

SIDDUR  
סדור נר תמיד  
NER TAMID

TRANSLITERATED SEPHARDIC SIDDUR



SHABBAT



Siddur Ner Tamid

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## 🌀 Foreword: The World of Jewish Prayer 🌀

The Hebrew Bible is the foundation of the Jewish faith. The closing of the biblical canon in the Second Temple era did not end the vibrant spirituality of the Jewish people. The rabbis responded to the changing conditions of their time by invigorating Jewish life with the ability to survive the catastrophic destruction of the Second Temple in Jerusalem. Consequently, Jewish prayer utilizes the idioms and expressions of the Tanakh, i.e., the Hebrew Bible and the Sages of Israel.

While honoring personal prayer, Judaism is a liturgical religion. Many essential prayers, e.g., the Baruch She'amar, Amidah, Alenu, Kiddush, Havdalah, etc., are ascribed to the Anshei Knesset HaGedolah, the Men of the Great Assembly. According to rabbinic lore, this Assembly included many biblical prophets of Israel, i.e., Haggai, Zechariah, Ezra, etc. The Assembly stretched over many years into the Maccabean period. The Men of the Great Assembly established many of the Jewish practices that are known to us today. While the rabbis did not invent prayer, they did engineer Jewish rituals with a consciousness of God's presence in a world devoid of the Holy Temple.

Traditional Jewish prayer expresses the fundamental values and beliefs of Judaism. Jewish prayer recollects the historical experiences of the Jewish people affirms the present, and it looks forward to final redemption. While personal prayer is undoubtedly encouraged, Jewish prayer is generally collective. The individual prays "for us" and on behalf of all of the People of Israel. We pray for peace "upon us and all Israel" because each Jew is responsible for one another.

This is not simply an exercise in reminding the individual to notice the needs and sufferings of others. It is intended to make the individual aware that they are part of an extended family. This aspect is a crucial difference between Judaism and other religious traditions. The Jewish people are an ethnoreligious group. Judaism encompasses not only a religious faith in God but includes a unique history, a historic homeland, a language, and a family kinship. When Jews speak of the Patriarchs, Abraham, Isaac, and Jacob, or the Matriarchs, Sarah, Rebekah, Rachel, and Leah, they are not simply invoking their spiritual memory. They also remember their forebears.

Judaism is a well-regulated religious tradition. There are specific laws for observing the commandments of the Torah. This leads to a fundamental question. Is prayer a commandment? If so, how can such a spiritual and personal endeavor be regulated? Why should prayer be structured? Is this not counterintuitive to the spiritual nature of prayer?

To this, the rabbis answer that all fulfillment is derived from a structure. Art is a discipline. Music is a discipline. Notes and instructions are followed to create something beautiful. Yet rules can kill spontaneity. One of the greatest Jewish sages of the medieval period, the Spanish Rabbi Moses ben Maimon (known as the


Rambam or Maimonides), asserted that prayer was a daily obligation prescribed by the written Torah. Deuteronomy 11:13 states:

*“And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul...”*

He interpreted the service of the heart mentioned in the previous passage as referring to prayer.<sup>1</sup> In contrast, another great rabbi of the medieval period from Spain, Rabbi Moses ben Nachman (known as the Ramban or Nachmanides), believed that daily prayer was a rabbinic decree. The Torah only prescribed the obligation to pray in times of emergency.<sup>2</sup>

Rabbi Joseph Dov Soloveitchik reconciled these two positions by noting the sensitivity of the human condition. As humans, we are always in crisis, and hence, we are in desperate need of prayer every day. Both the Rambam and the Ramban experienced severe religious persecution during their lifetimes, and I believe they both would have agreed with Rabbi Soloveitchik's assertion.

This prayerbook provides a unique contribution to the world of Jewish prayer. It provides an accessible tool for individuals from varied Sephardic backgrounds with insights from the Shulchan Arukh and other halakhic sources. It gives the eager student a resource that will allow them to “grow” with the siddur as their Hebrew skills mature. This siddur is particularly noteworthy because it also incorporates elements from historic Spanish-Portuguese communities, historically formed from former Conversos or B'nei Anusim, who returned to Judaism centuries ago and whose spirit and courage continue to draw many Anusim to return to the faith of their fathers.

Rabbi   
בני אנוסים מרכז חינוך

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<sup>1</sup> [The Talmud in Taanit 2a also relates that the service of the heart is accomplished by prayer. See Maimonides' Mishneh Torah, Hilchot Tefilah 1:1.] However, Rabbi Moses ben Maimon asserted that the actual content of prayer and the number of daily prayers was rabbinic. [Hilchot Tefilah 1:1. Hayim Halevy Donin, *To Pray as a Jew* (New York: Basic Books, 1980), 10. Also see Charles Wengrov, trans., *The Chafetz Chayim, The Concise Book of Mitzvot* (New York: Feldheim, 1990), 19-20.]

<sup>2</sup> [Commenting on Sefer Ha-mitzvot (mitzvat asef 5), the Ramban states refers to prayer as being mandated only in times of crisis when the Torah (Numbers 10:9) writes, “And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.” For the Ramban it is a mitzvah to respond to every crisis by calling out to God in prayer.]

## Introduction: About the Siddur

This siddur is the fruit of about two years of much labor, but truly a labor of love. The intention of creating this came about as a congregational need for helping those with Converso or B'nei Anusim backgrounds (Spanish and Portuguese Jews who accepted Christianity in order to avoid death) to be able to join in with Jewish practice as well as be able to have a great resource to learn and grow with minimal hinderance. While in exile, the Sephardic B'nei Anusim have faced a difficult task of re-entering the world of Judaism and becoming members of often reluctant and even suspicious Jewish communities. Citing Yosef Karo, author of the Shulchan Arukh, in a letter to a community in Kandiayah, Greece:

*"...We have heard that Jews who had lived in Spain and were forced to convert have now come to your kehillah in order to live freely as Jews and keep all the mizvot openly. Instead, you remind them of the sins they committed in Spain and, when a disagreement arises between them and the people of your kehillah, you claim these blessed baalei teshuvah are meshumadim (converts to Christianity). This is a terrible sin, because you are slamming the door in the faces of baalei teshuvah. The Mordechai (a Rishon from Ashkenaz) recorded in his sefer that Rabbenu Gershom decreed that any Jew who does not openly accept ba'alei teshuvah should himself be considered menuddeh (not part of the Jewish people). Therefore, from today and henceforth, may every person be exceptionally careful in his dealings with these ba'alei teshuvah, and never again refer to them as meshumadim. And if, has veshalom (may Hashem forbid), the word escapes someone's lips, be he young or old, let him sit completely alone for an entire day and with his own mouth confess his ugly sin. And further, he must undertake never to do so again...Written this 15th of Tammuz, here in Sefat, in the year 5328, (1568), David ben Zimra, Yosef Caro, Moshe miTrani and Yisrael de Kuriel."*

- quoted from *The Story of Maran Bet Yosef: R Yosef Caro, Author of the Shulchan Aruch (The Sephardic Heritage Series)*, Artscroll, 1986.

We therefore feel it is our duty and a great mitzvah to bring these souls, as well as anyone closer to the light of Torah and Judaism. This siddur combines a traditional HaMizrach text which generally follows *Tefillat Yesharim*. We've seen with various common scenarios today, that those with B'nei Anusim backgrounds tend to be very zealous and studious when coming to Judaism. Many are not satisfied with the other various nusachim or rites. If attending a Sephardic congregation, more than likely a HaMizrach nusach is utilized. We kept to a format that incorporates customs of different communities, it will generally say "some say:" before a prayer or section that includes the custom of a different community. We kept the kabbalistic prayers, but generally do not translate or transliterate them, except for the "L'shem Yichud" prayer before Sefirat Omer, in the view of Chacham Ovadia Yosef, zt"l. We then provided the transliteration. We utilized a more modern, universal phonetic system, as it seems easier to understand for everyone who is new to hebrew. The translation was compiled predominantly from a combination of *Book of Prayers* by Moses Gaster (Spanish-Portugese), altered, as well as original translation. We put the time into making the translation unique, modern and not just simply using Old-English so that the import can be clear for anyone. We maintained transliterated Hebrew names and words to help in understanding as well as communicating in community. We then provided translation of certain laws from the Shulchan Arukh, as well as a few other sources, for a basic understanding of Sephardic Judaism.

May we continue to feel the importance of לזה זה ערבים זה / "All Yisrael are responsible for one another", caring for one another within the community, outside of the community, within Eretz Yisrael, and all over the world, a responsibility to all of עם ישראל / the people of Yisrael.

**Kelil**

**President of Eitz Echad**

# EREV SHABBAT / SHABBAT EVE

## Kabbalat Shabbat - Order of Lighting Candles

The Shabbat candles should be lit while the sun is still on the tops of the trees, and on a cloudy day it should be done when the hens roost. (Most traditionally light anywhere from 18-40 minutes before sundown to add from the common to the holy.) One should make sure to have at least one beautiful candle. It is best to light two candles or even one with two wicks to remember the commands to "Remember" and "Keep" the Shabbat. Women are more responsible for it since they are present in the home and engaged in household needs. Both man and the wife bless upon lighting the candle. (SA, OC 263)

When lighting it is ideal to bless before lighting. Light the Shabbat candle(s):

Baruch Attah Adonai Eloheinu

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

Melech Ha'olam Asher

מְלֶכֶךְ הָעוֹלָם. אֲשֶׁר

Kideshanu Bemitzvotav.

קִדְּשָׁנוּ בְּמִצְוֹתָיו

Vetzivanu Lehadlik Ner Shel

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל

Shabbat.

שַׁבָּת:

Blessed are You, Hashem our God, King of the universe, Who has sanctified us with His commandments and commanded us to kindle the lamp of Shabbat.

It is good for a woman to recite the following prayer after lighting the candle. (K"ח 263: 54)

Yehi Ratzon Milfaneicha Adonai Elohai

יְהִי רָצוֹן מִלְּפָנֶיךָ. יְהוָה אֱלֹהֵי וְאֱלֹהֵי

Velohei Avotai Shetachus Uterachem

אֲבוֹתַי. שְׁתַּחֲוֶה וְתִרְחַם

Alai Vetagdil Chasdecha Immadi Latet Li

עָלַי. וְתִגְדִּיל חַסְדְּךָ עִמָּדִי לְתֵת לִי

Zera Anashim Osei Retzonecha

זֶרַע אָנָשִׁים עוֹשֵׂי רִצּוֹנְךָ

Ve'osekim Betoratecha Lishmah Veyihyu

וְעוֹסְקִים בְּתוֹרָתְךָ לְשִׁמְהָ. וְיִהְיוּ

Me'irim Batorah Bizchut Nerot

מְאִירִים בְּתוֹרָה בְּזִכּוֹת גִּירוֹת

Hashabbat Hallalu Kemo Shekatuv Ki

הַשַּׁבָּת הַלְלוּ. כְּמוֹ שֶׁכְּתוּב. כִּי

Ner Mitzvah Vektorah Or. Vegam Tachus

נֵר מִצְוָה וְתוֹרָה אוֹר. וְגַם תַּחֲוֶה

Uterachem Al Ba'ali (Peloni Ben Peloni)

וְתִרְחַם עָלַי בְּעָלַי. (פְּלוֹנִי בֶן פְּלוֹנִי).



Vetiten Lo Orech Yamim Ushenet  
 Chayim Im Berachah Vehatzlachah  
 Utesaye'ehu La'asot Retzonecha  
 Bishleimut Ken Yehi Ratzon Amen: Vihi  
 No'am Adonai Eloheinu Aleinu  
 Uma'aseh Yadeinu Konenah Aleinu  
 Uma'aseh Yadeinu Konenehu. Yihyu  
 Leratzon Imrei-Fi Vehegyon Libi  
 Lefaneicha Adonai Tzuri Vego'ali.

וְתִתֶּן לּוֹ אוֹרֵךְ יָמִים וּשְׁנוֹת  
 חַיִּים עִם בְּרָכָה וְהַצְלָחָה.  
 וְתִסְיַעְהוּ לַעֲשׂוֹת רְצוֹנְךָ  
 בְּשְׁלֵימוֹת. כֵּן יִהְיֶה רְצוֹן. אָמֵן: וַיְהִי  
 נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ.  
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ.  
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנֵהוּ: יִהְיוּ  
 לְרְצוֹן אִמְרֵי־פִי וְהִגְיוֹן לִבִּי  
 לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:

May it be Your will, Hashem, my God and God of my fathers, that you take pity on and have compassion for me and act with great kindness toward me, by giving me the seed of men who will perform Your will and who will immerse themselves in Your Torah for its own sake; and may they illuminate [the world] with the Torah in the merit of these Shabbat lights, as it is written: "For a mitzvah is a lamp, and Torah is light." (Prov. 6:25) Also take pity on and have compassion for my husband, (husband's name) son of (father's name); give him long days and years of life with blessing and success, and help him to perform Your will in completion. So may it be Your will, Amen. May the pleasantness of Hashem, our God, be upon us; establish the work of our hands for us, the work of our hands establish. And may the graciousness of Hashem our God be on us; Establish also upon us the work of our hands; and the work of our hands, establish it. May the words of my mouth and the meditation of my heart find favor before You, Hashem my Rock and my Redeemer.

**Before lighting a Yom Tov candle you will bless:**

Baruch Attah Adonai Eloheinu  
 Melech Ha'olam Asher Kideshanu  
 Bemitzvotav. Vetzivanu Lehadlik  
 Ner Shel If Yom Tov falls on Shabbat, add:  
 (Shabbat Ve) Yom Tov.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
 מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
 בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק  
 נֵר שֵׁל אם חל בשבת תוסיף:  
 (שַׁבָּת ו) יוֹם טוֹב:

Blessed are You, Hashem our God, King of the Universe, Who has sanctified us with His commandments and commanded us to kindle the lamp of If Yom Tov falls on Shabbat, add: (Shabbat and) Yom Tov.

**Some communities, on Yom Tov, except for the last days of Pesach, the women say Shehecheyanu:**

Baruch Attah Adonai Eloheinu Melech

בָּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ

Ha'olam Shehecheyanu Vekiyemanu

הָעוֹלָם. שְׁהַיְיָנוּ וְקִיְמָנוּ

Vehigi'anu Lazman Hazeh.

וְהִגִּיעֵנוּ לְזֶמַן הַזֶּה:

Blessed are You, Hashem our God, King of the universe, Who has kept us in life and preserved us and enabled us to reach this time.

SAMPLE

## Shir Hashirim / Song of Songs

Chanted by some shortly before the Kabbalat Shabbat service.

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ. בְּדַחֲלֵוּ וּרְחִימוּ. וּרְחִימוּ וּדְחִילוּ.  
 לְיַחְדָּא שְׁם יו"ד ק"י בּוּא"ו ק"י בְּיַחְדָּא שְׁלִים (יהוה) בְּשֵׁם כָּל יִשְׂרָאֵל.  
 הִנֵּה אֲנַחְנוּ בָּאִים לְשׁוֹרֵר בְּקוֹל נְעִים שִׁיר הַשִּׁירִים לְתַקֵּן אֶת שׁוֹרֵשׁ  
 בַּמָּקוֹם עַלְיוֹן. וְיֵהי נֶעֱם אֲדָנֵי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדִינוּ כּוֹנֵנָה עָלֵינוּ  
 וּמַעֲשֵׂה יְדִינוּ כּוֹנֵנָהוּ:

א שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמוֹה: יִשְׁכְּנֵנִי מִנְשִׁיכוֹת פִּיהוּ כִּי־טוֹבִים  
 דְּדִידָהּ מִיָּיִן: לְרִיחַ שְׁמָנֶיהָ טוֹבִים שְׁמֵן תּוֹרֵךְ שְׁמֵךְ עַל־כֵּן עַלְמוֹת  
 אֶהְבֹּד: מִשְׁכְּנֵי אַחֲרֶיהָ נְרוּצָה הִבִּיאֵנִי הַמְּלֶכֶךְ חֲדָרָיו נִגְלָה  
 וְנִשְׁמַחָה בָּךְ נִזְכָּרָה דְּלִידָהּ מִיָּיִן מִיִּשְׁרָיִם אֶהְבֹּד: שְׁחוּרָה אָנִי  
 וְנִאֲוָה בְּנוֹת יְרוּשָׁלַם כְּאֵהְלֵי קֶדֶר כִּירֵיעוֹת שְׁלֹמֹה: אֶל־תִּרְאוּנִי  
 שְׂאֵנִי שְׁחַרְחַרְתָּ שְׁשׂוֹפְתָנִי הַשֶּׁמֶשׁ בְּנֵי אִמִּי נִחְרוּבֵי שְׁמֵנִי נִטְרָה  
 אֶת־הַכְּרָמִים כְּרָמֵי שְׁלִי לֹא נִטְרָתִי: הַגִּידָה לִּי שְׂאֶהְבֶּה נִפְשֵׁי  
 אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהָרִים שְׁלֹמֹה אֶהְיֶה כַעֲטִיָּה עַל עֲדָרֵי  
 חֲבָרִיךָ: אִם־לֹא תִדְעִי לָךְ הֵיפָה בְּנָשִׁים צְאִי־לָךְ בְּעַקְבֵי הַצֹּאן וְרַעֲלִי  
 אֶת־גְּדִיתֶיךָ עַל מִשְׁכְּנוֹת הָרָעִים: לְסִסְתִּי בְּרֻכְבֵּי פְרָעָה דְמִיתֶיךָ  
 רַעֲיָתִי: נִאֲוֹ לְחַיֶּיךָ בַּתָּרִים צְוֹאֲרֶךְ בְּחַרוּזִים: תּוֹרֵי זֶהָב נַעֲשֶׂה־לָךְ  
 עִם נִקְדוֹת הַכֶּסֶף: עַד־שֶׁהַמְּלֶכֶךְ בְּמִסְבּוֹ נִרְדֵּי נִתֵּן רִיחוֹ: צְרוּר הַמָּר |  
 דוּדִל לִי בֵּין שְׁדֵי יָלִין: אֲשַׁכֵּל הַכֶּפֶר | דוּדִל לִי בְּכַרְמֵי עֵין גִּדִּי: הַגָּד  
 יְפֹה רַעֲיָתִי הַגָּד יְפֹה עֵינֶיךָ יוֹנִים: הַגָּד יְפֹה דוּדִל אֶף נְעִים  
 אֶף־עַרְשָׁנוּ רַעֲנָנָה: קְרוֹת בְּתֵינֵנוּ אֲרָזִים רַחֲטָנוּ רַחֲטָנוּ בְּרוֹתִים:

✠ Shir Hashirim Asher Lishlomoh. Yishakeni Mineshikot Pihu, Ki-Tovim Dodeicha Miyayin. Lereiach Shemaneicha Tovim, Shemen Turak Shemecha; Al-Ken Alamot Ahevucha. Moshcheini Achareicha Narutzah; Hevi'ani Hamelech Chadarav, Nagilah Venismechah Bach, Nazkirah Dodeicha Miyayin, Meisharim Ahevucha. Shechorah Ani Venavah, Benot Yerushalayim Ke'oholei Kedar, Kiri'ot

Shelomoh. Al-Tir'uni She'ani Shecharchoret, Sheshezafatni Hashamesh; Benei Immi Nicharu-Vi, Samuni Noterah Et-Hakeramim, Karmi Sheli Lo Natareti. Hagidah Li, She'ahavah Nafshi, Eichah Tir'eh, Eichah Tarbitz Batzohorayim; Shallamah Ehyeh Ke'oteyah, Al Edrei Chavereicha. Im-Lo Tede'i Lach, Hayafah Banashim; Tze'i-Lach Be'ikvei Hatzon, Ure'i Et-Gediyotayich, Al Mishkenot Haro'im. Lesusati Berichvei Far'oh, Dimmitich Ra'yati. Navu Lechayayich Battorim, Tzavarech Bacharuzim. Torei Zahav Na'aseh-Lach, Im Nekudot Hakkasef. Ad-Shehamelech Bimsibo, Nirdi Natan Reicho. Tzeror Hamor Dodi Li, Bein Shadai Yalin. Eshkol Hakkofer Dodi Li, Becharmei Ein Gedi. Hinach Yafah Ra'yati, Hinach Yafah Einayich Yonim. Hinecha Yafeh Dodi Af Na'im, Af-'Arsenu Ra'ananah. Korot Batteinu Arazim, Rahitenu Berotim.

**1.** The song of songs, which is Shlomo's. Let him kiss me with the kisses of his mouth— For your love is better than wine. Your ointments have a good fragrance; your name is as ointment poured out; Therefore do the maidens love you. Draw me, we will run after you; The king has brought me into his chambers; We will be glad and rejoice in you, We will find your love more fragrant than wine. Sincerely do they love you. I am black, but suitable, you daughters of Yerushalayim, As the tents of Kedar, As the curtains of Shlomo. Do not look on me, that I am dark-skinned, That the sun has tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But my own vineyard I have not kept. Tell me, you whom my soul loves, where you feed, where you make your flock to rest at noon; For why should I be as one that veils herself beside the flocks of your companions? If you do not know, you, fairest among women, Go your way out by the footsteps of the flock and feed your kids, beside the shepherds' tents. I have compared you, my love, to a steed in Pharaoh's chariots. Your cheeks are adorned with circlets, your neck with beads. We will make you circlets of gold with studs of silver. While the king sat at his table, my spikenard sent out its fragrance. My beloved is to me as a bag of myrrh, that lies between my breasts. My beloved is to me as a cluster of henna in the vineyards of Ein-Gedi. Behold, you are fair, my love; behold, you are fair; Your eyes are like doves. Behold, you are fair,