Versions Of

Lesson 20-The Text Of The Middle Barah Of Shabbos

Source 1

The following represents the middle Bracha of Shabbos Mussaf Shemona Esrei: To Moshe on Mount Sinai You delivered the commandment to fulfill the Mitzvah of Shabbos with the words: Shomor and Zachor (observe and remember). And as part of that Mitzvah, You commanded us to bring the Mussaf sacrifice in the appropriate manner...

Source 2

Source 3

Translation: The following represents the middle Bracha of Shabbos Mussaf Shemona Esrei: To Moshe on Mount Sinai You delivered the commandment to fulfill the Mitzvah of Shabbos with the words: Shomor and Zachor (observe and remember). And as part of that Mitzvah, You commanded us to bring the Mussaf sacrifice in the appropriate manner...
Translation: And then they recite Tefilas Mincha. The prayer leader recites the three opening Brachos of Shemona Esrei, and then he says: Provide us with guidance G-d, our G-d, because You are our father. May You directly reign over us soon because You are our King. Because of Your Great, powerful and awesome name that is part of our name, Yisroel, and because it is Shabbos, we rest on that day as You commanded us. May there be no hardships and difficulties on our day of rest, a rest out of love and that is a gift, a rest that is true, etc. Some recite the Bracha: Ata Echad . . . but the first version is the primary version. Then Ritzei, Modim and Sim Shalom.

Source 4
Versions Of

Source 6

הפלת והרחש ליוון תקע"י

Source 7

Ashkenaz Machzor Amsterdam 1599

Sefardic Siddur 1598

Minhag Eretz Yisroel As Found In The Cairo Geniza
Translation: The basis for saying the words: Yismichu B’Malchuscha was explained by R. Avigdor Katz as being the verse: On the day of your celebrations and holidays, etc. Which days are days of celebration? Those days are Shabbosim. We can therefore conclude that this verse was the basis of the practice to close the middle Bracha of Shmona Esrei with the words: V’Yismichu Becha Kol Ohavei Sh’Mecha. Others conclude the same Bracha with the words: V’Yanuchu Vo Yisroel Ohavei Shemecha.

Source 11

R. Isaac Tyrnau lived in Austria during the fourteenth and fifteenth centuries. He wrote about a book on customs (Sefer Ha-Minhagim), especially those pertaining to prayer and the synagogue.
Translation: It is customary to conclude the Middle Bracha of Shemona Esrei on Shabbos with the following: V’Yismichu Becha Yisroel Ohavei Sh’Mecha, etc. and that is how the wording is presented in the majority of Siddurim but that choice of wording is surprising since the closing words of the Bracha that appear before the Bracha do not match the words of the closing Bracha nor of the opening of the Bracha. In addition, it is inappropriate to refer to joy on any days other than on holidays. That is why I prefer the wording that I found in an old commentary to the Siddur and the wording presented by some other experts: i.e. V’Yanuchu Vo Yisroel Ohavei Shemecha. Those words match both the opening of the Bracha and the closing of the Bracha. That appears to me to be the correct wording.

Source 12

Translation: Apparently, there exists a link between the opening and closing of the two versions of the middle Bracha of Shemona Esrei on Friday night. The closing words: V’Yismichu Becha Yisroel Ohavei Sh’Mecha, etc. match the opening words of Mai’Ahavascha and the closing words of V’Yanuchu Vo Yisroel Mikadshei Shemecha match the opening words of Ata Kidashta . . . Mikadesh Ha’Sabbos. That is why in fragments of early Siddurim found in the Cairo Geniza, most of which represent Minhag Eretz Yisroel, we find the Bracha open with Mai’Ahavascha and close with the words of V’Yismichu Becha Yisroel Ohavei Sh’Mecha, and perhaps the words also match the closing Bracha.

Source 13

Translation: The words: V’Yanuchu Vo Yisroel Mikadshei Shemecha are based on the verse (Shemos 20, 11): and G-d rested on the seventh day and on the verse (Shemos 23, 12): in order that you may rest. On Yom Tov we say: V’Yismichu Becha based on the verse (Devarim 16, 14): and we will be joyous on the holidays. That is also the rule when Yom Tov falls on a Shabbos since it is appropriate to refer to joy in the prayers of Shabbos.

Source 14

2. R. Abraham Hayyim ben R. Naftali Tzvi Hirsch Schor was descended from a distinguished rabbinical family. He served as the head of the Rabbinic Academy (rosh yeshiva) and head of the rabbinic court in Satanov and Belz, in Galicia. He passed away in 1632 in Belz.
Versions Of

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That some recite the following at the end of the middle Bracha of Shemona Esrei:
V’Yismichu Becha Yisroel Ohavei Sh’Mecha is based on the rule that we must recite words that match the ending Bracha just before the ending Bracha. In this case, the words Shabbos Kadshecha are linked to the words of the closing Bracha: Mikadesh Ha’Shabbos. They say V’Yismichu Becha Yisroel, etc. as an extension of the same theme and the words should be viewed as enlarging upon the closing words. In other words, look upon those words as extending the closing words. We face a similar practice concerning the Bracha of Mikadesh Es Shimcha B’Rabbim. It is customary to first say: by Your redemption, you will raise our prestige. Those words do not match the ending Bracha but what was said earlier within the Bracha, V’Kadesh Es Shimcha B’Olamecha, does match the closing Bracha. A similar issue can be raised concerning the end of the Bracha of Hoda’A. We add the words: Ha’Kail Yishoo’A’Seinu V’Ezra’Seinu Selah. Those words do not match the ending Bracha. A third example-in the first Bracha of Kriyas Shema in Maariv, we add: Kail Chai V’Kayom Tamid Yimloch Aleinu L’Olam Va’Ed which do not match the closing Bracha. So too on Rosh Hashonah and on Yom Kippur, we close the middle Bracha of Shemona Esrei with the words: Ki Ata Elokim Emes V’Kayam La’Ad. In all those cases we can justify the inclusion of the words as enlarging upon the words that were recited earlier that do match the ending Bracha. There are other examples but I did not include them in this discussion.

Source 15

Question: some change the words before the concluding Bracha of the middle Bracha of Shemona Esrei on Shabbos from: V’Yismichu Becha Ohavei Sh’Mecha to Mikadshei Sh’Mecha. I thought it correct to make that change since the word: Mikadshei matches the word: Mikadesh in the concluding Bracha while the word Ohavei does not match any word in the concluding Bracha.
Versions Of Translation: Answer: I am not in favor of those who change the wording of Brachos. They ignore that the word: Mikadesh encompasses all aspects of Kedushah, whether it be the joy of Shabbos, the simcha of Shabbos or the rest that we enjoy on Shabbos. I further do not see the link between the words “who sanctify G-d’s name” and sanctifying Shabbos. We do not need the closing words to match the opening words (in this case: Ata Kidashta) and the word Yismichu shares a link with Kedushas Shabbos in that Simcha is an aspect of Shabbos. In addition, is it not true that we say in the Bracha: B’Abava Oo’V’Ratzon Shabbos Kadshecha and do we not end the middle Bracha of Shemona Esrei when Rosh Chodesh falls on a Shabbos with those words.

Source 16

Mahor Vorim—we must love this and seek the love of the Shabbos for in the words of the Sages: “We love Shabbos to the extent of loosing our lives.” Truly, this is true. Similarly, if we see the purpose of Shabbos, to fulfill the Mitzva of Leshahim Lishmonei, we must love Shabbos. And as above, “If I do not remember you, let my tongue cleave to the roof of my mouth.”

Translation: For this reason, our Sages provided that we are to say the paragraph that begins Ritzei V’Hachalitzeinu in Birkas Hamazone on Shabbos and not on holidays because Shabbos is both a day of rest and a day of joy. Because Shabbos is a day of joy and our joy is presently incomplete because the Beis Hamikdash lies in a destroyed state, it is necessary to remind ourselves to temper our joy on Shabbos, as it is written: (Tehillim 137) If I do not remember you, let my tongue cleave to the roof of my mouth; if I do not set my concern for Yerushalayim above my highest joy. Similarly, we find that Shabbos is referred to as a day of joy as we find in the Sifre: what is “the day of your joy? That is Shabbos. Holidays, as the word is generally understood.” For that reason, we end the middle Bracha of Shemona Esrei on Shabbos with the words: and by reason of You, the Jewish People rejoice on Shabbos. Thus we see that in our prayers we refer to Shabbos as a day of joy.