Then he comments on the phrase,
 שאתה רוצה בה (A perfect rest that You delight in.)
 explaining that this is the Sabbath rest in which God
 Himself delights. He says of the passage, יכירו בניך
 (May Thy children יודעו, כי מאתך היא מנוחתם
 know and understand that from You comes their rest,),
 that you may also wish your children to know and under-
 stand that there is a difference between the Sabbath
 commandment, and the other commandments which are found
 in the Decalogue. Instead of quoting the Sabbath com-
 mandment which is found in the Decalogue, Abudraham
 quotes Exodus 31:16-17 (ושמרו בני ישראל). Here he
 demonstrates the strong feeling against including
 the Decalogue in the liturgy by quoting יושביו and not
 the Decalogue. He concludes by stating that the pur-
 pose of the commandment which deals with rest, is to
 make known that His (God's) rest is their rest, and
 by their rest, they sanctify God's name.

Al-Hakana presents a statement from the Mekilta, which is not found in our editions of this work, to explain *van ana*.

There are three who have a special relationship one to the other, God, Israel, and the Sabbath. God and Israel have the same relationship to the Sabbath for it is a day of rest as it is written in Exodus 31:16-17, 'The Israelite people shall keep the sabbath as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth, and on the seventh day He ceased from work and was refreshed.'

Now in these verses (Exodus 31:16-17) God and Israel have the same relationship (to the Sabbath) because God created the heaven and the earth and on the seventh day He ceased from work and was refreshed.

Israel and the Sabbath have the same relationship with God, since He is one; as it is written, Nehemiah 9:13-14, 'Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and laws of truth, good statutes and commandments; and madest known unto them Thy holy sabbath, and didst command them commandments, and statutes, and a law, by the hand of Moses Thy servant.' Here Israel and the Sabbath have the same relationship to God.

Now God and the Sabbath have the same relationship with Israel since they are both unique in the world. As it is written, Exodus 19:5, 'Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples.' And God and the Sabbath have the same relationship with Israel as they

are unique in the world. And therefore, they (the Rabbis) instituted אחת אחד
ושם אחד ומי כעכן כישראל בוי אחד בארץ.
 Because God is one, His Sabbath is one, and Israel His people and His possession are (all of them) unique in the world.

The Attah Ehad prayer is unquestionably unique among the prayers of the Sabbath Liturgy. Tosafoth in Hagigah 3b, senses the difficulty this prayer presents, and after offering the same Aggadah that Al-Nakawa quotes, goes on to say that there is nothing pertaining to the Sabbath in the prayer, and that it is utterly unlike the central parts of the Amidoth in arvith and in shahrith. In explaining Attah Ehad W S L comments:

What probably perplexed Tosafoth was the fact that this prayer commences with an affirmation of the oneness of God, which has no direct bearing on the Sabbath. This prayer in a Sabbath context would make sense only, if we could determine its historical background. However, how is one to do this, when the allusions are veiled in the extreme? Despite this inherent difficulty, two scholars made an attempt to discover the historical circumstances which inspired the composition of Attah Ehad.

The first scholar was Jacob Reifmann, whose hypothesis is stated in his Ma'amar Arba'ah Barashim, Prague 1860, page 26. According to his hypothesis, Attah Ehad was composed subsequent to the victory of Judah the Maccabee over the Graeco-Syrians in 165 B.C.E. The words tifereth gedullah wa-atereth yeshu'ah allude to the glory of the victory.'

During the period of persecutions preceding the Maccabean triumph, one of the prohibitions enforced by Antiochus Epiphanes was against the observance of the Sabbath. Many Jews were forced to observe the Sabbath in secret. Many were willing to risk their lives rather than to profane it. The Attah Ehad prayer, according to Reifmann, accordingly expresses the great relief felt by the Jews after the victory was achieved. The Patriarchs Abraham and Isaac may, indeed, rejoice that Jacob's descendants saved and preserved the institution of the Sabbath. Now that the period of persecution was over, the Sabbath could once again be observed lovingly and genuinely. Menuhath shalom etc., conveys the thought that the Sabbath can once again be observed in peace time. It is once again a menuhah shelemah, not a partial, but total observance of the Sabbath. Since not only the Sabbath, but also the central doctrine of the Jewish religion, that of the oneness of God, were imperilled by Antiochus, the Attah Ehad opens with a renewed affirmation of the unity of God after the glorious victory.

Reifmann might have carried his hypothesis a step further. The prayer closes with the hope that the descendants of the Maccabees might always preserve the God-given institution of the Sabbath day of rest. But this is only part of the hope that is voiced. The next, and last, part of the hope is the climax. For, va-al menuhatham yaqdishu eth shemekha, in context can only signify: 'May the descendants of the Maccabees be ever ready to suffer martyrdom for the preservation of the sabbath day of rest.'

Another hypothesis is that of A. Harnorstein in his essay 'Eine alte liturgische Schwierigkeit,' published in Jeschurun, vol. XIII (1925), pp. 198-211. According to him, Attah Ehad was composed in the third century C. E. as an anti-Christian polemic. He bases his hypothesis on the Torah citation Exod. 33:14, which

he maintains was originally an integral part of Attah Ehad, as attested by the Roman Rite. The author of Shibbole ha-Leget, who lived in Rome in the thirteenth century, comments on that Torah verse in the name of his brother B. Benjamin that it was by virtue of Israel's observance of the Sabbath that God consented to be reconciled with them after the sin of the golden calf (Exodus 33:14 follows the account of the golden calf). In the third century Christians attempted to have Jews abandon their Sabbath. Moreover, Christians argued that they were the true descendants of the Patriarchs and hence heirs of the covenant God had made with them. As a result of the sin of the golden calf, the Jews destroyed the covenant. To counter the Christian argument, Exodus 33:14 in Attah Ehad states, though implicitly, that the sin of the golden calf had been pardoned by virtue of their faithful observance of the Sabbath which they will never abandon.

Whether one accepts Reifmann's or Marmorstein's hypothesis, one thing is certain, that Attah Ehad gives voice to the Jew's firm resolve to preserve the Sabbath even if called upon to make the supreme sacrifice.²⁹

CHAPTER VI

CONCLUSION

The Sabbath Amidoth are quite different from both the weekday and the Festival Amidoth. The weekday Amidah contains 19 benedictions, while the Festival Amidah contains seven. The Sabbath Amidoth also contain seven benedictions, but unlike the Festival Amidoth where the central portion of each service is the same beginning with אנא בארנונו each of the four Sabbath services has a different introduction and biblical quotation for the Qedushth ha-Yom. In the Sabbath Eve service the introduction is Attah qiddashta, while the Biblical citation is Genesis 2:1-3. In the Sabbath morning service, the introduction is Yismah Mosheh, and its Torah citation is Exodus 31:16-17. In the Sabbath Musaf service the introduction for the Ashkenazic and the Oriental Sefardic Rites is Tikkanta Shabbath, while the Occidental Sefardic Rite begins with Le-Mosheh Ziwwitha. All three Rites have the same biblical quotation, Numbers 28:9. The Sabbath Afternoon service has as its introduction the prayer Attah Ehad, but unlike the other three Amidoth it does not contain a Torah citation. It is interesting to note that the three bibli-

cal-quotations are in the order of their appearance in the Pentateuch.

The introduction to the central portion of the Amidah of the Sabbath Musaf service in the Occidental Sefardic book of prayer, Le-Mosheh Ziwitha, probably never gained universal acceptance due to its direct reference to the Decalogue. It should be mentioned again, that while Abudraham knew of the other introduction for the Musaf Amidah, Tikkanta Shabbath, Al-Nakawa makes no mention of it whatsoever. The opposition to the inclusion of the Decalogue was so deep-seated that even Abudraham in his discussion of Attah Ehad, uses the verses from Exodus 31:16-17 in place of the Decalogue Commandments which deal with the Sabbath.

A word must also be said about the reason for only seven benedictions in the Sabbath Amidoth, while the weekday Amidah has eighteen. The Talmud and the Midrash set down the principle that it is forbidden to petition God for one's needs on the Sabbath. A commentary on this principle is found in Tanhuma Wayera, section 1.

The twelve intermediate berakhoth of the weekday Amidah constitute supplications by the worshipper in behalf of his needs. These berakhoth are omitted on the Sabbath.

For, if someone in the worshipper's family were ill, upon reaching the berakhah 'O Lord, who healest the sick of my people Israel,' he would feel distressed; and the Sabbath was given to the Jewish people for holiness, delight and rest, and not for pain and distress. It is therefore incumbent upon one to recite the first three and last three berakhoth of the weekday Avidah, these being prayers of praise to God, and to concentrate in the intermediate section of the Sabbath Avidah on the meaning and purpose of this day of rest.³⁰

Despite such statements as the one from Tanhuma, the liturgy itself illustrates that the principle that the Sabbath is not the proper time for prayers of supplication in behalf of one's needs has been ignored. For not only are two of the post-Haftarah benedictions prayers of supplication, but also their themes are the same as two of the benedictions of the weekday Avidah. And in the traditional synagogue of our own time, prayers for the sick are offered whenever a relative or a friend is invited to the pulpit for the Torah reading on the Sabbath.³¹

Finally, in commenting upon the complex of ideas in the Sabbath liturgy, W S L remarks:

The Sabbath is scripturally connected with the creation of the world and the Exodus from Egypt, and rabbinically associated with the giving of the Torah. These three themes, in turn, are interwoven in Rabbinic literature with the doctrine of the acknowledgment of the divine kingdom and kingship.

Since the Sabbath thus commemorates the creation of the world, the Exodus from Egypt, and the Sabbath of the giving of the Torah to Israel....in addition to these, the Sabbath is also envisaged as a day on which the Jew renews his faith in the ultimate establishment of the kingdom of God on earth and the full manifestation of His kingship (and holiness). The Sabbath is, accordingly, a day devoted not only to reminiscences of the past, but also to the expression of hopes and aspirations for the future golden age of a new world order.³²

FOOTNOTES

1. Menorat Ha-Maor, by R. Israel Ibn Al-Hakawa, edited by H. G. KneLOW, Part II, New York 1930. p. 11ff.
2. Menorat Ha-Maor, p. 12. Also see The Weekday and Sabbath Liturgy, by L. J. Liebreich, New York 1961 pp. 82-86, on the compilation of the intermediate benedictions of the weekday Amidah.
3. Menorat Ha-Maor, p. 13.
4. While the Ashkenazic and Sefardic rites are mostly based upon the Babylonian Talmud, nevertheless they also reflect, at times, the Palestinian Talmud.
5. אבודרהם השלם דף ו.י"ט לך לדעת כי לשון התפלה הוא מיוחד על לשון המקרא ולכן תמצא במובן כפי / הזה על כל מה ומהל מוסר במובן או מעניינים, ומהל מעשים יש שלא נמצא להם יסוד במקרא ולכן אביא להם יסוד מהמדרש
6. The Jewish Encyclopedia, vol. I, by Kaufmann Kohler, p. 139.
7. The Jewish Encyclopedia, vol. I, by Moses Beer, p. 437 and Menorat Ha-Maor, p. 21ff.
8. W S I p. 156. "The gaddeshenu prayer in the intermediate section of each of these four Amidoth constitutes gedushath ha-yom. The latter is supplied with an introduction. But, whereas gedushath ha-yom is the same in each of the amidoth, the introductions thereto vary. Though specifically gedushath ha-yom is also the technical term for both the gaddeshenu prayer, as well as the introduction thereto."
9. Menorat Ha-Maor, p. 190ff.

10. In עמידה לערביה לשנה the references which are taken from Abudraham will be found in Abudraham Ha-Shalem, pages 145-147. Those which are taken from Al-Nakawa will be found in Menorat Ha-Maor, page 183.
11. W S L p. 157.
12. חלמוד בבלי, מסכת שבת, ק"ח:ב
13. W S L p. 128.
14. W S L p. 160.
15. Each edition of Abudraham contains the word ויחננו instead of the correct word ויחננו.
16. In the עמידה לשנה לשנה the references which are taken from Abudraham will be found in Abudraham Ha-Shalem, pages 170-171. Those which are taken from Al-Nakawa will be found in Menorat Ha-Maor, pages 186-187.
17. This subject will be dealt with toward the end of this chapter.
18. W S L p. 158.
19. W S L p. 158.
20. W S L p. 14.
21. See my discussion of Abudraham in Chapter V.
22. Union Prayer Book, vol. I, p. 93.
23. W S L pp. 158, 159.
24. W S L p. 159.
25. W S L p. 159.
26. In the עמידה לשנה לשנה the references which are taken from Abudraham will be found in Abudraham Ha-Shalem, pages 174-175. Those which are taken from Al-Nakawa will be found in Menorat Ha-Maor, page 188.

27. W S L p. 161.

28. In the עפ"י למנוח של אב the references which are taken from Abudrahm will be found in Abudrahm Ha-Shalem, pages 178-179. Those which are taken from Al-Nakawa will be found in Menorat Ha-Maor, pages 188-189.

29. W S L p. 161ff.

30. W S L p. 155.

31. W S L p. 155.

32. W S L p. 124.

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