

SIYUM B'CHORIM 5784



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לְשִׁירָא לִימָא הָכִי: הוּוּי דְפָקִיק דְפָקִיק
הוּוּי, לִיטָא תְבוּר וּמְשׁוּמַת, בַּר טִיט בַּר
טָמָא בַר טִינָא, כְּשִׁמְגוּ מְרִיגוּ וְאִיסְטָמָאי.

To be saved from a demon, let him recite as follows: You were stopped up, stopped up you were. Cursed, broken, and excommunicated be the demon called bar Tit bar Tamei bar Tina as Shamgaz, Merigaz, and Istemai.

לְשִׁירָא דְבֵית הַבֶּסֶא לִימָא הָכִי: אֶקְרָקְפִי
דְאָרִי וְאָאֻסִי דְגוּרִי יִתָּא אֶשְׁבַּחְתָּנוּ לְשִׁירָא
בַּר שִׁירִיקָא פְנֵדָא, בְּמִישְׂרָא דְכָרְתִי תְבִטְיָה,
בְּלוּעָא דְחַמְרָא חֶטְרִתְיָה.

To be saved from the demon of the bathroom, let him recite as follows: On the head of a lion and on the nose of a lioness we found the demon named bar Shirika Panda. With a bed of leeks I felled him, and with the jaw of the donkey I struck him.

”וּבְנֵי מְלָכִים בְּגִינִי.” מֵאֵן תְּנָא: אָמַר רַבִּי
אוֹשְׁיָא: רַבִּי שְׁמַעוֹן הָיָא, דְאָמַר: כָּל
יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם. רַבָּא אָמַר: בְּאָרְיָ
בְּכִסּוּתוֹ, וּדְבָרֵי הַכֵּל.

We learned in the mishna that princes may go out with bells, and the same is true for anyone else. The Gemara asks: Who is the *tanna* who holds that all people of Israel are permitted to conduct themselves like princes with regard to going out with precious ornaments? Rabbi Oshaya said: It is Rabbi Shimon, who said: All of Israel are princes. Therefore, precious ornaments are suitable for every person of Israel. They will neither remove them to show to others nor will they remove them due to concern that people will think them pretentious. Rava said: The mishna is referring to a case where the bell is woven into his garment,¹¹ obviating the concern lest he remove it, and the *halakha* in the mishna is in accordance with the statements of all *tanna'im*, not merely the statement of Rabbi Shimon.

מִתַּנְי' יוֹצְאִין בְּבִיצַת הַחֲרוּגוֹל, וּבִשְׁנ
שׁוּעַל, וּבְמַסְמַר מִן הַעֲלוּב מְשׁוּם רְפוּאָה,
דְּבָרֵי רַבִּי מֵאִיר, וְחַכְמֵי אֻסְרִין אֶף בְּחוּל
מְשׁוּם דְּרַכֵּי הָאֻמּוֹרִי.

MISHNA One may go out on Shabbat with a locust egg,¹¹ and with a fox tooth, and with a nail from the crucified, for the purpose of healing; this is the statement of Rabbi Meir. The Rabbis prohibit using these remedies even during the week, due to the prohibition of following the ways of the Amorite. These are superstitious beliefs and the customs of gentiles from which one must distance oneself.

גַּמ' יוֹצְאִין בְּבִיצַת הַחֲרוּגוֹל – דְּעַבְדֵי
לְשִׁיחְלָא, וּבִשְׁנ שׁוּעַל – דְּעַבְדֵי לְשִׁנְתָא,
דְּחֵיָא – לְמֵאֵן דְּנִיִּים, דְּמִיתָא – לְמֵאֵן דְּלָא
נִיִּים, וּבְמַסְמַר מִן הַעֲלוּב – דְּעַבְדֵי לְוִירְפָא.

GEMARA We learned in the mishna that in Rabbi Meir's opinion one may go out on Shabbat with a locust egg, and a fox tooth, and with a nail from the crucified as a talisman or a cure. The Gemara explains the nature of each: One may go out with a locust egg, as they use it as a talisman to cure an earache;¹² and with a fox tooth, as they use it as a talisman for sleep; the tooth of a live fox for one who sleeps too much to wake him up, and the tooth of a dead fox for one who does not sleep. And one may go out with a nail from the crucified, as they use it as a talisman for curing infection.

”מְשׁוּם רְפוּאָה דְּבָרֵי רַבִּי מֵאִיר.”

We learned in the mishna that going out with those objects is permitted on Shabbat for the purpose of healing; this is the statement of Rabbi Meir.

אֲבִי וְרַבָּא דְאָמְרֵי תְרוּוּיָהּ: כָּל דְּבַר שֵׁישׁ
בּוּ מְשׁוּם רְפוּאָה – אֵין בּוּ מְשׁוּם דְּרַכֵּי
הָאֻמּוֹרִי.

With regard to the *halakha* in the mishna, the Gemara cites Abaye and Rava, who both said: Anything that contains an element of healing¹³ and seems to be effective does not contain an element of the prohibition against following the ways of the Amorite.¹⁴ There is no cause for suspicion of one who engages in their practice, gentile or Jew.

With bells... where the bell is woven into his garment – כְּגִינִין... כְּאָרְיָ בְּכִסּוּתוֹ: One may go out on Shabbat with bells woven into the fabric of a garment. If they are not woven into the fabric, it is prohibited, unless they are attached to the garment in a standard manner. This ruling is in accordance with the opinion of Rava (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 19:18; *Shulhan Arukh*, *Orah Hayyim* 301:23).

יוֹצְאִין בְּבִיצַת – יוֹצְאִין בְּבִיצַת הַחֲרוּגוֹל וּבִי כוּרִי וּכְרִי: One may go out with a locust egg or with a fox tooth or with a nail from the crucified both on Shabbat and during the week. This is based on the version of Rabbi Yosei's statements in the Jerusalem Talmud. The *halakha* is in accordance with the opinion of Rabbi Yosei. Even in the Babylonian Talmud, the discussion revolves around the lenient opinion, a further indication that the *halakha* is in accordance with the opinion of Rabbi Yosei (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 19:13; *Shulhan Arukh*, *Orah Hayyim* 301:27).

כָּל דְּבַר – כָּל דְּבַר שֵׁישׁ בּוּ מְשׁוּם רְפוּאָה: Anything that contains an element of healing – שֵׁישׁ בּוּ מְשׁוּם רְפוּאָה: A particular remedy that is tested and found effective is not included in the prohibition against the ways of the Amorites (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 19:13; *Shulhan Arukh*, *Orah Hayyim* 301:27).

NOTES

As they use it to cure an earache [*shihala*] – דְּעַבְדֵי לְשִׁיחְלָא: Rashi, based on the *ge'onim*, explains *shihala* as an earache. It is explicitly stated in the Jerusalem Talmud that the locust's egg is a remedy for an earache. However, the Rambam and the Rosh both interpret *shihala* as thigh pain, and they find a similar term in the Mishna, *shahol*, meaning a dislocated thigh.

The ways of the Amorite and healing – דְּרַכֵּי הָאֻמּוֹרִי וְרְפוּאָה: Many of the customs and healing practices detailed in the seventh and eighth chapters of the *Tosefta* of this tractate, also known as the Amorite chapters, are prohibited as ways of the Amorites, i.e., superstitious beliefs. Every superstitious belief,

incantation, and divination falls under the rubric of several Torah prohibitions. The prohibition of divination and soothsaying comes from the verse: "There must not be found among you... a soothsayer, an enchanter, a witch" (Deuteronomy 18:10), among others. In addition, there is the general prohibition: "And in their statutes do not walk" (Leviticus 18:3). Nevertheless, the statements of Abaye and Rava as well as those in the *Tosefta* are to be understood in the broadest possible manner. Any practice that was attempted and found to be an effective remedy, even if there is no clear scientific rationale for its effectiveness, may be utilized based on the empirical evidence.

And will cry: Impure, impure – וְטָמֵא טָמֵא יִקְרָא: Lepers and others who are ritually impure must announce that they are impure to enable others to keep their distance from them (Rambam *Sefer Tahara*, *Hilkhot Tumat Tzara'at* 10:8).

הָא אֵין בּוּ מְשׁוּם רְפוּאָה – יֵשׁ בּוּ מְשׁוּם דְּרַבֵּי הָאֻמּוֹרִי? וְהִתְנַאי: אֵילָן שְׂמִשְׁוִיר פִּירוֹתָיו סוֹקְרוּ (וְצוּבַע אוֹתוֹ) בְּסִיקְרָא וְטוּעֵנוּ בְּאֲבָנִים. בְּשִׁלְמָא טוּעֵנוּ בְּאֲבָנִים – כִּי הֵיכִי דְלִיכְחוּשׁ חִילִיָּה, אֶלְא סוֹקְרוּ בְּסִיקְרָא מֵאֵי רְפוּאָה קַעְבִּיד?

כִּי הֵיכִי דְלִיחְזוּיָה אֵינְשֵׁי וְלִיבְעוּ עֲלֵיהּ רַחֲמֵי. בְּדִתְנַאי: "וְטָמֵא טָמֵא יִקְרָא" – צְרִיךְ לְהוֹדִיעַ צַעֲרוֹ לְרַבִּים, וְרַבִּים יִבְקָשׁוּ עָלָיו רַחֲמִים. אָמַר רַבִּינָא: כְּמֵאן תְּלִינן כּוּבְסֵי בְּדִיקְלָא, כִּי הֵאֱתָא.

תַּנֵּי תַנָּא בְּפֶרֶק אֻמּוֹרָאֵי קַמֵּיהּ דְּרַבִּי חֵיקָא בַר אֲבִין, אָמַר לֵיהּ: מוֹלְהוּ אֵית בְּהוּ מְשׁוּם דְּרַבֵּי הָאֻמּוֹרִי, לְבַר מִהֵנּוּ: מִי שֵׁישׁ לוֹ עֵצִים בְּגִרוֹנוֹ מִבֵּיא מֵאוֹתוֹ הַמֵּין וּמִנִּיחַ לֵיהּ עַל קַדְקָדוֹ, וְלֵימָא הֵבִי: חַד חַד נְחִית בִּלְע, בִּלְע נְחִית חַד חַד – אֵין בּוּ מְשׁוּם דְּרַבֵּי הָאֻמּוֹרִי.

לְאֻדְרָא לֵימָא הֵבִי: נִנְעֲצָתָא כְּמַחַט, נִנְעֲלָתָא כְּתַרְסִים, שְׂוִיאָא שְׂוִיאָא.

The Gemara asks: Is that to say by inference that if it is **does not contain an element of healing, it does contain an element of the prohibition against following the ways of the Amorite?** Wasn't it taught in a *baraita*: **A tree that sheds its fruit prematurely, one paints it and colors it with red paint and loads it with stones?** Granted, he is permitted to load it with stones because that action produces an actual benefit, i.e., he does that so that its strength will weaken. Sometimes a tree sheds its fruits prematurely due to excessive blossoming. Sustaining those blossoms taxes the tree, rendering it incapable of sustaining the fruits that grow from the blossoms. The stones were used to slightly weaken the tree when blossoming, thereby reducing the number of blossoms that the tree must nourish. **However, painting it with red paint, what healing is he performing with that action?**

The Gemara explains: He does so so that people will see the tree and pray for mercy for it. As it was taught in a *baraita* with regard to the verse: "And the leper in whom the plague is, his clothes shall be ripped and the hair of his head shall grow long and he will put a covering upon his upper lip and will cry: **Impure, impure**" (Leviticus 13:45).¹⁴ The leper publicizes the fact that he is ritually impure because **he must announce his pain to the masses, and the masses will pray for mercy on his behalf.** Ravina said: **In accordance with whose opinion do we hang bunches of unripe dates on a palm tree that casts off its dates? According to that *tanna* who taught that one must publicize his pain to the masses.**

The *tanna* recited the chapter of the *Tosefta* discussing the actions of the Amorites before Rabbi Ḥiyya bar Avin. Rabbi Ḥiyya bar Avin said to him: **All those enumerated there contain an element of the prohibition against following the ways of the Amorite, except for these: One who has a bone in his throat brings a bone from the same species as the bone that is stuck in his throat, and places it on his skull, and says as follows: One by one descend and be swallowed, swallow and descend one by one. That does not contain an element of the prohibition against following the ways of the Amorite.**

For a fish bone stuck in the throat, let him say as follows: You are stuck like a needle, locked as a shutter, go down, go down.

Perek VI
Daf 67 Amud b

NOTES

Term of idolatry – לְשׁוֹן עֲבוּדָה זָרָה: As mentioned above, all ways of the Amorites have some element of idolatry or are at least peripherally connected to the prohibitions against witchcraft, divination, and soothsaying: "There must not be found among you... a soothsayer, an enchanter, a witch" (Deuteronomy 18:10). However, Rabbi Yehuda holds that the expressions cited in the Gemara in particular contain ancient vestiges of idolatry and must be forcefully attacked, even though the one who utters them merely intends them as superstitious enchantments.

הָאוֹמֵר: גַּד גְּדִי וְסָנוּק לֹא אֲשַׁכֵּי וּבוֹשָׁכִי – יֵשׁ בּוּ מְשׁוּם דְּרַבֵּי הָאֻמּוֹרִי. רַבִּי יְהוּדָה אוֹמֵר: גַּד אֵינוֹ אֶלְא לְשׁוֹן עֲבוּדָה זָרָה, שְׁנֵאמַר: "הֶעֱרַכִּים לְגַד שְׁלַחֲוֹ".

הוּא בְּשִׁמָּה וְהִיא בְּשִׁמּוֹ – יֵשׁ בּוּ מְשׁוּם דְּרַבֵּי הָאֻמּוֹרִי.

"דוֹנוֹ דַּנִּי" – יֵשׁ בּוּ מְשׁוּם דְּרַבֵּי הָאֻמּוֹרִי. רַבִּי יְהוּדָה אוֹמֵר: אֵין דֵּן אֶלְא לְשׁוֹן עֲבוּדָה זָרָה, שְׁנֵאמַר: "הִנְשַׁבְעִים בְּאֲשַׁמַּת שְׁמֵרוֹן וְאָמְרוּ חֵי אֱלֹהֵיךְ דָּן".

After some discussion of the ways of the Amorite, the Gemara cites additional statements from the Amorite chapter in the *Tosefta* and from other sources on this topic. **One who says: My fortune be fortunate [*gad gaddi*] and be not weary by day or by night; that statement contains an element of the ways of the Amorite. Rabbi Yehuda says: That is more severe than the ways of the Amorite, as *gad* is nothing other than a term of idolatry,¹⁵ as it is stated: "And you that forsake the Lord, that forget My holy mountain, that prepare a table for *Gad*, and that offer mingled wine in full measure unto *Meni*" (Isaiah 65:11). *Gad gaddi* is a form of prayer to an idol.**

One who requests that he be called by his wife's name and she be called by his name for good fortune, his request contains an element of the ways of the Amorite.

One who says: **Let my barrels be strengthened [*donu danei*], that contains an element of the ways of the Amorite. Rabbi Yehuda says: That is more severe than the ways of the Amorite, as *Dan* is nothing other than a term of idol worship, as it is stated: "They that swear by the sin of Samaria and say: As your god *Dan* lives" (Amos 8:14).**

Slaughter this rooster, etc. – שחטו תרנגול זה וכו' – It is prohibited to say: Slaughter this rooster who calls *arvit*, which can be interpreted either as this rooster who calls like a raven or this rooster who calls in the evening, or: Slaughter this chicken who calls like a rooster. There are authorities who permitted this incantation if one does not explicitly state the reason for his desire to slaughter the birds (see *Sefer Hasidim* and the Responsa of the Maharil; Rambam *Sefer HaMadda, Hilkhot Avodat Kohavim* 11:4; *Shulhan Arukh, Yoreh De'a* 179:3).

NOTES

I will drink and leave over – אשתה ואותיר – There are variant readings of this matter. Nevertheless, there is a fundamental principle in these chapters in the *Tosefta* that any practice or incantation that is deemed auspicious, especially when it is stated after the fact, contains an element of the ways of the Amorites. However, any expression that contains an element of prayer or supplication is considered like any other prayer and is permitted.

האומר לעורב: "צרח" ולעורבתא: "שריק" והחזיר לי זנבך לטובה" – יש בו משום דרכי האמורי.

One who hears a raven calling and is concerned about a bad omen and says to the raven: **Scream, and says to the female raven: Whistle and turn your tail to me for the best; those statements contain an element of the ways of the Amorite.**

האומר: שחטו תרנגול זה שקרא ערבית, ותרנגולת שקראה גברית – יש בו משום דרכי האמורי.

One who says: **Slaughter this rooster^H that calls out in the evening and says: Slaughter this chicken that calls out like a male rooster; those statements contain an element of the ways of the Amorite.**

אשתה ואותיר אשתה ואותיר – יש בו משום דרכי האמורי.

One who says: **I will drink and leave over, I will drink and leave over,^H so that his wine will increase; that statement contains an element of the ways of the Amorite.**

המבקעת ביצים בכותל (והטח) בפני האפרוחים – יש בו משום דרכי האמורי.

One who cracks eggs on a wall and smears them in front of the chicks; that series of actions contains an element of the ways of the Amorite.

והמגים בפני אפרוחים – יש בו משום דרכי האמורי.

And one who stirs the pot in front of chicks as an auspicious practice so they do not die; that action contains an element of the ways of the Amorite.

המרקדת והמונה שבעים ואחד אפרוחין בשביל שלא ימותו – יש בו משום דרכי האמורי.

A woman who dances and counts the chicks until she reaches the number of seventy-one chicks, so they won't die; her action contains an element of the ways of the Amorite.

המרקדת לכותח, והמשתקת לעדשים, והמצווחת לגריסין – יש בו משום דרכי האמורי.

A woman who dances to ensure that the *kutah*, a spice made from whey salt and bread, that she is preparing will be successful, and a woman who silences bystanders to ensure that the lentils will cook properly, and a woman who screams to ensure that the pearl barley will cook properly; all these contain an element of the ways of the Amorite.

המשתנת בפני קדירתה בשביל שתתבשל מהרה – יש בו משום דרכי האמורי.

A woman who urinates in front of her pot so it will cook quickly; that action contains an element of the ways of the Amorite.

אבל נותנין קיסם של תות ושברי זכוכית בקדירה בשביל שתתבשל מהרה, והכמים אוסרין בשברי זכוכית מפני הסכנה.

But one may put a chip of mulberry wood and shards of glass in the pot so it will cook quickly, as doing so is effective and not merely superstition. And the Rabbis prohibit shards of glass not due to superstition; rather, due to the danger involved if the glass is not strained out completely.

תנו רבנן: נותנין בול של מלח לתוך הנר בשביל שתאיר ותדליק. ונותנין טיט וחרסית תחת הנר בשביל שתמתין ותדליק.

The Sages taught in the *Tosefta*: One may place a lump of salt into a candle so it will burn brightly; that is effective and not merely for good fortune, so there is no element of the ways of the Amorites involved. And similarly, one may put mud or clay under a candle so it will burn longer.

אמר רב זוטרא: האי מאן דמיכסי שרגא דמשחא ומגלי נפטא – קעבר משום בל תשחית.

Rav Zutra said: He who covers an oil lamp or who uncovers a kerosene lamp for no purpose violates the prohibition: **Do not destroy**, since by doing so the fuel burns more quickly.

"חמרא וחי ליום רבנן" – אין בו משום דרכי האמורי. מעשה ברבי עקיבא שעשה משתה לבנו, ועל כל כוס וכוס שהביא אמר: חמרא וחי ליום רבנן, חיי וחמרא ליום רבנן וליום תלמידיהון.

One who says while drinking: **Wine and life to the mouth of the Sages**, this does not fall into the category of the ways of the Amorite. There was an incident with Rabbi Akiva who made a banquet for his son, and over each and every cup he brought he said: **Wine and life to the mouth of the Sages, wine and life to the mouth of the Sages and to the mouth of their students.**

הדרן עלך במה אשה



Upon Completing a Book

סיום הספר

We will return to you masekhet/seder/scder _____ and you will return to us. Our thoughts are about you masekhet/seder _____ and your thoughts are about us. We will not forget you masekhet/seder _____ and you will not forget us, not in this world, and not in the world to come. (recited three times)

הָדָרוּ עִלְךָ מִסֵּכֶת/סֵדֶר _____ וְהִדְרָה עִלָּנוּ, דַּעְתָּנוּ עִלְךָ מִסֵּכֶת/סֵדֶר _____ וְדַעְתְּךָ עִלָּנוּ, לֹא נִתְנָשִׁי מִנְךָ מִסֵּכֶת/סֵדֶר _____ וְלֹא תִתְנָשִׁי מִנּוּ, לֹא בְעֵלְמָא הָדִין וְלֹא בְעֵלְמָא דְאַתִּי: (שִׁלֹּשׁ פְּעָמִים)

May it be your will, God, our God and God of our ancestors, that your Torah be our occupation in this world, and will remain with us in the world to come. Hanina bar Papa, Rami bar Papa, Nahman bar Papa, Ahdai bar Papa, Abba Mari bar Papa, Rafram bar Papa, Rakhish bar Papa, Surhav bar Papa, Ada bar Papa, Daru bar Papa.

הִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא תוֹרַתְךָ אֲמֹנוֹתֵנוּ בְּעוֹלָם הַזֶּה, וְתֵהָא עִמָּנוּ לְעוֹלָם הַבָּא. חֲנִינָא בַר פַּפָּא, רַמִּי בַר פַּפָּא, נַחְמָן בַר פַּפָּא, אַחַאי בַר פַּפָּא, אַבְבָּא מַרִּי בַר פַּפָּא, רַפְרָם בַר פַּפָּא, רַכִּישׁ בַר פַּפָּא, סוּרְחַב בַר פַּפָּא, אַדָּא בַר פַּפָּא, דְרוּ בַר פַּפָּא:

May the words of Torah, Lord our God, be sweet in our mouths and in the mouths of all your people so that we, our children, and all the children of the House of Israel, may come to love You and want to study Your Torah on its own merit. Though your commandments, I am wiser than my enemies for they are ever with me. May my heart be filled with your laws in order that I not despair. May I never forget your laws, for by them I am kept alive. Blessed are you God, who teaches me your laws. Amen, Amen, Amen, Selah, Forever.

הָעֵרֶב-נָא, ה' אֱלֹהֵינוּ, אֵת דְּבַרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִיפִיּוֹת עַמּוּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵנוּ וְצִאֲצָאֵי עַמּוּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְהָ. מֵאִיבֵי תַחֲכֻמֵּי מִצְוֹתֶיךָ כִּי לְעוֹלָם הִיא לִי: הִי לְבִי תָמִים בְּחֻקֶּיךָ לְמַעַן לֹא אֲבוֹשׁ: לְעוֹלָם לֹא אֲשַׁכַּח פְּקוּדֶיךָ כִּי בָם חִיֵּיתִנִּי: בְּרוּךְ אַתָּה ה' לְמִדְּוֵי חֻקֶּיךָ: אָמוֹן אָמוֹן סֵלָה וְעַד:

We are thankful before you God, our God and God of our ancestors that you have made our portion from among those who sit in the house of study and you have not made our portion from among those who sit idle. For we wake early and they wake early. We wake early for words of torah and they wake early for idle words. We strive and they strive. We strive and receive reward and they strive and do not receive reward. We race and they race. We race towards the afterworld and they race towards destruction as it says: "And you God will bring them down to destruction, men of blood and deceit will not live out half their lives and I will trust You.

מוֹדִים אֲנַחְנוּ לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁשָּׂמַתָּ חֻלְקָנוּ מִיּוֹשְׁבֵי בֵּית הַמְּדַרְשׁ-וְלֹא שָׂמַתָּ חֻלְקָנוּ מִיּוֹשְׁבֵי קְרוֹנוֹת. שָׂאֵנוּ מְשַׁכְּמִים וְהֵם מְשַׁכְּמִים, אָנוּ מְשַׁכְּמִים לְדַבְּרֵי תוֹרָה-וְהֵם מְשַׁכְּמִים לְדַבְּרֵים בְּטָלִים. אָנוּ עֹמְלִים וְהֵם עֹמְלִים, אָנוּ עֹמְלִים וּמִקְבָּלִים שְׂכָר-וְהֵם עֹמְלִים וְאֵינָם מִקְבָּלִים שְׂכָר. אָנוּ רָצִים וְהֵם רָצִים, אָנוּ רָצִים לְחַיֵּי הָעוֹלָם הַבָּא-וְהֵם רָצִים לְבָאָר שְׁחַת, שְׁנַאֲמַר: וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבָאָר שְׁחַת אֲנִשֵּׁי דְמִים וּמְרָמָה לֹא יִחַצּוּ יְמֵיהֶם וְאֲנִי אֲבַטַח בָּךְ:

May it be your will, God, my God, that as you have helped me finish masekhet/seder _____, thus will you help me begin other masekhtot and books and finish them. To learn and to teach, to protect and fulfill all the words of your Torah with love. May the merit of all the Tanaim and Amoraim and scholars stand with me and for my progeny so that the Torah does not leave my mouth and the mouths of my descendants forever. And may it be filled through me: "when you walk it will guide you, when you lie down it will protect you, and when you wake, it will converse with you. For in me (Torah) your days will increase and years of life will be added for you. Length of days is in her right hand and in her left, wealth and honor. God will give strength, God will bless God's nation with peace.

הִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵי, כְּשֶׁם שֶׁעֲזַרְתָּנִי לְסַיֵּם מִסֵּכֶת/סֵדֶר _____, כֵּן תַּעֲזָרֵנִי לְהַתְחִיל מִסֵּכְתוֹת וּסְפָרִים אֲחֵרִים וְלְסַיֵּם, לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֵת כָּל דְּבַרֵי תִלְמוּד תוֹרַתְךָ בְּאַהֲבָה, וּזְכוּת כָּל הַתְּנָאִים וְאֲמוּרָאִים וְתַלְמִידֵי חֻכְמִים יַעֲמִד לִי וּלְזַרְעֵי שְׁלֹא תִמוּשׁ הַתּוֹרָה מִפִּי וּמִפִּי זַרְעֵי זַרְעֵי זַרְעֵי עַד עוֹלָם, וְיִתְקַיֵּם בִּי: בְּהַתְּהַלְכְּךָ תִּנְחָה אֶתְךָ בְּשִׁכְבְּךָ תִּשְׁמַר עֲלֶיךָ וְהַקִּיצוֹת הִיא תְּשִׁיחֶךָ: כִּי בִי יִרְבוּ יְמֵיךָ וְיוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים: אַרְךָ יָמִים בְּיַמִּינָהּ בְּשִׂמְאוּלָהּ עֶשֶׂר וּכְבוֹד: ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Prepared for the RA by Rabbi Ashira Konigsburg and Yossi Hoffman
Translation by Rabbi Konigsburg



Kaddish D'ithad'ta

May God's great name be exalted and hallowed, in a world in which God will be unified, and the dead will be revived, and restored to eternal life, and the city of Jerusalem will be rebuilt, and God's sanctuary complete within it, and to uproot idolatry from the Earth, and return service of God to its place in heaven, and may the Holy One's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress — and say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

קדיש דאתחדתא

יתגדל ויתקדש שמה רבא. בעלמא דהוא עתיד
לאתחדתא, ולאחיא מתיא, ולאסקא לחיי עלמא,
ולמבני קרתא דירושלם, ולשכלל היכלה בגוה,
ולמעקר פולחנא נוכראה מארעא, ולאנתבא פולחנא
דשמיא לאתרה, וימליך קדשא בריך הוא במלכותה
ויקריה, בחייכון וביומיכון ובחיי דכל בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
ויתעלה ויתהלל שמה דקדשא בריך הוא. לעלא
(בעש"ת לעלא לעלא מכל) מן כל ברכתא ושירתא
תשבחתא ונחמתא דאמירן בעלמא. ואמרו אמן:

על ישראל ועל רבנן ועל תלמידיהון ועל כל תלמידי
תלמידיהון, ועל כל מאן דעסקין באורייתא, די
באתרא קדישא הדין ודי בכל אתר ואתר, יהא להון
ולכון שלמא רבא, חנא וחסדא ורחמין, וחיי אריכין
ומזוני ריחין, ופורךנא, מן קדם אבוהון דבשמיא
וארעא, ואמרו אמן:

יהא שלמא רבא מן שמיא וחיים טובים עלינו ועל כל
ישראל, ואמרו אמן:

עושה שלום (בעש"ת השלום) במרומיו, הוא יעשה
שלום עלינו ועל כל ישראל, ואמרו אמן: