



CONTENTS

p.1: Introduction and Blessing for Study

p.2: Mishnah Megillah (Hebrew only)

p.4: Mishnah Megillah (Hebrew & English) with questions

p.11: Supplementary Texts

p.14: A Guide to the Sources

p.15: Hadran

'Iron sharpens iron, so a person sharpens the wit of their friend.'

- Proverbs 27:17



Introduction

Welcome to the seventh and final week of this first course of the Alyth Chavruta Project! Well done for getting to the end – it is no mean feat to have studied an entire tractate of the Mishnah in seven weeks. This week, we come to the second half of the fourth chapter of Mishnah Megillah. Like previous sections we have encountered, this week's text addresses a wide range of issues, beginning with who may read and translate from the Torah, along with other parts of the service. The chapter ends with a series of prohibitions that seem to be related to varieties of ritual practice which were very real for those who lived their Judaism at the time in which the Mishnah was written, though we may no longer fully understand their relevance.

As usual, there is also no requirement to get to the end of the pack – we have provided more than you can get through in an hour of study, and we encourage you to focus on understanding a small amount rather than becoming confused by a greater amount. Once again, this week we have printed some of the Mishnah in blue so that you can skip over it if you want to and focus just on what is printed in black.

Further resources and advice on how to get the most out of chavruta can be found in our [FAQs](#). We look forward to seeing you on Thursday to share our learning with each other.

As this week brings us to the end of Mishnah Megillah, you are invited to follow the custom of reciting *Hadran* (literally 'We will return') at the end of a period studying an entire tractate, which we have included at the end of this booklet (pages 15-17). If you would prefer not to read it on your own, you can wait until we all do so together on Thursday.

Blessing for Study

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לעסוק בדברי תורה.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.

מסכת מגילה פרק ד

ה המפטריר בבניא הוא פורס על שמע, והוא עובר לפני התבה, (והוא נושא את כפיו). ואם היה קטן, אביו או רבו עוברין על ידו:

ו קטן קורא בתורה ומתרגם, אבל אינו פורס על שמע, ואינו עובר לפני התיבה, ואינו נושא את כפיו. פוחח פורס את שמע ומתרגם, אבל אינו קורא בתורה ואינו עובר לפני התבה ואינו נושא את כפיו. סומא פורס את שמע ומתרגם. רבי יהודה אומר, כל שלא ראה מאורות מימיו, אינו פורס על שמע:

ז פהן שיש בידיו מומין, לא ישא את כפיו. רבי יהודה אומר, אף מי שהיו ידיו צבועות אסטים ופואה, לא ישא את כפיו, מפני שהעם מסתכלין בו:

ח האומר איני עובר לפני התבה בצבועין, אף בלבנים לא יעבור. בסנדל איני עובר, אף יחף לא יעבור. העושה תפלתו עגלה, סכנה ואין בה מצנה. נתנה על מצחו או על פס ידו, הרי זו דרך המינות. צפן זהב, ונתנה על בית אנקלי שלו, הרי זו דרך החיצונים:

ט האומר יברכוך טובים, הרי זו דרך המינות. על קן צפור יגיעו רחמיה, ועל טוב יזכר שמך, מודים מודים, משתקין אותו. המכנה בעריות, משתקין אותו. האומר, ומזרעך לא תתן להעביר למלך, ומזרעך לא תתן לאעבדא בארמייתא, משתקין אותו בגזיפה:



י מעשה ראובן, נקרא ולא מתרגם. מעשה תמר, נקרא ומתרגם. מעשה עגל
הראשון, נקרא ומתרגם. והשני, נקרא ולא מתרגם. ברפת פהנים, מעשה דוד
ואמנון, לא נקראין ולא מתרגמין. אין מפטירין במרכבה. ורבי יהודה מתיר. רבי
אליעזר אומר, אין מפטירין בהודע את ירושלים:

הַמִּפְטִיר בְּנֹבֵא הוּא פּוֹרֵס עַל שְׁמַע, וְהוּא עוֹבֵר לְפָנֵי הַתְּבָה, (וְהוּא נוֹשֵׂא אֶת כַּפֵּי).
וְאִם הָיָה קָטָן, אָבִיו אוֹ רַבּוֹ עוֹבְרִין עַל יָדוֹ:

The one who reads the *haftarah* from the prophets, [may]¹ recite the *Shema* and pass in front of the ark,² (and deliver the priestly blessing).

But if he is a minor, his father or teacher passes on his behalf.

Questions

- According to the Mishnah, is a minor permitted to recite the *Shema* on behalf of their community?
- If so, why are the *Shema* and *Amidah* treated differently here?
- Is this consistent with the next mishnah (page 5)?

¹ From the Hebrew, it is unclear whether the person who reads the *haftarah* is simply qualified to recite the *Shema* and lead the *Amidah*, or whether they should be the one to do so. As you can see, we lean towards the former meaning, but the latter is also possible.

² This refers to one who is sent in front of the ark to lead public worship, and is generally understood to refer to one who leads the out-loud repetition of the *Amidah*.



4:6

קָטָן קוֹרֵא בַּתּוֹרָה וּמְתַרְגֵּם, אֲבָל אֵינוּ פּוֹרֵס עַל שְׁמַע, וְאֵינוּ עוֹבֵר לְפָנֵי הַתִּיבָה, וְאֵינוּ נוֹשֵׂא אֶת כַּפְיוֹ.

פוֹחַח פּוֹרֵס אֶת שְׁמַע וּמְתַרְגֵּם, אֲבָל אֵינוּ קוֹרֵא בַּתּוֹרָה וְאֵינוּ עוֹבֵר לְפָנֵי הַתִּבָּה וְאֵינוּ נוֹשֵׂא אֶת כַּפְיוֹ.

סוּמָא פּוֹרֵס אֶת שְׁמַע וּמְתַרְגֵּם. רַבִּי יְהוּדָה אוֹמֵר, כֹּל שֶׁלֹּא רָאָה מְאוּרוֹת מִיָּמָיו, אֵינוּ פּוֹרֵס עַל שְׁמַע:

A minor may read from the Torah and translate. But they may not recite the *Shema*, and they may not pass in front of the ark, and they may not deliver the priestly blessing.

A *pocheach* may recite the *Shema* and translate [from the Torah]. But they may not read from the Torah, and they may not pass in front of the ark, and they may not deliver the priestly blessing.

A blind person may recite the *Shema* and translate. Rabbi Yehudah says, 'Anyone who does not see the lights³ in their lifetime may not recite the *Shema*.'

Questions

- In the supplementary text from **Masechet Soferim** (on page 11), we find a definition of the *pocheach* from a period much later than the Mishnah (and therefore possibly different from what the Mishnah originally intended). Why do you think the Mishnah says that the *pocheach* may do some things but not others in leading communal worship?
- If we were seeking to define the *pocheach* today, what things might be included in the definition?
- Why does Rabbi Yehudah say that a person who has been blind from birth is not qualified to recite the *Shema* on behalf of their community? Why does he mention the *Shema* specifically?

³ The sun, moon, and stars.

כֹּהֵן שֵׁשׁ בְּיָדָיו מוֹמִין, לֹא יִשָּׂא אֶת כַּפָּיו.

רַבִּי יְהוּדָה אוֹמֵר, אִךְ מִי שֶׁהָיוּ יָדָיו צְבוּעוֹת אֶסְטִיס וּפּוֹאָה, לֹא יִשָּׂא אֶת כַּפָּיו, מִפְּנֵי שֶׁהָעָם מִסְתַּכְּלִין בּוֹ:

A priest whose hands are blemished may not deliver the priestly blessing.

Rabbi Yehudah⁴ says, 'Even one whose hands are dyed with woad or madder may not deliver the priestly blessing, because the people will stare at him.'

Question

- Why may a priest who has hands that look unusual not deliver the priestly blessing? (There is further discussion of this mishnah in the Babylonian Talmud, which you can read on Sefaria by [clicking here](#).)

⁴ Rabbi Yehudah (2nd century CE) is one of the most frequently cited sages in the Mishnah. He was the most prominent student of the famous Rabbi Akiva.



4:8

הָאוֹמֵר אֵינִי עוֹבֵר לִפְנֵי הַתְּבָה בְּצַבּוּעִין, אִף בְּלְבָנִים לֹא יַעֲבוֹר.

בְּסַנְדָּל אֵינִי עוֹבֵר, אִף יָחַף לֹא יַעֲבוֹר.

הַעוֹשֶׂה תְּפִלְתּוֹ עֲגֻלָּה, סַכְּנָה וְאֵין בָּהּ מִצְוָה.

נִתְּנָה עַל מִצְחוֹ אוֹ עַל פֶּס יָדוֹ, הֲרִי זוֹ דֶּרֶךְ הַמֵּינוּת.

צָפָן זָהָב, וּנְתָנָה עַל בֵּית אֲנָקְלִי שְׁלוֹ, הֲרִי זוֹ דֶּרֶךְ הַחִיצוֹנִים:

The one who says, 'I will not pass in front of the ark in coloured [clothes]', may not pass [in front of the ark] even in white [clothes].

[The one who says,] 'I will not pass [in front of the ark] in sandals', may not pass even barefoot.

The one who makes their *tefillin*⁵ round, [exposes themselves to] danger and there is no *mitzvah* in it.

If one put [their *tefillin*] on their forehead, or on the palm of their hand, behold this is the way of heresy.

If one covered [their *tefillin*] with gold or put it on their sleeve, behold this is the way of outsiders.

Questions

- What do you think the motivation is behind these laws?
- What do you think the rabbis of the Mishnah thought about praying in bare feet?
- The Talmuds have very little to say about this mishnah, and do not explain any of these laws. Why do you think this is?

⁵ *Tefillin*, also known as phylacteries, are leather boxes worn on the arm and head containing handwritten scrolls of biblical verses.

הַאֹמֵר יִבְרַכּוּךָ טוֹבִים, הָרִי זֶה דְרָךְ הַמִּינוּת.

עַל קֵן צְפוּר יִגִיעוּ רַחֲמֶיךָ, וְעַל טוֹב יִזְכַּר שְׁמֶךָ, מוֹדִים מוֹדִים, מְשַׁתְּקִין אוֹתוֹ.

הַמְכַנֶּה בְּעֲרִיּוֹת, מְשַׁתְּקִין אוֹתוֹ.

הַאֹמֵר, וּמְזַרְעֶךָ לֹא תִתֵּן לְהַעֲבִיר לַמֶּלֶךְ, וּמְזַרְעֶךָ לֹא תִתֵּן לְאֶעֱבָרָא בְּאַרְמִיּוּתָא, מְשַׁתְּקִין אוֹתוֹ בְּנִזְיָפָה:

If one says, ‘The good will bless You’, behold this is the way of heresy.

[If one says], ‘Your mercy touches the bird’s nest’, or ‘For good Your name will be remembered’, or ‘We give thanks, we give thanks’, we silence them.

The one who modifies the *Arayot*,⁶ we silence them.

The one who translates ‘Do not give your seed to Molech-worship’ (Leviticus 18:21)⁷ as ‘Do not give your seed to become with child in idolatry’, we silence them angrily.

Questions

- Have a look at the explanation for this mishnah from the Babylonian Talmud (page 12) and Rashi’s commentary (page 13). Why are these phrases considered to be heretical, and what might that tell us about Jewish communities in the Land of Israel and Babylonia at the time in which the Mishnah and Talmud were completed?
- What is the significance of the prohibited translation of Leviticus 18:21?
- Why do you think this particular translation is silenced?

⁶ The *Arayot* are known as the laws of forbidden sexual relations that are found in Leviticus [18](#) and [20](#).

⁷ The full verse reads: ‘Do not give your seed to Molech-worship, and do not profane the name of your God – I am the Eternal.’



4.10

מעשה ראובן, נקרא ולא מתרגם.

מעשה תמר, נקרא ומתרגם.

מעשה עגל הָרָאשׁוֹן, נקרא ומתרגם.

והשני, נקרא ולא מתרגם.

ברכת כהנים, מעשה דוד ואמנון, לא נקראין ולא מתרגמין.

אין מפטירין במרכבה. ורבי יהודה מתיר.

רבי אליעזר אומר, אין מפטירין בהורע את ירושלים:

The episode of Reuben is read but not translated.

The episode of Tamar is read and translated.⁸

The first [account of] the episode of the Golden Calf is read and translated.⁹

The second [account of the episode] is read and not translated.¹⁰

The priestly blessing, and the episode of David,¹¹ and that of Amnon¹² are neither read nor translated.

We do not conclude with the *haftarah* of the *Merkavah*.¹³ Rabbi Yehudah permits it.

⁸ [Genesis 38:13-24](#)

⁹ [Exodus 32:1-20](#)

¹⁰ This refers to the second account of the building of the Golden Calf ([Exodus 32:21-25](#)).

¹¹ [2 Samuel 11:2-17](#)

¹² [2 Samuel 13:1-9](#)

¹³ The *Merkavah* (often translated as 'Heavenly Chariot') refers to the opening of the prophet Ezekiel in [Ezekiel 1:1-28](#) and 3:12.

Alyth Chavruta Project

Rabbi Eliezer¹⁴ says, 'We do not conclude with the *haftarah* of 'Cause Jerusalem to know...'¹⁵

Questions

- All the passages from the Tanach mentioned in this Mishnah are available on Sefaria with the translation of the JPS (Jewish Publication Society). You can go straight to them by clicking on the references in the footnotes.
- Why do you think the Mishnah says explicitly that we read and translate the episode of Tamar?
- Why do you think the first account of the Golden Calf is translated, while the second is read but not translated?
- Why are there those who do not want the *Merkavah* to be read? Do you think the *halachah* follows them, or Rabbi Yehudah (who permits it)?
- Why do you think Rabbi Eliezer prohibits the reading of 'Cause Jerusalem to know...'?

¹⁴ Rabbi Eliezer (ben Hyrcanus) was one of the most influential sages of the first and second centuries CE. He was a student of Rabban Yochanan ben Zakkai, who had been leader at the time of the Destruction of the Second Temple. His students included Rabbi Akiva, among many others.

¹⁵ [Ezekiel 16](#)



SUPPLEMENTARY TEXTS

Masechet Soferim 14:15

קטן קורא בתורה ומתרגם אבל אינו פורס את שמע לומר יוצר אור ואינו עובר לפני התיבה ואינו נושא את כפיו :

פוחח הנראים כרעיו או בגדיו פרומין או מי שראשו מגולה פורס את שמע ויש אומרים בכרעיו ובגדיו פרומים פורם אבל לא בראשו מגולה אינו רשאי להוציא אזכרה מפיו בין כך ובין כך מתרגם אבל אינו קורא בתורה ואינו עובר לפני התיבה ואינו נושא את כפיו :

A minor may read from the Torah and translate. But they may not recite the *Shema* by saying 'Creator of light',¹⁶ and they may not pass in front of the ark, and they may not deliver the priestly blessing.

A *pocheach* (one whose knees can be seen, or whose clothes are torn, or one whose head is uncovered) may recite the *Shema*. There are those who say one whose knees are uncovered or one whose clothes are torn may recite, but not one whose head is uncovered, [since] mentions of the divine names are not permitted to depart from their mouths. In either case, they may translate, but they may not read from the Torah, and they may not pass in front of the ark, and they may not deliver the priestly blessing.

¹⁶ This phrase refers to the first blessing that is said preceding the reading of the *Shema* in the standard morning liturgy (see page 55 of *Forms of Prayer*).

בשלמא מודים מודים דמיחזי כשתי רשויות

ועל טוב יזכר שמך נמי דמשמע על טוב אין ועל רע לא ותנן חייב אדם לברך על הרעה כשם שהוא מברך על הטובה

אלא על קן צפור יגיעו רחמיך מ"ט

פליגי בה תרי אמוראי במערבא ר' יוסי בר אבין ור' יוסי בר זבידא חד אמר מפני שמטיל קנאה במעשה בראשית וחד אמר מפני שעושה מדותיו של הקב"ה רחמים ואינן אלא גזירות

It makes sense [that we silence the one who says] 'We give thanks, we give thanks', because it appears that there are two authorities.

[And it makes sense that we] also [silence the one who says] 'For good will Your name be remembered', because [they are] clearly [associating God with] 'the good' and not 'the bad'. And it is taught [in a mishnah]: 'A person is obligated to bless the bad as well as the good.'¹⁷

But, in the case of one who says 'Your mercy touches the bird's nest', what is the reason?

Two *Amoraim* from the West, Rabbi Yosei bar Avin and Rabbi Yosei bar Zevida, disagreed about this. One said, 'Because they engender jealousy in God's creations', and the other said, 'Because they make the attributes of the Holy Blessed One [only] mercy, when they are nothing but decrees.'

This passage is paralleled in another tractate of the Talmud – Berachot, which deals with blessings. On page 13 we have provided Rashi's commentary on the version from Berachot, because it is a more detailed commentary.

¹⁷ This is a quotation from Mishnah Berachot 9:5.



Rashi on Babylonian Talmud Berachot 33b

שמטיל קנאה – לומר על אלה חס ולא על שאר בריותיו:

'They engender jealousy' – by saying that God is concerned for these [birds] but not for the remainder of creation.

מדותיו – מצותיו והוא לא לרחמים עשה אלא להטיל על ישראל חקי גזרותיו להודיע שהם עבדיו ושומרי מצותיו וגזרות חקותיו אף בדברי' שיש לשטן ולעכו"ם להשיב עליהם ולומר מה צורך במצוה זו:

'The attributes [of the Holy Blessed One]' – [i.e. God's] commandments, which God did not create in mercy, but to engender upon Israel the statutes of God decrees, to know that they are God's servants and keepers of God's commandments, and God's decrees, and God's statutes, even in matters that allow Satan and idol worshipers to reply to them saying, 'What need do you have for this commandment?'

The Mishnah is a Jewish legal code from approximately 200 CE, containing legal rulings and disputes of the sages which are written down there for the first time. It is the first part of what is called the 'Oral Law', which for traditional Jews is just as authoritative as the Written Law (the Tanach). The Mishnah is divided into six 'orders', and each order is divided into tractates. Mishnah Megillah is from *Seder Mo'ed*, which deals with the laws of the appointed times (i.e. festivals).

The **Babylonian Talmud** (also known simply as The Talmud or *Bavli*) is a commentary on the Mishnah from Babylonia, containing the discussions of rabbis from the period just after the Mishnah was finished (around 200 CE), until it was finally redacted in approximately 700 CE.

There are also a number of what are called **Minor Tractates**, which appear to come after the redaction of the Babylonian Talmud, and which repeat much of the material found in the Mishnah and Talmuds. Here we find a text from **Masechet Soferim**, meaning '**The Tractate of Scribes**', which quotes extensively from Mishnah Megillah, including this section, though we can also see where there are differences with the Mishnah and Talmud.

In the medieval period, a number of commentators wrote line-by-line commentaries on the Mishnah and Talmud. Foremost among them was **Rashi** (short for **Rabbi Shlomo Yitzaki**) who lived in France 1040-1105. Since it was first printed in the fifteenth century, the Babylonian Talmud has been printed with Rashi's commentary next to it, always in the inside margin.



HADRAN

We shall return to you, Tractate Megillah, and you shall return to us.

Our thoughts are on you, Tractate Megillah, and your thoughts are on us.

We will not forget you, Tractate Megillah, and you will not forget us – neither in this world, nor in the world to come.

הִדְרָן עָלֶיךָ מִסֵּכֶת מְגִילָה וְהִדְרָן
עָלַי.

דַּעְתְּךָ עָלֶיךָ מִסֵּכֶת מְגִילָה וְדַעְתְּךָ
עָלַי.

לֹא נִתְנָשִׁי מִנֶּפֶךְ מִסֵּכֶת מְגִילָה וְלֹא
תִתְנָשִׁי מִן. לֹא בְעָלְמָא הַדִּין וְלֹא
בְעָלְמָא דְאַתִּי:

We shall not forget, nor fail to appreciate, the opportunity you have provided to engage with our tradition, with our ancestors, and with each other in our community. May the relationships we build through you be lasting and enriching. May our study of you be a source of strength for us as we endeavour to build meaningful and fruitful lives in the service of what is good. May our grappling with the aspects of you that we have found challenging be a wellspring for fresh thinking about ancient ideas. For you are part of a tree of life that continues to grow and renew.

Our Living God,
make the words of Your Torah
sweet in our mouths,
and in the mouths of Your people,
the family of Israel,
then we and our descendants,
and the descendants of Your people
the family of Israel,
shall all know Your name and study
Your Torah for its own sake.
Blessed are You God,
You teach Torah to your people Israel.

וְהַעֲרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת־דְּבָרֵי
תּוֹרָתְךָ בְּפִינוּ.

וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל.

וְנִהְיֶה אֲנַחְנוּ וְצֹאצְאֵינוּ.

וְצֹאצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל.

כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ.

וְלוֹמְדֵי תּוֹרָתְךָ לְשִׁמְחָה:

בְּרוּךְ אַתָּה יְהוָה.

הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

Kaddish deRaban

יתגדל Let us magnify and
let us sanctify in this world
the great name of God
whose will created it.

May God's reign come in your lifetime,
and in your days,
and in the lifetime of the family of
Israel - quickly and speedily
may it come. Amen.

**May the greatness of God's being
be blessed from eternity to eternity.**

Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour, let
us exalt and

let us praise the Holy One,

whose name is blessed,

who is far beyond any blessing

or song, any honour

or any consolation

that can be spoken of in this world.

Amen.

For Israel and for the rabbis,
for their pupils,
and the pupils of their pupils,
who devote themselves
to the study of Torah,
in this place and every other place; let
there be for them and for you great
peace and favour,
love and mercy,
a life of fulfilment

יתגדל ויתקדש שמה רבא (אמן)
בעלמא דייברא כרעותה: וימליך
מלכותה

בחייכון וביומיכון

ובחיי דייכלבית ישראל בעגלא

ובזמן קריב.

ואמרו אמן:

יהא שמה רבא מברך

לעלם ולעלמי עלמא:

יתברך וישתבח ויתפאר ויתרומם

ויתנשא ויתהדר ויתעלה ויתהלל

שמה דייקדשא.

ברוך הוא.

לעלא מן-פלברכתא

ושירתא תשבחתא ונחמתא די-

אמירן בעלמא.

ואמרו אמן:

על ישראל ועל רבנן

ועל תלמידיהון

ועל פל-תלמידי תלמידיהון

ועל פלמן די עסקין באורייתא די

באתרא קדן

ודי בכל-אתר ואתר יהא להון

ולכון שלמא רבא חנא וחסדא



and of plenty, and redemption
from their father who is in heaven.

Amen.

May great peace from heaven
and the gift of life
be granted to us
and to all the family of Israel.

Amen.

May the Maker of peace
in the highest bring this peace
upon us and upon all Israel
and upon all the world.

Amen.

וְרַחֲמֵינִי וְחַיֵּי אֲרִיכֵינִי וּמְזוֹנָא
רוּחָא וּפְרָקְנָא
מִן יְקָדְם אַבוּהוֹן דִּי בְשָׁמְיָא.
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָי
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל-כָּל-הָעוֹלָם.
וְאִמְרוּ אָמֵן:

Yitgaddal v'yitkaddash sh'meih rabba (amen), b'alma di v'ra chiruteih, v'yamlich malchuteih, b'chayyeichon uv'yomeichon uv'chayyei di chol beit yisra'el, ba'agala u'vizman kariv, v'imru amen. Y'hei sh'meih rabba m'varach l'alam ul'almei almaya. Yitbarach v'yishtabbach v'yitpa'ar v'yitromam v'yitnassei, v'yit-haddar v'yit'alleh v'yit-hallal, sh'meih di kudsha, b'rich hu, l'eilla min kol birchata v'shirata, tushb'chata v'nechemata, di amiran b'alma, v'imru amen. Al yisra'el, v'al rabbanan, v'al talmideihon, v'al kol talmidei talmideihon, v'al kol man di askin b'orayta di b'atra hadein v'di b'chol atar v'atar, y'hei l'hon ul'chon, sh'lama rabba, chinna v'chisda, v'rachamin v'chayyin arichin, um'zona r'vicha ufarkana, min kodam avuhon di vishmaya, v'imru amen. Y'hei sh'lama rabba min sh'maya, v'chayyim tovim aleinu v'al kol yisra'el, v'imru amen. Oseh shalom bimromav, hu b'rachamav ya'aseh shalom aleinu v'al kol yisra'el, v'al kol ha-olam, v'imru amen.