

The Fast of the Firstborn on Erev Pesah

This fast commemorates the salvation of the Israelite firstborns during the Plague of the Firstborn.

The origins of the Fast of the Firstborn are found in the Talmud, and the custom may have existed even prior to Talmudic times. The primary Talmudic source quoted for this custom is found in Tractate Sofrim¹ (21:3), where it is stated that firstborns fast "in commemoration of the miracle that they were saved from the Plague of the Firstborn."

לפיכך אין אומרים תחנונים כל ימי ניסן ואין מתענין עד שיעבור ניסן אלא הבכורות שמתענין בערב הפסח והצנועין בשביל המצה כדי שיכנסו בה בתאוה והתלמידים מתענין בו שני וחמישי מפני חילול השם ומפני כבוד ההיכל שנשרף

For this reason, that most of the month contained festival days, no supplications, this refers in particular to the prayer, 'And He, being merciful', etc., are offered on any of the days of Nisan and there is no fasting until Nisan has passed. The only exception is [the fast of] the firstborn who fast on the eve of Passover. In thanksgiving for the deliverance of the Israelite firstborn on Passover eve when Egypt's firstborn perished (Ex. 12, 29). The very pious also fast on that day on account of the unleavened bread, in order that they shall begin to eat it with lust on the evening preceding the fifteenth of Nisan. Lit. 'that they shall enter it' and with relish in honor and appreciation of the commandment.

Scholars fast on Mondays and Thursdays [throughout the year] on account of the desecration of the name of God by the heathens who destroyed Jerusalem. and for the honor of the Temple which was burnt.

The Ḥatam Sofer² suggests that the firstborn Israelites fasted in trepidation in advance of the Plague of the Firstborn; despite a divine guarantee of safety, they felt a need to fast in repentance to achieve greater divine protection. The Ḥatam Sofer thus posits that this was the precedent for the Fast of the Firstborn.

Kitzur Shulchan Aruch Siman 113:

אסור לאכול מצה כל היום. ואפלו הקטנים והקטנות, כל שמבינים ענגן יציאת מצרים, אסור לתת להם מצה. אבל תבשילין שעושין ממצות טחונות, מתר כל אדם לאכול עד תחלת שעה עשירית, דהינו עד הרביעית האחרונה של היום. ומשם נאילך אסור לאכול, כי אם לעת הצרף מעט פרות או בשר ודגים. ויזהר שלא ימלא פרוסו כדי שיאכל בלילה מצה לתאבון. הבכורים בין בכור לאב בין בכור לאם, מתענים בערב פסח, אפלו חל בערב שבת. וגם הבא אחר הנפלים, צריך להתענות (עין דגול מרבקה). וכל זמן שהבכור קטן, האב מתענה תחתיו. בסעודת מצנה אם מתרים לאכול, תליא במנהג המקומות.

¹ Composed in Talmudic Israel/Babylon (750 CE). Tractate Sofrim ("Scribes") is one of the minor tractates, or works written in the style of the Mishnah on topics for which there is no specific tractate in the Mishnah or Talmud. It was likely compiled in the eighth century in Israel, though certain segments are of earlier origin. It discusses the process of writing Torah scrolls, the spelling of biblical words, and the public reading of biblical texts. It ends with two chapters on the rabbinic holidays of Chanukah and Purim. Many medieval legal authorities considered the tractate to be a reliable source of law.

² Moses Schreiber (1762–1839), known to his own community and Jewish posterity in the Hebrew translation as Moshe Sofer, also known by his main work Ḥatam Sofer, (trans. Seal of the Scribe, and acronym for **H**iddushei **T**orat **M**oshe **S**ofer), was one of the leading Orthodox rabbis of European Jewry in the first half of the nineteenth century.

It is forbidden to eat matzah the whole day. And even little boys and little girls - so long as they understand the matter of the exodus from Egypt - it is forbidden to give them matzah. But every person is permitted to eat cooked food that we make from ground matzah until the tenth hour, which is until the last quarter of the day. And from then and onward, it is forbidden to eat, except in a time of need [to eat] a small amount of fruits or meat and fish. And he should be careful not to fill his stomach, so that he will eat matzah at night with desire.

The firstborn sons - whether from the father or whether from the mother - fast on the eve of Pesah, even if it falls out on the eve of Shabbat (Friday). And even one who [was born] after miscarriages must fast (see Dagul Merevavah). And the whole time that the firstborn is small, the father fasts in his stead. Whether it is permissible for them to eat in a **seudat mitzvah** (a commanded meal) is dependent on the custom of the places.

Explanation:

In Judaism, there are essentially three potential purposes in fasting, and a combination of some or all of these could apply to any given fast.

1. One purpose in fasting is the achievement of atonement for sins and omissions in Divine service. Fasting is not considered the primary means of acquiring atonement; rather, sincere regret for and rectification of wrongdoing is the key.
2. The second purpose in fasting is commemorative mourning. Indeed, most communal fast days that are set permanently in the Jewish calendar fulfill this purpose. These fasts include: Tisha B'Av, the Seventeenth of Tammuz, the Tenth of Tevet (all of the three dedicated to mourning the loss of the destroyed Temple in Jerusalem), and the Fast of Gedalia. The purpose of a fast of mourning is the demonstration that those fasting are impacted by and distraught over earlier loss. This serves to heighten appreciation of that which was lost.
3. The third purpose in fasting is commemorative gratitude. Since food and drink are corporeal needs, abstinence from them serves to provide a unique opportunity for focus on the spiritual. Indeed, the Midrash explains that fasting can potentially elevate one to the exalted level of the ministering angels. Additionally, by refraining from such basic physical indulgence, one can more greatly appreciate the dependence of humanity on God, leading to appreciation of God's beneficence in sustaining His creations.

According to custom, (based upon the Maharshal – Yam Shel Sh'lomo, Bava Kamma 7:37), the fast may even be broken at a **seudat mitzvah** for a **siyum** (completion, ending) celebrating the completion of study of a tractate of Talmud. The latter custom is commonly observed.

Although this fast should be like every other fast whereby eating is prohibited, even if one broke his fast and ate, this fast is different. Every other fast there are two halachot: 1. A mitzvah to fast and 2. A prohibition against eating. So, if one ate, there is no mitzvah to fast anymore, but one still may not eat. This applies by fasts where the purpose is for inuy - tormenting one's soul and body. By this fast, it is a remembrance of the miracle and there is no prohibition to eat, only a mitzvah to fast. So once this mitzvah has been lifted by conducting a siyum, there is no reason to fast the rest of the day....

Out of this Fast, we can learn about another key principle in Judaism:

Compassion to your adversary.

Biblical Source:

Proverbs 24:17:

בְּנֹפֵל אוֹיְבֶךָ אַל תִּשְׂמַח וּבְכַשְׁלוֹ אַל יִגַּל לִבֶּךָ:

If your enemy falls, do not exult; If he trips, let your heart not rejoice.

Question: are the two parts of the verse parallel for reasons of poetry balance, or is there a deeper meaning?

Exodus 23:5:

כִּי תִרְאֶה חֲמֹר שֶׁנֶּאֱדָר רֵבִץ תַּחַת מִשְׂאוֹ וְחִדְלַת מֵעֲזָב לּוֹ עֲזָב תִּעֲזָב עִמּוֹ:

When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him.

Indeed there are many interpretations and commentaries that rationalize this and add layers to this commandment, however, the compassion that is commanded is evident.

Other Sources:

Connection to Pesah:

Beit Yosef, Oraḥ Ḥayim, Siman 490:4:

שהטעם שאין גומרין ההלל כל ימי הפסח הוא לפי שנטבעו המצריים וכתוב בנפול אויבך אל תשמח

The reason that we are not reciting the full Hallel during Pesah (except for the first holiday) is because of the Egyptians that were drowned in the Sea of Reeds, as it is said (Proverbs 24:17) "If your enemy falls, do not exult"

Megillah 10b; 25-26:

ומי חָדִי הַקְּדוֹשׁ בְּרוּךְ הוּא בְּמִפְלֵתוֹ שֶׁל רְשָׁעִים וְהָא כְּתִיב בְּצֵאת לִפְנֵי הַחֲלוּץ וְאוֹמְרִים הוֹדוּ לֵה' כִּי לְעוֹלָם חֲסָדוֹ וְאָמַר רַבִּי יוֹחָנָן מִפְּנֵי מָה לֹא נֶאֱמַר כִּי טוֹב בְּהוֹדָאָה זֶה לְפִי שֶׁאֵין הַקְּדוֹשׁ בְּרוּךְ הוּא שְׂמֵחַ בְּמִפְלֵתוֹ שֶׁל רְשָׁעִים

[Rabbi Yehoshua ben Levi](#) asked: **Does the Holy One, Blessed be He, in fact rejoice over the downfall of the wicked? But it is written: "As they went out before the army, and say: Give thanks to the Lord, for His kindness endures forever" (II Chronicles 20:21), and Rabbi Yohanan said: For what reason were the words: "for He is good" not stated in this statement of thanksgiving, as the classic formulation is: "Give thanks to the Lord; for He is good; for His kindness endures forever" (I Chronicles 16:34)? Because the Holy One, Blessed be He, does not rejoice over the downfall of the wicked.** Since this song was sung in the aftermath of a military victory, which involved the downfall of the wicked, the name of God was not mentioned for the good.

ואמר רבי יוחנן מאי דקתיב ולא קרב זה אל זה כל הלילה בקשו מלאכי השבת לומר שירה אמר הקדוש ברוך הוא מעשה ידי טובעין בימים ואתם אומרים שירה

And similarly, **Rabbi Yohanan** said: **What is** the meaning of **that which is written: “And the one came not near the other all the night” (Exodus 14:20)?** The ministering angels wanted to sing their song, for the angels would sing songs to each other, as it states: “And they called out to each other and said” (Isaiah 6:3), but **the Holy One, Blessed be He, said: The work of My hands, the Egyptians, are drowning at sea, and you wish to say songs?** This indicates that God does not rejoice over the downfall of the wicked.

Midrash continues the story: Then, all of the sudden, “Moses and the Israelites sang this song to the LORD. They said: I will sing to the LORD...”. The angels turned to the Holy One Blessed be He, and said: “Master of the Universe, You told us not to sing, and the People of Israel are singing? What is going on? Why aren’t You stopping them?” He told them: “ Oh, dear Angels, Israel are smarter than you. When the Egyptians were drowning, they were silent: “Israel saw the Egyptians dead on the shore of the sea (Exodus 14:30)”. Only after that, they sang, celebrating their deliverance. While you wanted to Sing and rejoice while they were actually drowning. This is something that can not be done!”

On What May A Siyum Be Made?

Torah – Upon completion of the Torah, a siyum is prepared. However, this is only if one finished the Torah with commentary.

Siyum Mesekhta (Tractate) – when one finishes a mesekhta a siyum is made. A person may learn the mesekhta out of order and one can make a siyum in this situation as well. Rabbi H̄ayim Pinḥas Sheinberg is of the opinion that a person who went through the mesekhta with an English translation also may make a siyum. Let us study the last page of the Masekhet.

מתני' בירך ברפת הפסח — פטר את של זבח. בירך את של זבח — לא פטר את של פסח, דברי רבי ישמעאל. רבי עקיבא אומר: לא זו פוטרת זו ולא זו פוטרת זו

MISHNA: If one recited the blessing over the Paschal

lamb, which is: Who sanctified us with His mitzvot and commanded us to eat the Paschal lamb, **he has also exempted** himself from reciting a blessing over the Festival **offering**. The blessing for the Festival peace-offering of the fourteenth of Nisan is: Who sanctified us with His mitzvot and commanded us to eat the offering. However, if **he recited the blessing over the Festival offering, he has not exempted** himself from reciting a blessing over **the Paschal lamb**. This is **the statement of Rabbi Yishmael. Rabbi Akiva says: This blessing does not exempt** one from reciting a blessing over **this one, and that blessing does not exempt that one**, as there is a separate blessing for each offering.

גמ' כשתמצא לומר, לדברי רבי ישמעאל: זריקה בכלל שפיכה. ולא שפיכה בכלל זריקה

GEMARA: The Gemara explains the opinions of the *tanna'im* in the mishna. When you analyze the matter you will find that **according to** the opinion of **Rabbi Yishmael, sprinkling** of the blood on the altar **is included** in the more general category of **pouring**. In other words, the blessing over the Paschal lamb, whose blood is poured, includes the Festival peace-offering, whose blood is sprinkled, as sprinkling is included within the general category of

pouring. **But** conversely, **pouring is not included in sprinkling**. Consequently, when one recites the blessing over the Festival peace-offering, he has not exempted himself from reciting a blessing over the Paschal lamb.

לדברי רבי עקיבא: לא שפיקה בכלל זריקה, ולא זריקה בכלל שפיקה

. By contrast, **according to** the opinion of **Rabbi Akiva**, these are two separate mitzvot: **Pouring is not included in sprinkling, and sprinkling is not included in pouring**. Therefore, Rabbi Akiva maintains that each offering requires its own blessing.

רבי שמלאי איקלע לפדיון הבן, בעו מיניה: פשיטא על פדיון הבן "אשר קדשנו במצותיו וצונו על פדיון הבן" — אבי הבן מברך. "ברוך ... שהחיינו וקיימנו והגיענו לזמן הזה", פהו מברך, או אבי הבן מברך

? The Gemara discusses another case concerning the order of the blessings: **Rabbi Simlai attended a redemption of the firstborn son**. The celebrants **raised a dilemma before him** with regard to the blessings. First they noted that it is **obvious** that the blessing **over the redemption of a firstborn son**, which is: **Who sanctified us with His mitzvot and commanded us over the redemption of the firstborn son**, is certainly **recited by the father of the son**, as he is the one obligated to redeem his son. However, with regard to the second blessing: **Blessed** are You, Lord our God, King of the universe, Who has given us life [*shehehyanu*], **sustained us, and brought us to this time**, does the **priest recite** this blessing, **or does the father of the son recite** it?

פהו מברך — דקמטי הנאה לידיה, או אבי הבן מברך — דקא עביד מצנה? לא הנה בידיה, אתא שאיל ביה מדרשא. אמרו ליה: אבי הבן מברך שמים. והלכתא: אבי הבן מברך שמים

. The Gemara explains the two sides of the dilemma. It can be suggested that the **priest recites the blessing, as he benefits** from the five *sela* he receives when the boy is redeemed. The blessing of *shehehyanu* is generally recited by the one who receives the benefit. **Or, perhaps the father of the son recites shehehyanu, as he** is the one who **performs the mitzva**. Rabbi Simlai **did not have** an answer readily available, and he **went to ask** this question **in the study hall**. The scholars **said to him** that **the father of the son recites the two blessings**: Over the redemption of the son and *shehehyanu*. The Gemara concludes: **And the halakha is that the father of the son recites two blessings**.

Pesachim 121 – Excerpts

By Rachel Scheinerman (associate editor at My Jewish Learning, holds an MA in Scripture & Interpretation from Harvard Divinity School and a PhD in Rabbinic Literature from Yale University.)

When we began our journey through this tractate four months ago, we reminded readers that Passover in antiquity looked quite a bit different than it does today. Though we associate Passover today with a seder meal and symbolic foods, for Jews of antiquity the meat of the ritual (lousy pun intended) was the paschal sacrifice.

Today, as we finish the tractate, we return once again to the sacrifice. Specifically, the rabbis close the page by discussing the blessing one says after consuming the paschal lamb,

because you cannot put Passover to bed without saying the final blessing. And so we have come full circle.

Or maybe the sacrifice was there all along? Though many of the rituals documented in this last chapter — four cups of wine, matzah, maror, Hallel, and more — are hallmarks of the contemporary Passover seder, this chapter has looked nothing like a Haggadah. That's because the rabbis were not, in this chapter, scripting a seder as a replacement for the paschal offering. What they were describing is the ritual meal one makes to eat the paschal lamb. The truth is, we never really left the sacrifice at all.

The rabbis didn't inflate the significance of the paschal sacrifice — it was baked into Jewish tradition from the very beginning. Indeed, knowing the rabbinic obsession with the paschal sacrifice can help us to read the biblical story of the Exodus with new eyes .

If you look carefully at the prolonged negotiations between Moses and Pharaoh in the Book of Exodus, you see that Moses doesn't begin by demanding the Israelites' freedom. "Let my people go" is not even close to his first line. Instead, he begins by asking permission to take them into the wilderness to celebrate a festival — language that implies they will offer a sacrifice to God (Exodus 5:1–3). Why would he do this? The text explains: the Israelites couldn't offer sacrifices to God in Egypt because doing so was an affront to Egyptian religion. The problem with slavery, from the Bible's perspective, was not primarily a lack of personal freedom — it was the fact that the Israelites could not properly make sacrifices to God .

When Pharaoh denies this request for an out-of-town festival, Moses escalates his demand to complete freedom. But every time he makes this demand, he indicates that the Israelites must be freed to serve the Lord (see Exodus 7:16, 8:16, 9:1, 9:13, and 10:3). This language of "to serve" means specifically to bring sacrifices to God.

Except, that's not what the text says. God tells Moses that the paschal offering will be an "ot lachem", a sign for you. It's not a sign for the Angel of Death at all! (This actually makes sense: If God could target the first nine plagues at the Egyptians, certainly God knows how to make the tenth a precision strike as well.) No, the paschal offering is a sign for people. For the Israelites, it's a public declaration of faith in God. For the Egyptians, it is a deliberate affront to their cult and gods. The offensive blood of the paschal offering is boldly smeared up, down and around the entrance of every Israelite house even as the Egyptian homes witness the horror of spilled human blood — deaths that their gods cannot prevent. By performing the paschal offering in Egypt before the Exodus, the Israelite slaves stage the ultimate act of defiance and victory. This is the real redemption — and they do it themselves.

Tuning our attention to the paschal sacrifice allows us to understand a critical dimension of the Passover story. Yes, the redemption would not have happened without God's might or Moses' leadership; but it also would not have happened without the Israelites' decision to enact their own liberation, despite the dangers. As we celebrate Passover in the modern day, and as we sit down to seders that move from commemorating that first redemption to looking forward to the future messianic redemption, we can remember that no redemption, past or future, takes place without us.

Ḥag Pesah Same-ah V'Kasher!

Completing a book/tractate

We will return to you masekhet **P'sahim** and you will return to us. Our thoughts are about you masekhet **P'sahim** and your thoughts are about us. We will not forget you masekhet **P'sahim** and you will not forget us, not in this world, and not in the world to come. (recited three times)

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.

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.

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.

May it be your will, God, my God, that as you have helped me finish masekhet **P'sahim**, 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 Tanim 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.

סיום מסכת / ספר

הנחנו עליך מסכת פסחים והנדרד עליך, נדעמו עלך
מסכת פסחים ונדעמך עלך. לא נתנשי מינה מסכת
פסחים ולא תתנשי מינו, לא בעלמא הדין ולא
בעלמא דאתי. (ג פעמים)

יהי רצון מלפניך אלוקינו ואלוקי אבותינו שתהא
תורתך אומנתנו בעולם הזה ותהא עמנו לעולם
הבא. חנינא בר פפא, רמי בר פפא, נחמן בר פפא,
אחאי בר פפא, אבא בר פפא, רפרם בר פפא,
רכיש בר פפא, סורחב בר פפא, אדא בר פפא,
דרו בר פפא.

הערב נא ה' אלקינו, את דברי תורתך בפינו
ופיפיות עמך בית ישראל, ונהיה אנחנו כולנו
ונצאצאינו ונצאצאי עמך בית ישראל, כולנו יודעי
שמה ולומדי תורתך מאיבי, תתקמני מצותך: כי
לעולם היא לי. יהי לבי תמים בקיך, למען, לא
אבוש. לעולם, לא אשכח פקודיך: כי גם, חיייתיני
ברוך אתה ה' למדני חקיך. אמן אמן סלה נעד.

מודים אנחנו לפניך ה' אלוקינו ואלוקי אבותינו
ששמת חלקנו מיושבי בית המדרש, ולא שמת
חלקנו מיושבי קרנות. שאנו משפיעים והם
משפיעים אנו משפיעים לדברי תורה והם
משפיעים לדברים בטלים. אנו עמלים והם
עמלים. אנו מקבלים שכר והם עמלים
ואינם מקבלים שכר. אנו רצים והם רצים. אנו
רצים לחיי העולם הבא, והם רצים לבאר שחת.
שנאמר: ואתה אלקים, תורדם לבאר שחת, אנשי
דמים ומרמה, לא יחצו ימיהם; ונאני, אבטח בך.

יהי רצון מלפניך ה' אלקי, בשם שפערתי לסיים
מסכת פסחים כן תעזרני להתחיל מסכתות
וספרים אחרים ולסיימם, ללמד וללמד לשמר
ולעשות ולקיים את כל דברי תלמוד תורתך
באהבה וזכות כל התנאים ואמוראים ותלמידי
חכמים יעמוד לי ולזרעי שלא תמוש התורה מפי
ומפי זרעי עד עולם. ויתקיים בי בהתהלכה, תנחם
אתה, בשכבך, תשמר עליך, ונתקצות, היא
תשיחה. כי בי, ירבו ימיה, ויוסיפו לך, שנות
חיים. ארך ימים, בימינה, בשמאלה, עשר וכבוד.
ה' עז לעמו יתן; ה' יברך את עמו בשלום.

Kaddish D'Rabbanan (of the Rabbis)

קדיש דרבנן

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. [אמן]

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְנָא קָרִיב, וְאִמְרוּ אָמֵן.

[אמן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא: יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. בְּרִיךְ הוּא. [אמן]

לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרֵינוּ בְּעֵלְמָא. וְאִמְרוּ אָמֵן. [אמן]

עַל יִשְׂרָאֵל וְעַל רַבְּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מָאן דְּעֵסְקִין בְּאוֹרֵיתָא. דִּי בְּאַתְרָא קַדִּישָׁא הָדִין וְדִי בְּכָל אֶתְרַיָּא. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא חַנּוּא וְחַסְדָּא וְרַחֲמִין וְסִיּוּן אַרְיִכִין וּמְזוּגֵי רְוִיחֵי וּפְרָקְנָא מִן קֳדָם אַבּוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא וְאִמְרוּ אָמֵן. [אמן]

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן. [אמן]

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן. [אמן]

Exalted and hallowed be His great Name. (Congregation responds: "Amen.")

Throughout the world which He has created according to His Will. May He establish His kingship, bring forth His redemption and hasten the coming of His Moshiach. (Cong: "Amen.")

In your lifetime and in your days and in the lifetime of the entire House of Israel, sword, famine and death shall cease from us and from the entire Jewish nation, speedily and soon, and say, Amen.

(Cong: "Amen. May His great Name be blessed forever and to all eternity, blessed.")

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He. (Cong: "Amen.")

Beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: "Amen.")

Upon Israel, and upon our sages, and upon their disciples, and upon all the disciples of their disciples, and upon all those who occupy themselves with the Torah, here or in any other place, upon them and upon you, may there be abundant peace, grace, kindness, compassion, long life, ample sustenance and deliverance, from their Father in heaven; and say, Amen. (Cong: Amen.)

May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: "Amen.")

He Who makes peace (Between Rosh Hashana and Yom Kippur substitute: "the peace") in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: "Amen.")