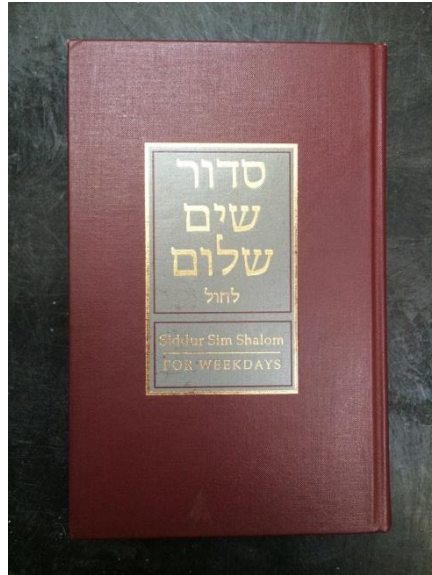




Introduction to the Daily Minyan



Schedule:

Sunday: 9:00 am

Monday - Friday: 7:00 am

Torah Service on Mondays and Thursdays

Breakfast is served on Wednesdays.

Services are held in the Chapel.

We use the red prayer book: *Siddur Sim Shalom for Weekdays.*

Rev. 02/2016



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First b'rachah before Sh'ma (Yotzer Haor) – pp. 30 - 31

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*Torah service is held on Mondays and Thursdays.



Background

(excerpts from “Minyan Mastery” by Rabbi Joshua Hammerman of Temple Beth El in Stamford, CT, used with permission)

Congregation Brith Shalom is an egalitarian congregation. As such, women are counted in the minyan. Not all those in attendance have to be active in the service; their presence is enough to fulfill the mitzvah.

The word *minyan* refers to the quorum of ten Jews over the age of 13 who constitute the minimal number of people needed to have a complete prayer service. Certain prayers can only be recited with such a quorum because they require communal affirmation. This is especially true of prayers that affirm divine sanctity - such as the *Kedushah* in the *Amidah* – as well as various forms of the *Kaddish*, including the Mourner’s *Kaddish* (the word *kaddish* means “sanctified” in Aramaic).

Judaism cannot exist in isolation – community is everything; and a minyan represents the whole community. The Rabbis decided on the number ten by looking at the story of the spies in the Book of Numbers (*Bamidbar*). The Hebrew word for “community” is derived from the word for “witness”. The Rabbis determined that the number ten would represent a group that bears witness to God.

Jewish Law (*halachah*) and custom (*minhag*) require that adult Jews (over the age of 13) pray three times per day. Prayer alone is acceptable; however, prayer with a minyan is considered communal prayer, and is the most highly recommended form of prayer.

Many people wear a *tallit* (prayer shawl) and *tefillin* (phylacteries) to deepen their prayer experiences. Prayer is done almost exclusively in Hebrew, though there will be some parts of the service conducted in English.

Historical Development of the Siddur:

- a. Biblical: c. 1000 BCE (earliest Psalms) – c. 100 BCE
- b. Rabbinic: c. 100 BCE – c. 500 CE
- c. Gaonic: 500 CE – 1000 CE
- d. Medieval: 1000 CE – 1700 CE
- e. Modern: 1700 CE – present



Introductory Prayers

The Morning Blessings (B'rachot) – p. 6

These assorted blessings of Rabbinic origin introduce the service, but were initially intended to be recited while waking, washing, and dressing. Each one expresses appreciation for a particular, usually unnoticed daily miracle. They serve to remind us that the first opportunity of each day is a basic recognition of our own physical capacities.

Mourner's Kaddish (Kaddish Yatom) – p. 15

The *Kaddish* is an all-purpose prayer that serves as the punctuation mark of our liturgy. *Kaddish* may not be recited without a *minyan*. Written in Aramaic, the language of the Rabbinic period, its frequent appearance in the service emphasizes the basic themes of our story, including our ongoing dialogue with God, our resolute hope amidst despair, and our non-stop pursuit of peace everywhere. Since the 12th or 13th Century, it has been customary for mourners to recite the Mourner's Kaddish at all services for the first 11 months following the burial of a parent; for one month for other close relatives; and on the *Yahrzeit* (anniversary) of the death. Mourner's *Kaddish* is recited by mourners with the prayer leader, while other forms of *Kaddish* are recited only by the prayer leader.

Baruch She'emar – p. 16

This short Rabbinic prayer introduces a series of warm-up psalms called P'sukei D'zimra. These passages, incorporated into the liturgy in the tenth century, are designed to ease us into the main part of the service, inspiring feelings of humility and wonder at the miracles surrounding us.

P'sukei D'zimra - pp. 17 – 29

The *Ashrei* (Psalm 145) is the centerpiece of this introductory section. The Rabbis suggested that this psalm be recited three times daily; twice in the morning service, and once in the afternoon. *Ashrei* is a universal psalm - Israel is never mentioned - calling upon all of humanity to praise and thank God for providing for our most basic needs. This is an opportune moment to count our blessings.

The warm-up section officially ends with *Yishtabach*. The reader and congregation recite this series of praises. The claim is made that all living creatures pray instinctively, praising God through actions as well as words. Even breathing is a form of praise; the song of the bird and budding of the flower testify to the miracle of life's daily renewal. Human beings also praise God in subtle, non-verbal ways. Breathing, crying, loving, laughing, every creative and human activity: these are the essence of prayer. The most authentic prayers are those that cannot be expressed in words.

The Half (*Chatzi*) *Kaddish* here announces the beginning of the *Shacharit* (morning) service.



Shacharit (Morning service)

Barechu – p. 30

This is the Call to Prayer. The reader bows for the first two words, but stands upright while reciting God's name, and the congregation follows likewise with its response. This Call to Prayer is actually a call to dialogue, a dialogue with God that we initiate. The Hebrew word to pray, *l'hitpalel*, also suggests an inner dialogue with the self, or the God that dwells within us. Just as the uniquely Jewish style of prayer (called davening in Yiddish) combines public discourse and private meditation, so does the experience of addressing God blur the line between an appeal to an All-Powerful, Unknowable Other and simple soul searching. Through the next portion of the service, we become aware of God's presence in the world, and Israel's role in that world, as we contemplate the deepest questions of life. The blessing immediately following the *Barechu*, recognizing the orderly transition from light to darkness, is based on a selection from Isaiah. The *Barechu*, too, is Biblical in origin, coming from the book of Nehemiah. This entire liturgical unit (from the *Barechu* to the *Amidah*), known as The *Sh'ma* and its Blessings, has been part of Jewish prayer since at least the second century.

Creation (Yotzer) Section – pp. 30 - 31

There are two sections of prayer between the *Barechu* and the *Sh'ma*, each concluded by a blessing. The first expresses gratitude for the miraculous order of nature and its cycles, and in particular the phenomenon of light. At the conclusion, we pray for a new light to shine upon Zion, a time when the sun's warmth will be surpassed by the warmth of peace and light on Earth. This is a good time to contemplate the cycles of life, the seasons of our own lives, and how life's endings almost always are followed by new beginnings. The metaphoric language of this section should not confuse us. Life forces and universal mysteries have been explained differently in different ages, some by reference to angels and others by more scientific methods. But the people who wrote this poetry shared the same concerns we have: to live lives imbued with sanctity, harmony and purpose. On a practical level, p. 31 serves another purpose. The phrase *Kadosh, kadosh, kadosh*, (holy, holy, holy), is a preview of the *Kedushah* prayer, to be recited in full later on. Since that prayer can only be recited with a *minyan* of ten people, this less intense, mini-*Kedushah* gives those not praying with a *minyan* the chance to share in one of the liturgy's most uplifting moments.

Ahavah Rabbah – p. 32

Torah as a Gift of Love - This prayer expresses appreciation for a human being's capacity to love, learn and act in accordance with the teachings of our tradition. The *Torah* teaches that knowledge alone is not enough. To be of any value at all, it must be applied. We care and act ethically not just because we should, but because we are created in God's image. Just as God, in the *Torah*, clothes the naked, visits the sick, comforts mourners and feeds the hungry, so should we. The spark of Godliness in each of us reaches out for that spark in every other human being, and our lives are guided by God's greatest gift of all, the *Torah*. When we recite the line, "Bring us safely from the four corners of the earth" - an ancient dream that is coming true for Jews today in modern Israel - it is customary to take the four corners of the *tallit* (prayer shawl), the *tzitzit* (fringes of the *tallit*), and wrap them around your forefinger. As we bring the *tzitzit* together and recite this, the second blessing before the *Sh'ma*, we focus our thoughts on the ultimate Unity that is existence, the One Source of life and love that flows through us, around us and between us.



The Sh'ma – pp. 33 - 34

This collection of three paragraphs from Deuteronomy and Numbers comprises the most powerful, dramatic and universally known of all Jewish prayers. If you arrive late, recite the *Sh'ma* to yourself before joining the congregation for the rest of the service.

The various themes of this prayer all stem from the idea that everything is interconnected. God is One, and that essential Unity implies a basic interdependence among all of Israel, all of humanity, and all of creation. We and God exist through relationship. The primary model for relationship is the family. Parents and children are interdependent, and it is, therefore, essential to communicate Jewish values from one generation to the next, at all times, in all that we do. This communication can be both verbal and non-verbal, through symbols and rituals. Non-verbal, physical reminders of these values are given special mention, for example the *mezuzah*, the *tefillin* (phylacteries), and the *tzitzit* (fringes of the *tallit* - which are kissed whenever they are mentioned in the third Hebrew paragraph).

Also of note is the connection between morality and security. The second (Hebrew) paragraph, which is quite controversial - in fact the Book of Job is an argument against it - cannot easily be applied to the individual. As we have seen all too often, good deeds do not guarantee material rewards, and, in fact, we should not perform them solely for material gain. Finally, there is the connection between love and commitment. We are commanded to love God. A Western mind would challenge that notion, claiming that an emotion such as love cannot be forced. Here, however, love is not seen as a fleeting emotion but as an unbreakable attachment.

By reciting the *Sh'ma*, we freely affirm our commitment to all Jewish values, while maintaining the right to question some aspects of our religion, including the nature of God Him/Herself. Following the traditional procedure, our practice is to remain seated for the entire prayer. For this prayer, there is no need to move about, shuffle feet or rise in unison. It is not a plea to God; rather, it is God's plea to us, a daily reminder that we repeat to ourselves and one another (some say this prayer up to four times daily).

It is a time to reflect on the nature of one's deepest beliefs, to question, to doubt, and to reaffirm faith in the face of doubt. At a time of such profound and personal reflection, when our physical position is of little concern, it is entirely appropriate to remain seated. Some people cover their eyes while reciting the opening line, as a way of deepening concentration and severing all contact with matters physical and peripheral. The second line, beginning with *Baruch shem*, Blessed be God's glorious kingdom forever, the only verse of this prayer not taken directly from the *Torah*, is recited silently except on *Yom Kippur*.

Emet – p. 34

We are now in the transitional stage between the *Sh'ma* and the *Amidah*, the other focal point of the morning service. We shift our attention from the grand themes of creation and revelation (*Torah*), to the Jew's eternal quest for redemption. A key word on these pages is *emet* (truth), a word repeated seven times, including once at the end of the *Sh'ma*. This is a good time to examine the truths in our lives. What underlying values are eternal to us? Of the legacy our parents left for us, what do we want to preserve and enhance for future generations? What are our truths? Only if we are utterly honest with ourselves can we determine just what form of redemption we seek.



Mi Chamocha – p. 35

For the Jew, salvation is defined both historically and existentially. This prayer helps us to focus on both contexts. It speaks of the redemption of Israel on the shores of the Sea of Reeds. The Exodus from Egyptian slavery marked our birth as a nation and has become ever-present in the Jewish experience, reenacted each day in our prayers, defining us as a people. This poem, one of the oldest in world literature and probably the oldest in the Bible, is recited by us, the children of the children of Israel, each day as if for the first time. Here we meditate on the meaning of our history and God's role in it. Does it have a direction? When will the ultimate redemption occur, if ever, and how can we help to bring it about? Where do our lives fit in the overall scheme of things? On a less grand scale, we might also ponder our own, personal Egypt, and what we can do to bring ourselves closer to fulfillment. On any level, we remain unredeemed wanderers in a perpetual state of Exile, yet ever hopeful and resolute. We rise at the end as the blessing of redemption is recited, in anticipation of the *Amidah*.

The Amidah – pp. 36b - 44

Amidah means The Standing Prayer, and is also known as, simply, “The Prayer” in Hebrew. It is a collection of blessings, praises and petitions, and takes a different form on *Shabbat* and festivals. The weekday *Amidah* contains a number of specific requests relating to our hopes for the world and ourselves. On *Shabbat*, we limit ourselves mostly to praise and gratitude, in recognition that *Shabbat* is a most generous and precious gift in itself. Any other request would be distasteful. Nonetheless, one important petition does sneak in at the end, even on *Shabbat* and most certainly on weekdays: the prayer for peace (*Sim Shalom*).

The *Amidah* has been an integral part of Jewish prayer since at least the first century. The *Amidah* is purely experiential. Going beyond feeling, analyzing and understanding, here we seek to actually experience the Sacred. We stand and chant in unison with our community, invoking our ancestors, reaching out to our descendants and rubbing shoulders with Jews all over the world. Through this extraordinary communion, we sense a spark of immortality within us, a purpose to our being, and that we are not alone.

The Kedushah – p. 37

This section, featuring Isaiah's dream-like vision, is the most mystical moment of the service, recited only when a *minyan* is present. For one terrifying and humbling moment, we join as a community in seeking to perceive the ultimate mysteries of life, to achieve a perfect oneness and clarity of vision, and to raise ourselves to a higher level of sanctity (*Kedushah* means holiness). We literally lift ourselves, by standing on our toes when reciting the words *Kadosh, kadosh, kadosh*.

Aside from this fleeting moment, the *Amidah* is essentially a private prayer. Our *Amidah* includes parts that are recited in unison and others silently (in a whisper, not the usual mumble of davening) allowing for both public affirmation and private meditation. The silent segments provide an opportunity to take a few moments to ponder our individual needs and unfulfilled goals, while in the other sections we declare aloud our more collective ones. It's a great time to reflect on the necessity of *Shabbat*.

***Half Kaddish (Chatzi Kaddish) – p.64**

Recited before the *Torah* service.



***The Torah Service - pp. 65 – 72 (Torah Readings Begin on p. 261)**

On Mondays and Thursdays, market days in the ancient world, the *Torah* is removed and the first part of the coming *Sabbath's* portion is read. It was mentioned before that Jewish prayer is a dialogue. During *Shacharit* we talk to God. Here, God, in effect, is talking to us (through the words of revelation, the *Torah*). Because it is the central part of the service, the *Torah* reading is embellished by fanfare, procession and song, just as the *Torah* itself is decorated with fine ornaments. It is a great honor to participate in the *Torah* service, for doing so keeps Judaism alive.

Three Jewish adults (over the age of majority) ascend (*aliyah* means ascent) to chant blessings before and after each selection is read. There is no *haftarah* on most weekdays. Each *aliyah* is, in effect, a reenactment of the Revelation at Mount Sinai. As each person goes up to say the blessings (ascending from the right side of the pulpit), she/he kisses the sacred parchment with a *tallit*, thereby declaring again our acceptance of the gift of the *Torah*.

While the *Torah* may have been given to Israel only once, it is received over and over again, by anyone willing to hear its message. For the Jew, Sinai is an ongoing event. For the congregation, the time of the *Torah* reading is an opportunity to express concern for those who are sick or who are about to leave on a journey, and to welcome and honor guests and those returning from distant places. This is also the time to celebrate individual and communal rites of passage: births, Bar/Bat Mitzvah celebrations, upcoming weddings, anniversaries, namings, etc. In Jewish tradition, one person's celebration is everyone's; all our destinies are intertwined.

After the *Torah* portion is completed, the congregation often joins in other special prayers before the scroll is returned to the ark, including healing prayers. Various Biblical selections are sung before the *Torah* (called our tree of life on pp. 212 - 213) is set back into the ark with fanfare and procession.

Kaddish Shalem (Full Kaddish) – p. 82

This complete form of *kaddish* concludes a full service.

Aleinu – p. 83

Aleinu is a universal, messianic anthem of hope, written during the Middle Ages from the perspective of a tortured, tormented people, victims of the Crusades. The original version, still found in many prayer books, was even more chauvinistic than what we see here. This prayer was originally part of the High Holy Days liturgy only, but became so popular that it found its way into each morning and evening service. *Aleinu* is inspiring to all who have faced powerlessness and indignity and yet, in spite of the temptation to succumb to total despair, have still dared to hope for a better world.

Mourner's Kaddish – p. 84

This is not a prayer about death, but of life. As we recall our departed, we confront the loss of faith by rising to praise God in public, praying that, in spite of all that has happened, we may still soon see a world filled with peace, harmony, blessing and song.

Psalms for the Weekdays – pp. 85 – 90

Mourner's Kaddish – p. 100

End of Prayer Service



How to Make Aliyah to the Torah

(adapted from “The How-To Handbook for Jewish Living,” by Olitzky and Isaacs)

This section will help you to fulfill the *mitzvah* of *aliyah* to the Torah:

1. After your name has been called, go up to the *Torah*, on the right side of the pulpit, to the right side of the reader. After the *baal koreh* (*Torah* reader) has shown you the place about to be read, touch it with the *tzitzit* (fringes) of your *tallit* or with the *Torah* sash on the table. Stand behind the *Torah* scroll and say the blessing written on the card both in Hebrew and English transliteration. Then move to the right of the *baal koreh* so the *Torah* can be read.
2. After the reading, recite the blessing.
3. Go to the left side of the reader during the next *aliyah*.
4. Following the next *aliyah*, you may go back to your seat. People will acknowledge you and your honor by wishing you *yasher koach/kochech*, May you be strengthened (figuratively, well done, congratulations). You should respond *baruch tihyeh*, May it be for a blessing.
5. In order to most appropriately call you to the *Torah*, the *baal koreh* will want to know your full Hebrew name (your Hebrew name, your father’s Hebrew name, and your mother’s Hebrew name). If you don’t know your Hebrew name, your English name will work just as well.



Glossary

1. *ALIYAH* (going up): The honor extended a worshipper who is called up to the reading of the Torah to recite the blessings.
2. *AMIDAH* (standing): One of the major sections of each service; recited while standing.
3. *BAR MITZVAH* (Son of the Commandment): A boy becomes a *Bar Mitzvah*, a religiously responsible adult, at age thirteen.
4. *BAT MITZVAH* (Daughter of the Commandment): A girl becomes a *Bat Mitzvah*, a religiously responsible adult, at age twelve to thirteen.
5. *BESAMIM* (spices): A prayer is recited over the spices as part of the *Havdalah* ceremony.
6. *BIMAH* (pulpit): The elevated or separated portion of the Sanctuary.
7. *BIRCHAT HA-MAZON*: The blessings and prayers recited at the conclusion of a meal.
8. *B'NAI* (sons of, plural of *Bar*): Pertains to two or more males or two or more males and females.
9. *B'NOT* (daughters of, plural of *Bat*): Pertains to two or more females.
10. *CHUMASH* (Bible): The book containing the Five Books of Moses and the prophetic passages (*Haftarot*) read each week.
11. *DAVENING* (A Yiddish word): To pray individually and yet with the congregation at the same time.
12. *HAFTARAH* (conclusion): Passages from the second part of the Hebrew Bible, the Prophets, read after the *Torah* reading, thematically related to that reading. A *haftarah* is read on Sabbath and festival mornings.
13. *HAVDALAH* (separation): A ceremony that marks the end of the Sabbath and then begins the new week. Wine, a spice box, and a braided candle are incorporated into this sensual, evocative service.
14. *KADDISH* (holy): The ancient prayer in Aramaic, declaring and blessing the greatness and holiness of God. The *Kaddish* is recited several times during services. It divides and concludes sections of each service. It is also recited in memory of close relatives.
15. *KEDUSHAH* (sanctification): A portion of the *Amidah* that acknowledges the majesty and holiness of God. It is recited in the form of alternate chanting.



16. **KIPPAH** (head covering): Also known as Yarmulke (Yiddish). The head covering for men at a religious service, worn as a form of respect to the Almighty. At Congregation Brith Shalom, women have the option of wearing a kippah.
17. **KIDDUSH**: Blessing over the wine sanctifying the day. On Wednesday mornings, following services, the *minyan* holds a breakfast, hosted by a person who wants to celebrate or observe an event of note: birth, birthday, anniversary, Yahrzeit or something else to honor someone or something, or for no reason at all. On *Shabbat* morning refreshments are served and once a month a light lunch is provided.
18. **KOHEN** (Temple Priest): From the line of Aaron, the *Kohen* receives a special honor as the first to be called to the Torah to recite the blessings.
19. **LEVI** (Descendants of the Tribe of Levi): The *Levi* is accorded the honor of being called up for the second Aliyah to the Torah. (Moses was a *Levi*.)
20. **MA'ARIV**: The evening service, first of the three daily services. The prayers of *Ma'ariv* are recited after sundown.
21. **MAFTIR** (conclusion): The person who concludes the portion of the *Torah* read on Sabbath and holidays, who will read the *Haftarah*. It also refers to the concluding *Torah* portion itself.
22. **MAZAL TOV**: Means both good luck, (most literally) and, in more popular usage, congratulations.
23. **MINCHA**: The afternoon service, the third of the three daily services. The *Mincha* prayers are recited in the afternoon up to sunset.
24. **MINYAN** (number of quorum): A minimum of ten Jewish adults, above the age of twelve (female) or thirteen (male), are required for public worship.
25. **MITZYAH (MITZVOT)**: The commandment(s).
26. **MOTZI** (Who brings forth): The blessing over bread, recited to begin a meal.
27. **MUSAF** (additional service): A collection of prayers recited after the morning service (*Shacharit*) and the reading of the Torah. Contains the *Amidah*. The *Musaf* is recited on the Sabbath, holidays and *Rosh Hodesh*, the beginning of a new month.
28. **NER HAVDALAH**: The braided candle over which a blessing is recited during the *Havdalah* ceremony.
29. **ONEG SHABBAT** (joy of the Sabbath): The social gathering at the conclusion of the Sabbath services.



30. *PARASHAH* (a section): The specific section of the *Torah* assigned for reading each week.
31. *ROSH HODESH*: The first day of the new month; a minor festival.
32. *SIDRAH*: Torah portion of the week. The *Torah* is divided into 54 portions (*Parshiyot*) which are read during the year.
33. *SEFER TORAH*: The Scroll of the Torah containing the Five Books of Moses.
34. *SHABBAT SHALOM*: Sabbath peace; greeting used on the Sabbath, Good Sabbath.
35. *SHACHARIT*: Morning Service; the second of the three daily services.
36. *SIDDUR*: Prayer book containing the prayers for a given service, and arranged in a given order. At Congregation *Brith Shalom*, we have separate prayer books for the Sabbath and Festivals, Daily Services, and High Holy Day Services.
37. *SIMCHA*: A joyful occasion.
38. *TALLIT*: A fringed prayer shawl, traditionally worn by Jews (men or women) over the age of thirteen during the morning service. It is also worn during the *Kol Nidrei* Service.
39. *TEFILLIN*: Small leather boxes which contain four handwritten sections of the *Torah* and to which straps are attached. Traditionally worn by Jews from age thirteen and placed on the head and arm during morning services except on Sabbath and holidays.
40. *TROPE*: The ancient musical signs used to indicate to the reader of the *Torah*, the *Haftarah* and other parts of the Bible, the melodies in which they are to be chanted.
41. *TZITZIT*: Fringes of the tallit.
42. *Yahrzeit* (Yiddish - year time): Annual remembrance of the death anniversary of a loved one.
43. *Yasher Koach*: The vernacular for the Hebrew *Yishar* (or *Y'asher*) *kochecha* [male] or *kochech* [fem.] meaning congratulations and well done, (literally, more power to you). Often said to someone who has had an *Aliyah*. The traditional response is *Baruch tihyeh*, (May it be for a blessing).
44. *Yisrael*: Today, every Jew who does not have the distinction of being a *Kohen* or a *Levi* is a *Yisrael*.