

Blessings for our Food

בְּרַכַּת הַמָּזוֹן וְשִׁירוֹן

Jewish Traditions of Praise,  
Thanksgiving and Song

SPS Draft

# Blessings for our Food

בְּרַכַּת הַמָּזוֹן וְשִׁירוֹן

## Jewish Traditions of Praise, Thanksgiving and Song

*Grace After Meals ■ Kiddush for Shabbat and Festivals ■ Zemirot and Selected Songs*

### ***Featuring***

*Complete Hebrew text*

*Full transliteration*

*Contemporary English translation*

*Instructions and commentary*

*Egalitarian and inclusive language*

*Singlish™ (singable English) renderings—an SPS exclusive!*

*by*

*Irrev. Dr. Joe Lewis*

# Copyright and Acknowledgements

ISBN 978-1-888822-49-6

Cover photo copyright © 2003 Roe Barr

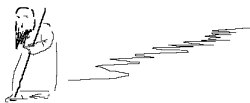
Text of the Tanach is used by permission from the electronic version of the Leningrad Codex maintained by the J. Alan Groves Center for Advanced Biblical Research, in memory of J. Alan Groves.

Copyright © 2026 The Singlish™ Publication Society  
15 E Kirby #418 Detroit, MI 48202  
singlishps@aol.com • www.singlishps.com

Distinguished rabbis of Venice endorsed Salomone Rossi's copyright when he published "The Song of Songs" in 1623, threatening any Jewish person who stole or bought stolen intellectual property with:

The decree of angels,	גְזֵרַת עִירִין	gezerat irin
the sentence of the holy ones,	וּמֵימַר קְדִישִׁין	umeimar kadishin,
with the biting snake.	בְּנֹחַשׁ הַנוֹשֵׁךְ	banachash hanoshech

I am grateful to Professor Marty Herman for bringing this early copyright warning to my attention, and I hope that anyone who is tempted to copy this work without permission will think better of it! For a copyright violation is a bit like a snakebite: it may seem like nothing at first, but it can spread through the body and grow until it's out of control. So it is with the theft of intellectual property: by the time the author finds out it's happened, it's very difficult to stop. So please, if you want to copy part of this book, ask first. Thank you.



*No part of this book may be copied in any form without our express written permission,  
but you may read and sing it to your heart's content!*

To Bobbie

אַשְׁתִּיחִיל  
without compare

SPS Draft

SPS Draft

## Preface to the Fifth Edition

More than twenty years have passed since the first edition of this book, the first book produced by the Singlish Publication Society with vocalized Hebrew. The techniques we used for preparation and printing proved the practicality of our approach, and the warm welcome this book received assured us of the value of our methods. So encouraged, we proceeded with other books. The first edition of this book marked a significant step for the Singlish™ Publication Society.

Since then, we've been gathering momentum with more and more publications, improved methods and higher quality.

These improvements are reflected in this book. I corrected some errors and added more material, expanding the selection of songs and zemirot. This is an ongoing process, and I hope each edition improves (in various ways) on its predecessor.

My heartfelt thanks go to all who have encouraged these efforts over the past few years.

I believe that Jewish people yearn to participate in Jewish tradition, to feel that they're doing the right thing to reflect their rich heritage. They face barriers of unfamiliar language (in both English and Hebrew) and complicated rituals. If I can lower those barriers, making the quest easier and its fulfillment more enjoyable, I am grateful for the opportunity.

SPS Draft

SPS Draft



## Introduction

Grace after Meals—for many of us, it's a memory of all the barmitzvahs and weddings we've ever attended.

We collect a wide variety of booklets, and pull them out when we have guests. But those books are often close packed with poorly printed, tiny Hebrew letters. The instructions, often as not, are all in Hebrew, perhaps in Rashi script; and for most of us, that renders them as curious as they are impractical.

This book is designed to be practical.

### A practical book

When your guests have different levels of Hebrew literacy, this is the book for you. They can join in with the Hebrew, or the transliteration, or they can sing along in Singlish—a rhyming English translation that fits the popular tune.

Good examples of Singlish are the beginning and ending songs of Bircat Hamazon, fairly close translations in rhyme, which will fit the popular tune used for the Hebrew.

The Singlish parts are in bold type.

### Translation

If you're like me, you prefer a translation which lets you follow the original word for word. So when the translation takes poetic license, this book often provides a literal translation too. However, I confess that the English or Singlish rendering sometimes embellishes the Hebrew for the sake of modern idiom and rhyme.

### What's included

In addition to Grace after Meals, you have the complete Friday night rituals for the home, as well as kiddush for festivals, and havdalah. No more hunting around in the siddur for the text of kiddush on Shavuot!

But wait, there's more! You also get a selection of favorite Hebrew songs, chasidic nigunim, and zemirot, with completely new verse and prose

translations. The choice of songs is simply a matter of personal taste—in this case, my taste.

### Less sexist

The translation does not assume that all children are sons, or that all parents are fathers, or that God is male. Don't most of us think that God transcends human ideas of male and female? Hebrew makes everything—trees, tires and treats—either masculine or feminine; English has a third option, the neuter “it.” In Hebrew, referring to God as “he” does not mean the same as it does in English; in fact, it could be misleading.

As far as possible, the translation avoids masculine pronouns to refer to God. The result will no doubt go too far for some and not far enough for others, leaving many to take offense, but perhaps it will prod us to ponder questions of sexism in religion, in family, and in authority.

Instead of a masculine pronoun, the translation sometimes inserts “God,” and in such cases the word is in italics. God is never translated “Lord,” even though that word is far easier to rhyme than “God.” To convey God's mastery, terms like “Sovereign,” “Ruler,” and sometimes even “Boss” are used.

Does this sound too colloquial? Perhaps, but it seems right for our society. Today, few people live where a king or queen can upset their lives. The figure who has great and immediate powers is that awesome personage, The Boss.

We live in a democratic society where we can vote for our leaders, but the most powerful figure in most lives is beyond the vote; who gets to choose the Boss? That's why I think it's a good word to convey to modern minds the idea of sovereignty.

### The Matriarchs

When the Patriarchs are mentioned, this book adds the Matriarchs. When this is an addition to the traditional text, the addition is in this font.

## Transliteration and typography

The transliteration is no doubt inconsistent. An English “e” has many sounds; I didn’t use it for the same Hebrew sound in every case. Instead, I tried to make the transliterated English “word” lead the reader to pronounce the Hebrew word properly.

The translation does not capitalize pronouns that refer to God. This follows current conventions as outlined in a work I consider authoritative, *The Chicago Manual of Style*.

For direct references to God in Hebrew prayers—“Hashem” or “Adonai”—we use the double ך, without vowels. This seems the simplest way to indicate God’s name without misleading people into pronouncing something else. For references to God in Hebrew scripture, we use the scripture quotation from the Leningrad Codex.

You’ll notice that prayers are in one Hebrew font and scripture quotations in a different font. This helps readers to see that our prayers are full of quotations without (I hope) becoming annoying to read. When a quotation comes from Torah, we include the cantillation marks.

Prayer וַיְקַדֵּשׁ אֱתָנוּ

Scripture וַיְקַדֵּשׁ אֱתָנוּ

Torah וַיְקַדֵּשׁ אֱתָנוּ

Printed Hebrew can be full of dots and other marks. To avoid unnecessary complications, we avoid punctuating the Hebrew. The Hebrew is divided into convenient phrases, and extra periods and other marks can confuse the reader.

Insertions are generally shaded like this, and shaded passages use darker shading for any other insertions. I hope you will find this clear and readable.

## Not authoritative

This book is sanctioned by no authority, Rabbinic or otherwise. If you question my credentials, I freely concede that I have none—none, that is, but years of practice, as our own home observance has developed.

Though I consulted several texts—the ArtScroll Shabbos and NCSY Bencher were always to hand—obviously I take full responsibility for this book.

## Parting thoughts

How important it is to be accurate when setting down prayers—and how difficult to avoid typographical errors in vocalized Hebrew! I apologize for all the mistakes which have eluded me and crept into the text.

To those who have encouraged this work, my heartfelt thanks are due. They know who they are, and I will not offend their humility by naming them.

Some parts of this book are in the style of the irreverent imp; others in the style of the dutiful wimp. Whatever your preference, my earnest wish is that this book will bring joy to your own celebration of Judaism.

## Contents

<b>FRIDAY AND FESTIVAL EVENING</b> .....	15	Selections From Psalms.....	53
Light The Candles • הדלקת נרות .....	15	Grace at a Wedding Feast • זימון .....	54
<b>FRIDAY EVENING</b> .....	16	Wedding Blessings • שבע ברכות .....	55
Shalom Aleichem • שלום עליכם .....	16	Circumcision Feast • זימון .....	58
Bless The Children • ברכת הילדים .....	17	Circumcision Poem .....	60
Eshet Chayil • אשת חיל .....	18	House of Mourning • זימון .....	63
Eshet Chayil Alternatives.....	21	House of Mourning Third Blessing .....	64
Friday Night Kiddush • קדוש ליל שבת .....	22	House of Mourning Fourth Blessing .....	65
<b>SATURDAY NIGHT</b> .....	24	Shorter Grace.....	66
Havdalah • הבדלה .....	24	Shortest Grace .....	67
Eliyahu Hanavi • אליהו הנביא .....	26	<b>MEALS WITHOUT BREAD</b> .....	68
Shavu'a Tov • שבוע טוב .....	26	Blessings Before Food.....	68
Hamavdil • המבדיל .....	26	For Nourishment • על המכה .....	69
<b>FESTIVAL EVENING</b> .....	27	After Other Food • בורא נפשות .....	71
Light The Candles • הדלקת נרות .....	27	<b>SONGS</b> .....	72
Festival Evening Kiddush • קדוש ליום טוב .....	27	The World To Come • בעולם הבא .....	72
Rosh Hashanah Kiddush • קדוש לראש השנה .....	30	How Good • מהטבו .....	72
Add on Saturday Night • למוצאי שבת .....	31	Tree of Life • עץ החיים .....	72
Concluding the Festival Kiddush .....	32	O God, My God • אלי אלי .....	72
<b>KIDDUSH BEFORE LUNCH • קידושא רבה</b> .....	33	The Peacemaker • עשה שלום .....	73
Shabbat Morning.....	33	See How Good • מהטבו .....	73
Festival Mornings .....	34	Israel Lives! • עם ישראל חי .....	73
For Shabbat and Festivals .....	34	No More War • לאישא גוי .....	73
Washing Hands • נטילת ידים .....	35	Don't Fear the Soldiers • צאנה .....	73
Blessing for Bread • המוציא .....	35	May God Bless You • יברכך יהוה מציון .....	74
<b>GRACE AFTER MEALS • ברכת המזון</b> .....	36	Next Year • לשנה הבאה .....	74
Psalm 126.....	36	You Will Spread Out • ופרצת .....	74
Invitation to Say Grace • זימון .....	37	Land of Milk and Honey • ארץ זבת חלב .....	74
1. God the Provider • ברכת הזן .....	38	If You Wish • אם תרצו .....	74
2. For The Land • ברכת הארץ .....	39	Take Us Back • השיבנו .....	74
Miraculous Rescues • על הנסים .....	40	I Look Up • אשא עיני .....	75
For All This • ועל הכל .....	43	Rejoice with Jerusalem • שישו את ירושלים .....	75
3. Have Mercy • רחם .....	44	Abundant Peace • שלום רב .....	76
Shabbat • שבת .....	45	Again We'll Hear • עוד נשמע .....	76
For Festivals • חגים .....	45	So God Spoke • מפיו אל .....	77
Rebuild Jerusalem • בונה ירושלים .....	47	We Wept for Zion • על נהרות בבל .....	78
4. Goodness • הטוב והמטיב .....	48	Our Hope • התקוה .....	79
The Merciful One • הרחמן .....	49	Our Hope • התקוה (inclusive version) .....	79
		Let's Sing • לכו נרננה .....	79
		Come, Friend • לכה דודי .....	80

Shabbat Shalom • שַׁבַּת שְׁלוֹם	80
The Sabbath Queen • שַׁבַּת הַמַּלְכָּה	80
How Lovely is Shabbat! • מַה יָּפֶה הַיּוֹם	80
Hevenu Shalom Aleichem • הִבָּאנוּ	80
Good Luck • סָמֶן טוֹב וּמִזְל טוֹב	80
David, King of Israel • דָּוִיד מֶלֶךְ יִשְׂרָאֵל	81
Rachel Stood • רָחֵל עָמְדָה	81
Rejoice! • וְשִׂאֲבֵתֶם מִים	81
Halelu • הַלְלוּ	81
Save Your People • הוֹשִׁיעָה אֶת־עַמְּךָ	81
My Yearning • אֵלֶּה חֲמֻדָּה לְבִי	81
We've Made Aliyah! • אֲרָצָה עָלֵינוּ	81
My Love Is Mine • דּוֹדִי לִי	82
The Wilderness Will Rejoice • יִשְׁשׁוּם	82
Torah's Our Life • כִּי הֵם חַיֵּינוּ	82
Uziyahu • וַיִּבֶן עֲזַיָּהוּ	82
Three Things • עַל שְׁלֹשָׁה דְּבָרִים	83
I Hear My Lover • קוֹל דּוֹדִי	83
Who Enjoys Life? • מִי־הָאִישׁ	83
My Soul Thirsts • צָמְאָה לֵךְ נַפְשִׁי	83
As a Deer Years • כָּאֵיל תַּעֲרֹג	83
Light for the Righteous • אֹר זֶרַע לְצַדִּיק	84
Sky Will Delight • יִשְׁמַחוּ הַשָּׁמַיִם	84
Adon Olam • אֲדוֹן עוֹלָם	85

SONGS FOR HAVDALAH	86
Eliyahu Hanavi • אֵלִיָּהוּ הַנָּבִיא	86
Shavu'a Tov • שְׁבוּעַ טוֹב	86
Hamavdil • הַמַּבְדִּיל	86
CHASIDIC SONGS	87
Yam Bam Bam	87
La La La	87
FRIDAY NIGHT ZEMIROT	88
This Day Is for Israel • יוֹם זֶה לְיִשְׂרָאֵל	88
Treasured Rest • מַה יְדִידוּת	90
Creator of the World • יְה רִבּוֹן	93
Rest and Happiness • מְנוּחָה וְשִׂמְחָה	95
Making Shabbat Holy • כָּל מְקֻדָּשׁ שְׁבִיעִי	97
My Soul Thirsts • צָמְאָה נַפְשִׁי	99
The Rock • צוּר מְשֻׁלֹּ	101
SHABBAT MORNING ZEMIROT	103
The Seventh Day • יוֹם שְׁבִתוֹן	103
If I Keep Shabbat • כִּי אֶשְׁמְרָה שְׁבִת	105
This Honored Day • יוֹם זֶה מְכֻבָּד	107
Freedom Comes • דְּרוֹר יִקְרָא	109
God on High • בְּרוּךְ אֵל עֲלִיוֹן	110
Keep My Sabbaths • שְׁמְרוּ שְׁבִתוֹתַי	113
God of Thanks • אֵל הַהוֹדָאוֹת	115
Make Us Happy • שְׂמַחֲנוּ	115
SE'UDAH SHLISHIT ZEMIROT	116
God's Peace • שְׁהַשְׁלוֹם שְׁלוֹ	116
Compassion's Source • יְדִיד נֶפֶשׁ	116

## Friday and Festival Evening

### הדלקת נרות • Light The Candles

*Lighting the candles is normally the prerogative of the leading lady in the household. She covers her head, lights the candles, covers her eyes with her hands and then says the blessing. Why cover her eyes? To solve a timing problem. A blessing should precede the action to which it refers, but this blessing is held to usher in Shabbat, during which one should not light any fire. So she lights the candles first, and covers her face so as not to see the flame until after the blessing.*

We bless you, Sovereign God;

You rule both day and night.

You made us holy with your rules

To kindle ...

ברוך אתה יי Baruch ata Adonai

אלהינו מלך העולם Eloheinu melech ha'olam,

אשר קדשנו במצותיו Asher kidshanu bemitzvotav

וצונו להדליק נר vetzivanu lehadlik ner

*On Shabbat:*

... Shabbat light.<sup>1</sup>

של שבת אמן shel Shabbat. Amen

*On a festival:*

... festive light.

של יום טוב אמן shel Yomtov. Amen

*On Friday night that coincides with a festival:*

... Shabbat and festive light. של שבת ויום טוב אמן shel Shabbat veYomtov. Amen

<sup>1</sup> “Blessed are you, Boss, our God, ruler of the universe, who made us holy with *God’s* commandments and instructed us to kindle light for Shabbat and for the festival.”

## Friday Evening

## Shalom Aleichem • שלום עליכם

.....Sing this hymn after you return from Shul .....

*It recalls the tradition that two angels accompany a person home from shul on Friday night. Some people sing each verse three times, which puts quite a strain on the popular melody.*

*If you don't happen to go to Shul, sing this after you light the candles.*

**Welcome angels—**

**faithfully serving—**

**Messengers from above,**

**From the Sovereign supreme,**

**Holy, blessed, beloved.**

שלום עליכם

מלאכי השׁרת

מלאכי עליון

ממלך מלכי המלכים

הקדוש ברוך הוא

Shalom aleichem,

mal'achei hasharet,

mal'achei elyon,

mimelech malchei hamlachim,

hakadosh baruch hu.

**Come in peace—**

**peace you bring—**

**Messengers from above,**

**From the Sovereign supreme,**

**Holy, blessed, beloved.**

בואכם לשלום

מלאכי השלום

מלאכי עליון

ממלך מלכי המלכים

הקדוש ברוך הוא

Bo'achem leshalom,

mal'achei hashalom,

mal'achei elyon,

mimelech malchei hamlachim,

hakadosh baruch hu.

**Bless me in peace—**

**peace you bring—**

**Messengers from above,**

**From the Sovereign supreme**

**Holy, blessed, beloved.**

ברכוני לשלום

מלאכי השלום

מלאכי עליון

ממלך מלכי המלכים

הקדוש ברוך הוא

Bar'chuni leshalom,

mal'achei hashalom,

mal'achei elyon,

mimelech malchei hamlachim,

hakadosh baruch hu.

**Leave in peace—**

**peace you bring—**

**Messengers from above,**

**From the Sovereign supreme,**

**Holy, blessed, beloved.**

צאתכם לשלום

מלאכי השלום

מלאכי עליון

ממלך מלכי המלכים

הקדוש ברוך הוא

Tzet'chem leshalom,

mal'achei hashalom,

mal'achei elyon,

mimelech malchei hamlachim,

hakadosh baruch hu.

## Bless The Children • בְּרִכַּת הַיְלָדִים

..... Both parents can place their hands on each child's forehead to give the blessing.....

*If you have guests, you may prefer to hold hands and recite the formula together.*

*Some recite Eshet Chayil before blessing the children. For boys and men*

Genesis 48:20 May God make you

יִשְׁמַךְ אֱלֹהִים

Yesimcha Elohim

like Ephraim and Manasseh.<sup>1</sup>

כְּאֶפְרַיִם וְכִמְנַשֶּׁה

ke'Ephrayim vechiMenasheh.

*For girls and women*

May God make you

יִשְׁמַךְ אֱלֹהִים

Yesimech Elohim

like Sarah, Rivka, Rachel and Leah.<sup>2</sup>

כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

keSarah, Rivka, Rachel, veLeah.

*Continue for both sexes*

Num 6:24-26 May God bless and protect you.

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּ

Yevarechecha Adonai veyishmerecha.

May God shine the divine presence on you,  
and show you favor.

יָאֵר יְהוָה | פָּנָיו אֵלֶיךָ

Ya'er Adonai panav elecha

וְיַחְנֶכָּ

vichuneka.

May God raise the divine presence to see you,  
and set you at peace.<sup>3</sup>

יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ

Yisa Adonai panav elecha,

וְיָשֶׁם לָךְ שָׁלוֹם

veyasem lecha shalom.

<sup>1</sup> Jacob blessed his grandsons, Ephraim and Manasseh: "In you will Israel give blessing and say: God make you like Ephraim and Manasseh" (Gen. 48:20). Notice how he placed the younger son before the elder.

<sup>2</sup> The names are the four Matriarchs, wives of Abraham, Isaac, and Jacob. Notice how Jacob's second wife, Rachel, is mentioned before his first wife, Leah.

<sup>3</sup> God dictated this formula for Aaron to use when blessing Israel. "Panav," translated as "the divine presence" is lit. "God's face."

## אֵשֶׁת חַיִּיל • Eshet Chayil

.....A widespread custom is to recite this alphabetical acrostic, .....  
 from Proverbs 31, to praise one's life partner.

Prov. 31:10 Who can find a perfect wife?

The finest pearls can't match her worth,

<sup>11</sup> Her husband's heart on her depends;

Plenty is his reward, not dearth

<sup>12</sup> Or harm; she answers as a friend

Every day of her life.

<sup>13</sup> Of wool and flax she seeks the best,

She works with willing hands

Like a merchant's argosies,

Bearing goods from distant lands.<sup>2</sup>

<sup>15</sup> Before day breaks her day begins,

Early to rise—

She plans food for the house,

Tasks for the maids, lest they shirk.

<sup>16</sup> She weighs the value of a field

Before she buys;

She plants a vineyard

With the fruit of her work.<sup>3</sup>

<sup>17</sup> When it's light she paints and fixes,

Rolls up her sleeves for toil,

But she watches her investments

As she burns the midnight oil.

אֵשֶׁת חַיִּיל מִי יִמְצָא

וְרָחֹק מִפְּנִינִים מִכְרָה

בָּטַח בָּהּ לֵב בָּעֲלָהּ

וְשָׁלָל לֹא יַחְסֹר

וְנִמְלָתָהּ טוֹב וְלֹא־רָע

כֹּל יְמֵי חַיֶּיהָ

דָּרְשָׁה צֹמֶר וּפְשִׁיטִים

וַתַּעַשׂ בַּחֲפֶז כַּפֶּיהָ

חַיְתָּהּ כְּאֻנְיֹת סוֹחֵר

מִמֶּרְחָק תָּבִיא לַחֲמָהּ

וַתָּקֶם בְּעוֹד לַיְלָהּ

וַתִּתֵּן טָרֵף לְבֵיתָהּ

וְחֶכֶם לְנַעֲרֹתֶיהָ

זָמְמָה שָׂדֶה וַתִּקְחֶהּ

מִפְּרִי כַפֶּיהָ נִטְעָה כָּרֶם

חָגְרָה בְּעוֹז מַתְנֶיהָ

וַתַּאֲמִץ זְרַעוֹתֶיהָ

טָעַמָּה כִּי־טוֹב סָחְרָהּ

לֹא־יִכְבֶּה בַּלַּיְלָה נֶרָהּ

Eshet chayil mi yimtzah?

Verachok mipninim michrah.

Batach bah lev ba'lah,

Veshalal lo yechsar;

Gemalat'hu tov velo rah

Kol yemei chayeha.

Darsha tzemer ufishtim

vata'as bechefetz kapeha.

Hayta ka'oniyot socher

mimerchak tavi lachma.

Vatakam be'od layla

Vatiten teref leveitah

vechok lena'aroteha.

Zam'mah sadeh vatikachehu,

mipri chape'ha nat'ah karem.

Chagrah be'oz matneha

vat'ametz zero'oteha.

Ta'amah ki tov sachrah,

lo yichbeh balayla nerah.

<sup>1</sup> This poem offers an ideal of womanhood that remains appealing even in our relatively liberated day. This woman is a full business partner in the family enterprises. She works hard and wields her authority with judgement and taste.

<sup>2</sup> Here's a more colloquial rendering: "She shops, but not for trivia, / She buys not for herself; / She fills with food the family car, / And stores it on the shelf."

<sup>3</sup> "She's up and making lunches / While her family sleep and snore; / She leaves the maid a note: / 'Be sure to scrub the kitchen floor!' / She weighs the growth potential of / A weedy vacant lot. / She buys a field—and presto! / It's a bustling shopping spot."



<sup>19</sup> She takes in hand the distaff,

The spindle in her palms;

<sup>20</sup> She's openhanded to the poor,

And sends the beggar alms.<sup>1</sup>

<sup>21</sup> Carpets and covers she has made

To keep her family warm.

With clothing of linen and purple,

Snow brings her no alarm.<sup>2</sup>

<sup>23</sup> Her husband sits in council,

His advice is carefully weighed;

<sup>24</sup> She makes linen clothes—a sash—

And sells them to the trade.<sup>3</sup>

<sup>25</sup> She clothes her household in the best,

But hers is more exquisite wear:

She's clad in strength of spirit,

The luster of her merit,

And she views with calm assurance

The promise of a morrow fair.

<sup>26</sup> Her speech is wise and kindly ...

<sup>27</sup> Yet she keeps a watchful guard

On what happens in her household,

From the basement to the yard.

And her lips will never taste

The bread of sloth or waste.<sup>4</sup>

יָדֶיהָ שֶׁלַּחָה בְּכִישׁוֹר

וְכַפֶּיהָ תִּמְכּוּ פָלֶף

כַּפָּה פָּרֶסָה לְעָנִי

וְיָדֶיהָ שֶׁלַּחָה לְאַבְיוֹן

לֹא־תִירָא לְבֵיתָהּ מִשְׁלָג

כִּי כֹל־בֵּיתָהּ לְבֹשׁ שָׁנִים

מַרְבָּדִים עֲשֶׂתָהּ־לָּהּ

שֶׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ

נֹדַע בַּשָּׁעָרִים בַּעֲלָהּ

בְּשִׁבְתּוֹ עִם־זִקְנֵי־אֶרֶץ

סָדִין עֲשֶׂתָהּ וְתִמְכּוֹר

וְחֲגוֹר נָתַנָּה לְכַנְעָנִי

עֹז־וְתָדָר לְבוּשָׁהּ

וְתִשְׁחַק לְיוֹם אַחֲרוֹן

Yadeha shil'chah vakishor

vechapeha tamchu falef.

Kapah parsah le'ani

veyadeha shil'chah la'evyon.

Lo tira leveitah mishaleg,

ki chol beitah levush shanim.

Marvadim astah lah

shesh ve'argaman levushah.

Noda bash'arim ba'lah

beshivto im ziknei aretz.

Sadin astah vatimkor

vachagor natnah laKena'ani.

Oz vehadar levushah

vatischak leyom acharon.

פִּיהָ פֶּתַחַה בְּחֻכְמָהּ

וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ

צוּפִיָּהּ הַלִּיכּוֹת בֵּיתָהּ

וְלֶחֶם עֲצָלוּת לֹא תֹאכַל

Piha pat'chah vechochmah,

vetorat chesed al leshonah.

Tzofiyah halichot beitah,

Velechem atzlut lo tochel.

<sup>1</sup> "She carries out her duties / With a feminine mystique; / She's generous to the beggar / And encourages the meek."

<sup>2</sup> "When snow blankets the ground, / Her family snuggle warm in bed: / With doubled quilts and coverlets, / Snow is no thing to dread!"

<sup>3</sup> "Her husband sits in council / His advice is carefully weighed; she makes fashion accessories, / And sells them to the trade." כְּנַעֲנִי/Kena'ani/Canaanite probably refers to traders.

<sup>4</sup> "There are women who spend daytime / Vegetating on the couch; / This lady's no potato: / She's a worker, not a slouch!"

<sup>28</sup> Her children give her nachas;

Her man will her extol—

<sup>29</sup> “My dear, I’ve seen fine ladies,

But you outdo them all!”

<sup>30</sup> Is she pretty? Does it matter—

For beauty’s charm is vain;

While a lady of religion

Wins praise over and again.

<sup>31</sup> Let her reap the satisfaction

Of her triumphs and her labors,

And let her praise be trumpeted

To her admiring neighbors.

קָמוּ בָנֶיהָ וַיְאָשְׁרוּהָ

בַּעֲלָהּ וַיְהַלְלָהּ

רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל

וְאַתָּה עָלִית עַל־כָּלֵנָהּ

שֶׁקֶר הַחַן

וְהַבֵּל הַיָּפִי

אִשָּׁה יִרְאַת־יְהוָה

הִיא תִתְהַלָּל

תְּנוּ־לָהּ

מִפְּרֵי יָדֶיהָ

וַיְהַלְלוּהָ

בְּשִׁעָרִים מַעֲשִׂיהָ

Kamu vancha vay’ashruha

ba’lah vay’halelah.

“Rabot banot asu chayil,

ve’at alit al kulanah.”

Sheker hachen

vehevel hayofi;

ishah yir’at Adonai,

hi tit’halal.

T’nu lah

mipri yadeha

vihaleluha

vash’arim ma’aseha.

## Eshet Chayil Alternatives

Eshet Chayil can pose a problem: if you read the English in front of the children, you'll be greeted with hoots of derision. So, unless you plan to read it in the Hebrew, I recommend reading selected passages, or writing something short of your own. As samples, I have included the following two acrostics; the first letters of each line spell my beloved's maiden name, a name which fortunately has 14 letters, perfect for the sonneteer. Pretty nifty, huh? My children should only be as impressed as you are! But the poet soon finds that everyone—absolutely everyone—is a critic.

Acrostic verses are often more ingenious than inspired, richer in wordplay than in metaphor; yet they are always an appropriate offering to lay humbly at the feet of one's muse, and acrostics are a strong tradition in Jewish verse. Eshet Chayil is itself an alphabetical acrostic.

Some people may argue that Eshet Chayil expresses not the husband's respect for his wife, but Israel's respect for God, or something equally remote. But I doubt there's a married woman in the world who would not like to have this read to her, and who would not take it as a personal compliment;

Beyond the price of rubies, treasured dear,  
And pearls—who would not value such a wife,  
(Rich is her virtue in this spinning sphere)  
Bringing provisions from afar, the knife  
And needle wielding skilfully. No fear  
Ruffles in winter's chill her family life;  
A head for business steers her fast career.

Now her man tastes respect at city gate  
As she toils at the accounts, early and late.  
I doff my hat in reverence to her worth,  
Don it again, being (after all) a Jew.  
O happy thought, to embrace her slender girth  
Flexible, yet her spirit always true.  
Find such another if you can, oh do!

nor is there a well-married man who could speak these words without directing them to his wife.

It is a wonderful thing that our tradition has institutionalized a way for the husband to articulate, at least once a week, his appreciation for the myriad achievements of his wife. Those who object to this as sexist are not worth arguing with: it is an enlightened picture of a responsible person of sound judgement, who toils faithfully at managing a complex household, and who has both the power and the will to make business decisions to advance her family's fortunes.

Both of the samples here are obviously based on Eshet Chayil, but the first has more references to its original than the second. That's partly why it is more choppy. You'll appreciate that the fifth line from the end, "I doff...", begins with the acrostic for the remaining lines of the verse. The second sample refers to some of the main metaphors of Eshet Chayil—the gems, the ships, the business judgement, and the preparedness. The word "store" implies both a stockpile and a shop; the word "deposits" can imply money management, which I think is appropriate for Eshet Chayil.

Bring out your fairest pearl of subtlest hue!  
Ah, yours is no match for the one I bear,  
Round to perfection, treasured in my breast.  
Beyond all measuring, mine is the best;  
Admired not merely in that she is fair,  
Rather that she is capable and true,  
A vessel cruising through the turbulent sea.

No! For she chops and dices, whips and slices,  
Affairs of household manages with style;  
In judgement sound she stocks the family store,  
Deposits plenty so that winter hoar—  
Old winter with his chill blasts—is no trial  
For us her cosy brood. I laugh at crisis,  
For oh! that vessel sets its course toward me.

## Friday Night Kiddush • קדוש ליל שבת

..... Hold a full cup of wine or grape juice in your hand to say kiddush .....

*Some have it so full that the meniscus quivers above the sides of the cup, and only a steady hand prevents spillage. Some stand to recite it, others sit. Some sip from the cup and pass it among the company, others provide a small glass of kiddush wine for each guest, and still others pour from the kiddush cup into each guest's cup.*

*Most people say the first two lines silently, and the leader begins chanting with line three.<sup>1</sup>*

*When Friday night is a festival, skip to page 27.*

Gen 1:31	It was evening, then morning,	וַיְהִי עֶרֶב וַיְהִי בֹקֶר	Vayehi erev, vayehi voker,
	day six.	יּוֹם הַשְּׁשִׁי	yom hashishi
Gen 2:1-3	Now sky and land were completed,	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ	Vayechulu hashamayim vеха'aretz
	and all their hosts of creatures.	וְכָל-צִבְּאָם	vechol tzeva'am.
	God finished on day seven	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי	vayechal Elohim bayom hashvi'i
	the work of creation	מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	melachto asher asah,
	and rested on day seven	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי	vayishbot bayom hashvi'i
	from all the work of creation.	מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	mikol melachto asher asah.
	God blessed day seven	וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי	Vayevarech Elohim et yom hashvi'i
	and made it holy,	וַיְקַדֵּשׁ אֹתוֹ	vayekadesh oto,
	for then God rested from the whole project	כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ	ki vo shavat mikol melachto
	which God had created to work on.	אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת	asher barah Elohim la'asot.

..... Don't drink yet; wait for the next blessing .....

We bless you, Sovereign God, who rules	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Eternal space and time,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Creator of the grapevine's fruit,	בּוֹרֵא פְּרֵי הַגֶּפֶן אָמֵן	Boreh peri hagafen. Amen
From which we make this wine.		

<sup>1</sup> This section recalls how God finished the work of creation and instituted the first Shabbat.

We bless you, Sovereign God,  
Who rules eternal time and space;  
You made us holy with your rules  
And gave us pride of place,  
Your holy Sabbath granted us  
In favor, love, and grace,  
A memory of Creation's work  
*When void took form and face.*

For Shabbat is the first of days  
Which “Holy Day” are named,  
Reminding us of long ago,  
When we from Egypt came.<sup>1</sup>

Because from all the peoples  
You chose us your holy nation,  
And made our heritage this time,  
In loving approbation—  
Shabbat trims this special night,  
Your sacred time of pure delight—  
We bless you, God, for hallowing  
Our Shabbat celebration.<sup>2</sup>

ברוך אתה יי  
אלהינו מלך העולם  
אשר קדשנו במצותיו  
ורצה בנו  
ושבת קדשו  
באהבה וברצון הנחילנו  
זכרון למעשה בראשית

Baruch ata Adonai  
Eloheinu melech ha'olam,  
asher kidshanu bemitzvotav  
veratzah vanu,  
veShabbat kodsho  
be'ahavah uvratzon hin'chilanu  
zikaron lema'aseh vereshit.

כי הוא יום תחילה  
למקראי קדש  
זכר ליציאת מצרים

Ki hu yom techilah  
lemikra'ei kodesh  
zecher litziyat Mitzrayim.

כי בנו בחרת  
ואתנו קדשת  
מכל-העמים  
ושבת קדשה  
באהבה וברצון  
הנחלתנו  
ברוך אתה יי  
מקדש השבת אמן

Ki vanu vacharta  
ve'otanu kidashta  
mikol ha'amim,  
veShabbat kodshecha  
be'ahava uv'ratzon  
hin'chaltanu;  
Baruch ata Adonai,  
mekadesh haShabbat. Amen

..... Now drink the wine (or grape juice)! .....

*In the sukkah, on the intermediate evenings of Sukkot, add this.*

We bless you, Sovereign God, who rules  
Both time and space complete;  
You made us holy with your laws,  
In booths to take a seat.

ברוך אתה יי  
אלהינו מלך העולם  
אשר קדשנו במצותיו  
וצונו לשב בסכה אמן

Baruch ata Adonai  
Eloheinu melech ha'olam,  
Asher kidshanu bemitzvotav  
vetzivanu leshev basukkah. Amen

<sup>1</sup> This paragraph in Hebrew is in the third person (“God’s holy Sabbath,” etc.). The translation uses the second person partly to avoid masculine pronouns and partly to be consistent with the next paragraph, which is in the second person (“you chose us”).

<sup>2</sup> “Because you chose us and hallowed us from all peoples and gave us your holy Sabbath as an inheritance, blessed are you, God, who makes Shabbat holy.”

## Saturday Night

## Havdalah • הַבְּדִלָּה

*Havdalah is the short ceremony which marks the end of Shabbat and holidays. It celebrates the difference between holy days of rest and spiritual renewal and humdrum days of the rest of the week. We thank God for making that difference and creating holiness to enrich our lives. We use a candle with two or more wicks, wine, and spices. The bright candle flame casts the shadow of our fingers on to our palms, and we appreciate the distinction between light and darkness. Making this distinction was God's first creative act. Wine, which delights the heart (Psalm 104), is part of many of our ceremonies. We smell the spices to prolong the sweetness of our day of rest and to ease our transition into the workaday world.*

..... *After Shabbat, we light the candle, hold the wine and recite these quotations* .....

*After festivals, we omit the candle and spices and start with the blessing for wine.*

*Isa. 12:2* “See, God’s my savior: I am sure;

I shall not live in fear.

My strength and my soul’s melody,

To save me will appear.”<sup>1</sup>

*Isa. 12:3* “You shall bring water joyfully

From wellsprings of salvation.”<sup>2</sup>

*Psalms 3:9* To God belongs salvation, while

Your blessing’s on your nation. Selah.<sup>3</sup>

*Psalms 46:12* The God of Hosts is at our side,

Jacob’s God, in whom we hide. Selah.<sup>4</sup>

*Psalms 84:13* Oh God, with hosts at your command,

Happy are they who trust in you.”<sup>5</sup>

*Psalms 20:10* God, save us: for at our demand,

Oh Ruler, you’ll give answer true.”<sup>6</sup>

הִנֵּה אֵל יְשׁוּעָתִי Hineh El yeshu’ati

אֶבְטַח וְלֹא אֶפְחָד, evtach velo efchad,

כִּי־עֲזִי וְזִמְרַת יְהוָה Adonai, ki ozi vezimrat Yah

וַיְהִי־לִי לִישׁוּאָה. vayehi li liy’shuah.

וּשְׁאֲבֹתֶם־מַיִם בְּשִׂשׁוֹן Ushavtem mayim besason,

מִמַּעַיְנֵי הַיְּשׁוּעָה mima’aynei hayeshuah.

לַיהוָה הַיְּשׁוּעָה lAdonai hayeshuah,

עַל־עֲמֻדָּה בִּרְכָּתֶךָ סֶלָה. al amcha virchatecha. Selah.

יְהוָה צְבָאוֹת עִמָּנוּ Adonai tzeva’ot imanu

מִשְׁגַּב־לָנוּ אֱלֹהֵי יַאֲקֹב. Selah. misgav lanu Elohei Ya’akov. Selah.

יְהוָה צְבָאוֹת Adonai tzeva’ot,

אֲשֶׁר־י אָדָם בֹּטֵחַ בָּךְ. ashrei adam bote’ach bach.

יְהוָה הוֹשִׁיעָה Adonai hoshi’a—

הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קָרְאָנוּ hamelech ya’aneinu veyom kor’einu.

<sup>1</sup> “Look, I’ll trust God who saves me; I shall not fear; God is my strength and my song, and *God* will save me.”

<sup>2</sup> “And you will rejoice as you draw water from the wells of salvation.”

<sup>3</sup> “Salvation belongs to God; your blessing is on your people, Selah.”

<sup>4</sup> “The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah.”

<sup>5</sup> “The Lord of Hosts, happy is the person who trusts in you.”

<sup>6</sup> “Lord, bring salvation! The king will answer us on the day when we call.”

..... Those gathered around say this first, and then the leader repeats it .....

*Esther 8:16* “In Esther’s day, the Jews had light, לַיהוּדִים הָיְתָה אוֹרָה Lay’hudim hayta orah  
Rejoicing, happiness, and fame;<sup>1</sup> וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר vesimcha vesason viy’kar;  
May we experience the same!” כֵּן תִּהְיֶה לָנוּ ken tih’yeh lanu.

*Psalms 116:13* “This cup of salvation I shall raise כּוֹס־יְשׁוּעוֹת אֶשָּׂא Kos yeshu’ot esah  
And call upon God’s name!”<sup>2</sup> וּבְשֵׁם יְהוָה אֶקְרָא uv’shem Adonai ekrah.

..... Hold the wine, but don’t drink yet. After festivals, begin here .....

We bless you, Sovereign God, who rules בָּרוּךְ אַתָּה יי Baruch ata Adonai  
Eternal space and time, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha’olam,  
Creator of the grapevine’s fruit, בּוֹרֵא פְרִי הַגֶּפֶן אָמֵן Boreh peri hagafen. Amen  
From which we make this wine.

..... Put down the wine and pick up the spices to say this blessing .....

*After the blessing, let each person smell the spices.*

We bless you, Sovereign God, בָּרוּךְ אַתָּה יי Baruch ata Adonai  
Who rules eternal time and space; אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha’olam,  
With spices of all different kinds בּוֹרֵא מִיְּנֵי בְשָׂמִים אָמֵן Boreh minei vesamim. Amen  
You’ve made the world a fragrant place.

..... Put down the spices .....

*Hold your fingers toward the flame so you see  
the shadow of your fingertips on the palm of your hand.*

We bless you, Sovereign God, בָּרוּךְ אַתָּה יי Baruch ata Adonai  
Who rules the universe entire; אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha’olam,  
You are creator of this flickering light, בּוֹרֵא מְאוֹרֵי הָאֵשׁ אָמֵן borei me’orei ha’esh. Amen  
The light of fire.

In case you’re wondering why Havdalah is placed here—before lunch, even!—it’s for two reasons. First, you shouldn’t have to go hunting for Havdalah way in the back of the book. And second, so you won’t forget this beautiful ceremony when its time comes.

<sup>1</sup> “The Jews had light, rejoicing, happiness, and honor.”

<sup>2</sup> “I will lift up the cup of salvation and call on the name of the Lord.”

.....Pick up the wine again and continue. After this blessing, you can drink the wine .....  
 Don't drink all the wine; you can use some to extinguish the flame.

We bless you, Sovereign God,	ברוך אתה יי	Baruch ata Adonai
Ruler of the universe,	אלהינו מלך העולם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	המבדיל בין קדש לחול	hamavdil bein kodesh lechol,
darkness from light,	בין אור לחשך	bein or lechoshech,
Israel from other peoples,	בין ישראל לעמים	bein Yisra'el la'amim,
the seventh day	בין יום השביעי	bein yom hashvi'i
from the six days of creative activity.	לששת ימי המעשה	lesheset yemei hama'aseh.
Blessed are you, Ruler,	ברוך אתה יי	Baruch ata Adonai,
who distinguishes holy from secular.	המבדיל בין קדש לחול אמן	hamavdil bein kodesh lechol. Amen

### אליהו הנביא<sup>1</sup> - Eliyahu Hanavi

Elijah the prophet	אליהו הנביא	Eliyahu hanavi
In Toshav he was a lad;	אליהו התשב	Eliyahu haTishbi
Then Elijah, then Elijah,	אליהו אליהו	Eliyahu, Eliyahu,
Then Elijah lived in Gil'ad.	אליהו הגלעדי	Eliyahu haGil'adi
Let him hasten,	במהרה בימינו	Bimherah veyameinu
in our need (2)	יבוא אלינו	yavo eleinu
With the anointed, David's seed.(2)	עם משיח בן-דוד	Im mashi'ach ben David. (2)

### שבוע טוב - Shavu'a Tov

Have a good week.	שבוע טוב	Shavu'a tov!
-------------------	----------	--------------

### המבדיל - Hamavdil

May God who divides holy from	המבדיל בין-קדש לחול	Hamavdil bein kodesh lechol,
secular forgive our sins and make	חטאתינו הוא ימחל	chatoteinu hu yimchol;
our wealth increase like sand and	זרענו וכספנו ירבה כחול	zarenu vechaspenu yarbeh kachol
the stars of the night.	וככוכבים בלילה	vechakochavim balaylah.

<sup>1</sup> The gentle, stately melody of this song eases the farewell to Shabbat; and, as we relinquish that day which shelters us from the ravages of a cruel world, our thoughts turn eagerly to the Messianic Age and to Elijah, its herald; he was born in Toshav and later moved to Gil'ad. This part of the song is only the chorus; I've seen eleven verses, for those who like to prolong their goodbyes.



## Festival Evening

### הדלקת נרות • Light The Candles

.....On Friday night, add the shaded words .....

We bless you, Sovereign God;	ברוך אתה יי	Baruch ata Adonai
You rule both day and night.	אלהינו מלך העולם	Eloheinu melech ha'olam,
You made us holy with your rules	אשר קדשנו במצותיו	Asher kidshanu bemitzvotav
To kindle Shabbat and festive light. <sup>1</sup>	וצנו להדליק נר	vetzivanu lehadlik ner
	של שבת ויום טוב אמן	shel Shabbat veYomtov. Amen

### קדוש ליום טוב • Festival Evening Kiddush

.....On Friday night, recall that it's Shabbat as part of the festival kiddush .....

Gen 1:31 It was evening, then morning,	ויהי ערב ויהי בקר	Vayehi erev, vayehi voker,
day six.	יום הששי	yom hashishi
Gen 2:1-3 Now sky and land were completed,	ויכלו השמים והארץ	Vayechulu hashamayim vecha'aretz
and all their hosts of creatures.	וכל צבאם	vechol tzeva'am.
God finished on day seven	ויכל אלהים ביום השביעי	vayechal Elohim bayom hashvi'i
the work of creation	מלאכתו אשר עשה	melachto asher asah,
and rested on day seven	וישבת ביום השביעי	vayishbot bayom hashvi'i
from all the work of creation.	מכל מלאכתו אשר עשה	mikol melachto asher asah.
God blessed day seven	ויברך אלהים את יום השביעי	Vayevarech Elohim et yom hashvi'i
and made it holy,	ויקדש אתו	vayekadesh oto,
for then God rested from the whole project	כי בו שבת מכל מלאכתו	ki vo shavat mikol melachto
which God had created to work on.	אשר ברא אלהים לעשות	asher barah Elohim la'asot.

<sup>1</sup> “Blessed are you, Boss, our God, ruler of the universe, who made us holy with God’s commandments and instructed us to kindle light for Shabbat and for the festival.”

.....On Rosh Hashanah, skip to page 30.....

We bless you, Sovereign God,	ברוך אתה יי	Baruch ata Adonai
Who rules eternal time and space	אלהינו מלך העולם	Eloheinu melech ha'olam,
From all the nations of the world	אשר בחר בנו מכל-עם	asher bachar banu mikol am
It's us you did select;	ורומנו מכל-לשון	verom'manu mikol lashon
You raised us over those who speak	וקדשנו במצותיו	vekidshanu bemitzvotav.
With foreign dialect.		

The duties that you gave us  
Do our holiness project.<sup>1</sup>

.....Add the shaded words on Shabbat.....

And you gave us, Sovereign God,	ותתן לנו יי אלהינו	Vatiten lanu, Adonai Eloheinu
with love Sabbaths for rest and	באהבה שבתות למנוחה ו	be'ahavah shabbatot limnucha u
festivals for rejoicing	מועדים לשמחה	mo'adim lesimchah,
feasts and times for joy,	חגים וזמנים לששון	chagim uzemanim lesason,
this day—this Sabbath day and ...	את-יום השבת הזה ואת-יום	et yom haShabbat hazeh, ve'et yom

For Pesach:

this festival of matzah,	חג המצות הזה	chag hamatzot hazeh,
time of our freedom ...	זמן חרותנו	zeman cherutenu ...

For Shavuot:

this festival of Weeks,	חג השבועות הזה	chag hashavuot hazeh,
time of giving us our Torah ...	זמן מתן תורתנו	zeman matan Toratenu ...

For Sukkot:

this festival of Huts,	חג הסוכות הזה	chag hasukkot hazeh
time of our joy ...	זמן שמחתנו	zeman simchatenu ...

For Shemini Atzeret and Simchat Torah

the eighth day, this festival of assembly,	השמיני חג העצרת הזה	hashmini chag ha'atzeret hazeh,
time of our joy ...	זמן שמחתנו	zeman simchatenu ...

<sup>1</sup> “Blessed are you, Adonai, our God, ruler of the world, who chose us from every people and raised us above every tongue and made us holy with God’s rules.”

*Continue here on all festivals; add the shaded word on Shabbat.*

lovingly, a holy assembly,<sup>1</sup>

recalling our Exodus from Egypt.

בְּאַהֲבָה מִקְרָא קֹדֶשׁ

זֵכֶר לִיצִיַּאת מִצְרַיִם

be'ahavah mikra kodesh

zecher litziyat Mitzrayim.

Because from all the peoples

You chose us your holy nation

And made our heritage these times

Of joy and celebration,

(Shabbat trims this special night,

A cherished time of pure delight)

We bless you, God, for hallowing

Shabbat, our feast and nation.

כִּי בָנוּ בְּחֵרֶת

וְאוֹתָנוּ קִדְשְׁתָּ מִכָּל-הָעַמִּים

וְשַׁבַּת וּמוֹעֲדֵי קִדְשְׁךָ

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ

בָּרוּךְ אַתָּה יי

מְקַדֵּשׁ הַשַּׁבָּת

וְיִשְׂרָאֵל וְהַזְמַנִּים אָמֵן

Ki vanu vacharta

ve'otanu kidashta mikol ha'amim,

veShabbat umo'adei kodshecha,

be'ahava uv'ratzon,

besimchah uv'sason hinchaltanu.

Baruch ata Adonai,

mekadesh haShabbat

veYisra'el vehazmanim. Amen

..... On Saturday night, continue on page 31; otherwise, continue on page 32.....

<sup>1</sup> מקרא is a convocation, a calling together, an assembly, from the root קרא, to call.

## קדוש לראש השנה • Rosh Hashanah Kiddush

We bless you, Sovereign God, who rules  
Eternal space and time,  
Creator of the grapevine's fruit,  
From which we make this wine.

ברוך אתה יי  
אלהינו מלך העולם  
בורא פרי הגפן אמן  
Baruch ata Adonai  
Eloheinu melech ha'olam,  
Boreh peri hagafen. Amen

We bless you, Sovereign God,  
who rules eternal time and space,  
who chose us from all the nations  
and raised us over all other languages  
and made us holy through your rules.

ברוך אתה יי  
אלהינו מלך העולם  
אשר בחר בנו מכל-עם  
ורוממנו מכל-לשון  
וקדשנו במצותיו  
Baruch ata Adonai  
Eloheinu melech ha'olam,  
asher bachar banu mikol am  
verom'manu mikol lashon  
vekidshanu bemitzvotav.

.....On Friday night, add the shaded words.....

You gave us, Sovereign God,  
with love, this day  
of rest and this day  
of remembering,  
the day of remembering shofar blasts,  
with love, a holy gathering,  
in memory of the Exodus from Egypt.

ותתן לנו יי אלהינו  
באהבה את יום  
השבת הזה ואת-יום  
הזכרון הזה  
יום זכרון תרועה  
באהבה מקרא-קדש  
זכר ליציאת מצרים  
Vatiten lanu Adonai Eloheinu,  
be'ahava et Yom  
haShabbat hazeh ve'et Yom  
haZikaron hazeh,  
yom zichron teru'ah,  
be'ahavah mikrah kodesh  
zecher litziyat Mitzrayim

Because you chose us  
and made us holy,  
more than other peoples,  
and your promise is reliable  
and lasts forever,  
we bless you, God,  
Ruler over all the world,  
who hallows Shabbat, Israel  
and the day of remembering.

כי בנו בחרת  
ואותנו קדשת  
מכל-העמים  
ודברך אמת  
וקים לעד  
ברוך אתה יי  
מלך על כל הארץ  
מקדש השבת וישראל  
ויום הזכרון  
Ki vanu vacharta  
Ve'otanu kidashta  
Mikol ha'amim,  
Udevar'cha emet  
vekayam la'ad.  
Baruch ata Adonai,  
melech al kol ha'aretz  
mekadesh haShabbat veYisra'el  
veYom Hazikaron.

### Add on Saturday Night • שַׁבָּת • לְמוֹצָאֵי שַׁבָּת

*On Saturday night, add Havdalah to the festival kiddush. You will need a cup of wine and a candle with two or more wicks. Hold the candle as you say this blessing.*

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules the universe entire;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You are creator of this flickering light,	בּוֹרֵא מְאוּרֵי הָאֵשׁ אָמֵן	borei me'orei ha'esh. Amen
The light of fire.		

.....Take the wine.....

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אֹר לְחֹשֶׁךְ	bein or lechoshech,
Israel from other peoples,	בֵּין יִשְׂרָאֵל לְעַמִּים	bein Yisra'el la'amim,
the seventh day	בֵּין יוֹם הַשְּׁבִיעִי	bein yom hashvi'i
from the six days of creative activity.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
You distinguished Shabbat's holiness	בֵּין קִדְּשַׁת שַׁבָּת	Bein kedushat Shabbat
from the holiness of the festival,	לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלְתָּ	likdushat yom tov hivdalta
and you made Shabbat more holy	וְאֶת-יוֹם הַשְּׁבִיעִי	ve'et yom hashvi'i
than the six days of creative activity.	מִשֵּׁשֶׁת יְמֵי-הַמַּעֲשֶׂה קִדְּשַׁתָּ	misheshet yemei hama'aseh kidashta.
You distinguished and hallowed	הַבְּדִלְתָּ וְקִדְּשַׁתָּ	Hivdalta vekidashta
your people Israel through your holiness.	אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְּשֶׁתָּ	et amcha Yisra'el bikdushatecha.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
who distinguishes types of holiness. <sup>1</sup>	הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ אָמֵן	hamavdil bein kodesh lekodesh. Amen

.....Continue on the next page.....

<sup>1</sup> “Who makes a distinction between *one type of holiness* and *another type of holiness*”

### Concluding the Festival Kiddush

.....Add this blessing on every festival (including both nights of Rosh Hashanah).....  
except the last two nights of Pesach.

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You raised us and sustained us,	שֶׁהֵחַיֵּנוּ וְקִיְמָנוּ	Shehecheyanu vekimanu
And you brought us to this place. <sup>1</sup>	וְהִגִּיעָנוּ לְזֶמַן הַזֶּה אָמֵן	Vehigi'anu lazman hazeh. Amen

.....On the first two nights of Sukkot, in the sukkah, add this .....

We bless you, Sovereign God, who rules	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Both time and space complete;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You made us holy with your laws,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
In booths to take a seat.	וְצִוָּנוּ לִשֵּׁב בַּסֻּכָּה אָמֵן	vetzivanu leshev basukkah. Amen

<sup>1</sup> “Place” is literally “time”; but are not time and space a continuum?

Kiddush Before Lunch<sup>1</sup> • קידוש אַרבֿה

## Shabbat Morning

*Some begin here...*<sup>Ex 31:16-17</sup> The children of Israel will observe

Shabbat,

making Shabbat for all their generations,

an agreement forever.

Between me and the children of Israel,

it is a sign forever

that in six days God made

heaven and earth,

and on day seven *God* rested and was refreshed. *וַיִּנָּפֶשׁ**...while others begin here...*<sup>Ex 20:8-11</sup> Remember to make Shabbat holy.<sup>9</sup> Work six days

and finish your creative activity.

<sup>10</sup> Day Seven is a Sabbath

for the Ruler your God.

Do no creative work,

you, your son, your daughter,

your servant, your maid, your cattle,

and the foreigner in your *city* gates.<sup>11</sup> Because in six days God made

heaven and earth,

the sea and all that fills them,

and rested on Day Seven...

...That's why God blessed

the Sabbath day and made it holy.

*וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל**אֶת־הַשַּׁבָּת**לַעֲשׂוֹת אֶת־הַשַּׁבָּת**לְדֹרֹתָם בְּרִית עוֹלָם**בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל**אֹת הוּא לְעוֹלָם**כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה**אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ**וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ**זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ**שֵׁשֶׁת יָמִים תַּעֲבֹד**וַעֲשִׂיתָ כָּל־מְלַאכְתֶּךָ**וַיּוֹם הַשְּׁבִיעִי שַׁבָּת**לַיהוָה אֱלֹהֶיךָ**לֹא־תַעֲשֶׂה כָל־מְלָאכָה**אַתָּה | וּבְנֶךָ וּבִתֶּךָ**עַבְדְּךָ וַאֲמָתְךָ וּבְהֵמָתְךָ**וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ**כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה**אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ**אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם**וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי**...while still others, like me, begin here...**עַל־כֵּן בֵּרַךְ יְהוָה**אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ*

Veshamru venei Yisra'el

et haShabbat

la'asot et haShabbat

ledorotam, berit olam.

Beini uvein benei Yisra'el

ot hi le'olam

ki sheshet yamim asah Adonai

et hashamayim ve'et ha'aretz

uvayom hashevi'i shavat vayinafash.

Zachor et yom haShabbat lekadsho.

Sheshet yamim ta'avod

ve'asita kol melachtecha.

Veyom hash'vi'i Shabbat

lAdonai Elohecha.

Lo ta'aseh chol melachah,

atah uvin'cha uvitecha,

avdecha va'amat'cha uv'hemtecha,

veger'cha asher bish'arecha.

Ki sheshet yamim asah Adonai

et hashamayim ve'et ha'aretz,

et hayam ve'et kol asher bam,

vayanach bayom hash'vi'i...

Al ken berach Adonai

et yom haShabbat, vayekadshehu.

<sup>1</sup> Kiddush before lunch is called Kidushah Rabbah, "the great kiddush," though it's really less important than the evening kiddush.

## Festival Mornings

*Lev 23:44* And Moses explained

וַיְדַבֵּר מֹשֶׁה

Vayedaber Moshe

God's special times

אֶת־מַעֲדֵי יְהוָה

et mo'adei Adonai

to the children of Israel.

אֶל־בְּנֵי יִשְׂרָאֵל

el benei Yisra'el.

.....Add on Rosh Hashanah.....

*Psalm 81:4-5* Blow the shofar at the new moon,  
when *the moon* is hidden, for our festive day,  
for it's a rule for Israel,  
a judgement *day* for Jacob's God.

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר

Tik'u vachodesh shofar,

בַּפֶּסַח לְיוֹם חֲגִינוּ

bakeseh leyom chageinu,

כִּי חֹק לְיִשְׂרָאֵל הוּא

ki chok leYisra'el hu,

מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב

mishpat IElohei Ya'akov

## For Shabbat and Festivals

.....Continue with the blessing for wine (or grape juice).....

We bless you, Sovereign God, who rules

בָּרוּךְ אַתָּה יי

Baruch ata Adonai

Eternal space and time,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Eloheinu melech ha'olam,

Creator of the grapevine's fruit,

בּוֹרֵא פְרֵי הַגֶּפֶן אָמֵן

Boreh peri hagafen. Amen

From which we make this wine.

.....In the sukkah, on Sukkot.....

We bless you, Sovereign God, who rules

בָּרוּךְ אַתָּה יי

Baruch ata Adonai

Both time and space complete;

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Eloheinu melech ha'olam,

You made us holy with your laws,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

Asher kidshanu bemitzvotav

In booths to take a seat.

וְצִוָּנוּ לֵשֵׁב בַּסֻּכָּה אָמֵן

vetzivanu leshev basukkah. Amen



## נטילת ידים • Washing Hands

*To wash hands in the traditional manner, pour water from a vessel over each hand. Those in the know will remove their rings; pour three times over the right hand, then the left; take the towel, and recite the blessing as they dry their hands. (Of course, customs vary from one family to another.) After washing, we are urged to say no words until we have eaten our bread. When the company is large and the host makes a production over cutting the bread, this can take some time. It is sometimes comical to see polite parents trying to control their children without speaking, giving directions in urgent mmphs. Thus, those in the know wash last. (For the recondite reason we wash hands before eating bread, see BT Berachot 52 and ArtScroll's commentary.)*

We bless you, Sovereign God,	ברוך אתה יי	Baruch ata Adonai
Ruler of endless lands	אלהינו מלך העולם	Eloheinu melech ha'olam,
Who made us holy with your rules	אשר קדשנו במצותיו	asher kidshanu bemitzvotav
And said, "Go wash your hands!"	וצונו על נטילת ידים אמן	vetzivanu al netilat yadayim. Amen

## המוציא • Blessing for Bread

*Customs vary on handling the bread. Holding two whole loaves, say the blessing. Then, some stroke the knife over one of the loaves before cutting it, while others put the loaves down before cutting one. Some tear rather than cut. Some are careful not to use the crusty end. Most people sprinkle salt on the bread, but some dip the bread in salt. Give everyone a piece, and don't take too long about it, because they are restless, not having spoken since they washed their hands.*

We bless you, Sovereign God,	ברוך אתה יי	Baruch ata Adonai
Ruler of this endless spread,	אלהינו מלך העולם	Eloheinu melech ha'olam,
Who brings out of the ground	המוציא לחם מן הארץ אמן	Hamotzi lechem min ha'aretz. Amen
All of our food, especially bread.		

## Grace After Meals • בְּרַכַּת הַמֶּזֶן

.....Sing Psalm 126 on Shabbat, festivals and other festive occasions.....

<b>A song of going up:</b>	שִׁיר הַמַּעֲלוֹת	Shir hama'a lot:
<b>When God returns the Jews,</b>	בְּשׁוּב יְהוָה	Beshuv Adonai
<b>Takes us back to Zion,</b>	אֶת־שִׁיבַת צִיּוֹן	et shivat Tziyon
<b>We'll marvel at the news.</b>	הַיִּינוּ כְּחֹלְמִים	hayinu kecholim.
<b>Our talk will all be laughter,</b>	אֶז יִמְלֹא	Az yimaleh
<b>Words can't tell our mirth;</b>	שְׂחֹק פִּינוּ	sechok pinu
<b>No tongue can speak our joy,</b>	וּלְשׁוֹנֵנוּ רִנָּה	ulshonenu rina.
<b>No language upon earth.<sup>1</sup></b>		
<b>Among the other folk they'll say,</b>	אֶז יֹאמְרוּ בְּגוֹיִם	Az yomru vagoyim,
<b>"What God has done for them is great."</b>	הַגִּדִּיל יְהוָה לַעֲשׂוֹת עִם־אֶלֶּה	"Higdil Adonai la'asot im eileh."
<b>God's done an awful lot for us;</b>	הַגִּדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ	Higdil Adonai la'asot imanu;
<b>Filled with joy, we celebrate.</b>	הַיִּינוּ שְׂמֵחִים	hayinu semechim.
<b>Take us back, God, back to our old land</b>	שׁוּבָה יְהוָה אֶת־שְׁבִיתֵנוּ	Shuva Adonai et shevitenu
<b>Like streams returning to the arid sand.</b>	כַּאֲפִיקִים בְּנֶגֶב	ka'afikim banegev.
<b>In mourning though they sow their seed,</b>	הַזֹּרְעִים בְּדִמְעָה	Hazorim bedima
<b>In happiness they'll reap their yield.</b>	בְּרִנָּה יִקְצְרוּ	berina yiktzoru.
<b>To sow the seed, bowed with grief</b>	הָלוֹךְ יֵלֵךְ וּבָכָה	Haloch yelech uvacho
<b>The plowman plods his weary way;</b>	נֹשֵׂא מִשְׁךְ־הַזֶּרַע	no'se meshech hazara,
<b>His heart will surely feel relief</b>	בֹּא־יָבוֹא בְּרִנָּה	bo yavo verina
<b>Bringing in the sheaves on harvest day.</b>	נֹשֵׂא אֲלֻמֹּתָיו	no'se alumotav.

<sup>1</sup> "Then will-be-filled *with* joy our mouth, and our tongue with joy."

.....Some add these verses from different psalms .....

<i>Ps. 145:21</i> <b>In praise of God my mouth will speak,</b>	תְּהִלַּת יְהוָה יִדְבַּר-פִּי	Tehillat Adonai yedaber pi
<b>And every living thing will bless</b>	וַיְבָרֶךְ כָּל-בָּשָׂר	vivarech kol basar
<b>God's holy name for evermore.</b>	שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.
<i>Psalm 115:18</i> <b>And as for us, we shall bless God</b>	וַאֲנַחְנוּ נְבָרֶךְ יְהוָה מֵעַתָּה	Va'anachnu nebarech Yah
<b>From now for ever. Halleluyah!</b>	וְעַד-עוֹלָם הַלְלוּ-יְהוָה	me'atah ve'ad olam, halleluyah!
<i>Ps. 118:1</i> <b>God is good, so we give thanks;</b>	הוֹדוּ לַיהוָה כִּי-טוֹב	Hodu l'Adonai ki tov;
<b>God's kindness is unlimited.</b>	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
<i>Psalm 106:2</i> <b>Who can tell God's mighty deeds,</b>	מִי יַמַּלֵּל גְּבוּרוֹת יְהוָה	Mi yemalel gevurot Adonai,
<b>Or set to words all of God's praise?</b>	יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ	yashmi'a kol tehilato?

### זִמּוֹן • Invitation to Say Grace

*When three or more adults have eaten together, one invites the others to join in prayer.*

*(At a wedding, see page 54; at a circumcision, page 58; in a house of mourning, page 63.)*

.....The leader begins .....

Friends, let's give thanks!	חֲבֵרַי נְבָרֶךְ	Chaverai, nebarech!
<i>Friends respond, and the leader repeats</i>		
<i>Psalm 113:2</i> May God's name be blessed	יְהִי שֵׁם יְהוָה מְבָרָךְ	Yehi shem Adonai mevorach
now and forever.	מֵעַתָּה וְעַד-עוֹלָם	me'ata ve'ad olam.
<i>The leader continues (add "Eloheinu" if 10 or more Jewish adults are at the table)</i>		
With the approval of my friends,	בְּרִשּׁוֹת חֲבֵרַי	Bir'shut chaverai,
let's bless our God, the one	נְבָרֶךְ אֱלֹהֵינוּ	nebarech Eloheinu
who provides our food.	שֶׁאֲכַלְנוּ מִשְׁלוֹ	she'achalnu mishelo.
<i>Friends respond, and the leader repeats (add "Eloheinu" when 10 Jewish adults gather)</i>		
Bless our God, the one	בָּרוּךְ אֱלֹהֵינוּ	Baruch Eloheinu
who provides our food,	שֶׁאֲכַלְנוּ מִשְׁלוֹ	she'achalnu mishelo
and by whose goodness we live.	וּבְטוֹבוֹ חַיֵּינוּ	uv'tuvo chayinu.
<i>All together</i>		
Blessed is God, blessed is God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo!

1. God the Provider<sup>1</sup> • בְּרַכַּת הַזֶּן

We bless you Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Elohenu melech ha'olam,
Who kindly feeds the world entire	הַזֶּן אֶת-הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ	hazan et ha'olam kulo betuvo
In mercy, love, and grace—	בְּחֶן בְּחֶסֶד וּבְרַחֲמִים	bechen bechesed uv'rachamim.
<i>God</i> <sup>Ps. 136:25</sup> gives each species food to eat	הוּא נָתַן לֶחֶם לְכָל-בָּשָׂר	Hu “noten lechem lechol basar
In endless magnanimity.	כִּי לְעוֹלָם חֲסֵדוֹ	ki le'olam chasdo.”
<i>God</i> never makes us go	וּבְטוֹבוֹ הַגָּדוֹל	Uv'tuvo hagadol
makes us go without (2)	תָּמִיד לֹא-חָסַר לָנוּ	tamid lo chasar lanu
— <i>God</i> is good beyond infinity.	וְאֵל יְחָסַר לָנוּ	ve'al yech'sar lanu
	מֶזֶן לְעוֹלָם וָעֶד	mazon le'olam va'ed.
For the sake of <i>God's</i> powerful name	בַּעֲבוּר שְׁמוֹ הַגָּדוֹל	Ba'avur shemo hagadol
Because each one God does	כִּי הוּא אֵל זֶן	ki hu El zan
feed and sustain	וּמִפְּנֵי לֶחֶם	um'farnes lakol,
And does all of us good,	וּמִטִּיב לֶחֶם	umetiv lakol
and gives all of us food	וּמִכֵּין מֶזֶן	umechin mazon
(Every creature on earth	לְכָל בְּרִיּוֹתָיו	lechol beriyotav
by <i>God</i> was given birth),	אֲשֶׁר בָּרָא	asher barah.
Blessed are you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai
Who feeds the whole wide world.	הַזֶּן אֶת-הַכֹּל	hazan et hakol.

<sup>1</sup> Grace after Meals consists of four berachot. In the first, we thank God for providing food for all creatures. You may ask, “But what about the starving masses?” Some would answer that, in general, the amount of food is adequate; but for economic or political reasons we humans often prevent it from reaching those in need.

Why does God provide food? Here, it is because of God's kindness, and for the sake of God's reputation, not for our merit. So if ever we are able to feed the hungry, we should not wait to find out whether they are deserving.

## 2. For The Land • בְּרַכַּת הָאָרֶץ

*In the second blessing, for the land of Israel, we offer thanks for the many ways  
in which God has fulfilled God's commitment to us.*

We thank you, Sovereign God,	נוֹדֶה לְךָ יי אֱלֹהֵינוּ	Nodeh lecha Adonai Eloheinu
because you willed <sup>1</sup>	עַל שֶׁהִנַּחְתָּ	al shehin'chalta
to our ancestors	לְאַבוֹתֵינוּ וְלִאֲמוֹתֵינוּ	la'avoteinu ule'imoteinu
a land pleasant, good, and spacious,	אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה	eretz chemda tova ur'chava
and because you brought us out	וְעַל שֶׁהוֹצֵאתָנוּ	ve'al shehotzetanu
(Sovereign God)	יי אֱלֹהֵינוּ	Adonai Elohenu
from the land of Egypt	מֵאֶרֶץ מִצְרַיִם	me'eret Mitzrayim
and saved us from the house of slaves	וּפְדִיתָנוּ מִבֵּית עֲבָדִים	ufeditanu mibet avadim
and because of the contract	וְעַל בְּרִיתְךָ	ve'al berit'cha
which you sealed in our flesh <sup>2</sup>	שֶׁחֲתַמְתָּ בְּבָשָׂרֵינוּ	shechatamta bivsareinu
and because of the Torah	וְעַל תּוֹרַתְךָ	ve'al Torat'cha
which you taught us	שֶׁלִּמַּדְתָּנוּ	shelimadtanu
and because of the statutes	וְעַל חֻקֶּיךָ	ve'al chukecha
which you made known to us	שֶׁהוֹדַעְתָּנוּ	shehodatanu
and because of the life	וְעַל חַיִּים	ve'al chayim
of grace and love	חֵן וְחֶסֶד	chen vachesed
which you granted us	שֶׁחֻנַּנְתָּנוּ	shechonantanu
and because of the eating of food	וְעַל אֲכִילַת מֶזֶן	ve'al achilat mazon
through which you nourish	שֶׁאַתָּה זֵן	sha'ata zan
and sustain us forever—	וּמִפְרִיָּס אוֹתָנוּ תָּמִיד	umfarnes otanu tamid—
<b>Every day, at every time,</b>	<b>בְּכָל-יוֹם וּבְכָל-עֵת</b>	<b>Bechol yom, uv'chol et,</b>
<b>and in every hour.</b>	<b>וּבְכָל-שָׁעָה</b>	<b>uvechol sha'ah.</b>

.....On a regular weekday, festival or Shabbat, continue “For All This,” page 43 .....

<sup>1</sup> “Gave as an inheritance.”

<sup>2</sup> Some say “in our heart / בְּלִבֵּינוּ / belibeinu”; this egalitarian alternative recalls Deuteronomy 30:6.

## על הנסים • Miraculous Rescues

*On Chanukah, Purim (and in some communities on Yom Ha'atzma'ut and Yom Yerushalayim)  
we thank God for rescuing us from great danger.*

For the wonders and deliverance,	עַל הַנְּסִים וְעַל הַפְּרָקָן	Al hanisim ve'al hapurkan
the heroic acts and rescues,	וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת	ve'al hagvurot ve'al hatshu'ot
the miracles and comforts	וְעַל הַנִּפְלְאוֹת וְעַל הַנְּחֻמּוֹת	ve'al hanifla'ot ve'al hanechamot
and for the wars you waged	וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ	ve'al hamil'chamot she'asita
for our ancestors	לְאַבוֹתֵינוּ וְלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu
in those days, at this time: <sup>1</sup>	בַּיָּמִים הָהֵם בְּזָמַן הַזֶּה	bayamim hahem bazman hazeh:
..... For Chanukah .....		
In the time of Mattathias, Yochanan's son,	בַּיָּמִי מִתְּתִיָּהוּ בֶּן יוֹחָנָן	Bimei Mattityahu ben Yochanan
the Hasmonean high priest, and his sons,	כֹּהֵן גָּדוֹל חַשְׁמוֹנְאִי וּבָנָיו	kohen gadol Chashmonai uvanav,
when the evil Greek empire rose	כְּשֶׁעָמְדָה מַלְכוּת יוֹן הָרָשָׁעָה	keshe'amdah malchut Yavan harsha'ah
against your people Israel	עַל עַמְּךָ יִשְׂרָאֵל	al amcha Yisra'el
to make them forget your Torah	לְהַשְׁכִּיחַם תּוֹרָתְךָ	lehashkicham Toratecha
stray from the statutes of your will;	וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ	uleha'aviram mechukei retzonecha;
and you in your many mercies	וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	ve'ata berachamecha harabim
stood up for them in their time of trouble—	עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם	amad'ta lahem be'et tzaratam
you pleaded their cause,	רַבַּת אֶת רִיבָם	ravta et rivam
you judged their claim,	דִּנְתָּ אֶת דִּינָם	danta et dinam
you avenged their wrong;	נָקַמְתָּ אֶת נִקְמָתָם	nakamta et nikmatam;
you handed over the strong to the weak,	מָסַרְתָּ גִּבּוֹרִים בְּיַד חֲלָשִׁים	masarta giborim beyad chalashim
the many to the few,	וְרַבִּים בְּיַד מְעַטִּים	verabim beyad me'atim
the impure to the pure,	וּטְמָאִים בְּיַד טְהוֹרִים	uteme'im beyad tehorim
the evil to the righteous,	וְרָשָׁעִים בְּיַד צַדִּיקִים	ur'sha'im beyad tzadikim
and the wicked to students of your Torah.	וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ	vezedim beyad oskei Toratecha.
And for yourself you made	וְלָךְ עָשִׂיתָ	Ulecha asita
a great and holy name in your world,	שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ	shem gadol vekadosh be'olamecha,
and for your people Israel	וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ	ule'amcha Yisrae'l asita
you made a great victory and deliverance—	תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן	teshu'ah gedolah ufurkan
like today.	כִּהְיוֹם הַזֶּה	kehayom hazeh.

<sup>1</sup> “In those days, at this time” succinctly brings together both the cyclical and the linear views of history.

And after this your children came  
to your holy of holies,  
cleared out your temple,  
purified your holy place,  
and lit lights  
in your holy courtyards,  
and they set  
these eight days of Chanukah  
to thank and praise your great name.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ  
לְדַבֵּר בֵּיתְךָ  
וּפְנוּ אֶת הַיְכָלְךָ  
וְטִהְרוּ אֶת מִקְדָּשְׁךָ  
וְהִדְלִיקוּ נֵרוֹת  
בְּחִצְרוֹת קִדְשְׁךָ  
וּקְבָעוּ  
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶיךָ  
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל

Ve'achar ken ba'u vanecha  
lidvir betecha,  
ufinu et hechalecha,  
vetiharu et mikdashecha,  
vehidliku nerot  
bechatzrot kodshecha,  
vekav'u  
shemonat yemei Chanukah elu,  
lehodot ul'halel leshimcha hagadol.

.....For Purim.....

In the days of Mordechai and Esther  
in Shushan the capital city,  
when wicked Haman rose against them;  
he sought to destroy, slay and ruin  
all the Jews,  
from young to old,  
infants and women, in a single day,  
on the thirteenth day  
of the twelfth month,  
which is the month of Adar,  
and to loot and humiliate them;  
and you in your multiple mercies  
ruined his plan  
and frustrated his intention  
and brought his deeds back  
on his own head;  
and they hanged him and his sons  
on the gallows tree.

בִּימֵי מֶרְדֵּכַי וְאֶסְתֵּר  
בְּשׁוּשַׁן הַבִּירָה  
כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע  
בִּקֵּשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד  
אֶת כָּל הַיְּהוּדִים  
מִנָּעַר וְעַד זָקֵן  
טַף וְנָשִׁים בְּיוֹם אֶחָד  
בְּשִׁלוֹשָׁה עָשָׂר  
לְחֹדֶשׁ שְׁנַיִם עָשָׂר  
הוּא חֹדֶשׁ אָדָר  
וּשְׁלָלָם לְבוֹז  
וְאֶתָּה בְּרַחֲמֶיךָ הָרַבִּים  
הִפְרַתָּ אֶת עֲצָתוֹ  
וּקְלַקְלַתָּ אֶת מַחֲשַׁבְתּוֹ  
וְהִשְׁבוֹתָ לוֹ  
גִּמּוּלוֹ בְּרָאשׁוֹ  
וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו  
עַל הָעֵץ

Bimei Mordechai ve'Esther  
beShushan habira,  
keshe'amad aleihem Haman harasha,  
bikesh lehashmid laharog ule'abed  
et kol haYehudim  
mina'ar ve'ad zaken  
taf venashim beyom echad,  
bishloshah asar  
lechodesh shneim asar,  
hu chodesh Adar,  
ushelalam lavoz,  
ve'atah berachamecha harabim  
hefarta et atzato,  
vekilkalta et machashavto,  
vahashevota lo  
gemulo beroshho,  
vetalu oto ve'et banav  
al ha'etz.

.....For Yom Ha'Atzmaut <sup>1</sup> .....		
When the Jewish people were returning to their borders as in ancient times, the gates of their land were sealed against our brothers and sisters as they fled destruction, and their enemies <i>formed</i> an alliance, rose up to destroy the Jewish people. But you in your great mercy stood up for them in their time of trouble— you pleaded their cause, you judged their claim, and avenged their wrong.	בִּימֵי שִׁיבַת עַמְּךָ יִשְׂרָאֵל לְגִבּוּלָם כִּימֵי קֶדֶם נִסְגְּרוּ שַׁעְרֵי אֶרֶצָם בְּפִנֵּי אֲחֵינוּ פְּלִיטֵי חֶרֶב וְאוֹיְבֵים בַּעֲלֵי בְרִיתָם קָמוּ לְאַבֵּד אֶת עַמְּךָ יִשְׂרָאֵל וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם רַבַּת אֶת רִיבָם דָּנַת אֶת דִּינָם נִקְמַת אֶת נִקְמָתָם	Bimei shivat am'cha Yisra'el ligvulam, kimei kedem, nisgeru sha'rei artzam bifnei acheinu, pelitei cherev, ve'oyvim, ba'alei beritam kamu le'abed et am'cha Yisra'el. Ve'ata berachamecha harabim amad'ta lahem be'et tzaratam, ravta et rivam, danta et dinam, nakamta et nikmatam.
<i>Psalms 20:9</i> Our foes crumpled and fell, while we stood and prevailed!	הִמָּה כָּרְעוּ וַנִּפְּלֵי וַאֲנַחְנוּ קָמְנוּ וַנִּתְעוֹדֵר	Hemah kar'u venafalu, va'anachnu kamnu venit'odad!
And for yourself you made a great and holy name in your world, and for your people Israel you made a great victory and deliverance. On the fifth day of <i>Iyar</i> , the second month, we were free of foreign domination. <sup>2</sup>	וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וְלַעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן וּבַחֲדָשׁ הַשֵּׁנִי בַּחֲמִשָּׁה לַחֹדֶשׁ פָּרַקְנוּ עוֹל גּוֹיִם מֵעַל צְוָארֵנוּ	Ulecha asita shem gadol vekadosh be'olamecha, ule'amcha Yisrae'l asita teshu'ah gedolah ufurkan Uvachodesh hasheni, bachamishah lachodesh, paraknu ol goyim me'al tzavarenu.
.....For Yom Yerushalayim.....		
In the 20th year of our nation's rebirth, when our enemies rose against us—	בִּשְׁנַת עֶשְׂרִים לְתִקּוּמֵתָנוּ בְּקוֹם עָלֵינוּ אוֹיְבֵינוּ	Bishnat esrim lit'kumatenu, bekum aleinu oyveinu—
<i>Psalms 83:5</i> Saying, “Let's destroy their state, so the name ‘Israel’ will never be spoken!”	אָמְרוּ לָכֵן וַנְּכַחֲדֵם מִגּוֹי וְלֹא יִזְכֵּר שֵׁם יִשְׂרָאֵל עוֹד	Amru, “Lechu venach'chidem migoi, velo yizacher shem Yisra'el od.”

<sup>1</sup> This prayer is adapted from Jules Harlow's version for Conservative liturgy and from other sources, ancient and contemporary. Israel's Independence Day is the fifth of Iyar; if that day is a Friday or Shabbat, the festival is the previous Thursday; if it's a Monday, the festival is postponed to Tuesday. This is to avoid conflict with Shabbat for either Yom Ha'Atzma'ut or Yom HaZikaron.

<sup>2</sup> “In the second month, on the fifth day of the month, we removed the yoke of *other* nations from our necks!”



Then you in your great mercy defended <i>our people</i> in their of trouble— you pleaded their cause, you judged their claim, and avenged their wrong.	וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבַּת אֶת רִיבָם דִּנְתָּ אֶת דִּינָם נִקְמַתְךָ אֶת נִקְמָתָם	Ve'ata berachamecha harabim amad'ta lahem be'et tzaratam, ravta et rivam, danta et dinam, nakamta et nikmatam.
<i>Psalm 20:9</i> Our foes crumpled and fell, while we stood and prevailed!	הֵמָּה כָּרְעוּ וְנָפְלוּ וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹדַד	Hemah kar'u venafalu, va'anachnu kamnu venit'odad!
And for yourself you made a great and holy name in your world, and for your people Israel you made a great victory and deliverance. In <i>Iyar</i> , the second month on the twenty-eighth day	וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וְלַעַמְךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁמּוֹנָה וְעֶשְׂרִים בּוֹ	Ulecha asita shem gadol vekadosh be'olamecha, ule'amcha Yisrae'l asita teshu'ah gedolah ufurkan Uvachodesh hasheni, bishmonah ve'esrim bo,
<i>Psalm 122:2</i> We stood within your gates, O Jerusalem!	עֲמֻדוֹתַי הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם	Omdot hayu ragleinu bish'arayich, Yerushalayim.

..... The second blessing continues here .....

### For All This • וְעַל הַכֹּל

And for all this, Sovereign God, We thank you and bless you— let every living thing bless your name always and forever— <i>Deut 8:10</i> You will eat (so it is written) <sup>1</sup> And be sated, and you'll bless Your God <i>who everything created</i> For the good land <i>God</i> has given to you. Blessed are you, God, For the land and for the food.	וְעַל הַכֹּל יִי אֱלֹהֵינוּ אָנְחֵנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שִׁמְךָ בְּכִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד כִּכְתוּב וְאַחַלְתָּ וְשָׂבַעְתָּ וּבִרְכָתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַתְּ לָךְ בָּרוּךְ אַתָּה יִי עַל הָאֶרֶץ וְעַל הַמִּזוֹן	Ve'al hakol Adonai Elohenu anachnu modim lach umvar'chim otach— yitbarach shimcha befi chol chay tamid le'olam va'ed— Kakatuv: ve'achalta vesavata uverachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch ata Adonai al ha'aretz ve'al hamazon.
--	---	--

<sup>1</sup> Written in Deut. 8:10—Moses' words to the Israelites.

## 3. Have Mercy • רַחֵם

*After thanks, in the third blessing we offer prayer; we ask God's mercy  
for Jerusalem, for Zion and for ourselves.*

Your people Israel, God—take pity	רַחֵם יי אֱלֹהֵינוּ	Rachem Adonai Eloheinu
On them and on your holy city	עַל-יִשְׂרָאֵל עַמְךָ	al Yisra'el amecha
Jerusalem. Cast a kindly eye on	וְעַל-יְרוּשָׁלַיִם עִירְךָ	ve'al Yerushalayim irecha
The dwelling of your glory, Zion,	וְעַל-צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ	ve'al Tziyon mishkan kevodecha
The reign of David,	וְעַל-מַלְכוּת בֵּית דָּוִד	ve'al malchut beit David
your anointed,	מְשִׁיחְךָ	meshichecha
The great and holy house appointed	וְעַל-הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ	ve'al habayit hagadol vehakadosh
To bear your name—	שֶׁנִּקְרָא שְׁמְךָ עָלָיו	shenikra shimcha alav—
<b>O our God, our source of being,</b>	אֱלֹהֵינוּ אֲבִינוּ	Eloheinu avinu
<b>Be our shepherd and our feeder</b>	רַעֲנוּ זִנְנוּ	re'einu zunenu
<b>Our support and our sustainer</b>	פָּרִנְסֵנוּ וְכֻלְכְּלֵנוּ	parneseinu vechalkeleinu
<b>And our keeper—</b>	וְהַרְוִיחֵנוּ	veharvichenu,
<b>Keep our troubles, God, far away,</b>	וְהַרְוַח-לָנוּ יי אֱלֹהֵינוּ	veharvach lanu Adonai Elohenu
<b>Don't delay—</b>	מִהֵרָה מִכָּל-צָרוֹתֵינוּ	meheira mikol tzaroteinu.
<b>And please don't let us have to beg</b>	וְנָא אַל-תִּצְרִיכֵנוּ	Vena al tatzrichenu,
<b>O ruling God, our only God,</b>	יי אֱלֹהֵינוּ	Adonai Eloheinu,
<b>Not for gifts from hands</b>	לֹא לַיָּדִי	lo lidei
of flesh and blood,	מִתְּנַת בָּשָׂר וָדָם	matnat basar vadam,
<b>Not for gifts and not for loans from men;</b>	וְלֹא לַיָּדִי הַלּוֹאֲתָם	velo lidei halva'atam;
<b>We'd rather get it at your hand—</b>	כִּי אִם לַיָּדְךָ	ki im leyadcha
it's jam packed, it's open,	הַמְּלֶאָה הַפְּתוּחָה	hamle'ah, haptucha,
<b>It's holy and expansive;</b>	הַקְּדוּשָׁה וְהַרְחָבָה	hakdosha vehar'chava,
<b>So we won't be ashamed,</b>	שֶׁלֹא נִבּוֹשׁ	shelo nevosh
<b>And we won't be disgraced</b>	וְלֹא נִכְלָם	velo nikalem
<b>To the end of time.</b>	לְעוֹלָם וָעֶד	le'olam va'ed.

## Shabbat • שַׁבָּת

.....On Shabbat, the third blessing continues with this paragraph .....

Favor this prayer, Sovereign God,	רֵצֵה וְהַחֲלִיצֵנוּ	Retzeh vehachalitzenu
and give us success in your rules,	יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ	Adonai Eloheinu bemitzvotcha,
and in the rules of the seventh day,	וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי	uv'mitzvat yom hashvi'i
this great and holy Sabbath.	הַשַּׁבָּת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה	haShabbat hagadol vehakadosh hazeh.
For this is a great and	כִּי יוֹם זֶה גָּדוֹל	Ki yom zeh gadol
holy day in your eyes,	וְקְדוֹשׁ הוּא לְפָנֶיךָ	vekadosh hu lefanecha,
a time to rest and relax lovingly,	לִשְׁבֹּת בּוֹ וּלְנוּחַ בּוֹ	lishbot bo velanu'ach bo
according to the rules you favored.	בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ	be'ahavah kemitzvatz retzonecha.
Grant us your favor,	וּבְרְצוֹנָךְ הַנִּיחַ לָנוּ	Uvritzoncha hani'ach lanu
Sovereign God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu,
to have no trouble, grief, or sorrow	שֶׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה	shelo teheh tzara veyagon va'anacha
on our day of rest.	בְּיוֹם מְנוּחָתֵנוּ	beyom menuchatenu.
And show us, Sovereign God,	וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ	Vehar'enu Adonai Eloheinu
by consoling Zion your city	בְּנִחְמַת צִיּוֹן עִירֶךָ	benechamat Tziyon irecha
and rebuilding Jerusalem,	וּבִבְנוֹן יְרוּשָׁלַיִם	uv'vinyan Yerushalayim,
your holy city, that you command <sup>1</sup>	עִיר קְדֻשָּׁךְ כִּי אַתָּה הוּא	ir kodshecha, ki ata hu
both salvation and consolation.	בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנִּחְמוֹת	ba'al hay'shu'ot uva'al hanechamot.

.....On a regular Shabbat, continue on page 47. On festivals, include the Festival section below.....

## For Festivals • חַגִּים

God and God of	אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheni velohe
our ancestors,	אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֵא וְיִגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפְקֹד וְיִזְכֹּר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ	zichronenu ufikdonenu,
with memories of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vezichron avoteinu ve'imoteinu,
and memories of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עֲבֹדְךָ	ben David avdecha,

<sup>1</sup> Literally, “because you are the ‘Ba'al’ of salvations and consolations.” “Ba'al” often means “master” as in “master of the house”: it's the person in charge.

and memories of Jerusalem  
your holy city,  
and memories of all your people  
the house of Israel—  
for deliverance, good,  
grace, kindness, mercy,  
life and peace,

וְזִכְרוֹן יְרוּשָׁלַיִם  
עִיר קֹדְשְׁךָ  
וְזִכְרוֹן כָּל-עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ  
לְפִלֵּיטָה לְטוֹבָה  
לַחַן וּלְחֶסֶד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם  
vezichron Yerushalayim  
ir kodshecha,  
vezichron kol amcha  
bet Yisra'el lefanecha  
lifleita letova  
lechen ul'chesed ul'rachamim  
lechayim ul'shalom,

*For Rosh Chodesh:*

on this beginning of the month.

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה  
beyom rosh hachodesh hazeh.

*For Pesach:*

on this festival of matzah

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה  
beyom chag hamatzot hazeh.

*For Shavuot:*

on this festival of weeks.

בְּיוֹם חַג הַשָּׁבְעוֹת הַזֶּה  
beyom chag hashavuot hazeh.

*For Rosh Hashanah:*

on this Day of Remembrance.

בְּיוֹם הַזִּכְרוֹן הַזֶּה  
beyom hazikaron hazeh.

*For Yom Kippur (for children and those who may not fast):*

on this Day of Atonement

בְּיוֹם הַכִּפּוּרִים הַזֶּה  
beyom hakipurim hazeh.

*For Sukkot:*

on this festival of huts.

בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה  
beyom chag hasukkot hazeh.

*For Shemini Atzeret and Simchat Torah:*

on the eighth day,

בְּיוֹם הַשְּׁמִינִי  
beyom hashmini

this festival of assembly.

חַג הָעֲצֵרֶת הַזֶּה  
chag ha'atzeret hazeh.

*The Festival section continues:*

Remember us today for good,

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ  
Zochrenu Adonai Eloheinu

Sovereign God;

בּוֹ לְטוֹבָה  
bo letovah;

and think of us for blessing;

וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה  
ufokdenu vo livracha;

and save us for life.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים  
vehoshi'enu vo lechayim.

And with a word of salvation and mercy

וּבְדִבְרֵי יְשׁוּעָה וּרַחֲמִים  
Uvidvar yeshuah verachamim

take pity on us, be gracious to us,

חֹסֶן וְחֲנּוּן  
chus vechanenu

have mercy on us, and save us;

וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ  
verachem alenu vehoshi'enu,

for our eyes are on you,

כִּי עֵלֶיךָ עֵינֵינוּ  
ki elecha enenu,

because you are God, a ruler

כִּי אֵל מֶלֶךְ  
ki el melech

both gracious and compassionate.

חֲנוּן וּרְחוּם אַתָּה  
chanun verachum ata.

## Rebuild Jerusalem • בּוֹנֵה יְרוּשָׁלַיִם

.....The third blessing continues here. In a house of mourning, see page 64 .....  
 To conclude the third blessing, we ask God to rebuild Jerusalem.

<b>Build Jerusalem the holy city up again (2)</b>	<b>וּבְנֵה יְרוּשָׁלַיִם</b>	Uv'nei Yerushalayim ir hakodesh (2)
<b>You will build, you will build,</b>	<b>עִיר הַקֹּדֶשׁ</b>	Uv'nei uv'nei
<b>you will build Jerusale-em.</b>	<b>בְּמִהְרָה בְּיָמֵינוּ</b>	uv'nei Yerushalayim
<b>Do it soon, do it soon,</b>		Bimhera bimhera
<b>do it soon while we're still living.</b>		bimherah veyameinu
<b>You will build (2)</b>		Uv'nei v'nei uv'nei v'nei
<b>You will build Jerusale-e-em. (2)</b>		uv'nei Yerushalayim. (2)
Blessed are you, Ruler	<b>בָּרוּךְ אַתָּה יי</b>	Baruch ata Adonai
Who in mercy builds Jerusalem.	<b>בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם</b>	Boneh verachamav Yerushalayim.
Amen.	<b>אָמֵן</b>	Amen.

## 4. Goodness • הטוב והמטיב

*The fourth blessing thanks God for divine goodness. It was added to the Grace after Meals after the fall of Betar, the last Jewish stronghold in Bar Kochba's rebellion. It expresses our gratitude when the Romans allowed us to bury our dead.<sup>1</sup>*

Blessed are you, Sovereign,	ברוך אתה יי	Baruch ata Adonai,
God who rules forever,	אלהינו מלך העולם	Eloheinu melech ha'olam,
Source of life, our God who rules us,	האל אבינו מלכנו	Ha'El avinu malkenu
Our great leader and creator,	אדירנו בוראנו	adirenu bor'enu
Our redeemer, you who school us,	גאלנו יוצרנו	go'alenu yotzrenu
Holy to Jacob and holy to us,	קדושנו קדוש יעקב	kedoshenu kedosh Ya'akov
Shepherd of Israel and us,	רוענו רועה ישראל	ro'enu ro'eh Yisrael
The good ruler	המלך הטוב	hamelech hatov
with goodness for all,	והמטיב לכל	vehametiv lakol
Who in every day—	שבכל יום ויום	sheb'chol yom vayom—
Has done good, who does good,	הוא הטיב הוא מטיב	Hu hetiv hu metiv
Will do good for us;	הוא ייטיב לנו	hu yetiv lanu
Who saved us,	הוא גמלנו	hu g'malanu
who saves us,	הוא גומלנו	hu gomlenu
Will save us again—	הוא יגמלנו לעד	hu yigmelenu la'ad,
For grace, for love, and kindness,	לחן לחסד ולרחמים	lechen lechesed ul'rachamim
For relief, deliverance, and success,	ולרוח הצלה והצלחה	ul'revach hatzala vehatzlacha
Blessing, salvation, comfort,	ברכה וישועה נחמה	beracha vishua nechama
sustenance, and support,	פרנסה וכלכלה	parnasa vechalkala,
And mercy, and life, and peace	ורחמים וחסדים ושלום	verachamim vechayim veshalom
And all that's good;	וכל טוב	vechol tov
And may God not let us	ומכל טוב	umikol tov
Lack anything good.	אל יחסרנו	al yechasrenu.

<sup>1</sup> Bamidbar Rabbah 23 asks, What blessing did people say before they entered their land? The first blessing. Once they entered the land, they added the second blessing. When the land was destroyed, they added the third blessing, confident that God would rebuild Jerusalem. When the Bar Kochba rebellion was crushed, they added the fourth blessing, “Who is good and does good”: “Who is good” because the bodies did not decay, and “who does good” because they were given burial. Such is our Midrashic tradition. One wonders if this determination to thank God after both celebration and tragedy includes some angry sense of bitter irony.

## The Merciful One • הַרְחָמֵנוּ

*After the fourth blessing, these short prayers were added.*

May the merciful one	הַרְחָמֵנוּ הוּא	Harachaman hu
rule us for ever;	יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	yimloch aleinu le'olam va'ed;
May the merciful one	הַרְחָמֵנוּ הוּא	Harachaman hu
be blessed in heaven and earth.	יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ	yitbarach bashamayim uva'aretz.
<b>The source of mercy</b>	הַרְחָמֵנוּ	Harachaman
<b>shall be praised in every age;</b>	הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים	hu yishtabach ledor dorim;
<b>And may God's glory</b>	וַיִּתְפָּאֶר-	Veyitpa'ar
<b>through us shine for endless time,</b>	בָּנוּ לְעֵד וּלְנֶצַח נְצָחִים	banu la'ad ul'netzach netzachim,
<b>And in us manifest</b>	וַיִּתְהַדָּר-	Veyit'hadar
<b>God's splendor without end.</b>	בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים	banu la'ad ul'ol'mei olamim.
May the merciful one	הַרְחָמֵנוּ הוּא	Harachaman, hu
sustain us with dignity.	יִפְרִנְסֵנוּ בְּכָבוֹד	yefarnesenu bechavod.
May the merciful one smash	הַרְחָמֵנוּ הוּא יִשְׁבּוֹר	Harachaman, hu yishbor
the yoke which weighs around our necks	עָלֵנוּ מֵעַל צְוָאֲרֵנוּ	ulenu me'al tzavarenu
and lead us,	וְהוּא יוֹלִיכֵנוּ	vehu yolichenu
walking tall, to our own land.	קוֹמְמִיּוֹת לְאַרְצֵנוּ	kom'miyut le'artzenu.

*At the word שֻׁלְחָן (table) many people tap (or pound) the table*

May the merciful one send	הַרְחָמֵנוּ הוּא יִשְׁלַח לָנוּ	Harachaman, hu yishlach lanu
a manifold blessing to this building	בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה	beracha meruba babayit hazeh
and to this table at which we have eaten.	וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו	ve'al shulchan zeh she'achalnu alav.

*We ask God to send us Elijah, the herald of the Messianic Era.*

*It's God who will send Elijah, and Elijah who will bring the good news.*

<b>The Source of Mercy<sup>1</sup> soon<sup>2</sup> will send us</b>	הַרְחָמֵנוּ הוּא יִשְׁלַח-לָנוּ	Harachaman hu yishlach lanu
<b>Elijah the seer;</b>	אֶת-אֱלִיָּהוּ הַנָּבִיא	et Eliyahu hanavi
<b>The Source of Mercy soon will send us</b>	זָכוֹר לְטוֹב	zachur latov,
<b>Elijah remembered for good—</b>	וַיִּבְשֶׁר-לָנוּ	vivaser lanu
<b>And he'll bring us the hoped-for news (2)</b>	בְּשׂוֹרוֹת טוֹבוֹת	beserot tovot
<b>He'll bring salvation and consolation</b>	יְשׁוּעוֹת וְנַחֲמוֹת	yeshu'ot venechamot.
<b>for us and all our fellow Jews.</b>		

<sup>1</sup> "The Source of Mercy" is literally "the merciful one."

<sup>2</sup> "Soon" is added for the rhythm, but our tradition holds that the arrival of Messiah is imminent.

*This part has many variations to honor hosts, parents and guests. The leader can choose what is appropriate for the occasion and add to the traditional formulae if so inclined.*

May the merciful one bless...

הַרְחֵמֵנוּ הוּא יְבָרֵךְ

Harachaman hu yevarech...

*At a wedding*

...the groom and bride

אֶת-הַחֲתָן וְאֶת-הַכֶּלֶה

...et hechatan ve'et hakalah,

and all who are seated here...

וְאֶת-כָּל הַיּוֹשְׁבִים פֹּה

ve'et kol hayoshvim po...

*In the presence of a bat mitzvah*

...this bat mitzvah

אֶת-הַבְּחוּרָה הַבַּת מִצְוָה

...et habachurah habat mitzvah

and all her family...

וְאֶת כָּל מִשְׁפַּחְתָּהּ

ve'et kol mishpachtah...

*In the presence of a bar mitzvah*

...this bar mitzvah

אֶת-הַבְּחוּר הַבָּר מִצְוָה

...et habachur habar mitzvah

and all his family...

וְאֶת כָּל מִשְׁפַּחְתּוֹ

ve'et kol mishpachto...

*At your own table*

...me

אוֹתִי

...oti

(and my wife/husband)

(וְאֶת אִשְׁתִּי/בְּעָלִי)

(ve'et ishti/ba'ali)

(and my children)

(וְאֶת זַרְעִי)

(ve'et zar'i)

and whatever is mine...

וְאֶת כָּל אֲשֶׁר לִי

ve'et kol asher li...

*As a guest*

...(my father, my teacher)

אֶת (אָבִי מוֹרִי)

...et (avi mori)

the master of this house

בְּעַל הַבַּיִת הַזֶּה

ba'al habayit hazeh

and (my mother, my teacher)

וְאֶת (אִמִּי מוֹרִיתִי)

ve'et (imi morati)

the mistress of this house,

בְּעַלַּת הַבַּיִת הַזֶּה

ba'alat habayit hazeh,

them and their house and children

אוֹתָם וְאֶת בֵּיתָם וְאֶת זַרְעָם

otam ve'et beitam ve'et zar'am

and whatever is theirs...

וְאֶת כָּל אֲשֶׁר לָהֶם

ve'et kol asher lahem.

*For a large group*

...everyone seated here...

אֶת כָּל הַמְּסֻבִּין כָּאֵן

...et kol hamesubin kan...

*Continue here; some omit the references to the Matriarchs*

...us and whatever is ours,

אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ

...otanu ve'et kol asher lanu

as our ancestors were blessed,

כְּמוֹ שֶׁנִּתְבָּרְכוּ

kemo shenitbar'chu

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

avoteinu ve'imoteinu

Abraham and Sarah,

אַבְרָהָם וְשָׂרָה

Avraham veSarah

Isaac and Rebeccah,

יִצְחָק וְרִבְקָה

Yitzchak veRivkah

and Jacob and Rachel and Leah

וְיַעֲקֹב וְרָחֵל וְלֵאָה

veYa'akov veRachel veLe'ah

in every thing...

בְּכָל מִכּוֹל כָּל

bakol mikol kol...



May God bless us, all of us	כֵּן יְבָרֶךְ אוֹתָנוּ	Ken yevarech otanu
As one and the same	כָּלָנוּ יַחַד	kulanu yachad
With a blessing that's perfect,	בְּבִרְכָּה שְׁלֵמָה	bivrachah shelemah,
And let's say "Amen."	וְנֹאמַר אָמֵן	venomar, "Amen."
May this house be a shelter	בְּמָרוֹם יִלְמְדוּ	Bamarom yelamdu
Of peace and of love,	עֲלֵיהֶם וְעֲלֵינוּ	aleihem ve'aleinu
When our merit and theirs	זְכוּת שֶׁתְּהֵא	Z'chut shet'heh
Is acknowledged from above;	לְמִשְׁמֶרֶת שָׁלוֹם	lemishmeret shalom,
And a blessing from God	וְנִשָּׂא בְרָכָה מֵאֵת יי	Venisah verachah me'et Adonai
Be bestowed here below,	וְצִדְקָה מֵאֱלֹהֵי יִשְׁעֵנוּ	Utz'dakah me'Elohei yisheinu,
A gift from God our savior.		
With sense and grace,	וְנִמְצָא-חֵן וְשִׂכָּל טוֹב	Venimtza chen vesechel tov
God and human race—	בְּעֵינֵי אֱלֹהִים וָאָדָם	Be'einei Elohim ve'adam.
May they show us favor!		

*For Shabbat*

May the merciful one let us inherit	הַרְחָמֵנוּ הוּא יְנַחֵלָנוּ	Harachaman hu yan'chilenu
the day which is all rest and repose	יוֹם שֶׁכָּלוּ שְׁבַת וּמְנוּחָה	yom shekulo Shabbat um'nucha
for eternal life.	לְחַיֵּי הָעוֹלָמִים	lechayey ha'olamim.

*For Rosh Chodesh*

May the merciful one	הַרְחָמֵנוּ הוּא	Harachaman hu
renew for us	יַחֲדֵשׁ עֲלֵינוּ	yechadesh aleinu
this month	אֶת הַחֹדֶשׁ הַזֶּה	et hachodesh hazeh
for good and for blessing.	לְטוֹבָה וּלְבִרְכָּה	letovah veliv'rachah.

*For Yom Tov*

May the merciful one	הַרְחָמֵנוּ הוּא	Harachaman hu
let us inherit the day	יְנַחֵלָנוּ יוֹם	yan'chilenu yom
which is completely good.	שֶׁכָּלוּ טוֹב	shekulo tov.

*For Rosh Hashanah*

May the merciful one	הַרְחָמֵנוּ הוּא	Harachaman hu
renew for us	יַחֲדֵשׁ עֲלֵינוּ	yechadesh aleinu
this year	אֶת הַשָּׁנָה הַזֹּאת	et hashanah hazot
for good and for blessing.	לְטוֹבָה וּלְבִרְכָּה	letovah velivrachah.

## For Sukkot

May the merciful one erect for us David's fallen hut.	הַרְחֵמֵנוּ הוּא יָקִים לָנוּ אֶת סִכַּת דָּוִיד הַנִּפְלֶת	Harachaman hu yakim lanu et sukkat David hanofalet.
--	--	--

*At a circumcision feast, add the circumcision poem, pages 60-62, then resume below.*

*We may add these prayers for the State of Israel, for peace and for freedom from oppression for all who suffer.*

May the merciful one bless the State of Israel, first sign of our coming redemption.	הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת-מְדִינַת יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלָּתָנוּ	Harachaman hu yevarech et Medinat Yisra'el, reshit tzemichat ge'ulatenu.
May the merciful one bestow friendship between the descendants of Yitzchak and Yishma'el.	הַרְחֵמֵנוּ הוּא יִתֵּן אַחֲוָה בֵּין בְּנֵי יִצְחָק וּבֵין בְּנֵי יִשְׁמָעֵאל	Harachaman hu yiten achavah bein benei Yitzchak uvein benei Yishma'el.
May the merciful one bless all who are given over to pain and misery, and bring them from darkness to light.	הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת-כָּל הַנִּתּוּנִים בְּצָרָה וְאַנְחָה וְיוֹצִיאֵם מֵאֲפֶלֶה לְאוֹרָה	Harachaman hu yevarech et kol hanetunim betzarah va'anachah veyotzi'em me'afelah le'orah.

*We pray that we may merit the arrival of the Messianic Era.*

May the merciful one make us worthy of the Messianic Era and the life of the world to come.	הַרְחֵמֵנוּ הוּא יַזְכֵּנוּ לִימּוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא	Harachaman hu yezakenu limot hamashiach ul'chayey ha'olam haba.
---	---	---

*For festive days (Shabbat, festivals including Chol Hamo'ed and Rosh Chodesh)*

<sup>2 Sam 22:51</sup> A tower of salvation for God's king; <sup>1</sup>	מִגְדֹּל יְשׁוּעוֹת מַלְכוֹ	Migdol yeshu'ot malko
--	-----------------------------	-----------------------

*For weekdays*

<sup>2 Sam 22:51</sup> More and more, God saves the king;	מִגְדִּיל יְשׁוּעוֹת מַלְכוֹ	Magdil yeshu'ot malko
---	------------------------------	-----------------------

*Continue here*

Gracious actions does God bring To David and his royal line for endless time. Making peace in heaven above May God bring peace To us and to all Israel, And let's say, "Amen!"	וַעֲשֵׂה-חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזָרְעוֹ עַד-עוֹלָם עֲשֵׂה שָׁלוֹם בְּמִרְמָו הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן	ve'oseh chesed limshicho leDavid ul'zaro ad olam. Oseh shalom bimromav Hu ya'aseh shalom Alenu ve'al kol Yisra'el, Ve'imru, "Amen."
---	--	--

<sup>1</sup> Our tradition retains two versions of the first word of this verse; the festive version is read aloud (*Qeri*) when we chant the verse, but the other is written (*Ketiv*) in the text; Psalms 18:51 retains a third version of the word. Such apparent discrepancies are far from unusual in our scripture.

## Selections From Psalms

<i>Psalms 34:10-11</i> <b>Stand in awe of God,</b>	יִרְאוּ אֶת־יְהוָה	Y'ru et Adonai
<b>You holy ones; stand back.</b>	קְדוֹשִׁיו	kedoshav
<b>The people who respect God never lack.</b>	כִּי־אֵין מַחְסוֹר לִירְאָיו	ki ein machsor li're'av;
<b>Hunger and want assail the lion's whelp</b>	כִּפְּרִים רָשׁוּ וְרָעִבוּ	kefirim rashu vera'evu
<b>But those who seek for God</b>	וְדֹרְשֵׁי יְהוָה לֹא־	vedorshei Adonai
<b>Will need no help.</b>	יַחְסְרוּ כָּל־טוֹב	lo yachseru chol tov.
<i>Psalms 118:1</i> <b>Give thanks for God is good</b>	הוֹדוּ לַיהוָה כִּי־טוֹב	Hodu lAdonai ki tov
<b>With kindness everlasting,</b>	כִּי לְעוֹלָם חַסְדּוֹ	ki le'olam chasdo,
<i>Psalms 145:16</i> <b>Opening your generous hand</b>	פּוֹתַח אֶת־יָדָהּ	pote'ach et yadecha
<b>To satisfy the deep desire of every living thing.</b>	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.	umasbi'a lechol chai ratzon.
<i>Jer. 17:7</i> <b>Blessed is the one</b>	בְּרוּךְ הַגֵּבֶר	Baruch hagever
<b>Who says, "In God I trust."</b>	אֲשֶׁר יִבְטַח בַּיהוָה	asher yivtach bAdonai
<b>For him God is reliable and just.</b>	וְהָיָה יְהוָה מִבְּטָחוֹ	vehaya Adonai mivtacho.
<i>Psalms 37:25</i> <b>I've been a boy,</b>	נָעַר הָיִיתִי	Na'ar hayiti
<b>And now my beard is grey;</b>	גַּם־זָקַנְתִּי	gam zakanti
<b>I've never seen a good man cast away,</b>	וְלֹא־רָאִיתִי צַדִּיק נֶעְזָב	velo ra'iti tzadik ne'ezav,
<b>Nor his children beg for food. (2)</b> <sup>1</sup>	וְזָרְעוֹ מִבְּקֶשׁ־לֶחֶם	vezar'o mevakesh lachem. (2)
<i>Ps. 29:11</i> <b>Our people God with strength uplifts,</b>	יְהוָה עֹז לְעַמּוֹ יִתֵּן	Adonai oz le'amo yiten
<b>Blessed with peace and all God's gifts.</b>	יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם	Adonai yevarech et amo vashalom.

<sup>1</sup> Some recite this verse quietly as a prayer of hope since they haven't yet seen it come true.

## Grace at a Wedding Feast • זימון

..... At a wedding feast, the Invitation to Say Grace includes extra poetry .....

The leader takes a cup of wine and invites the company to prayer.

Friends, let's give thanks! חֲבֵרַי נְבָרֵךְ Chaverai, nevarech!

Friends respond, and the leader repeats

May God's name be blessed יְהִי שֵׁם יי מְבֹרָךְ Yehi shem Adonai mevorach  
now and forever. מַעֲתָה וְעַד-עוֹלָם me'ata ve'ad olam.

The leader continues with the special lines for a wedding celebration

Away with sorrow and with wrath, דְּוִי הָסֵר וְגַם חָרוֹן Devai haser vegam charon,  
Even the mute in joy will sing; וְאִזְ אֵלֶם בְּשִׁיר יָרוֹן; Ve'az ilem beshir yaron;  
Keep us on the righteous path, נַחֲנוּ בַּמַּעֲגָלִי צֶדֶק Necheinu bemaglei tzedek,  
Heed your pledge to our offspring.<sup>1</sup> שְׁעָה בְּרַכַּת בְּנֵי יִשְׁרָאֵל She'ei bircat benei Yeshurun.

The leader continues

With the approval of my friends, בְּרִשּׁוֹת חֲבֵרַי Bir'shut chaverai,  
let's bless our God, the one נְבָרֵךְ אֱלֹהֵינוּ nevarech Eloheinu  
in whose dwelling is joy שְׁהַשְׁמַחָה בְּמַעוֹנוֹ shehasimcha bim'ono  
and who provides our food.<sup>2</sup> וְשֶׁאֲכַלְנוּ מִשְׁלוֹ veshe'achalnu mishelo.

Friends respond, and the leader repeats

Bless our God, the one בְּרוּךְ אֱלֹהֵינוּ Baruch Eloheinu  
in whose dwelling is joy שְׁהַשְׁמַחָה בְּמַעוֹנוֹ shehasimcha bim'ono  
and who provides our food, וְשֶׁאֲכַלְנוּ מִשְׁלוֹ veshe'achalnu mishelo  
and by whose goodness we live. וּבְטוֹבוֹ חַיֵּינוּ uv'tuvo chayinu.

All together

Blessed is God, blessed is God's name! בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ Baruch hu uvaruch shemo!

..... Continue with "God the Provider" on page 38 .....

<sup>1</sup> "Pay heed to the blessing of Yeshurun's children," i.e., Israel.

<sup>2</sup> "Who provides our food" is literally, "we have eaten what is God's."

## Wedding Blessings • שְׁבַע בְּרָכוֹת

*At a wedding, following Grace After Meals, we recite the Seven Wedding Blessings.  
The leader takes a second cup of wine and says the marriage blessings over both cups of wine.*

1

Blessed are you, Sovereign God,  
Ruler for eternity;  
All that you made, you made to show  
Your power and your majesty.<sup>1</sup>

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהַכֹּל בָּרָא לְכָבוֹדוֹ אָמֵן

Baruch ata Adonai  
Eloheinu melech ha'olam;  
Shehakol barah lichvodo. Amen

2

Blessed are you, Sovereign God  
Who rules eternal time and space;  
You made the human race.<sup>2</sup>

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
יוֹצֵר הָאָדָם אָמֵן

Baruch ata Adonai  
Eloheinu melech ha'olam,  
yotzer ha'adam. Amen

3

We bless you, Sovereign God,  
eternal king:  
Who made a model of your frame—  
A man somehow in form the same—  
And building from within you reared  
A marriage made to last the years.  
Blessed are you, God,  
who made the human race.<sup>3</sup>

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר יָצַר אֶת-הָאָדָם בְּצַלְמוֹ  
בְּצֶלֶם דְּמוּת תְּבִנִיתוֹ  
וְהִתְקִין לוֹ מִמֶּנּוּ  
בִּנְיָן אֶדֶי עַד  
בָּרוּךְ אַתָּה יי  
יוֹצֵר הָאָדָם אָמֵן

Baruch ata Adonai  
Eloheinu melech ha'olam,  
asher yatzar et ha'adam betzalmo  
betzelem demut tavnit  
vehitkin lo mimenu  
binyan adei ad.  
Baruch ata Adonai,  
yotzer ha'adam. Amen

4

Childless *Zion* will rejoice and be in bliss שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הָעֵקְרָה  
As her children joyfully בְּקִבוּץ בְּנֵיהָ  
are gathered to her. לְתוֹכָהּ בְּשִׂמְחָה  
We bless you, God, בָּרוּךְ אַתָּה יי  
Who makes *Zion* happy with her children. מְשַׂמַּח צִיּוֹן בְּבִגְיָהּ אָמֵן

Sos tasis vetagel ha'akarah  
bekibutz baneha  
letocha besimcha.  
Baruch ata Adonai  
mesame'ach Tziyon bevanehah. Amen

<sup>1</sup> This blessing affirms that nothing in God's creation is bad; everything reveals God's glory.

<sup>2</sup> You could translate this as "creator of Adam" or "man." This celebrates the idea that God set the example for procreation.

<sup>3</sup> Literally, lines six and seven are "And *God* prepared for *God's* self from him a building for ever." A "building forever" refers to the self-perpetuating human race; "prepared from him" refers to making Eve from Adam's rib. So the theme of this blessing is that God created man and woman to perpetuate humanity through the institution of marriage.

5

These dear companions, for sure  
You'll give them true delight;  
Just as of old—long, long before—  
*Adam and Eve* on Eden's soil in bliss you did unite.  
Blessed are you, O God, who gives  
To groom and bride delight.<sup>1</sup>

שִׁמְחַ תְּשַׁמַּח      Same'ach tesamach  
רְעִים הָאֲהוּבִים      re'im ha'ahuvim,  
כְּשִׁמְחָךְ יִצְרִיךָ      kesamechacha yetzir'cha  
בְּגֵן עֵדֶן מִקֵּדֶם      beGan Eden mikedem.  
בְּרוּךְ אַתָּה יי      Baruch ata Adonai,  
מִשְׁמַח חֲתָן וְכֻלָּה אָמֵן      mesame'ach chatan vechalah. Amen

6

We bless you, Sovereign God,  
You rule this world so wide,  
You made both joy and happiness,  
The bridegroom and the bride,  
Merriment and jollity,  
Mirth along with gaiety,  
Love and camaraderie,  
Peace, and feeling neighborly.  
Soon, O God, let there be heard  
In Judah's towns *now bleak and bare*  
And Jerusalem's open spaces  
The sound of joy, a happy air,  
The voice of bridegroom and of bride,  
Of jubilant grooms from the canopy,  
And youthful friends who feast in glee.  
Blessed are you, God,  
who makes the groom rejoice  
with the bride.<sup>2</sup>

בְּרוּךְ אַתָּה יי      Baruch ata Adonai Eloheinu  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם      melech ha'olam,  
אֲשֶׁר בָּרָא שִׂשׁוֹן וְשִׁמְחָה      asher barah sason vesimcha,  
חֲתָן וְכֻלָּה      chatan vechala,  
גִּילָה רִנָּה      gila, rina,  
דִּיצָה וְחֻדְוָה      ditza vechedva,  
אֶהָבָה וְאַחָוָה      ahava ve'achava,  
וְשָׁלוֹם וְרַעוּת      veshalom vere'ut.  
מֵהֵרָה יי אֱלֹהֵינוּ יִשְׁמַע      Mehera Adonai Eloheinu yishama  
בְּעָרֵי יְהוּדָה      be'arei Yehudah  
וּבְחוּצוֹת יְרוּשָׁלַיִם      uvechutot Yerushalayim  
קוֹל שִׂשׁוֹן וְקוֹל שִׁמְחָה      kol sason vekol simcha,  
קוֹל חֲתָן וְקוֹל כֻּלָּה      kol chatan vekol kalah,  
קוֹל מִצְחָלוֹת חֲתָנִים מִחֻפָּתָם      kol mitzhalot chatanim mechupatam,  
וְנִעָרִים מִמִּשְׁתֵּה נִגִּינָתָם      une'arim mimishteh neginatam.  
בְּרוּךְ אַתָּה יי      Baruch ata Adonai,  
מִשְׁמַח חֲתָן      mesame'ach chatan  
עִם הַכֻּלָּה אָמֵן      im hakalah. Amen

<sup>1</sup> Literally: “You will surely delight these dear companions, as you delighted your creation in the Garden of Eden long ago; blessed are you, Lord, who delights groom and bride.”

<sup>2</sup> This was written in another time, when the towns of Judah and the courts and plazas (or streets) of Jerusalem were (from the Jewish point of view) deserted and desolate. “Now bleak and bare” was added for clarity, not just for the sake of the rhyme. Apparently, in the society where this was written, a bridegroom would leave the wedding canopy and the wedding feast, with its drinking and music, and go carousing with his friends. In more recent times, this custom was moved to the evening before the wedding.

*The leader now says, over the first cup of wine.*

7

Blessed are you, Sovereign God  
Who rules eternal space and time,  
Creator of the grapevine's fruit,  
From which we make this wine.

בְּרוּךְ אַתָּה יי Baruch ata Adonai  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,  
בּוֹרֵא פְּרִי הַגֶּפֶן אָמֵן boreh peri hagafen. Amen

*The wine in both cups is mixed together, and the groom and bride both taste the wine*

*We continue with the blessing after wine, "For Nourishment," page 69.*

## Circumcision Feast • זימון

..... At a circumcision, the Invitation to Say Grace includes extra poetry .....

The leader takes a cup of wine and invites the company to prayer.

Friends, let's give thanks! חֲבֵרַי נְבָרֵךְ Chaverai, nevarach!

Friends respond, and the leader repeats

May God's name be blessed יְהִי שֵׁם יי מְבֹרָךְ Yehi shem Adonai mevorach  
now and forever. מַעֲתָה וְעַד-עוֹלָם me'ata ve'ad olam.

The leader responds, and friends repeat

Let us give thanks to your name נֹדֶה לְשִׁמְךָ Nodeh leshimchah  
among my faithful companions: בְּתוֹךְ אֱמוּנַי betoch emunai,  
You are blessed by God!<sup>1</sup> בְּרוּכִים אַתֶּם לִי beruchim atem lAdonai.

The leader continues, invoking the approval of God, Torah and religious experts

With the approval of God, בִּרְשׁוֹת אֵל Birshut El  
revered and awesome, אִיּוֹם וְנוֹרָה ayom venorah,  
shelter in times of trouble, מִשְׁגֵּב לְעֵתוֹת בְּצָרָה misgav le'itot betzarah,  
God clothed<sup>2</sup> in power, אֵל נֶאֱזָר בְּגִבּוֹרָה El ne'ezar bigvurah,  
high and mighty God... אֲדִיר בַּמָּרוֹם יי adir bamarom Adonai...

All repeat "Nodeh leshimchah," and the leader continues

With the approval of holy Torah— בִּרְשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה Birshut haTorah hakedoshah—  
it's pure and clearly explained<sup>3</sup>— טְהוֹרָה הִיא וְגַם פְּרוּשָׁה tehorah hi vegam perushah—  
commanded us as an inheritance צִוָּה לָנוּ מוֹרָשָׁה tziva lanu morashah  
by <sup>Deut 34:5</sup> Moses, God's servant... מֹשֶׁה עֶבֶד-יְהוָה Moshe eved Adonai...

<sup>1</sup> This allows more extensive interpretation, for example: "Let us *together* give thanks to your (i.e., God's) name (or reputation), in the middle of my faithful ones (i.e., in this company of people who share my beliefs)—you (i.e., the faithful ones) are blessed for God."

<sup>2</sup> The root אָזַר is usually translated "girt" or "girded"—I think it refers to the last step in getting dressed, wrapping a belt or "girdle" around your robe to fasten it.

<sup>3</sup> פֶּרֶשׁ is the root of the word for interpretation or explanation of the Torah. The poem suggests that the meaning of the Torah is perfectly clear, but not everyone would agree!



*All repeat “Nodeh leshimchah,” and the leader continues*

With the approval of Kohanim and	בְּרִשּׁוֹת הַכֹּהֲנִים וְהַלְוִיִּם	Birshut haKohanim vechaLevi'im
Levi'im, <sup>1</sup>	אֶקְרָא לֵאלֹהֵי הָעִבְרִיִּים	ekra lElohei ha'Ivri'im;
I call on the God of the Jews	אֲהוֹדֶנּוּ בְּכָל אֵיִם	ahodenu bechol iyim;
and declare <i>God's</i> glory everywhere; <sup>2</sup>	אֲבָרְכָה אֶת יי	avar'cha et Adonai...
I will bless God...		

*All repeat “Nodeh leshimchah,” and the leader continues*

With the approval of my friends,	בְּרִשּׁוֹת חֲבֵרַי	Bir'shut chaverai,
I open my mouth and lips to sing, <sup>3</sup>	אֶפְתַּח פִּי בְּשִׁיר וּשְׁפָתַי	eftach pi beshir usefatai,
so my whole body can declare: <sup>4</sup>	וְתִאמְרָנָה עֲצְמוֹתַי	vetomarna atzmotai:
“Blessed is <i>one</i> who comes in God's name.” <sup>5</sup>	בָּרוּךְ הֵבֵא בִשְׁם יְהוָה	“Baruch habah beshem Adonai.”

*All repeat “Nodeh leshimchah,” and the leader continues.*

*Include “Eloheinu” when ten Jewish adults are present.*

With the approval of my friends,	בְּרִשּׁוֹת חֲבֵרַי	Bir'shut chaverai,
let's bless our God, <i>the one</i>	נִבְרַךְ אֱלֹהֵינוּ	nevarech Eloheinu
who provides our food. <sup>6</sup>	שֶׁאֲכַלְנוּ מִשְׁלוֹ	she'achalnu mishelo.

*Friends respond, and the leader repeats*

Bless our God, <i>the one</i>	בָּרוּךְ אֱלֹהֵינוּ	Baruch Eloheinu
who provides our food,	שֶׁאֲכַלְנוּ מִשְׁלוֹ	she'achalnu mishelo
and by whose goodness we live.	וּבְטוֹבוֹ חַיֵּינוּ	uv'tuvo chayinu.

*All together*

Blessed is <i>God</i> , blessed is <i>God's</i> name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo!
---	--------------------------------	--------------------------

.....Continue with “God the Provider” on page 38, until page 52 .....

<sup>1</sup> The Kohanim and Levi'im were the priests and ministers in the Temple—the religious experts. The poet says the experts should all agree this is the right way to say Grace at a circumcision.

<sup>2</sup> The root of אֲהוֹדֶנּוּ is הוֹד, glory; the word means, “I will make *God* glorious.” אֵיִם בְּכָל means “in all the islands,” referring to the remotest regions of the world.

<sup>3</sup> “I will open my mouth to sing, and my lips”—awkward, so that Hebrew rhymes.

<sup>4</sup> Compare Psalm 35:10. Literally, it's “my bones will declare”; the idea is that the lips form the sound that express the entire body's feelings of awe and praise.

<sup>5</sup> Psalm 118:26. We welcome anyone who joins us “in God's name,” to increase God's reputation.

<sup>6</sup> “Who provides our food” is literally, “we have eaten what is *God's*.”

## Circumcision Poem

*Someone leads this poem by Abraham ben Isaac haKohen (Germany, 11<sup>th</sup> century).  
The poem asks for blessings for the parents, the godfather (sandek), mohel and child.  
Those participants do not lead the verse that asks for their own blessings.  
The first blessing is for the parents.*

May the merciful one bless	הַרְחֵמֵן הוּא יְבָרֵךְ	Harachaman hu yevarech
this child's father and mother	אָבִי הַיֶּלֶד וְאִמּוֹ	avi hayeled ve'imo
and let them be worthy to see him grow	וְיִזְכּוּ לִגְדֹלּוֹ	veyizku legadlo
and train him and teach him wisdom—	וְלַחְנֹכוֹ וְלַחְכְּמוֹ	ulechan'cho ulechakmo—
from the eighth day and onwards	מִיּוֹם הַשְּׁמִינִי וְהַלָּאָה	miyom hashmini vahal'ah
may his blood be accepted <sup>1</sup> —	יִרְצָה דָּמוֹ	yeratzeh damo—
and may the Ruler his God be with him.	וְיִהְיֶה יְיָ אֱלֹהָיו עִמּוֹ	vihi Adonai Elohav imo.
<i>A prayer for the godfather (sandek)</i>		
May the merciful one bless	הַרְחֵמֵן הוּא יְבָרֵךְ	Harachaman hu yevarech
the godfather	בַּעַל בְּרִית הַמִּילָה	baal berit hamilah
who delighted to do	אֲשֶׁר שָׂשׂ לַעֲשׂוֹת	asher sas la'asot
the right thing with joy;	צֶדֶק בְּגִילָה	tzedek begilah,
may God repay his act	וְיִשְׁלַם פְּעֻלּוֹ	vishalem po'olo
with a double reward	וּמִשְׁכָּרְתּוֹ כְּפֻלָּה	umaskurto chefulah,
and raise him ever higher.	וְיִתְּנֵהוּ לְמַעַלָּה לְמַעַלָּה	veyitnehu lema'lah lema'lah!
<i>A prayer for the child</i>		
May the merciful one bless the tender child	הַרְחֵמֵן הוּא יְבָרֵךְ יֶלֶד	Harachaman hu yevarech rach
circumcised on the eighth day	הַנִּמּוּל לְשִׁמּוֹנָה	hanimol lishmonah,
and let his hands and heart be	וְיִהְיוּ יָדָיו וְלִבּוֹ	veyiheyu yadav velibo
faithful to God	לְאֵל אֱמוּנָה	la'El emunah,
and deserve to see God's presence	וְיִזְכֶּה לְרֹאוֹת פְּנֵי הַשְּׁכִינָה	veyizkeh lir'ot penei haShechinah
three times a year. <sup>2</sup>	שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה	shalosh pe'amim bashanah.

<sup>1</sup> The rule is that we circumcize boys on the eighth day, not before; and although we're sure this is the right way to do it, we still pray that God finds this practice acceptable.

<sup>2</sup> This does not refer to the two days of Rosh Hashanah and Yom Kippur, but the three main festivals, Pesach, Shavu'ot and Sukkot.

*A prayer for the mohel*

May the merciful one bless  
the one who circumcized  
the flesh of the foreskin,  
who tore *the membrane*  
and used suction *to remove*  
the blood of circumcision.

A timid and faint-hearted person's  
divine service would be invalid  
if *one of* these three parts<sup>1</sup> *of the ritual*  
he failed to perform.

הַרְחָמֵן הוּא יְבָרֶכֶּךָ

הַמֵּל

בְּשַׁר הָעֶרְלָה

וּפָרַע

וּמָצַץ

דְּמֵי הַמִּילָה

אִישׁ הֵיִרָא וְרַף הַלֵּבָב

עֲבוֹדָתוֹ פְּסוּלָה

אִם שְׁלֹשׁ אֵלֶּה

לֹא יַעֲשֶׂה לָּהּ

Harachaman hu yevarech

hamal

besar ha'orlah,

ufara

umatzatz

demei hamilah;

ish hayareh verach halevav—

avodato pesulah

im shelash eleh

lo ya'aseh lah.

*We pray for the Messiah*

May the merciful one send us  
the perfect Messiah<sup>2</sup>  
for the Circumcised One<sup>3</sup>,  
to bring news  
that is good and comforting  
to the one people  
who are scattered and divided  
among *all the other* nations.

הַרְחָמֵן הוּא יִשְׁלַח לָנוּ

מְשִׁיחוֹ הוֹלֵךְ תָּמִים

בְּזָכוֹת חַתָּן לְמוֹלוֹת דָּמִים

לְבָשֶׁר בְּשׂוֹרוֹת

טוֹבוֹת וְנִחוּמִים

לְעָם אֶחָד

מִפְּזָר וּמִפּוֹרָד

בֵּין הָעַמִּים

Harachaman hu yevarech

m'shicho holech tamim

bizchut chatan lamulot damim

levaser besorot

tovot venichumim

le'am echad

mefuzar umeforad

bein ha'amim.

<sup>1</sup> The *Encyclopedia Judaica* discusses the three parts of the ritual in ancient times: 1, cutting the foreskin; 2, tearing the edge of the mucous membrane down to the corona; 3, using suction (traditionally, using the mouth) to remove the blood. It's easier to read about circumcision in a book than see it in action.

<sup>2</sup> “God’s Anointed, who walks (i.e., conducts himself) perfectly.”

<sup>3</sup> Editions differ on this line. בְּזָכוֹת חַתָּן לְמוֹלוֹת דָּמִים means “because of the merit of the bridegroom of bloody circumcision.” This would refer to the circumcised child, who earns merit by undergoing the procedure and joining the Jewish people. However, it’s also a reference to the mysterious and evocative story (Exodus 4:24-26) of Moses and Zipporah on their way to Egypt: she performs a circumcision to avert danger and declares, חַתָּן דָּמִים לְמוֹלֵת. Some editions of this circumcision poem say חַתָּנֵי, “bridegrooms,” which would refer instead to the Jewish people who observe the institution of circumcision.

*We pray for Elijah, the Messiah's herald, to come soon*

May the merciful one send us	הַרְחָמֵנוּ הוּא יִשְׁלַח לָנוּ	Harachaman hu yevarech
the righteous priest <sup>1</sup>	כֹּהֵן צֶדֶק	kohen tzedek
who was taken into hiding	אֲשֶׁר לָקַח לְעִלּוֹם	asher lukach le'ilom,
until his throne is prepared,	עַד הֵכֵן כְּסֵאוֹ	ad huchan kis'o
<i>bright</i> like the sun and a diamond—	כְּשֶׁמֶשׁ וַיִּהְיוּ	kashemesh veyahalom,
<sup>1 Kings 19:13</sup> “he covered his face with his cloak” <sup>2</sup>	וַיִּלְט פָּנָיו בְּאַדְרָתוֹ	vayalet panav be'adarto
and wrapped himself in it:	וַיִּגְלֹם	vayiglom;
<sup>Malachi 2:5</sup> “My contract was <i>made</i> with him,	בְּרִיתִי הָיְתָה אִתּוֹ	“Beriti haytah ito,
life and peace.” <sup>3</sup>	הַחַיִּים וְהַשְּׁלוֹם	hachayim vehashalom.”

.....Continue with the rest of Grace After Meals with “May the merciful one bless” on page 52.....

<sup>1</sup> Elijah was a Kohen, a priest; this prayer is for Elijah to come, since he will herald the arrival of the Messiah. We reserve a chair for Elijah during the circumcision ceremony.

<sup>2</sup> After hearing the “still, small voice,” Elijah covered his face with his cloak.

<sup>3</sup> Malachi refers to God's contract with the Levites.

## House of Mourning • זִימון

*The leader invites the company to prayer*

Friends, let's give thanks!

חֲבֵרַי נְבָרֵךְ Chaverai, nevarech!

*Friends respond, and the leader repeats*May God's name be blessed  
now and forever.יְהִי שֵׁם יי מְבֹרָךְ Yehi shem Adonai mevorach  
מֵעַתָּה וְעַד-עוֹלָם me'ata ve'ad olam.*The leader continues; add "Eloheinu" in the presence of 10 or more Jewish adults*With the approval of my friends,  
let's bless our God, the one  
the one who comforts mourners,  
who provides our food.<sup>1</sup>בְּרִשׁוּת חֲבֵרַי Bir'shut chaverai,  
נְבָרֵךְ אֱלֹהֵינוּ nevarech Eloheinu,  
מְנַחֵם אֲבֵלִים menachem avelim  
שֶׁאֲכַלְנוּ מִשְׁלוֹ she'achalnu mishelo.*Friends respond, and the leader repeats*Bless our God, the one  
the one who comforts mourners  
who provides our food,  
and by whose goodness we live.בָּרוּךְ אֱלֹהֵינוּ Baruch Eloheinu,  
מְנַחֵם אֲבֵלִים menachem avelim  
שֶׁאֲכַלְנוּ מִשְׁלוֹ she'achalnu mishelo  
וּבְטוֹבוֹ חַיֵּינוּ uv'tuvo chayinu.*All together*

Blessed is God, blessed is God's name!

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ Baruch hu uvaruch shemo!

..... Continue on page 38, until "Rebuild Jerusalem" on page 47 .....

<sup>1</sup> "Who provides our food" is literally, "we have eaten what is God's."

## House of Mourning Third Blessing

*In a house of mourning, we conclude the third blessing with this formula and modify the fourth blessing.*

Bring comfort, ruling God,

to those who mourn Jerusalem

and the mourners

who grieve for this sadness;

comfort them in their grief

and bring happiness to their sadness,

as the *book of Isaiah* says (66:13):

“Like a man whose mother comforts him,

so will I comfort you,

and you shall be comforted in Jerusalem.”

We bless you, Ruler,

who comforts Zion

by rebuilding Jerusalem.

נַחֵם יי אֱלֹהֵינוּ

אֶת אַבְלֵי יְרוּשָׁלַיִם

וְאֶת הָאֲבֵלִים

הַמְתְּאֲבִלִים בְּאֶבֶל הַזֶּה

נַחֲמֵם מְאֻבָּלִים

וְשִׂמְחֵם מִיגוֹן

כְּאִמּוֹר

כְּאִשׁ אֲשֶׁר אִמּוֹ תִנְחַמֶּנּוּ

כֵּן אֲנֹכִי אֲנַחֲמֶכֶם

וּבִירוּשָׁלַיִם תִּנְחַמּוּ

בְּרוּךְ אַתָּה יי

מְנַחֵם צִיּוֹן

בְּבִנְיָן יְרוּשָׁלַיִם

Nachem, Adonai Eloheinu,

et avelei Yerushalayim,

ve'et ha'avelim

hamitablim ba'evel hazeh;

nachamem me'evlam,

vesamchem migonam,

ka'amur:

“Ke'ish asher imo tenachamenu,

ken anochi anachemchem,

uvIrushalayim tenuchamu.”

Baruch atah Adonai,

menachem Tziyon

bevinyan Yerushalayim.

## House of Mourning Fourth Blessing

Blessed<sup>1</sup> are you, Sovereign,  
 God who rules forever,  
 God, source of our life, our ruler,  
 mighty one, creator, redeemer,  
 our holy one, holiness of Jacob,  
 the living ruler  
 who is good and does good,  
 God of truth, judge of truth,  
 who delivers a righteous sentence,  
 takes souls in justice<sup>2</sup>  
 and governs the world  
 to perform *God's* will in it.  
 For all *God's* ways are just,  
 and we are *God's* people and servants.  
 And for all this, we are bound  
 to thank and bless *God*,  
 who repairs Israel's fracture;<sup>3</sup>  
 may *God* repair  
 this fracture for us,  
 for life and peace and all good.

בָּרוּךְ אַתָּה יי Baruch ata Adonai,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,  
 הָאֵל אֲבִינוּ מַלְכֵנוּ Ha'El avinu malkenu  
 אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ adirenu bor'enu go'alenu,  
 קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב kedoshenu kedosh Ya'akov  
 הַמֶּלֶךְ הַחַי hamelech hachay,  
 הַטוֹב וְהַמַּעֲשֵׂי hatov vehametiv,  
 אֵל אֱמֶת דִּין אֱמֶת El emet, dayan emet,  
 שׁוֹפֵט צֶדֶק shofet tzedek,  
 וְלֹקֵחַ נַפְשׁוֹת בַּמִּשְׁפָּט veloke'ach nefashot bamishpat,  
 וְשֹׁלֵט בְּעוֹלָמוֹ veshalit be'olamo  
 לַעֲשׂוֹת בּוֹ כִּרְצוֹנוֹ la'asot bo kirtzono.  
 כִּי-כָל דְּרָכָיו כַּמִּשְׁפָּט Ki chol derachav chamishpat,  
 וְאֲנַחְנוּ עִמּוֹ וְעַבְדָּיו va'anachnu amo va'avadav.  
 וְעַל הַכֹּל אֲנַחְנוּ חַיָּאִים Ve'al hakol anachnu chayavim  
 לְהוֹדוֹת לוֹ וּלְבָרְכוֹ lehodot lo ulevarcho,  
 גּוֹדֵר פְּרָצוֹת יִשְׂרָאֵל goder pirtzot Yisra'el:  
 הוּא יְגַדֹּר hu yigdor  
 אֶת-הַפְּרָצָה הַזֹּאת מֵעֲלֵינוּ et hapirtzah hazot me'aleinu,  
 לְחַיִּים וּלְשָׁלוֹם וְכָל-טוֹב lechayim uleshalom vechol tov.

.....Continue with "The merciful one" on page 49.....

<sup>1</sup> The concepts in this blessing can be very difficult for the mourning family. May God bring them comfort! There are minor variations in this prayer in the ArtScroll Siddur, Siddur Sim Shalom, and the British Commonwealth Siddur by Rev. S. Singer. I chose the simplest version in most cases.

<sup>2</sup> Siddur Sim Shalom omits this line; in our grief, it's difficult to find justice in the ending of a human life.

<sup>3</sup> Based on Amos 9:11, "On that day I will raise David's collapsed shelter and repair its fractures / בְּיוֹם הַהוּא / bayom hahu akim et sukat David hanofelet, vegadarti et pirtzeihen."

## Shorter Grace

*Tradition discourages us from using a shorter form of Grace,  
but when you don't have time for the longer form, here is an alternative for weekdays.*

We bless you Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Who kindly feeds the world entire	הֵזֵן אֶת-הָעוֹלָם כָּלֹ בְּטוֹבוֹ	hazan et ha'olam kulo betuvo
In mercy, love, and grace,	בְּחֵן בְּחֶסֶד וּבְרַחֲמִים	bechen bechesed uv'rachamim.
Who gives each species food to eat	הוּא נוֹתֵן לֶחֶם לְכָל-בֶּשָׂר	Hu noten lechem lechol basar
In endless magnanimity.	כִּי לָעוֹלָם חֶסֶדֹ	ki le'olam chasdo.
God never makes us go	וּבְטוֹבוֹ הַגָּדוֹל	Uv'tuvo hagadol
makes us go without (2)	תָּמִיד לֹא-חָסֵר לָנוּ	tamid lo chasar lanu
—God is good beyond infinity.	וְאֵל יַחֲסֵר לָנוּ	ve'al yech'sar lanu
	מֶזֶן לָעוֹלָם וְעַד	mazon le'olam va'ed.
For the sake of God's powerful name	בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל	Ba'avur shemo hagadol
Because each one God does	כִּי הוּא אֵל זֵן	ki hu El zan
feed and sustain	וּמִפְרִנָּס לְכָל	um'farnes lakol,
And does all of us good,	וּמִטִּיב לְכָל	umetiv lakol
and gives all of us food	וּמִכֵּין מֶזֶן	umechin mazon
(Every creature on earth	לְכָל בְּרִיּוֹתָיו	lechol beriyotav
by God was given birth),	אֲשֶׁר בָּרָא	asher barah.
Blessed are you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
Who feeds the whole wide world.	הֵזֵן אֶת-הַכֹּל	hazan et hakol.
We thank you, Sovereign God,	נֹדֶה לָךְ יי אֱלֹהֵינוּ	Nodeh lecha Adonai Eloheinu
because you willed to our ancestors	עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ	al shehin'chalta la'avotenu
a land pleasant, good, and spacious,	אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה	eretz chemda tova ur'chava,
the contract and the Torah	בְּרִית וְתוֹרָה	berit veTorah
and food in plenty.	וְלֶחֶם לְשׂוֹבֵעַ	velechem lesovah.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
For the land and for the food.	עַל הָאֶרֶץ וְעַל הַמֶּזֶן	al ha'aretz ve'al hamazon.



Take pity, ruling God,  
on your people Israel  
and the rule of the house of David,  
your anointed,  
and quickly increase  
the glory of the Temple  
to bring us double comfort.<sup>1</sup>  
Blessed are you, Ruler  
Who in mercy builds Jerusalem.  
Amen.

רַחֵם יי אֱלֹהֵינוּ Rachem Adonai Eloheinu  
עַל-יִשְׂרָאֵל עַמֶּךָ al Yisra'el amecha  
וְעַל-מַלְכוּת בֵּית דָּוִד ve'al malchut bet David  
מְשִׁיחֶךָ meshichecha,  
וְתַגְדִּיל מְהֵרָה vetagdil mehera  
כְּבוֹד הַבַּיִת kevod habayit,  
וְתִנְחַמֵּנוּ בְּכִפְלַיִם utenachamenu bechiflayim.  
בָּרוּךְ אַתָּה יי Baruch ata Adonai  
בּוֹנֵה יְרוּשָׁלַיִם Boneh yerachamav Yerushalayim.  
אָמֵן Amen.

Blessed are you, Sovereign God,  
God, source of our life, ruler,  
the good ruler  
who does good for all *creatures*,  
who has done good, who does good,  
and will do good for us;  
and make us worthy of the Messianic Era  
and the life of the world to come.  
The One who makes peace on high,  
will make peace  
for us and for all Israel.  
Now you say, "That's right."

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu,  
הָאֵל אֲבִינוּ מַלְכֵנוּ ha'El avinu malkenu,  
הַמֶּלֶךְ הַטוֹב hamelech hatov  
וְהַמְטִיב לָכֵל vohamativ lakol.  
הוּא הַטִּיב הוּא מְטִיב Hu hetiv hu metiv  
הוּא יֵטִיב לָנוּ hu yetiv lanu,  
וַיַּזְכֵּנוּ לִימֹת הַמְּשִׁיחַ vizakenu limot hamashiach  
וְלַחַיִּי הָעוֹלָם הַבֹּא ul'chayey ha'olam haba.  
עֹשֶׂה שְׁלוֹם בְּמִרְמָוָה Oseh shalom bimromav,  
הוּא יַעֲשֶׂה שְׁלוֹם hu ya'aseh shalom  
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל aleinu ve'al kol Yisra'el,  
וְאָמְרוּ אָמֵן ve'imru: "Amen."

### Shortest Grace

*A shepherd named Benjamin ate bread and then offered a short prayer of thanks. Rav said this is all he needed to say (for the first blessing, as the other rabbis understood Rav's comment). The story is in BT Berachot 40b.*

*Sometimes, the less we say the more we mean. Here is the shepherd's prayer:*

Blessed is the Merciful One,  
*true* owner of this bread.

בְּרִיךְ רַחֲמָנָא Berich Rachamanah,  
מְרִיָּה דְּהַאי פִּיתָא marei dehai pitah.

<sup>1</sup> Living as we do in a democracy with religious expression through prayer, it's hard to assess how comforting it would be to return to an absolute monarchy and a sacrificial system. As we say these words, we can ask for God to guide our society, and for God to restore the spiritual connection we enjoyed in ancient times.

## Meals Without Bread

*Our tradition gives careful thought to the way we thank God for the food we enjoy.  
When a meal includes bread, we begin with “Hamotzi” and conclude with Grace After Meals.  
For other meals, we begin with one of the blessings below and conclude  
with “Al Hamichyah” or “Borei Nefashot.”<sup>1</sup>*

### Blessings Before Food

*For wheat, barley, rye, oats or spelt products, but not bread*

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
creator of different kinds of food.	בּוֹרֵא מִיְּנֵי מִזּוֹנוֹת	borei minei mezonot.

*For fruit that grows on trees*

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
creator of fruit <i>that grows</i> on a tree.	בּוֹרֵא פְּרֵי הָעֵץ	borei peri ha'etz.

*For vegetables*

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
creator of fruit <i>that grows</i> from the ground.	בּוֹרֵא פְּרֵי הָאֲדָמָה	borei peri ha'adamah.

*For other food—meat, fish, eggs, cheese, etc.—or drink (except wine)*

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe—	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
everything was created by your word.	שֶׁהַכֹּל נִהְיָה בְּדִבְרֶךָ	shehakol nih'yeh bidvaro!

<sup>1</sup> The detailed rules for the correct use of these blessings deserve careful study. On the one hand, we want to be sure we thank God for the food we enjoy; on the other hand, we want to avoid “taking God’s name in vain” with an unnecessary blessing.

## עַל הַמַּחִיָּה • For Nourishment

*If a meal includes no bread but includes the produce of Israel mentioned in the Torah, we recite this blessing to conclude the meal. The produce of Israel is: grape wine; the five grains, wheat, barley, rye, oats, and spelt; and the five fruits, grapes, figs, olives, dates, and pomegranates.*

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
	<i>After wine made with grapes</i>	
for the vine and fruit of the vine,	עַל-הַגֶּפֶן וְעַל-פְּרֵי הַגֶּפֶן	al hagefen ve'al peri hagefen
	<i>After any of the five fruits</i>	
for the tree and fruit of the tree,	עַל הָעֵץ וְעַל פְּרֵי הָעֵץ	al ha'etz ve'al peri ha'etz
	<i>After food made with any of the five grains</i>	
for nourishment and sustenance	עַל הַמַּחִיָּה וְעַל הַכֹּלֶלָה	al hamichyah ve'al hakalkalah
	<i>Afer wine and food made with any of the five grains</i>	
for nourishment and sustenance,	עַל הַמַּחִיָּה וְעַל הַכֹּלֶלָה	al hamichyah ve'al hakalkalah
for the vine and fruit of the vine,	וְעַל-הַגֶּפֶן וְעַל-פְּרֵי הַגֶּפֶן	ve'al hagefen ve'al peri hagefen
	<i>Continue here</i>	
and for the produce of the field,	וְעַל תְּנוּבַת הַשָּׂדֶה	ve'al tenuvat hasadeh
and for the land—	וְעַל-אֶרֶץ	ve'al eretz
pleasant, good, and spacious—	חֶמְדָּה טוֹבָה וְרַחֲבָה	chemdah tovah ur'chavah
that you favored and gave as an inheritance	שְׂרָצִית וְהִנְחַלְתָּ	sheratzita vehinchalta
to our ancestors,	לְאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu
to eat its fruit	לְאֶחֱוֹל מִפְּרֵיהָ	le'echol mipirya
and be filled with its goodness.	וְלִשְׂבּוֹעַ מִטּוֹבָה	velisbo'a mituva.
Please take pity, Sovereign God,	רַחֵם יי אֱלֹהֵינוּ	Rachem Adonai Eloheinu
on Israel your people,	עַל-יִשְׂרָאֵל עַמְּךָ	al Yisra'el amecha
and on Jerusalem your city,	וְעַל-יְרוּשָׁלַיִם עִירְךָ	ve'al Yerushalayim irecha
and on Zion where your glory dwells,	וְעַל-צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ	ve'al Tziyon mishkan kevodecha
and on your altar <sup>1</sup> and on your Temple.	וְעַל-הַיְכָלְךָ וְעַל מִזְבִּיחְךָ	ve'al mizbachacha ve'al hechalecha.

<sup>1</sup> Some omit this reference to Temple sacrifices.

And build Jerusalem, the holy city,  
quickly and in our days,  
and bring us up into it,  
and make us rejoice as it's rebuilt,  
and we'll eat its fruit  
and be filled with its goodness,  
and we'll bless you for this  
in holiness and purity.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְּיָמֵינוּ  
וְהַעֲלֵנוּ לְתוֹכָהּ  
וְשִׂמְחָנוּ בְּבִנְיָנָהּ  
וְנֹאכַל מִפְרֶיהָ  
וְנִשְׂבַּע מִטוֹבָהּ  
וְנְבָרְכְךָ עָלֶיהָ  
בְּקֹדֶשׁ וּבְטָהֳרָה

Uv'neh Yerushalayim, ir hakodesh,  
bimherah veyameinu,  
veha'alenu letocha  
vesamchenu bevinayah  
venochal mipirya  
venisba mituva  
unevarechecha aleha  
bikdusha uv'tohorah.

*Add on Shabbat*

And take pleasure in this Shabbat day,  
and grant us success.

וּרְצֵה וְהַחֲלִיצֵנוּ  
בְּיוֹם הַשַּׁבָּת הַזֶּה

Uretze vehachalitzenu  
beyom haShabat hazeh.

*Add on Rosh Chodesh*

and remember us for good  
on this new month.

וְזָכְרָנוּ לְטוֹבָה  
בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה

vezochreinu letovah  
beyom rosh hachodesh hazeh,

*Add the appropriate line on festivals*

And make us happy on...  
this matzah festival  
this festival of weeks  
this festival of huts  
this eighth day of assembly

וְשִׂמְחָנוּ בְּיוֹם  
חַג הַמַּצּוֹת הַזֶּה  
חַג הַשָּׁבָעוֹת הַזֶּה  
חַג הַסֻּכּוֹת הַזֶּה  
הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה

Vesamchenu beyom...  
chag hamatzot hazeh,  
chag hashavu'ot hazeh,  
chag hasukkot hazeh,  
hashmini, chag ha'atzeret hazeh,

*On Rosh Hashanah*

and remember us for good  
on this Remembrance Day

וְזָכְרָנוּ לְטוֹבָה  
בְּיוֹם הַזִּכְרוֹן הַזֶּה

vezochreinu letovah  
beyom hazikaron hazeh,

*Continue on all occasions*

because you are God,  
who is good and does good to all,  
and we'll thank you for the land

כִּי-אַתָּה יי  
טוֹב וּמַטִּיב לְכָל  
וְנוֹדֶה לְךָ עַל הָאָרֶץ

ki ata Adonai  
tov umetiv lakol,  
venodeh lecha al ha'aretz

*After wine made from grapes*

and for the fruit of the vine.

וְעַל פְּרֵי הַגֶּפֶן

ve'al peri hagafen.

Blessed are you, Ruler,

בָּרוּךְ אַתָּה יי

Baruch ata Adonai

for the land and fruit of the vine.

עַל הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן

al ha'aretz ve'al peri hagafen.

*After any of the five fruits*

and for the fruits.

וְעַל הַפְּרוֹת

ve'al haperot.

Blessed are you, Ruler,

בָּרוּךְ אַתָּה יי

Baruch ata Adonai

for the land and the fruits.

עַל הָאָרֶץ וְעַל הַפְּרוֹת

al ha'aretz ve'al haperot.

*After food made with any of the five grains*

and for the nourishment.	וְעַל הַמַּחֲיָה	ve'al hamichyah.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
for the land and the nourishment.	עַל הָאָרֶץ וְעַל הַמַּחֲיָה	al ha'aretz ve'al hamichyah.

*After grape wine and food made with any of the five grains*

and for the nourishment	וְעַל הַמַּחֲיָה	ve'al hamichyah
and the fruit of the vine.	וְעַל פְּרֵי הַגֶּפֶן	ve'al peri hagefen.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
for the land and for the nourishment	עַל הָאָרֶץ וְעַל הַמַּחֲיָה	al ha'aretz ve'al hamichyah
and fruit of the vine.	וְעַל פְּרֵי הַגֶּפֶן	ve'al peri hagafen.

**בּוֹרָא נֶפֶשׁוֹת • After Other Food***After all other kinds of food, say this blessing*

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe—	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
creator of many living beings	בּוֹרָא נֶפֶשׁוֹת רַבּוֹת	borei nefashot rabot
and their needs—	וְחֶסְרוֹנָן	vechesronan.
for everything you created	עַל כָּל-מָה שֶּׁבָּרַאתָ	Al kol mah shebaratah
to sustain every living creature,	לְהַחְיֹת בָּהֶם נֶפֶשׁ כָּל-חַי	lehachayot bahem nefesh kol chai,
blessed is the Everliving God. <sup>1</sup>	בְּרוּךְ חֵי הָעוֹלָמִים	baruch chei ha'olamim.

<sup>1</sup> We thank God for creating the creatures that we eat, and those that they eat, all the way down to the very bottom of the food chain. “To sustain every living creature” could be translated, “to give life through *the creatures that get eaten* to every living soul.” “Everliving God” could be, “Life of the worlds,” or “Life of eternity”—or “Eternal Source of Life.”

**Songs****The World To Come • **בְּעוֹלָם הַבָּא****

In the world to come

**בְּעוֹלָם הַבָּא**

Ba'olam habah,

is a restful Shabbat.

**שַׁבַּת מְנוּחָה**

Shabbat menuchan.

After the throes of the Messiah,

**חֲבִלֵי מָשִׁיחַ**

Chevlei Mashi'ach,

David's descendant is coming!<sup>1</sup>**בֶּן דָּוִד בָּא**

ben David bah.

**How Good • **מַה־טֹּבוּ*****Num 24:5* Jacob, how fair your dwellings are—**מַה־טֹּבוּ אֹהֲלֶיךָ יַעֲקֹב**

“Mah tovu ohalecha Ya'akov,

O Israel—your communities.

**מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל**

Mishkenotecha, Yisra'el.”

**Tree of Life • **עֵץ־חַיִּים הִיא*****Prov 3:18* Cling to it, and it's a tree of life;**עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ**

Etz chayim hi lamachazikim bah,

those who uphold it are happy.<sup>2</sup>**וְתִמְכֶּיָּה מֵאֲשֹׁר**

vetomcheha me'ushar.

Torah ways are pleasant ways;

**דְּרָכֶיהָ דְּרָכֵי־נֵעַם**

Deracheha darchei no'am

peaceful are its paths always.

**וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם**

vechol netivoteha shalom.

**O God, My God • **אֱלֹהֵי אֱלֹהֵי****

O God, my God

**אֱלֹהֵי אֱלֹהֵי**

Eli, Eli

I pray there forever may be

**שֶׁלֹא יִגְמַר לְעוֹלָם**

Shelo yigamer le'olam

The sand and the sea,

**הַחֹל וְהַיָּם**

Hachol vehayam,

The rushing of waters,

**רִשְׁרֹשׁ שֶׁל הַמַּיִם**

Rishrush shel hamayim,

The thundering sky,

**בְּרַק הַשָּׁמַיִם**

Berak hashamayim

The heart's reverent cry—

**תְּפִלַּת הָאָדָם**

Tefilat ha'adam—

The sand and the sea,

**הַחֹל וְהַיָּם**

Hachol vehayam,

The rushing of waters,

**רִשְׁרֹשׁ שֶׁל הַמַּיִם**

Rishrush shel hamayim,

The thundering sky,

**בְּרַק הַשָּׁמַיִם**

Berak hashamayim

The heart's reverent cry.<sup>3</sup>**תְּפִלַּת הָאָדָם**

Tefilat ha'adam.

<sup>1</sup> Our tradition holds that the Messiah will be descended from David and will arrive after a difficult period in world history—the “throes of the Messiah.”<sup>2</sup> “It’s a tree of life to those who cling to it, and those who hold it up are happy.” A wonderful thought: Torah is like a spiritual bank: it gives strength to the needy and happiness to those who give their strength to it.<sup>3</sup> Hannah Senesh, heroine and poet, composed this popular song.

## The Peacemaker • עֲשֵׂה שָׁלוֹם

The One who makes peace on high,  
will make peace  
for us and for all Israel.  
Now you say, “That’s right.”

עֲשֵׂה שָׁלוֹם בְּמִרְמִיז  
הוּא יַעֲשֶׂה שָׁלוֹם  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן

Oseh shalom bimromav,  
hu ya’aseh shalom  
aleinu ve’al kol Yisra’el,  
ve’imru: “Amen.”

## See How Good • הִנֵּה מַה־טוֹב

*Psalm 133:1* See how good and pleasant it is  
to sit like family, together.<sup>1</sup>

הִנֵּה מַה־טוֹב וּמַה־נָּעִים  
שֵׁבֶת אַחִים גַּם־יַחַד

Hineh mah tov umah na’im  
shevet achim gam yachad.

## Israel Lives! • עַם יִשְׂרָאֵל חַי

The people of Israel live;  
our Source of Life<sup>2</sup> is still vibrant!

עַם יִשְׂרָאֵל חַי  
עוֹד אֲבִינוּ חַי

Am Yisra’el chai,  
od avinu chai.

## No More War • לֹא־יִשָּׂא גּוֹי

*Isaiah 2:4* One people will not threaten another,<sup>3</sup>  
and they shall no longer study war.

לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב  
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה

Lo yisa goy el goy cherev,  
velo yilmedu od milchamah.

## Don’t Fear the Soldiers • צֹאנָה

Come on girls, let’s go and see  
the soldiers in the village.  
For they are marriageable men,  
not bent on rape or pillage.<sup>4</sup>

צֹאנָה הַבָּנוֹת וּרְאִינָה  
חַיִּלִּים בַּמּוֹשָׁבָה  
אֶל־נָא תִּתְּרָאנָה  
מִבֶּן־חַיִּל אִישׁ־צָבָא

Tse’na habanot ur’ena  
chayalim bamoshavah.  
Al nah tityare’nah  
miben chayal ish tzavah.

<sup>1</sup> “See how good and pleasant it is when siblings sit (or dwell) together!”

<sup>2</sup> “Our father.”

<sup>3</sup> “One nation will not brandish (or lift) *its* sword against another nation.”

<sup>4</sup> Yissachar Miron composed this popular Israeli song when he served in the British Army’s Jewish Brigade during the Second World War. “Come out, girls, and see the soldiers in the village; don’t be afraid of the soldier, the man of war.”

## May God Bless You • יְבָרְכֶךָ יְהוָה מִצִּיּוֹן

*Psalms 128:5-6* May God bless you from Zion,  
so you can see good for Jerusalem  
every day of your life  
<sup>6</sup> and see children of your children,  
peace for the whole Jewish community.

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן  
וְרָאָה בְּטוֹב יְרוּשָׁלַם  
כָּל יְמֵי חַיֶּיךָ  
וְרָאָה בָנִים לְבָנֶיךָ  
שְׁלֹמֹם עַל-יִשְׂרָאֵל

Yevarech'cha Adonai miTziyon,  
ure'eh betuv Yerushala'im  
kol yemei chayecha.  
Ure'eh banim levanecha,  
shalom al Yisra'el.

## Next Year • לְשָׁנָה הַבָּאָה

Next year  
in Jerusalem—rebuilt!

לְשָׁנָה הַבָּאָה  
בִּירוּשָׁלַיִם הַבְּנוּיָה

Leshana haba'ah  
bIrushalayim habenuyah!

## You Will Spread Out • וּפְרָצְתָּ

*Gen 28:14* You will spread west and east,  
north and south;  
through you will be blessed  
all the families of the earth—  
and through your descendants.

וּפְרָצְתָּ יָמָה וְקִדְמָה  
וּצְפֹנָה וְנִגְבָּה  
וְנִבְרַכְּךָ בָּךְ  
כָּל-מִשְׁפַּחַת הָאָדָמָה  
וּבְזַרְעֶךָ

Ufaratzta yamah vakedmah  
vetzafonah vanegbah,  
venivrechu vecha  
kol mishpechat ha'adamah  
uvezar'echa.

## Land of Milk and Honey • אֶרֶץ זָבַת חָלָב

*Exodus 3:8* A land oozing milk and honey.

אֶרֶץ זָבַת חָלָב וּדְבַשׁ

Eretz zavat chalav ud'vash.

## If You Wish • אִם תִּרְצוּ

If you wish, it need be no fable—  
to be a free people in our land,  
the land of Zion and Jerusalem.<sup>1</sup>

אִם תִּרְצוּ אֵין זֹ אַגָּדָה  
לְהִיּוֹת עִם חֹפְשֵׁי בְּאֶרְצֵנוּ  
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

Im tirtzu, ein zo agadah—  
lih'yot am chofshi be'artzenu,  
be'eretz Zion virushalayim.

## Take Us Back • הָשִׁיבֵנוּ

*Lam 5:21* God, take us back; we'll stray no more.  
Take us back to days of yore!<sup>2</sup>

הָשִׁיבֵנוּ יְהוָה אֱלֹהֵינוּ  
חֲדָשׁ יָמֵינוּ כְּקֵדֶם

Hashivenu, Adonai, elecha venashuva;  
chadesh yameinu kekedem.

<sup>1</sup> The phrase “If you wish, it need be no fable” is attributed to Theodor Herzl, founder of political Zionism.

<sup>2</sup> “Bring us back to you, Lord, and we shall come back; renew our days as of old”—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.



## אָשאַ עיני • I Look Up

*Psalms 121:1-2* I look up at the hills;  
where am I to find help?  
My help comes from Hashem,  
who makes heaven and earth.

אָשאַ עיני אל־הַהָרִים Esah einai el heharim,  
מֵאֵין יבֹא עֲזָרִי me'ayin yavo ezri;  
עֲזָרִי מֵעַם יְהוָה ezri me'im Hashem,  
עֹשֶׂה שָׁמַיִם וָאָרֶץ oseh shamayim va'aretz.

שִׂישׁוּ אֶת יְרוּשָׁלַיִם<sup>1</sup> • Rejoice with Jerusalem

Rejoice with Jerusalem;  
may all her friends<sup>2</sup> rejoice with her.

שִׂישׁוּ אֶת יְרוּשָׁלַיִם Sisu et Yerushalayim;  
גִּילוּ בָּהּ כָּל אוֹהְבֶיהָ giluh vah kol ohaveha.

On your walls, city of David,  
I have positioned sentries  
all day and all night.  
Rejoice ...

עַל חוֹמֹתַיִךְ עִיר דָּוִד Al chomotayich, ir David,  
הִפְקַדְתִּי שׁוֹמְרִים hifkaddti shomrim  
כָּל הַיּוֹם וְכָל הַלַּיְלָה kol hayom vechol halaylah.  
שִׂישׁוּ ... Sisu ...

Do not fear, do not take fright,  
my servant, Jacob,  
for your enemies flee from you.  
Rejoice ...

אַל תִּירָא וְאַל תַּחַת Al tira ve'al techat,  
עַבְדִּי יַעֲקֹב avdi, Ya'akov,  
כִּי יָנוּסוּ מִשְׁנְאֵיךְ מִפְּנֵיךְ ki yanusu m'san'echa mipanecha.  
שִׂישׁוּ ... Sisu ...

Lift your eyes, *look* around  
and see them all—the *exiles*  
are gathered and coming to you!  
Rejoice ...

שְׂאִי סְבִיב עֵינֶיךָ Se'i saviv einayich  
וּרְאִי כָלֵם ure'i kulam  
נִקְבְּצוּ וּבְאוּ לָךְ nikbetzu uva'u lach.  
שִׂישׁוּ ... Sisu ...

<sup>1</sup> This song is based on verses of Isaiah, for example 62:6 and 66:10, and other verses from Hebrew scripture.

<sup>2</sup> “All those who love her.”

Abundant Peace<sup>1</sup> • שלום רב

Abundant peace  
on your people Israel  
bestow forever.

שלום רב  
על ישראל עמך  
תשים לעולם  
Shalom rav  
al Yisra'el amcha  
tasim le'olam.

For you are the ruler,  
sovereign of all peace.  
Abundant peace ...

כי אתה הוא מלך  
אדון לכל השלום  
שלום רב ...  
Ki atah hu melech  
adon lechol hashalom.  
Shalom rav ...

And it's good in your eyes  
to bless your people Israel  
every time, and every hour,  
with your peace.  
Abundant peace ...

וטוב בעיניך לברך  
את עמך ישראל  
בכל עת ובכל שעה  
בשלומך  
שלום רב ...  
Vetov be'einecha  
levarech et amcha Yisra'el  
bechol et uv'chol sha'ah  
bishlomecha.  
Shalom rav ...

## Again We'll Hear • עוד ישמע

*Jer. 33:10-11* Again we'll hear *both far and wide*

In Judah's towns *now bleak and bare*  
And Jerusalem's open spaces  
The sound of joy, a happy air,  
The voice of bridegroom and of bride.<sup>2</sup>

עוד ישמע  
בערי יהודה  
ובחצות ירושלם  
קול ששון וקול שמחה  
קול חתן וקול כלה  
Od yishama  
be'arei Yehudah  
uvechutot Yerushalayim  
kol sason vekol simcha,  
kol chatan vekol kalah.

<sup>1</sup> From the Minchah (afternoon service) Amidah.

<sup>2</sup> “Again will be heard in Judah's towns and Jerusalem's courtyards the voice of happiness, the voice of joy, the voice of bridegroom and the voice of the bride.”

## מפי אל • So God Spoke<sup>1</sup>

*The second words in each line (excluding the chorus) begin with successive letters of the Hebrew alphabet. This acrostic poem praises God and the Jewish people.*

**So God spoke, so God spoke:** מפי אל מפי אל Mipi El, mipi El,  
**Blessed will be all Israel's folk!** יבורך כל ישראל yevorach kol Yisrael.

None is mighty like God, אין אדיר כיי Ein adir kAdonai,  
 none blessed like Amram's son,<sup>2</sup> ואין ברוך כבן עמרם ve'ein baruch keven Amram,  
 nothing is great as the Torah, ואין גדולה כתורה ve'ein gedolah kaTorah,  
 and none expound *Torah* like Israel! ואין דורשה כישראל ve'ein dorshah keYisra'el.  
**So God spoke, so God spoke:** מפי אל מפי אל Mipi El, mipi El,  
**Blessed will be all Israel's folk!** יבורך כל ישראל yevorach kol Yisrael.

None is beautiful like God, אין הדור כיי Ein hadur kAdonai,  
 none experienced like Amram's son, ואין ותיק כבן עמרם ve'ein vatic keven Amram,  
 nothing is worthy as the Torah, ואין זכאה כתורה ve'ein zaka'ah kaTorah,  
 and none love *Torah* like Israel. ואין חומדה כישראל ve'ein chomdah keYisra'el.  
**So God spoke, so God spoke:** מפי אל מפי אל Mipi El, mipi El,  
**Blessed will be all Israel's folk!** יבורך כל ישראל yevorach kol Yisrael.

None is pure like God, אין טהור כיי Ein tahor kAdonai,  
 none upright like Amram's son, ואין ישר כבן עמרם ve'ein yashar keven Amram,  
 nothing is honored as the Torah, ואין פבודה כתורה ve'ein kevodah kaTorah,  
 and none study *Torah* like Israel. ואין לומדה כישראל ve'ein lomdah keYisra'el.  
**So God spoke, so God spoke:** מפי אל מפי אל Mipi El, mipi El,  
**Blessed will be all Israel's folk!** יבורך כל ישראל yevorach kol Yisrael.

<sup>1</sup> "From God's mouth"—i.e., the assurance is guaranteed by God's own word.

<sup>2</sup> Amram was the father of Moses, Aaron and Miriam.

None is royal like God,  
no prophet like Amram's son,  
nothing is treasured as the Torah,  
and none work *at Torah* like Israel.  
**So God spoke, so God spoke:**  
**Blessed will be all Israel's folk!**

אין מֶלֶךְ כִּי  
וְאֵין נָבִיא כֶּבֶן עַמְרָם  
וְאֵין סֵגֻלָּה כַּתּוֹרָה  
וְאֵין עוֹסְקָה כַּיִּשְׂרָאֵל  
מִפִּי אֵל מִפִּי אֵל  
יְבוֹרַךְ כָּל יִשְׂרָאֵל  
Ein melech kAdonai,  
ve'ein navi keven Amram,  
ve'ein segulah kaTorah,  
ve'ein oskah keYisra'el.  
Mipi El, mipi El,  
yevorach kol Yisrael.

None saves like God,  
none is righteous like Amram's son,  
nothing is holy like the Torah,  
and none possess *Torah* like Israel.  
**So God spoke, so God spoke:**  
**Blessed will be all Israel's folk!**

אין פֹּדֶה כִּי  
וְאֵין צַדִּיק כֶּבֶן עַמְרָם  
וְאֵין קְדוּשָׁה כַּתּוֹרָה  
וְאֵין רֹכֶשֶׁה כַּיִּשְׂרָאֵל  
מִפִּי אֵל מִפִּי אֵל  
יְבוֹרַךְ כָּל יִשְׂרָאֵל  
Ein podeh kAdonai,  
ve'ein tzadik keven Amram,  
ve'ein kedoshah kaTorah,  
ve'ein rochshah keYisra'el.  
Mipi El, mipi El,  
yevorach kol Yisrael.

None guards like God,  
none is perfect like Amram's son,  
nothing is flawless like the Torah,  
and none uphold *Torah* like Israel.  
**So God spoke, so God spoke:**  
**Blessed will be all Israel's folk!**

אין שׁוֹמֵר כִּי  
וְאֵין תַּמִּים כֶּבֶן עַמְרָם  
וְאֵין תְּמִימָה כַּתּוֹרָה  
וְאֵין תּוֹמְכָה כַּיִּשְׂרָאֵל  
מִפִּי אֵל מִפִּי אֵל  
יְבוֹרַךְ כָּל יִשְׂרָאֵל  
Ein shomer kAdonai,  
ve'ein tamim keven Amram,  
ve'ein temimah kaTorah,  
ve'ein tomchah keYisra'el.  
Mipi El, mipi El,  
yevorach kol Yisrael.

### על נהרות בבל • We Wept for Zion

*Psalm 137:1* By Babylon's streams  
we sat down and wept  
as we thought of Zion.

על נהרות בבל  
שָׁם יִשְׁכְּנוּ גַם־בְּכִינוּ  
בְּזָכְרֵנוּ אֶת־צִיּוֹן  
Al naharot Bavel,  
sham yashavnu, gam bachinu,  
bezochreinu et Tziyon.

## Our Hope • התקווה

Deep within each Jewish heart  
The soul in longing yearns,  
And far away, to eastern parts,  
The eye to Zion turns.

כל עוד בלבב פְּנִימָה  
נֶפֶשׁ יְהוּדִי הוֹמִיָּה  
וּלְפָאֲתֵי מִזְרַח קְדִימָה  
עֵין לְצִיּוֹן צוֹפִיָּה

Kol od balevav penimah  
nefesh Yehudi homiyah.  
Ulefa'atei mizrach kadimah  
ayin leTziyon tsofiyah.

Our ancient hope is not in vain,  
Two-thousand-year-old dream  
Of freedom in our land again—  
Zion, Jerusalem!<sup>1</sup>

עוד לא אבדה תקוֹתֵנו  
הַתְּקוּוֹה שְׁנוֹת אֲלָפִים  
לְהִיּוֹת עִם חֹפְשִׁי בְּאַרְצֵנוּ  
בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם

Od lo avdah tikvatenu  
hatikvah shenot alpayim  
lih'yot am chofshi be'artzeinu—  
be'eretz Tziyon v'Irushalayim.

## Our Hope • התקווה (inclusive version)

Deep within all of our hearts  
The soul in longing yearns,  
And hither from all distant parts,  
Our eye in searching turns.

כל עוד בלבב פְּנִימָה  
נֶפֶשׁ יִשְׂרָאֵלִי הוֹמִיָּה  
וּלְפָאֲתֵי מִזְרַח קְדִימָה  
עֵין לְאַרְצֵנוּ צוֹפִיָּה

Kol od balevav penimah  
nefesh Yisra'eli homiyah.  
Ulefa'atei mizrach kadimah  
ayin le'artzena tsofiyah.

Our ancient hope is not in vain,  
Our cherished dream to live again  
Free in our ancestral land,  
The land where David once did reign.<sup>2</sup>

עוד לא אבדה תקוֹתֵנו  
הַתְּקוּוֹה הַנוֹשָׁנָה  
לְהִיּוֹת עִם חֹפְשִׁי בְּאַרֶץ אֲבוֹתֵינוּ  
בְּעִיר דָּוִד דָּוִד חָנָה

Od lo avdah tikvatenu  
hatikvah hanoshanah,  
lih'yot am chofshi be'eretz avoteinu,  
be'ir David, David chanah.

## Let's Sing • לְכוּ נִרְנֶנָּה

*Psalm 95:1-2* Come on, let's sing to God,  
Let's shout for joy to our salvation's rock.  
Let's approach God with thanks  
and joyful song.

לְכוּ נִרְנֶנָּה לַיהוָה  
נִרְעֶה לְצִוֵּר יִשְׁעֵנוּ  
נִקְדָּמָה פָּנֵינוּ בַּתוֹדָה  
בִּזְמִירוֹת נָרִיעַ לוֹ

Lechu neran'na lashem  
nari'ah letzur yish'enu.  
Nekadmah fanav betodah,  
bizmirot nari'a lo.

<sup>1</sup> Written by Naftali Herz Imber (1856-1909), the national anthem of the State of Israel expresses our enduring love for the land of Israel and our desire to rebuild the State of Israel. Hatikvah was accepted as the anthem of the Zionist movement in 1907. The origin of the melody is not known.

<sup>2</sup> Philologos, the *Forward* columnist, proposed this version of the Israeli National Anthem to include the country's diverse population. The second verse restores some of the poet's original wording, and Neshamah Carlebach recorded the revised version in 2012.

## Come, Friend • לָכֶּה דוֹדִי

Come, my friend, to greet the bride;      לָכֶּה דוֹדִי לְקִרְאַת כַּלָּה      Lecha dodi likrat kala  
Let us welcome the presence of the Sabbath.      פְּנֵי שַׁבַּת נִקְבְּלָה      p'nei Shabbat nekablah.

## Shabbat Shalom • שַׁבַּת שְׁלוֹם

Sabbath of peace.      שַׁבַּת שְׁלוֹם      Shabbat shalom!

The Sabbath Queen<sup>1</sup> • שַׁבַּת הַמַּלְכָּה

The sun peeks o'er      הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת      Hachamah merosh ha'ilanot  
the treetops green,      נִסְתַּלְקָה      nistalkah.  
Let's go      בָּאוּ וְנֵצֵא      Bo'u venetzeh  
and greet the Shabbat queen.      לְקִרְאַת שַׁבַּת הַמַּלְכָּה      likrat Shabbat hamalkah.  
Look, here she comes,      הִנֵּה הִיא יוֹרֶדֶת      Hineh hi yoredet  
holy and blessed,      הַקְדוּשָׁה הַבְּרוּכָה      Hak'doshah, hab'ruchah  
With messengers      וְעַמָּה מַלְאָכִים      Ve'imah mal'achim,  
of peace and rest.      צָבָא שְׁלוֹם וּמְנוּחָה      tz'vah shalom um'nuchah.  
Come here to us,      בְּאִי בְּאִי הַמַּלְכָּה      Bo'i bo'i hamalkah,  
O queen and bride,      בְּאִי בְּאִי הַמַּלְכָּה      Bo'i bo'i hamalkah,  
And welcome,      שְׁלוֹם עֲלֵיכֶם      Shalom aleichem  
angels at her side.      מַלְאָכֵי הַשְׁלוֹם      mal'achei hashalom.

## How Lovely is Shabbat! • מַה יָּפֶה הַיּוֹם

How lovely is this day,      מַה יָּפֶה הַיּוֹם      Mah yafeh hayom,  
Sabbath of rest.      שַׁבַּת שְׁלוֹם      Shabbat shalom.

## Hevenu Shalom Aleichem • הֵבֵאוּ שְׁלוֹם אֵלֵיכֶם

We brought you peace.      הֵבֵאוּ שְׁלוֹם אֵלֵיכֶם      Heveinu shalom aleichem.

## Good Luck • סִמָּן טוֹב וּמִזָּל טוֹב

Good luck and favorable omens,      סִמָּן טוֹב וּמִזָּל טוֹב      Siman tov umazal tov  
may they come for us and all Israel.      יְהֵא לָנוּ וּלְכָל יִשְׂרָאֵל      yehei lanu ul'chol Yisra'el.

<sup>1</sup> This song, by Chaim Nachman Bialik, is sung to a beautiful melody composed by P. Minkovsky. Bialik composed four verses, of which only one is given here.

## David, King of Israel • דָּוִד מֶלֶךְ יִשְׂרָאֵל

David, king of Israel,  
is still going strong.

דָּוִד מֶלֶךְ יִשְׂרָאֵל  
חַי וְקַיִם

David melech Yisra'el  
chai vekayam.

Rachel Stood<sup>1</sup> • רַחֵל עֹמְדָה

Rachel stood by the well,  
she and her pitcher, no one else;  
she and her pitcher, all alone,  
she and her pitcher, all alone.

רַחֵל עֹמְדָה עַל הָעֵין  
הִיא וְכַדָּה וְאִישׁ אֵין  
הִיא וְכַדָּה הִיא לְבַדָּה  
הִיא וְכַדָּה הִיא לְבַדָּה

Rachel amdah al ha'ayin  
hi vechadah, ve'ish ayin,  
hi vechadah, hi levadah,  
hi vechadah, hi levadah.

## Rejoice! • וּשְׂאֲבֵתֶם-מַיִם

Rejoice as you draw water  
from the springs of salvation.

וּשְׂאֲבֵתֶם-מַיִם בְּשִׁשּׁוֹן  
מִמַּיְנֵי הַיְשׁוּעָה

Ush'avtem mayim besason  
mimaynei hayeshu'ah.

## Halelu • הַלְלוּ

Praise, praise God!

הַלְלוּ הַלְלוּהָ

Halelu Haleluya

## Save Your People • הוֹשִׁיעָה אֶת-עַמְּךָ

*Psalm 28:9* Save your people  
and bless your possession;  
tend and sustain them forever.

הוֹשִׁיעָה אֶת-עַמְּךָ  
וּבִרְךְ אֶת-נַחֲלָתְךָ  
וּרְעֵם וְנִשְׂאֵם עַד-הָעוֹלָם

Hoshi'ah et amecha  
uvarech et nachalatecha  
ur'em venasem ad olam.

## My Yearning • אֵלֶּה חֲמֻדָּה לִבִּי

For these things I yearn;  
please be kind, please don't hide.

אֵלֶּה חֲמֻדָּה לִבִּי  
חוֹסָה נָא וְאֵל נָא תִתְעַלֵּם

Eleh chamdah libi,  
chusa nah ve'al na tit'alem.

## We've Made Aliyah! • אֶרְצָה עָלִינוּ

Now we're in Israel on the farm  
Hard work does no one any harm.  
We cleared the rocks and plowed our field;  
We sowed the seed: soon comes the yield!<sup>2</sup>

אֶרְצָה עָלִינוּ  
כָּבֵר חֲרָשְׁנוּ וְגַם זָרַעְנוּ  
אָבֵל עוֹד לֹא קָצַרְנוּ

Artza Alinu.  
K'var charashnu vegam zara'nu,  
Aval od lo katzarnu.

<sup>1</sup> This little pastoral ditty has five verses: Isaac appears, they fall in love, and her pitcher falls and breaks.

<sup>2</sup> “We made Aliyah to Israel. We already plowed and sowed, but we did not yet reap.”

## My Love Is Mine • דודי לי

*Song of Songs, 2:16* My love is mine, and I am his,

Grazing among the lilies;

<sup>4:9</sup> You have stolen my heart, my sister, my bride,  
you've stolen my heart, my bride.

דודי לי ואני לו

הָרֶעָה בַּשּׁוֹשָׁנִים

לִבְּתִי אָחֹתִי כָלָה

לִבְּתִי כָלָה

Dodi li, va'ani lo

Haro'eh bashoshanim;

Libavtini, achoti chalah,

libavtini chalah.

## The Wilderness Will Rejoice • יִשְׁשׁוּם

*Isaiah 35:1, 6* The wilderness and parched land will exult;

the wilderness will rejoice

and blossom like the rose.

For waters will flow in the wilderness  
and streams in the desert.

יִשְׁשׁוּם מִדְבָּר וְצִיָּה

וְתִגַּל עֲרָבָה

וְתִפְרַח כַּחֲבַצְלֵת

כִּי־נִבְקְעוּ בַּמִּדְבָּר מַיִם

וַיִּנְחָלִים בְּעֲרָבָה

Yesusum midbar vetziya

vetagel arava

vetifrach kachavatzale

Ki nivke'u vamidbar mayim

un'chalim ba'aravah.

## Torah's Our Life • כִּי הֵם חַיֵּינוּ

Torah's our life, it keeps us going

(Doing it, doing it day and night);

We're having us a grand old time,

And we know we're living right.<sup>1</sup>

כִּי הֵם חַיֵּינוּ

וְאֶרֶץ יָמֵינוּ

וּבָהֶם נִהְיָה

יוֹמָם וְלַיְלָה

Ki hem chayeinu,

ve'orech yameinu

uvahem neh'geh

yomam valailah.

## Uziyahu • וַיִּבֶן עֲזִיָּהוּ

*2 Chron 26:9* Uziyahu—what a name!

His mom could hardly say it right.

So he became a Big Giver,

And got his name on every library, street,  
square, and school in sight.<sup>2</sup>

וַיִּבֶן עֲזִיָּהוּ

מִגְדָּלִים בִּירוּשָׁלַם...

וַיַּחֲזִקֵם

Vayiven Uziyahu

migdalim birushala'im,

vayechazkem.

<sup>1</sup> From Ahavat Olam, the blessing which precedes the evening Shema. "For they are our life and the length of our days, and in them we take delight day and night."

<sup>2</sup> Uzziah's long and prosperous reign ended in leprosy. "Uziyahu built towers in Jerusalem, and fortified them."



## על שלשה דברים • Three Things

Three things keep the world a spinnin',  
 Candy, liquor, and friendly women.  
 Oh dear, I've got it wrong! It should be:  
 Torah, work, and charity.<sup>1</sup>

על שלשה דברים

Al sh'loshah devarim

העולם עומד

ha'olam omed:

על התורה ועל העבודה

al haTorah, ve'al ha'avodah,

ועל גמילות חסדים

ve'al g'milut chasadim.

## קול דודי • I Hear My Lover

*Song of Songs 2:8* I hear my lover—he's in sight!

Skipping across the hills,

Frisking on the heights.<sup>2</sup>

קול דודי הנה־נֶה בא

Kol dodi Hineh zeh bah,

מדלג על־ההרים

Medaleg al heharim,

מקפץ על־הגבעות

Mekapetz al hag'va'ot.

## מיהאיש • Who Enjoys Life?

*Psalms 34:13-15* Who is it that enjoys life,  
 loving each day to see *what good it holds?*

Keep bad words from your tongue

and lies from your lips.<sup>3</sup>

Turn from bad and do good,

look for peace and go after it.

מיהאיש החפץ חיים

Mi ha'ish hechafetz chayim,

אהב ימים לראות טוב

ohav yamim lir'ot tov.

נצר לשונך מרע

Netzor leshon'cha merah

ושפתך מדבר מרמה:

usefatecha midaber mirmah.

סור מרע ועשה־טוב

Sur merah va'aseh tov,

בקש שלום ורדפהו

bakesh shalom verodfehu.

## צמאה לך נפשי • My Soul Thirsts

My soul thirsts for you;  
 how much my body *yearns* for you—

To see you so in the Sanctuary,

to see your power and your glory!

צמאה לך נפשי

Tzam'ah lecha nafshi,

כמה לך בשׂרי

kamah lecha vesari!

כן בקדש חזיתיך

Ken baKodesh chiziticha

לראות עזך וכבודך

lir'ot uz'cha uchevodecha!

## כאיל תערג • As a Deer Yearns

As a deer yearns for water brooks,  
 so does my soul yearn for you, God!

כאיל תערג על־אפיקי־מים

Ke'ayal ta'a'rog al afikei mayim,

כן נפשי תערג אליך אלהים

ken nafshi ta'a'rog elecha, Elohim!

<sup>1</sup> A favorite teaching of Shimon Ha-Tzaddik in Pirkei Avot 1:2. “The world rests on three things: on Torah, on service *to God*, and on acts of kindness.”

<sup>2</sup> “The voice/sound of my love—here he comes, leaping on the mountains, skipping on the hills.”

<sup>3</sup> “Lock up your tongue from [speaking] bad, and your lips from speaking deceit.”

## אור זרע לצדיק • Light for the Righteous

Before the righteous, light is sown

אור זרע לצדיק

Or zaru'a latzadik,

And joy before the upright heart.

ולישרי לב שמחה

uleyishrei lev simchah;

## ישמחו השמים • Sky Will Delight

*Psalm 96:11* Sky will delight and earth rejoice,

ישמחו השמים ותגל הארץ

Yismechu hashamayim vetagel ha'aretz

the teeming sea will roar.<sup>1</sup>

ירעם הים ומלאו

yir'am hayam um'lo'o.

<sup>1</sup> “The sea and what fills it will roar.”

## אָדון עולם • Adon Olam

Eternal sovereign, <sup>1</sup> who ruled Before creating anything, When <i>God</i> formed all to <i>God's</i> liking, Then <i>God</i> was known as “Sovereign”! <sup>2</sup>	אָדון עולם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יִצִּיר נִבְרָא לִעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא	Adon olam asher malach Beterem kol yetzir nivrah Le’et na’asah vecheftzo kol, Azai melech shemo nikrah.
And when an end to all will come Alone, revered, then <i>God</i> will reign. And <i>God</i> has been, and <i>God</i> still is, And <i>God</i> shall be in glorious fame.	וְאַחֲרֵי כָּלֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נֹרָא וְהוּא הָיָה וְהוּא הוֹכֵחַ וְהוּא יִהְיֶה בְּתַפְאָרָה	Ve’acharei kichlot hakol Levado yimloch norah: Vehu hayah, vehu hoveh, Vehu yih’yeh betif’arah.
<i>God</i> stands alone; no second can Compare as fit companion; Before the first, beyond the last, <i>God</i> has strength and dominion.	וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה בְּלִי רֵאשִׁית בְּלִי תַּחְלִית וְלוֹ הֶעֱזַ וְהַמְשִׁירָה	Vehu echad, ve’ein sheni Lehamshil lo lehachbirah, Beli reshit, beli tachlit, Velo ha’oz vehamisrah.
My <i>God</i> , who lives and me redeems— Rock of my pain in time of grief, My banner and my refuge: when I cry for help, <i>God</i> brings relief.	וְהוּא אֵלִי וְחַי גָּאֹלִי וְצוּר חֲבֻלִי בְּעֵת צָרָה וְהוּא נֹסִי וּמְנוֹס לִי מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא	Vehu eli vechai go’ali Vetzur chevli be’eit tzarah. Vehu nisi umanos li, Menat kosi beyom ekrah.
I place my soul into <i>God's</i> care Sure that I’ll wake after this night; My soul shall with my body stay: <i>God</i> is with me: I’ll not take fright! <sup>3</sup>	בְּיָדוֹ אֶפְקִיד רֻחִי בְּעֵת אִישָׁן וְאַעִּירָה וְעִם רֻחִי גְוִיָּתִי יִי לִי וְלֹא אִירָא	Beyado afkid ruchi Be’eit ishan ve’a’irah, Ve’im ruchi geviyati, Adonai li, velo irah.

<sup>1</sup> In this, our favorite hymn, we acknowledge God’s eternal and awesome power, but we also trust that God cares for each of us as individuals. The poem is sometimes attributed to the 11th-century poet Solomon Ibn Gabirol. I like it best of all because (in Hebrew) it begins “I dunno,” and our ability to challenge each other in discussion is an appealing characteristic of Judaism and a wonderful thing to celebrate as we end a service.

<sup>2</sup> “Then ‘King’ was *God's* name called”: i.e., then God was called King, Ruler, Sovereign.

<sup>3</sup> The main idea is that when we sleep, the soul slips away from the body; if it doesn’t come back, we leave this life. Confident in God’s help, we can go to sleep without worry.

## Songs for Havdalah

## Eliyahu Hanavi • אליהו הנביא

Elijah the prophet	אליהו הנביא	Eliyahu hanavi
In Toshav he was a lad;	אליהו התשבּי	Eliyahu haTishbi
Then Elijah, then Elijah,	אליהו אליהו	Eliyahu, Eliyahu,
Then Elijah lived in Gil'ad.	אליהו הגלעדי	Eliyahu haGil'adi
Let him hasten,	במהרה בימינו	Bimherah veyameinu
in our need (2)	יבוא אלינו	yavo eleinu
With the anointed, David's seed.(2)	עם משיח בן-דוד	Im mashi'ach ben David. (2)

## Shavu'a Tov • שבוע טוב

Have a good week.	שבוע טוב	Shavu'a tov!
-------------------	----------	--------------

## Hamavdil • המבדיל

May <i>God</i> who divides holy from	המבדיל בין-קדש לחול	Hamavdil bein kodesh lechol,
secular forgive our sins and make	חטאתינו הוא ימחל	chatoteinu hu yimchol;
our wealth increase like sand and	זרענו וכספנו ירבה כחול	zarenu vechaspenu yarbeh kachol
the stars of the night.	וכוכבים בלילה	vechakochavim balaylah.

## Chasidic Songs

### Yam Bam Bam

Yam badabambambam	יָם בָּם בָּם	O grant us purity
Yam badabambambam		of utterance,
yambambimbambombambambadababam		Surpassing Babel's
Yam badabambambam		awkward mutterance!
Yam badabambambam		
yambambimbambombambambadababam		
Yabababababababambimbom		
Yambabababababambambam		
Bambambam		
Yambambambambambambambam		
Bam bambam		
Bambambam		
Bam bim bam bom bam badambambam.		

### La La La

La la lalalala	לֹא לֹא לֹא	A little schnapps,
La la lalalala		a little sable,
Lalalalalalalalalalalala (2)		A bit more schnapps,
La la la la		a piece of bagel,
La lalalala lala		Soon we'll be dancing
La lalalalalalalalalalalalalalalalalala		on the table.
Lalala lalala lalala lalala		
La lalalalalalalalalalalala		
Lalala lalala lalala lalala		
La lalalalalalalalalalalala.		

## Friday Night Zemirot

## This Day Is for Israel • יום זה לישראל

Today is for Israel  
light and joy,  
Shabbat, a day of rest!

יום זה לישראל Yom zeh leYisra'el  
אורה ושמחה orah vesimchah,  
שבת מנוחה Shabbat menuchah.

You gave *us* commandments  
standing at Sinai:  
“Shabbat and holy days,  
keep them every year;  
prepare in my presence  
a table *richly* dressed<sup>1</sup>—  
Shabbat, a day of rest!”

צוית פקודים Tzivita pikudim  
במעמד סיני bema'amad Sinai:  
שבת ומועדים “Shabbat umo'adim  
לשמור בכל שני lishmor bechol shanai,  
לערוך לפני la'aroch lefanai  
משאת וארוחה mas'et va'aruchah,  
שבת מנוחה Shabbat menuchah.”

*Today is for Israel*  
*light and joy,*  
*Shabbat, a day of rest!*

יום זה לישראל Yom zeh leYisra'el  
אורה ושמחה orah vesimchah,  
שבת מנוחה Shabbat menuchah.

The hearts' desire  
for shattered folk;  
for spirits oppressed  
an extra soul  
for souls constrained  
to soothe the distress—  
Shabbat, a day of rest!

חמדת הלבבות Chemdat hal'vavot  
לאמה שבורה le'umah shevurah,  
לנפשות נכאבות linfashot nich'avot  
נשמה יתרה neshamah yeterah,  
לנפש מצרה lenefesh metzerah  
יסיר אנחה yasir anachah,  
שבת מנוחה Shabbat menuchah.

*Today is for Israel*  
*light and joy,*  
*Shabbat, a day of rest!*

יום זה לישראל Yom zeh leYisra'el  
אורה ושמחה orah vesimchah,  
שבת מנוחה Shabbat menuchah.

<sup>1</sup> “A gift and a meal.”

You hallowed and blessed  
*Shabbat* above other days;  
 you finished in six *days*  
 the work of the world;  
 today the grieving find  
 quiet and trust—  
*Shabbat, a day of rest!*

קִדְשְׁתָּ בִּרְכַּתְּ  
 אוֹתוֹ מִכָּל יָמִים  
 בִּשְׁשֶׁשֶׁת כִּלִּיתָ  
 מְלָאכֶת עוֹלָמִים  
 בּוֹ מָצְאוּ אֲגוּמִים  
 הַשְׁקֵט וּבְטָחָה  
 שַׁבָּת מְנוּחָה  
 Kidashta, berachta  
 oto mikol yamim,  
 besheshet kilita  
 melechet olamim;  
 bo matz'u agumim  
 hashket uvit'chah,  
 Shabbat menuchah.

*Today is for Israel*  
*light and joy,*  
*Shabbat, a day of rest!*

יוֹם זֶה לְיִשְׂרָאֵל  
 אוֹרָה וְשִׂמְחָה  
 שַׁבָּת מְנוּחָה  
 Yom zeh leYisra'el  
 orah vesimchah,  
 Shabbat menuchah.

To ban creative labor  
 awesome *God* told us.  
 I shall earn royal glory  
 if I keep Shabbat.  
 To the Awesome One I bring  
 a fragrant meal-offering—  
*Shabbat, a day of rest!*

לְאַסּוֹר מְלָאכָה  
 צִוִּיתָנוּ נוֹרָא  
 אֶזְכֶּה הוֹד מְלֻכָּה  
 אִם שַׁבָּת אֶשְׁמְרָה  
 אֶקְרִיב שַׁי לַמּוֹרָא  
 מִנְחָה מְרֻקָּחָה  
 שַׁבָּת מְנוּחָה  
 Le'isur melachah  
 tzivitanu norah:  
 ezkeh hod meluchah  
 im Shabbat eshmorah;  
 akriv shai laMorah,  
 min'chah merkachah,  
 Shabbat menuchah.

*Today is for Israel*  
*light and joy,*  
*Shabbat, a day of rest!*

יוֹם זֶה לְיִשְׂרָאֵל  
 אוֹרָה וְשִׂמְחָה  
 שַׁבָּת מְנוּחָה  
 Yom zeh leYisra'el  
 orah vesimchah,  
 Shabbat menuchah.

Restore our Temple,  
 remember the ruin;  
 With goodness and salvation,  
 soothe the grieving  
 who spend Shabbat  
 in song and praise—  
*Shabbat, a day of rest!*

חֲדָשׁ מִקְדָּשֵׁנוּ  
 זָכְרָה נֶחֱרֶבֶת  
 טוֹבָךְ מוֹשִׁיעֵנוּ  
 תֵּנָה לְנַעֲצָבֶת  
 בְּשַׁבָּת יוֹשֶׁבֶת  
 בְּזֶמֶר וּשְׁבָחָה  
 שַׁבָּת מְנוּחָה  
 Chadesh mikdashenu,  
 zochrah necherevet,  
 tuvcha moshi'enu  
 tena lane'etzevet;  
 beShabbat yoshevet  
 bezemer ushevachah,  
 Shabbat menuchah.

Treasured Rest • מה יְדִידוּת

O Sabbath queen

we love a rest;

We welcome you

dressed in our best;

We light the candles—

work is halted—

Sit and enjoy

this day exalted.<sup>1</sup>

מַה יְדִידוּת מְנוּחָתֶךָ

אֶת שְׁבֵת הַמַּלְכָּה

בְּכֵן נְרוּץ לְקִרְאָתֶךָ

בְּאִי כָּלָה נְסוּחָה

לְבוּשׁ בְּגָדֵי חַמּוּדוֹת

לְהַדְלִיק נֵר בִּבְרָכָה

וּתְכַל כָּל הָעֲבוֹדוֹת

לֹא תַעֲשׂוּ מְלָאכָה

Mah yedidut menuchatech

at Shabbat hamalkah.

Bechen narutz likratech,

bo'i chalah nesuchah.

Levush bigdei chamudot,

lehadlik ner biv'rachah

vatechel kol ha'avodot:

lo ta'asu melachah.

*We take delight in foods delicious,*

*Fish and fowl and other dishes.*

לְהִתְעַנֵּג בְּתַעֲנוּגִים

בְּרִבּוּרִים וּשְׁלִי וְדָגִים

*Le hit an egg beta'anugim,*

*barburim us'lav vedagim.*

Before night falls

they make the knishes,

Chickens fat

and gourmet dishes,

Spicy wines

and many a treat

For each of the

three meals we eat.<sup>2</sup>

מֵעֶרֶב מַזְמִינִים

כָּל מִינֵי מַטְעָמִים

מִבְּעוֹד יוֹם מוֹכְנִים

תַּרְנֻגוֹלִים מִפֻּטָּמִים

וְלַעְרוֹךְ כַּמָּה מִינִים

שְׁתוֹת יַיִנוֹת מִבִּשְׁמִים

וְתַפְנוּקֵי מַעֲדָנִים

בְּכָל שְׁלֹשׁ פַּעֲמִים

Me'erev mazminim

kol minei mat'amim;

mib'od yom muchanim

tarn'golim mefutamim.

Vela'aroch kamah minim,

sh'tot yeinot mevusamim,

vetafnukei ma'adanim

bechol shalosh pe'amim.

*We take delight in foods delicious,*

*Fish and fowl and other dishes.*

לְהִתְעַנֵּג בְּתַעֲנוּגִים

בְּרִבּוּרִים וּשְׁלִי וְדָגִים

*Le hit an egg beta'anugim,*

*barburim us'lav vedagim.*

<sup>1</sup> “How beloved is your rest, / you *are* Shabbat, the queen; / so we hurry to greet you, *saying*, ‘Come, O bride, anointed.’ / Dressed in fine clothes, / lighting candles with the blessing. / Work is halted / *according to the command*, ‘Do no work.’”

<sup>2</sup> “At evening they prepare / all kinds of tasty foods; / while it was still day were prepared / fattened fowls, / *in order to prepare several kinds of foods*, / to drink spiced wines / and tasty delicacies / for all three times *that we eat on Shabbat*. ”



Jacob's portion	נַחֲלַת יַעֲקֹב יִירָשׁ	Nachalat Ya'akov yirash
they inherit,	בְּלִי מִצָּרִים נַחֲלָה	b'li metzarim nachalah,
Rich and poor	וִיכַבְדוּהוּ עֲשִׂיר וָרֶשׁ	vichabduhu ashir varash
salvation merit,	וְתִזְכּוּ לִגְאֻלָּה	vetizku lig'ulah;
"Treasure my Sabbath	יוֹם שַׁבָּת אִם תִּשְׁמְרוּ	yom Shabbat im tishmoru
and I'll treasure you;	וְהִיִּיתֶם לִי סִגְלָה	vih'yitem li s'gulah,
"Work six days,	שֵׁשֶׁת יָמִים תַּעֲבֹדוּ	sheshet yamim ta'avodu
not the seventh too." <sup>1</sup>	וּבִשְׁבִיעִי נִגִּילָה	uvash'vi'i nagilah.

*We take delight in foods delicious,  
Fish and fowl and other dishes.*

לֶהִתְעַנֵּג בְּתַעֲנוּגִים    *Le hit an egg beta'anugim,*  
בְּרִבְבוּרִים וּשְׁלִי וְדָגִים    *barburim us'lav vedagim.*

Forget your accounts	חֲפָצֶיךָ בּוֹ אֲסוּרִים	Chafatzecha bo asurim
and business plan;	וְגַם לַחֲשׂוֹב חֶשְׁבֹּנוֹת	vegam lachashov cheshbonot;
Find your daughter	הִרְהוּרִים מִתָּרִים	hirhurim mutarim
a worthwhile man.	וּלְשֹׁדֵךְ הַבָּנוֹת	ul'shadech habanot.
Teach the children,	וְתִינוּק לְלַמְדוֹ סֵפֶר	vetinok lelamdo sefer,
sing a song,	לַמִּנְצָח בְּנִגִּינוֹת	lamnatze'ach bin'ginot,
Speak ill of no one	וּלְהַגֹּת בְּאִמְרֵי שֹׁפֵר	velahagot be'imrei shefer
all day long. <sup>2</sup>	בְּכָל פְּנוֹת וּמַחֲנוֹת	bechol pinot umachanot.

*We take delight in foods delicious,  
Fish and fowl and other dishes.*

לֶהִתְעַנֵּג בְּתַעֲנוּגִים    *Le hit an egg beta'anugim,*  
בְּרִבְבוּרִים וּשְׁלִי וְדָגִים    *barburim us'lav vedagim.*

<sup>1</sup> "They inherit Jacob's legacy, / a legacy without restrictions. / Rich and poor honor *Shabbat* / and merit redemption. / *God has promised*, 'If you keep Shabbat, / you shall be my treasure.' / Work six days, / and enjoy the seventh."

<sup>2</sup> "On *Shabbat*, your business transactions are forbidden, / as is reckoning accounts. / Meditation is allowed, / and marrying off daughters, / teaching a child a book; / *it's also permitted* to sing a song, / to speak kind words / in every corner and camp."

A pleasant word,  
a quiet stroll,  
A restful nap  
to refresh the soul;  
Within the fence  
of roses, joy  
Awaits each yearning  
girl and boy.<sup>1</sup>

הלוכך תִּהְיֶה בְּנַחַת  
עֵנֶג קָרָא לַשַּׁבָּת  
וְהַשְׁנָה מְשֻׁבַּחַת  
כְּדַת נֶפֶשׁ מְשִׁיבַת  
בְּכֵן נִפְשִׁי לְךָ עֲרֹגָה  
וְלִנְיֹחַ בְּחִבָּת  
כְּשׁוֹשָׁנִים סוּגָה  
בּוּ יָנוּחוּ בֶּן וּבַת

Hiluchach t'heh venachat  
oneg k'rah laShabbat,  
vehashenah meshubachat  
kedat nefesh meshivat.  
Bechen nafshi lecha orgah  
velanu'ach bechibat,  
kashoshanim sugah  
bo yanuchu ben uvat.

*We take delight in foods delicious,  
Fish and fowl and other dishes.*

לְהִתְעַנֵּג בְּתַעֲנוּגִים  
בְּרַבּוּרִים וּשְׁלִיו וְדָגִים

*Le hit an egg beta'anugim,  
barburim us'lav vedagim.*

A glimpse of Heaven,  
this day's delight  
We'll merit if  
we greet it right.  
Spared the turmoil  
of the Last Days,  
May we be saved  
without "Oy-vays!"<sup>2</sup>

מַעִין עוֹלָם הָבֵא  
יוֹם שַׁבָּת מְנוּחָה  
כֹּל הַמְתַּעֲנִיגִים בָּהּ  
יִזְכּוּ לְרֹב שִׂמְחָה  
מִחְבְּלֵי מָשִׁיחַ  
יִצְלּוּ לְרוּחָה  
פְּדוּתֵנוּ תִצְמִיחַ  
וְנֶס יִגּוֹן וְאַנְחָה

Me'ein olam habah  
yom Shabbat m'nuchah.  
Kol hamit'angim bah  
yizku lerov simchah.  
Mechevlei mashi'ach  
yutzalu lir'vachah,  
pedutenu tatzmi'ach  
venas yagon va'anachah.

*We take delight in foods delicious,  
Fish and fowl and other dishes.*

לְהִתְעַנֵּג בְּתַעֲנוּגִים  
בְּרַבּוּרִים וּשְׁלִיו וְדָגִים

*Le hit an egg beta'anugim,  
barburim us'lav vedagim.*

<sup>1</sup> "Let your stroll be pleasant (i.e., Enjoy your walk); / call Shabbat a joy; / sleeping is praiseworthy / to refresh the soul. / So my soul yearns for you, / to rest in love / like roses, fenced in; / on *Shabbat* each boy and girl will rest."

<sup>2</sup> "Like the World to Come / is the Shabbat day of rest. / All who enjoy it / earn great joy. / From the bonds of the Anointed / they shall be saved for freedom. / May our salvation flourish / so that sadness and crying may flee."

## יה רבון • Creator of the World

Creator <sup>1</sup> of the world entire,	יה רבון עלם ועלמא	Yah ribon alam ve'almaya,
Kings are high, but you are higher!	אנת הוא מלכא מלך מלכא	An't hu malka melech malchayah.
In wondrous deeds you never tire;	עובד גבורתך ותמהא	Ovad gevurtech vetimhayah,
Our praises you inspire. <sup>2</sup>	שפר קדמך להחיא	Shefar kodamach lehachavayah.
Creator...	יה רבון...	Yah ribon...
Praises day and night	שבחין אסדר	Shevachin asader
I shall fashion	צפרא ורמשא	tzafrach veramshah,
To God who made	לך אלהא קדישא	Lach Elahah kadishah
all souls in creation,	די ברא כל-נפשא	di verah kol nafshah.
Beasts, and people	עירין קדישין	Irin kadishin
of every nation,	ובני אנשא	uveneï enashah,
Birds in the sky,	חיות ברא	Cheivat berah
Angels dwelling higher.	ועופי שמא	ve'ofei shemayah.
Creator...	יה רבון...	Yah ribon...

<sup>1</sup> The Singlish translation follows the rhyme scheme for the original Aramaic—AAAA, BBBA, CCCA—as well as the sound of the Hebrew rhyme—“higher” rhymes with “malchaya,” “fashion” uses the most conspicuous sounds of “ramsha,” and so on. Echoing the rhyme is rather difficult to do while retaining English idiom, and readers will have to judge the results for themselves. Be fair, though: sing the Singlish out loud—don’t just read it—before you pass judgement.

This poem sometimes echoes the book of Daniel, perhaps because both are (largely) in Aramaic, perhaps because both speak of salvation and mystery, miracles and eschatology.

<sup>2</sup> “Creator and master of this world and all worlds, you are the king of the kings of kings; your work, mighty and wonderful, it is good to describe before you.” The phrase “Our praises you inspire / שפר קדמך להחיא / shefar kodamach lehachavayah” echoes the phrase from Daniel 3:32, “I’m pleased to tell you / שפר קדמי להחיה / shefar kodamai lehachavayah.”

Many your deeds, like lightning cleaving:	רַבְרֵבִין עוֹבְדִיךָ וְתַקִּיפִין	Ravrevin ovdech vetakifin,
Humbling the proud, the bowed relieving.	מַכִּיךְ רִמְיָא וְזַקִּיף כְּפִיפִין	Machich remayah vezakif keffin.
A thousand years a man might try without once conceiving	לוֹ יִחְיֶה גְבֵר שְׁנֵין אֲלָפִין	Lu yichyeh gevar shenin alfin,
The measure of your might to seek out and inquire. <sup>1</sup>	לֹא יַעוֹל גְּבוּרְתֶּךָ בְּחֻשְׁבְּנֵיָא	Lah ye'ol gevurtech bechushbenayah.
Creator...	יְהוָה רִבּוֹן...	Yah ribon...
God, who moves both love and awe,	אֱלֹהָא דִּי לֵה יְקָר וּרְבוּתָא	Elahah di leh yekar urevutah,
Free your flock from the lion's jaw. <sup>2</sup>	פְּרוֹק יַת אֲנַךְ מִפּוּם אַרְיֵוּתָא	Prok yat anach mipum aryvatah.
Tend your scattered people, and their land restore,	וְאַפִּיק יַת עַמְךָ מִגּוֹ גְלוּתָא	Ve'apek yat amech migo galutah,
The people whom from all the world you (God) did desire. <sup>3</sup>	עַמְךָ דִּי בְּחֵרְתָּ מִכָּל-אֻמָּיָא	Amech di vechar't mikol umayah.
Creator...	יְהוָה רִבּוֹן...	Yah ribon...

<sup>1</sup> “Many and astonishing are your works, bringing low the proud and straightening those who are bowed down. If a man were to live 1,000 years, in his mind he could not understand the extent of your power.”

<sup>2</sup> Compare Daniel 6:23: “God sent an agent who closed the lions’ mouth / אֱלֹהֵי שְׁלַח מַלְאָכָה וּסְגַר פִּם אַרְיֵוּתָא / Elahi shelach malachah usagar pum aryvatah.”

<sup>3</sup> “God to whom belong love and awe, deliver your sheep from the lion’s mouth, and take charge of your people in their exile, your people whom you chose from every nation.”

**Return to your Temple,  
your holy mansion,  
Where spirits and souls  
will be dancing.  
Songs and praises,  
they'll be chanting  
In Jerusalem the city  
robed in fair attire.<sup>1</sup>  
Creator...**

לְמִקְדָּשְׁךָ תֹּב  
וּלְקֹדֶשׁ קִדְשִׁין  
אַתָּר דִּי בֵּה יַחֲדוּן  
רוּחִין וְנַפְשִׁין  
וִיזְמִירוּן לָךְ  
שִׁירִין וְרַחֲשִׁין  
בִּירוּשָׁלַם קָרְתָּא  
דְּשַׁפְרָיָא  
יָהּ רַבּוֹן...  
Lemikdashch tuv  
ulekodesh kudshin,  
Atar di veh yechedun  
ruchin venafshin.  
Vizamrun lach  
shirin verachashin,  
BiYerushelem kartah  
deshufayah.  
Yah ribon...

### מְנוּחָה וְשִׂמְחָה • Rest and Happiness

Rest and happiness,  
light for the Jews,  
is the Sabbath day,  
a day of delight.  
They who observe and recall<sup>2</sup> it  
are witnesses  
that in six days  
all was created and still exists.  
The heavens above,  
earth and seas,  
all the host above,  
lofty and grand,  
sea-monster, people  
and enormous creatures<sup>3</sup>  
show that in God the creator  
is the rock of ages.

מְנוּחָה וְשִׂמְחָה  
אוֹר לַיהוּדִים  
יוֹם שַׁבָּתוֹן  
יוֹם מַחְמָדִים  
שׁוֹמְרָיו וְזוֹכְרָיו  
הֵמָּה מְעִידִים  
כִּי לִשְׁשָׁה  
כָּל בְּרֹאִים וְעוֹמְדִים  
שְׁמֵי שָׁמַיִם  
אֶרֶץ וַיָּמִים  
כָּל צֶבָא מָרוֹם  
גְּבוּהִים וְרָמִים  
תַּנִּין וְאַדָּם  
וַחַיַּת רְאֵיִמִים  
כִּי בֵּיהּ יִי  
צוּר עוֹלָמִים  
Menuchah vesimchah,  
or laYehudim,  
yom shabaton,  
yom machamadim.  
Shomrav vezochrav,  
hemah me'idim  
ki leshishah  
kol beru'im ve'omdim.  
Shemei shamayim,  
eretz veyamim,  
kol tzevah marom  
gevohim veramim,  
tanin ve'adam  
vechayat re'eimim  
ki beYah Adonai  
tzur olamim.

<sup>1</sup> "Return to your Temple and your Holy of Holies, where spirits and souls will rejoice and sing to you songs and praises, in Jerusalem the fair city."

<sup>2</sup> Shabbat is the subject of the fourth of the Ten Commandments, which appear in both Exodus and in Deuteronomy. The two versions begin with a different word: in Exodus we are to "recall," and in Deuteronomy we are to "observe." Tradition teaches that God uttered both words at once.

<sup>3</sup> "Tanin" and "re'eim" are sea and land monsters of Jewish tradition; the sense is that God created everything, even miracles and monsters, in the six days before the first Shabbat.

It's God who spoke to the treasured people: “Guard its holiness from start to end”— the holy Sabbath, day of God's delight— because then God rested from creative work. With the rule of rest, God will empower you; rise, call on God to hurry to bring strength: “Soul of all living” and “We shall adore you,” <sup>1</sup> eat with joy, for God has already favored you. With two loaves of bread and the Great Kiddush, <sup>2</sup> with lots of tasty foods and a generous spirit, they who enjoy it will merit great goodness when the Redeemer comes for the life of the World to Come.	הוא אֲשֶׁר דִּבֶּר לְעַם סִגְלָתוֹ שְׁמֹר לְקִדְשׁוֹ מִבּוֹאוֹ וְעַד צֵאתוֹ שַׁבַּת קֹדֶשׁ יוֹם חֶמְדָּתוֹ כִּי בּוֹ שָׁבַת אֵל מִכָּל מְלָאכְתּוֹ בְּמִצְוַת שַׁבַּת אֵל יַחְלִיצֶךָ קוּם קְרָא אֱלֹו יַחִישׁ לְאַמְצָךְ נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצֶךָ אֶכּוֹל בְּשִׂמְחָה כִּי כֶבֶד רָצֶךָ בְּמִשְׁנֵה לֶחֶם וְקִדּוּשׁ רַבָּה בְּרֹב מְטַעֲמִים וְרוּחַ נְדִיבָה יִזְכּוּ לְרֹב טוֹב הַמְתַּעֲנָגִים בָּהּ בְּבִיאת גּוֹאֵל לַחַיִּי הָעוֹלָם הַבָּא	Hu asher diber le'am segulato, “Shamor lekadsho mibo'o ve'ad tzeto.” Shabbat kodesh, yom chemdato, ki vo shavat El mikol melachto. Bemitzvat Shabbat El yachalitzach; kum, kera elav yachish le'amtzach: “Nishmat kol chai” vegam “Na'aritzach,” echol besimchah ki chevar ratzach. Bemishneh lechem vekidush rabah, berov mat'amim veru'ach nedivah, yizku lerav tuv hamit'angim bah— bevi'at go'el lechayei ha'olam habah.
--	---	---

<sup>1</sup> I.e., Call on God by reciting the Shabbat service. “Nishmat kol chai” (soul of all living) begins the Shabbat morning service. “Na'aritzach” (we shall adore you) begins the Shabbat musaf Kedushah (the regular Ashkenazi version is “na'aritzcha”).

<sup>2</sup> Kiddush on Shabbat Morning is called the “great” kiddush although it is considered less important than the Friday night kiddush. We use two challot for Shabbat lunch.

## כָּל מְקַדֵּשׁ שְׁבִיעִי • Making Shabbat Holy

Who hallow Shabbat <sup>1</sup>	כָּל מְקַדֵּשׁ שְׁבִיעִי	Kol mekadesh shevi'i
as is right,	כָּרְאוּ לוֹ	kara'u'i lo,
Guarding her	כָּל שׁוֹמֵר שַׁבָּת	kol shomer Shabbat
from desecration,	כַּדַּת מְחַלְלוֹ	kadat mechalelo,
Earn rich rewards	שְׂכָרוֹ הַרְבֵּה מְאֹד	secharo harbeh me'od
to match their might,	עַל פִּי פָּעִלוּ	al pi fo'alo,
<i>Numbers 1:52</i> “Each at his camp,	אִישׁ עַל־מַחֲנֵהוּ	“Ish al machanehu,
each at his station.” <sup>2</sup>	וְאִישׁ עַל־דִּגְלוֹ	ve'ish al diglo.”
God's friends yearn	אוֹהֲבֵי יי הַמְּחַכִּים	Ohavei Adonai, hamechakim
for the Lion's Lair	בְּבִנְיָן אֲרִיאֵל	bevinyan ari'el,
But celebrate	בְּיוֹם הַשַּׁבָּת	beyom haShabat
the seventh day	שִׁישׁוּ וְשִׁמְחוּ	sisu vesimchu
As if God's promise	כִּמְקַבְּלֵי	kimekablei
came today!	מֵתָן נַחֲלִיאֵל	matan nachali'el;
So lift your hands to God	גַּם שְׂאוּ יְדֵיכֶם קֹדֶשׁ	gam se'u yedeichem kodesh
and say,	וְאָמְרוּ לֵאלֹהֵי	ve'imru la'El,
<i>1 Kings 8:56</i> “We bless you for	כְּרוּךְ יְהוָה אֲשֶׁר נָתַן	“Baruch Adonai asher natan
the rest you share.” <sup>3</sup>	מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל	menuchah le'amo Yisra'el.”

<sup>1</sup> We include the first few stanzas of this alphabetical acrostic.

<sup>2</sup> Each stanza ends with a quotation. The “station” is really a flag or banner.

<sup>3</sup> Those who love God are waiting (i.e., in misery) for the building of the “Lion's” place, the Temple, but even they take time out to rejoice on Shabbat; it's as if they got everything they have been waiting for. So everyone raise hands in prayer and “thank God for the rest granted to God's people.”

Pursuing God, dear Abraham's seed	דּוֹרְשֵׁי יי זֶרַע אַבְרָהָם אוֹהָבוֹ	Dorshei Adonai, zera Avraham ohavo,
Arrive first and are last to leave	הַמְאַחֲרִים לָצֵאת מִן הַשַּׁבָּת וּמַמְהִירִים לָבוֹא	hame'acharim latzet min haShabat ume'maharim lavo
Shabbat. We tend its every need	וּשְׂמֵחִים לְשִׁמְרוֹ וְלָעֶרֶב עֲרוּבוֹ	usemechim leshomro ule'arev eruvo,
<i>Psalms 118:24</i> With joy; God made it our reprieve! <sup>1</sup>	זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בּוֹ	"Zeh hayom asah Adonai, nagilah venismechah vo."
Remember Moses' law, which is in Shabbat's rules expounded,	זִכְרוּ תוֹרַת מֹשֶׁה בְּמִצְוֹת שַׁבָּת גְּרוּסָה	Zichru Torat Mosheh bemitzvat Shabbat gerasah
A carving fashioned for this day like a bride by maids surrounded,	חֲרוּטָה לַיּוֹם הַשְּׁבִיעִי כְּכֹלָה בֵּין רַעוּתֶיהָ מְשֻׁבָּצָה	Charutah layom hashvi'i kechalah bein re'oteha meshubatzah.
The pure keep our tradition with the holy words of kiddush:	טְהוֹרִים יִירָשׁוּהָ וִיקְדְּשׁוּהָ	Tehorim yirashuhah vikadshuha
<i>Genesis 2:2</i> "And on Day Seven God completed all the work in progress." <sup>2</sup>	בְּמֵאֵמַר כָּל אֲשֶׁר עָשָׂה וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה	bema'amar, "Kol asher asah": "Vayechal Elohim bayom hashevi'i melachto asher asah."

<sup>1</sup> They who seek God, the seed of Abraham who loved God, delay leaving Shabbat, hurry to bring it in, and rejoice to observe it and to prepare the "eruv" (so that people can carry), [thinking] "This is the day God made; we shall rejoice and be glad in it."

<sup>2</sup> Remember Moses' Torah, explained in the laws of Shabbat, dressed for the seventh day like a bride adorned among her companions. Pure people pass it on and make it holy by saying [the words of kiddush] "God made it all." "And God finished on Day Seven the work in progress."



## My Soul Thirsts • צמאה נפשי

*This poem by the great medieval commentator Avraham Ben Ezra is an acrostic on his name.*

My soul thirsts	צמאה נפשי	Tzamah nafshi
for God, the living God.	לאֱלֹהִים לֵאלֹהֵי חַי	IElohim, le'El chai;
My heart and body sing out	לְבִי וּבִשְׂרִי יִרְנְנוּ	libi uvesari yeranenu
to the living God.	לֵאלֹהֵי חַי	le'El chai!
The one God created me	אֵל אֶחָד בְּרָאֲנִי	El echad bera'ani
and said, “As I live,	וְאָמַר חַי אָנִי	ve'amar, “Chai ani,
a human being cannot see me	כִּי לֹא יֵרָאֵנִי הָאָדָם	ki lo yir'ani ha'adam
and live.”	וְחַי	vachai.”
God made everything wisely,	בָּרָא כָל בְּחֻכָּמָה	Barah kol bechochmah,
with planning and purpose;	בְּעֵצָה וּבְמִזְמָה	be'etzah uvim'zimah,
much is concealed	מְאֹד נִעְלָמָה	me'od nelamah
from the eyes of living creatures!	מֵעֵינֵי כָל חַי	me'einei kol chai.
God's glory is high above all;	רָם עַל כָּל כְּבוֹדוֹ	Ram al kol kevodo,
let every mouth speak God's splendor;	כָּל פֶּה יְחַוֶּה הוֹדוֹ	kol peh yechaveh hodo;
Blessed is God, in whose hand	בָּרוּךְ אֲשֶׁר בְּיָדוֹ	baruch asher beyado
is every living soul.	נֶפֶשׁ כָּל חַי	nefesh kol chai!
God took Jacob's <sup>1</sup> children	הִבְדִּיל נִינֵי תָם	Hivdil ninei Tam
to teach them rules	חֻקִּים לְהוֹרוֹתָם	chukim lehorotam,
by which—if they follow them—	אֲשֶׁר יַעֲשֶׂה אוֹתָם	asher ya'aseh otam
a person can live!	הָאָדָם וְחַי	ha'adam vachai.
What person can claim to be right?	מִי זֶה יִצְטָדֵק	Mi zeh yitztadak,
People are like powdered dust!	נִמְשָׁל לְאַבָּק דָּק	nimshal le'avak dak?
Really, no living thing can claim	אֶמֶת כִּי לֹא יִצְדָּק	Emet ki lo yitzdak
to be right before you.	לְפָנֶיךָ כָּל-חַי	lefanecha kol chai!

<sup>1</sup> “God distinguished the offspring of the simple/perfect one,” a poetic reference to Jacob.

Our inner craving seems  
like a viper's poison;  
how can a person restore  
the body to *spiritual* health?

Those who stray—had they only wished  
to return from their *evil* path,  
before they lie down *in the*  
final home of every living creature!

For all this I shall speak your praise,  
every mouth speak your splendor,  
you who open your hand  
and satisfy every living thing!

Recall your love for our ancestors  
and revive the sleeping *dead*;  
bring on the time  
when the Messiah<sup>1</sup> will live.

Look at the true mother,  
your servant, who says:  
<sup>1 Kings 3:22</sup> “No, it’s your son who is dead  
and mine who is alive.”<sup>2</sup>

I will bow down  
and spread out my hands  
when I open my mouth to say,  
“The breath of every living thing.”<sup>3</sup>

בְּלֵב יֵצֵר חָשׁוּב  
כְּדָמוֹת חֶמֶת עֶכְשׁוּב  
וְאֵיכָכָה יָשׁוּב  
הַבֶּשֶׂר הַחַי  
Belev yetzer chashuv  
kidmut chatat achshuv  
ve’eichachah yashuv  
habasar hechai?

נְסוּגִים אִם אָבוּ  
וּמִדָּרְכָם שָׁבוּ  
טָרֵם יִשְׁכְּבוּ  
בֵּית מוֹעֵד לְכֹל חַי  
Nesogim im avu  
umidarkam shavu,  
terem yishkavu  
beit mo’ed lechol chai.

עַל כָּל אַהוּדָךְ  
כָּל פֶּה יַחְוֶה הוּדָךְ  
פּוֹתַח אֶת יָדְךָ  
וּמַשְׂבִּיעַ לְכֹל חַי  
Al kol ahodecha,  
kol peh yechaveh hodecha,  
pote’ach et yadecha  
umasbi’ah lechol chai.

זְכוֹר אַהֲבַת קְדוּמִים  
וְהַחַיָּה נִרְדָּמִים  
וְקָרֵב הַיָּמִים  
אֲשֶׁר בֶּן יִשַׁי חַי  
Zechor ahavat kedumim,  
vehachayeh nirdamim,  
vekarev hayamim  
asher ben Yishai chai.

רְאֵה לִגְבֶּרֶת אֵמֶת  
שִׁפְחָה נוֹאֶמֶת  
לֹא כִּי בִנְיָה חַמֶּת  
וּבְנֵי הַחַי  
Re’eh ligveret emet,  
shifchah no’emet,  
“Lo, ki venech hamet,  
uveni hechai.”

אֶקוֹד עַל אָפִי  
וְאֶפְרוֹשׁ לְךָ כָּפִי  
עַתָּה כִּי אֶפְתַּח פִּי  
בְּנִשְׁמַת כָּל חַי  
Ekod al api  
ve’efros lecha kapi,  
et ki eftach pi  
be “Nishmat kol chai.”

<sup>1</sup> “Son of Jesse,” i.e., the one descended from King David, whose father was Jesse.

<sup>2</sup> Two women came before King Solomon with a live child and a dead child, each claiming the live child was hers. Solomon had to decide between them.

<sup>3</sup> From the Shabbat morning service (we do not prostrate ourselves in the service).

## The Rock • צור מִשְׁלוֹ

The rock:<sup>1</sup> whose food we're eating

Faithful friends, let's greet him!

We're full, and food we're leaving

<sup>2</sup> Kings 4:44 Following God's teaching.<sup>2</sup>

*The rock...*

The world our father feeds,

Our Shepherd fills our needs.

On God's food we have dined,

And we have drunk God's wine.

So thanks to God are due;

Hail God as we speak—

Speak and answer too:

“Our holy God's unique.”<sup>3</sup>

*The rock...*

Singing gratefully,

Bless God in unity

For the land, fair to see

Which God gave our family!

צור מִשְׁלוֹ אֶכְלֵנוּ

בָּרְכוּ אֱמוּנִי

שְׂבַעְנוּ וְהוֹתַרְנוּ

כְּדַבֵּר יְהוָה

צור מִשְׁלוֹ

הֵזֵן אֶת עוֹלָמוֹ

רוֹעֵנוּ אֲבִינוּ

אֶכְלֵנוּ אֶת לַחֲמוֹ

וַיֵּינוּ שְׁתִּינוּ

עַל-כֵּן נֹדֶה לִשְׁמוֹ

וְנִהַלְלוּ בְּפִינוּ

אֲמַרְנוּ וְעֲנִינוּ

אֵין קָדוֹשׁ כִּי

צור מִשְׁלוֹ

בְּשִׁיר וְקוֹל תּוֹדָה

נְבָרֶךְ לֵאלֹהֵינוּ

עַל אֶרֶץ חֲמֵדָה טוֹבָה

שֶׁהִנְחִיל לְאֲבוֹתֵנוּ

Tzur mishelo achalnu

Barchu, emunai;

Savanu vehotarnu

Kidvar Adonai.

Tzur mishelo...

Hazan et olamo,

Ro'enu, avinu,

Achalnu et lachmo

Veyeinu shatinu.

Al ken nodeh lishmo

Unehalelo befinu;

Amarnu ve'aninu,

“Ein kadosh kAdonai.”

Tzur mishelo...

Beshir vekol todah

Nevarech lEloheinu

Al eretz chemdah tovah

Shehin'chil la'avoteinu;

<sup>1</sup> This poem is a fitting introduction to Grace After Meals; we invite our companions to join in thanking God for giving us enough to eat and drink, and we pray for the coming of the Messiah. For the sake of euphony, the translation sometimes refers to God as a male. Of course, God transcends our ideas of male and female.

<sup>2</sup> “The rock whose *food* we have eaten—faithful friends—let us bless: we have eaten enough and left food over, according to God's word.” In 2 Kings 4, Elisha feeds 100 people from sparse provisions, “and they did eat and had food left over, *just* as God had said.”

<sup>3</sup> “The one who feeds *God's* world, our shepherd, our father: we have eaten *God's* food and drunk *God's* wine. So let us thank *God's* name and hail God with our mouths. We have spoken and answered, ‘Nobody is holy like our God.’”

Of food and other stuff

God gave our souls enough;

Grace leaves us at a loss,

But we trust the Boss!<sup>1</sup>

*The rock...*

Take pity in your grace

Oh rock! upon your race,

On Zion, your glory's dwelling place

And on your Temple, sacred space.

Your servant of king David's line

Will come to set us free:

Our very spirit—breath and mind—

Crowned by God is he!<sup>2</sup>

*The rock...*

The holy Temple raise,

Zion's city fill again;

With new song we shall praise

And gladly climb that hill again.

Tender and holy, him

Shall we bless and praise

With wine filled to the brim;

Thank God in fitting ways!<sup>3</sup>

*The rock...*

מִזֹּן וְצֵדָה

הַשְּׂבִיעַ לְנַפְשֵׁנוּ

חֶסֶדוֹ גָּבַר עָלֵינוּ

וְאַמֶּת יי

צור מְשֻׁלוֹ

רַחֵם בְּחֶסֶדְךָ

עַל-עַמְּךָ צוּרֵנוּ

עַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ

זְבוּל בֵּית תְּפִאֲרָתֵנוּ

בֶּן-דָּוִד עַבְדְּךָ

יָבוֹא וְיִגְאֲלֵנוּ

רוּחַ אֲפִינוּ

מְשִׁיחַ יי

צור מְשֻׁלוֹ

יִבְנֶה הַמִּקְדָּשׁ

עִיר צִיּוֹן תִּמְלֵא

וְשֵׁם נָשִׁיר שִׁיר חֲדָשׁ

וּבִרְנָה נַעֲלֶה

הַרְחֵמֵן הַנִּקְדָּשׁ

יִתְבָּרַךְ וְיִתְעַלֶּה

עַל כּוֹס יַיִן מְלֵא

כְּבִרְכַּת יי

צור מְשֻׁלוֹ

Mazon vetzedah

Hisbi'ah lenafshenu,

Chasdo gavar aleinu

Ve'emet Adonai.

*Tzur mishelo...*

Rachem bechasdecha

Al amcha tzurenu,

Al Tziyon, mishkan kevodecha,

Z'vul bet tiftartenu.

Ben David avdecha

Yavo veyig'alenu,

Ru'ach apenu,

Meshiach Adonai.

*Tzur mishelo...*

Yibaneh hamikdash,

Ir Tziyon t'maleh,

Vesham nashir shir chadash

Uvir'nanah na'aleh.

Harachaman hanikdash

Yitbarach veyit'aleh

Al kos yayin maleh,

Kevirkat Adonai.

*Tzur mishelo...*

<sup>1</sup> “In song and voice of thanks let us bless our God for the fair and good land which *God* gave to our parents as an inheritance. Food and supplies *God* provided in abundance for our souls; *God's* grace has overwhelmed us, and God is trustworthy.”

<sup>2</sup> “Take pity in your grace on your people (O our rock), on Zion the dwelling place of your glory, the shrine, house of our glory. Your servant, child of David, may he come and redeem us—he is the spirit of our nostrils, anointed by God.”

<sup>3</sup> “Let the Temple be rebuilt. You'll fill the city of Zion, and there we shall sing a new song, and we'll go up in joy. The compassionate one, the sanctified one, will be blessed and exalted over the full cup of wine, in a manner fitting for a blessing to God.”

## Shabbat Morning Zemirot

## The Seventh Day • יום שבתון

Keep in mind the seventh day;	יום שבתון אין לשכוח	Yom shabbaton ein lishko'ach
The thought is like a breath of air!	זכרו כריח הניחוח	zichro kere'ach hanicho'ach.
Noah's dove found rest today;	יונה מצאה בו מנוח	Yonah matz'ah vo mano'ach
Weary, we rest from worldly care.	ושם ינוחו יגיעי כח	vesham yanuchu yegi'ei cho'ach.
<i>Noah's dove found rest today;</i>	<i>יונה מצאה בו מנוח</i>	<i>Yonah matz'ah vo mano'ach</i>
<i>Weary, we rest from worldly care.<sup>1</sup></i>	<i>ושם ינוחו יגיעי כח</i>	<i>vesham yanuchu yegi'ei cho'ach.</i>
For trusty folk this day alone	היום נכבד לבני אמונים	Hayom nichbad livney emunim
They keep with anxious care and love;	זהירים לשמרו אבות ובנים	zehirim leshomro avot uvanim,
As told in Moses' slabs of stone	חקוק בשני לחות אבנים	chakuk bishney luchot avanim
Carved by the untiring force above. <sup>2</sup>	מרב אונים ואמיץ כח	merov onim ve'amitz ko'ach.
<i>Noah's dove found rest today;</i>	<i>יונה מצאה בו מנוח</i>	<i>Yonah matz'ah vo mano'ach</i>
<i>Weary, we rest from worldly care.</i>	<i>ושם ינוחו יגיעי כח</i>	<i>vesham yanuchu yegi'ei cho'ach.</i>
The Jews with one voice all agreed,	ובאו כלם בבְּרִית יחד	Uva'u chulam bivrit yachad.
Ex 24:7 “We’ll sign the contract,	נעשה ונשמע	“Na’aseh venishma,”
then we’ll read it; <sup>3</sup>	אמרו כאֶחָד	amru ke’echad;
Deut 6:4 “God is one—that’s our creed.	ופתחו וענו יהוה אֶחָד	ufat’chu ve’anu, “Adonai echad.
“God energizes those who need it!” <sup>4</sup>	ברוך הנותן לֵעָף כֹּחַ	“Baruch hanoten laya’ef ko’ach.”
<i>Noah's dove found rest today;</i>	<i>יונה מצאה בו מנוח</i>	<i>Yonah matz'ah vo mano'ach</i>
<i>Weary, we rest from worldly care.</i>	<i>ושם ינוחו יגיעי כח</i>	<i>vesham yanuchu yegi'ei cho'ach.</i>

<sup>1</sup> “The day of rest is not to be forgotten; remembering it is like the sweet smell of sacrifices (so Shabbat observance perhaps replaces our sacrificial obligations). On this day the dove which Noah sent out from the Ark found rest, and there shall the tired find rest.”

<sup>2</sup> “This day is honored for the children of the faithful who are careful to observe—both parents and children—its rules, carved in the two tablets of stone by the manifold power and the One who has mighty power.”

<sup>3</sup> Na’aseh venishma— “We will do it, and then we’ll hear it!”—is what the Israelites said when accepting the Covenant in Exodus 24.

<sup>4</sup> “They all entered into one agreement: ‘We shall perform it and hear it,’ they all said together. They opened their mouths and answered, ‘God is one.’ Blessed is the one who gives strength to the weary.”

Said Moses, from the Teaching Hill, <sup>1</sup>	דִּבֶּר בְּקִדְשׁוֹ בְּהַר הַמּוֹר	Diber bekodsho behar hamor,
“Remember, guard the seventh day.	יוֹם הַשְּׁבִיעִי זָכוֹר וּשְׁמֹר	“Yom hash’vi’i zachor veshamor,
“Teach all its rules with equal skill,	וְכָל פִּקּוּדָיו יַחַד לְגִמּוֹר	“Vechol pikudav yachad ligmor;
“Be strong, be firm, and don’t delay.” <sup>2</sup>	חֲזַק מְתַנִּים וְאַמֵּץ כַּח	“Chazek motnayim ve’ametz ko’ach.”
<i>Noah’s dove found rest today;</i>	יוֹנָה מְצָאָה בּוֹ מְנוּחַ	<i>Yonah matz’ah vo mano’ach</i>
<i>Weary, we rest from worldly care.</i>	וְשָׁם יְנוּחוּ יְגִיעֵי כַח	<i>vesham yanuchu yegi’ei cho’ach.</i>
They lost their way like straying sheep. הָעָם אֲשֶׁר נָע כָּצֹאן תָּעָה		Ha’am asher na katzon ta’ah,
Oh think of them—and think of us! וְזָכוֹר לְפָקְדוֹ בְּרִית וּשְׁבוּעָה		yizkor lefokdo b’rit ush’vu’ah;
At Noah’s Flood you said you’d keep לְבַל יַעֲבֹר-בָּם מִקְרֵה רָעָה		leval ya’avor bam mikreh ra’ah,
Them free from harm; in you we trust. <sup>3</sup> כִּי נָח כָּאֲשֶׁר נִשְׁבַּעְתָּ עַל-מִי נָח		ka’asher nishba’tah al mey No’ach.
<i>Noah’s dove found rest today;</i>	יוֹנָה מְצָאָה בּוֹ מְנוּחַ	<i>Yonah matz’ah vo mano’ach</i>
<i>Weary, we rest from worldly care.</i>	וְשָׁם יְנוּחוּ יְגִיעֵי כַח	<i>vesham yanuchu yegi’ei cho’ach.</i>

<sup>1</sup> “He (Moses) spoke in his holiness on the Teacher’s Hill (Sinai)”: we understand “har hamor” not as Mount Moriah, where Abraham bound Isaac, but as “har hamoreh,” the Teacher’s Hill, where Moses instructed the Children of Israel.

<sup>2</sup> “He spoke in his holiness on the Teaching Hill, ‘The seventh day, remember and keep *it* with all its rules together to fulfill. Gird your loins and strengthen your resolve.’”

<sup>3</sup> “The people who strayed like a wandering flock, may *God* remember to take note of their pact and promise, lest there should pass among them a bad occurrence (i.e., lest something bad should happen to them), as you promised at the waters of Noah (i.e., after the Flood, God promised never to destroy the world by water).”

## If I Keep Shabbat • כִּי אֶשְׁמְרָה שַׁבָּת

If I keep Shabbat,  
God will keep me safe!  
It is a sign, eternally,  
between *God* and me.

כִּי אֶשְׁמְרָה שַׁבָּת      Ki eshmera Shabbat.  
אֶל יִשְׁמֶרֶנִי      El yishmereni.  
אוֹת הִיא לְעוֹלָמִי עַד      Ot hi le'olmei ad  
בֵּינוּ וּבֵינִי      beino uveini.

Business is forbidden,  
pursuing *workday* concerns,  
or discussing on that day  
to-do lists,  
matters of trade  
or political issues;<sup>1</sup>  
I shall focus on God's Torah,  
which will make me wise.

אָסוּר מְצָא חֶפֶץ      Asur metzo chefetz  
עֲשׂוֹת דְּרָכִים      asot derachim,  
גַּם מִלְדַּבֵּר בּוֹ      gam mildaber bo  
דְּבָרֵי צָרָכִים      divrei tserachim,  
דְּבָרֵי סְחוּרָה      divrei sechorah  
אֶף דְּבָרֵי מְלָכִים      af divrei melachim;  
אֶהְיֶה בְּתוֹרַת אֵל      eh'geh beTorat El,  
וּתְחַכְּמֵנִי      utechakmeni.

*It is a sign, eternally,  
between God and me.*

אוֹת הִיא לְעוֹלָמִי עַד      Ot hi le'olmei ad  
בֵּינוּ וּבֵינִי      beino uveini.

On *Shabbat* I always find  
rest for my spirit.  
See, to those who left Egypt<sup>2</sup>  
my Holy One granted  
a miracle, giving bread—  
twice as much—on Friday.  
So, every Friday,  
*God* will double my food!

בּוֹ אֶמְצָא תַּמִּיד      Bo emtza tamid  
נֶפֶשׁ לְנַפְשִׁי      nofesh lenafshi;  
הִנֵּה לְדוֹר רִישׁוֹן      hineh ledor rishon  
נָתַן קְדוּשָׁה      natan kedoshi  
מוֹפֶת בְּתֵת לֶחֶם      mofet, betet lechem  
מִשְׁנֶה בִּשְׁשִׁי      mishneh bashishi;  
כָּכָה בְּכָל שִׁשִּׁי      kachah bechol shishi  
יַכְפִּיל מִזּוֹנִי      yachpil mezoni.

*It is a sign, eternally,  
between God and me.*

אוֹת הִיא לְעוֹלָמִי עַד      Ot hi le'olmei ad  
בֵּינוּ וּבֵינִי      beino uveini.

<sup>1</sup> “Matters relating to rulers.”

<sup>2</sup> “To the first generation,” the first to come out of Egypt. They had twice as much manna on Friday so that they were free to rest on Shabbat and (the poet implies) devote themselves to Torah study.

God wrote in the Law  
a rule for the *priestly* assistants:  
to arrange on *Shabbat*  
the surface-bread<sup>1</sup> before *God*.  
Therefore, fasting on *Shabbat*,  
according to the experts,  
is forbidden—except  
for Yom Kippur.<sup>2</sup>

*It is a sign, eternally,  
between God and me.*

This is an honored day,  
a day of delights,  
food and good wine,  
meat and fish.  
People who are in mourning  
stay in the background,  
for this is a day of joys,  
and it will make me happy.

*It is a sign, eternally,  
between God and me.*

רָשָׁם בִּדְת הָאֵל  
חֶק אֶל סִגְנָיו  
בּוֹ לַעְרוֹךְ  
לֶחֶם פָּנִים בִּפְנֵיו  
עַל כֵּן לְהִתְעַנּוֹת בּוֹ  
עַל פִּי נִבּוֹנָיו  
אָסוּר לָבֵד  
מִיּוֹם כְּפּוּר עוֹנֵי  
אוֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי  
Ot hi le'olmei ad  
beino uveini.

הוּא יוֹם מְכֻבָּד  
הוּא יוֹם תַּעֲנוּגִים  
לֶחֶם וַיִּין טוֹב  
בָּשָׂר וְדָגִים  
הַמְתַּאֲבִלִּים בּוֹ  
אֲחוֹר נְסוּגִים  
כִּי יוֹם שִׂמְחוֹת הוּא  
וּתְשַׁמְּחֵנִי  
Hu yom mechubad,  
hu yom ta'anugim,  
lechem veyayin tov,  
basar vedagim.  
Hamit'ablim bo  
achor nesogim,  
ki yom semachot hu  
utesamcheni.

אוֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי  
Ot hi le'olmei ad  
beino uveini.

<sup>1</sup> Each Shabbat, the priests changed the surface bread or “showbread” (Leviticus 24:5-9).

<sup>2</sup> “Except for the day for atoning my sin.” Yom Kippur is the only fast in the Jewish calendar which can fall on Shabbat; other fasts are moved to a different day of the week.



Someone who works on *Shabbat*  
will come to a bad end,<sup>1</sup>  
so on *Shabbat* I shall clean  
my heart like soap,<sup>2</sup>  
I shall pray to God  
the evening and morning services,  
the additional and afternoon services,  
and *God* will answer me!

*It is a sign, eternally,  
between God and me.*

מַחֵל מְלָאכָה בּוֹ  
סוֹפוֹ לְהַחְרִית  
עַל כֵּן אֶכְבֵּס בּוֹ  
לִבִּי כְבֹרִית  
וְאֶתְפַּלֵּל אֶל אֵל  
עֶרְבִית וְשַׁחְרִית  
מוֹסַף וְגַם מִנְחָה  
הוּא יַעֲנֵנִי

אות היא לעולמי עד  
בינו וביני  
*Ot hi le'olmei ad  
beino uveini.*

### יום זה מְכַבֵּד • This Honored Day

*The day of rest sure is the best;  
It's when the Maker took a rest.<sup>3</sup>  
Get your work all done by Friday  
'Cause the next is the On-High day.  
Don't let work and Shabbat mix;  
God made the whole wide world in six!<sup>4</sup>*

*The day of rest . . .*

*Of all the days to be in Shul,  
This totally awesome day's real cool.  
So let the kiddush wine be poured,  
With two whole loaves  
upon the board.<sup>5</sup>*

יום זה מְכַבֵּד מְכַל-יָמִים  
כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים  
שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכְתְּךָ  
וַיּוֹם הַשְּׁבִיעִי לְאֵלֶיךָ  
שָׁבַת לֹא תַעֲשֶׂה בּוֹ מְלָאכָה  
כִּי כָל עֲשֵׂה שֵׁשֶׁת יָמִים

יום זה

רִשּׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ  
יוֹם שְׁבַתוֹן יוֹם שְׁבַת קֹדֶשׁ  
עַל כֵּן כָּל-אִישׁ בְּיָנוּ יְקַדֵּשׁ  
עַל שְׁתֵּי לֶחֶם  
יִבְצְעוּ תְּמִימִים

*Yom zeh mechubad mikol yamim  
ki vo shavat tzur olamim.  
Sheshet yamim ta'aseh melachtecha  
veyom hash'vi I Elohecha;  
Shabbat, lo ta'aseh vo melacha  
ki chol asah sheshet yamim.*

*Yom zeh . . .*

*Rishon hu lemikra'ei kodesh  
yom shabbaton, yom Shabbat kodesh;  
al ken kol ish beyeino yekadesh  
al shtey lechem  
yivtze'u temimim.*

<sup>1</sup> "His end will be getting cut off from the community."

<sup>2</sup> בְּרִית is soapwort, a perennial herb whose crushed roots can produce suds when rubbed in water.

<sup>3</sup> "This day is honored more than others because on it the Rock of Ages rested."

<sup>4</sup> "For six days do your work, and the seventh day is for your God, a rest day; don't do work on it, because God made everything in six days."

<sup>5</sup> "It's the first among holy days, a rest day, the holy Sabbath. That's why everyone will make Kiddush with wine, on two whole loaves of bread."

*The day of rest . . .*יום זה *Yom zeh . . .*

**With pop & juice & cholent hearty, אָכּוּל מִשְׁמָנִים שֶׁתֵּה מִמֶּתְקִים Echol mashmanim, shteh mamtakim,**  
**God throws all God's friends a party; כִּי אֵל יִתֵּן לְכֹל בּוֹ דְּבָקִים ki El yiten lechol bo devekim—**  
**Clothes to wear, food for the belly, בְּגָד לְלִבּוֹשׁ לֶחֶם חֻקִּים beged lilbosh, lechem chukim,**  
**Meat and fish, all kinds of deli.<sup>1</sup> בָּשָׂר וְדָגִים וְכָל-מִטְעָמִים basar vedagim vechol mat'amim.**

*The day of rest . . .*יום זה *Yom zeh . . .*

**No lack, no stress pains us today. לֹא תַחֲסַר כָּל בּוֹ Lo techsar kol bo,**  
*Deut 8:10* **We eat our fill, and then we pray.<sup>2</sup> וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ “Ve’achaltah vesavata, uverachta**  
**We feel God's love and shout ovations, אֶת-יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָהַבְתָּ et Adonai Elohecha,” asher ahavta**  
**“God blessed us more than other nations!”<sup>3</sup> כִּי בֵרַכְךָ מִכָּל-הָעַמִּים ki verach’cha mikol ha’amim.**

*The day of rest . . .*יום זה *Yom zeh . . .*

**Look at the sky, God's wonders trace, הַשָּׁמַיִם מְסַפְּרִים כְּבוֹדוֹ Hashamayim mesaprim kevodo**  
**While earth warms to God's kind embrace. וְגַם הָאָרֶץ מְלַאָּה חֶסֶדֹו vegam ha’aretz mal’ah chasdo;**  
**God's hand made every thing in sight; רָאוּ כִּי כָל-אֵלֶּה עָשְׂתָה יָדוֹ re’u ki chol eleh astah yado**  
**God made it all, and made it right!<sup>4</sup> כִּי הוּא הַצּוֹר פָּעָלוֹ תָּמִים ki hu hatzur po’alo tamim.**

*The day of rest . . .*יום זה *Yom zeh . . .*

<sup>1</sup> “Eat fatty foods and drink sweet things, for God will then give all God's adherents clothes to wear and the proper bread, meat and fish and all tasty treats.”

<sup>2</sup> “Eat and be satisfied, and bless the Ruler your God.” This is the rule that instructs us to say Grace after Meals.

<sup>3</sup> “On *this day*, nothing is lacking: ‘And you shall eat your fill and bless your God’ whom you love, because God blesses you more than other peoples.”

<sup>4</sup> “Heaven declares God's glory, and God's kindness fills the earth too. See how God's hand made all these things, for God is the Rock whose work is perfect.”

## Freedom Comes • דְּרוֹר יִקְרָא

*Composed by Dunash ben Labrat (920-990), this poem contains the author's first name, דּוּנָשׁ, in acrostic form in the first, second, third, and sixth stanzas. The Singlish follows the Hebrew rhyme scheme. It reflects the sound of the Hebrew rhyme in stanzas one and two; the rest of the Hebrew stanzas use open "ah" vowels, which are rather rare in English, so the Singlish uses various open vowels for the rhyme.*

God freedom brings for every tot	דְּרוֹר יִקְרָא לְבָן עִם בֵּית	Dror yikrah leven im bat
To guard you as God's treasured spot;	וְיִנְצְרְכֶם כְּמוֹ בֵּית	Veyintzorchem kemo vavat;
No stain your name will ever blot.	נְעִים שְׁמֶכֶם וְלֹא יִשְׁבֹּת	Ne'im shimchem velo yushbat,
Sit down, relax! today's Shabbat. <sup>1</sup>	שְׁבוּ וְנוּחוּ בְּיוֹם שַׁבָּת	Shevu venuchu beyom Shabbat.
Descend! dwell in my sanctuary;	דְּרוֹשׁ נָוִי וְאוֹלָמִי	Derosh navi ve'ulami
A sign of hope, God, make of me.	וְאוֹת יַשֶּׁה עֲשֵׂה עִמִּי	Ve'ot yesha asseh imi;
In my forest plant a tree;	נֶטַע שׁוֹרֵק בְּתוֹךְ כַּרְמִי	Neta sorek betoch karmi,
Heed the cry of our progeny. <sup>2</sup>	שְׁעֵה שְׁוֹעֵת בְּנֵי עַמִּי	She'eh shav'at benei ami.
In Botzrah crush your challenger;	דְּרוֹךְ פּוּרָה בְּתוֹךְ בִּצְרָה	Deroch purah betoch Batzrah
In Babylon, the conquerer,	וְגַם בָּבֶל אֲשֶׁר גָּבְרָה	Vegam Bavel asher gavrah;
Your foes in anger massacre.	נִתּוּץ צָרִי בְּאֵף וְעִבְרָה	Netotz tzarai be'af ve'evrah,
To hear my cry, God, don't defer. <sup>3</sup>	שְׁמַע קוֹלִי בְּיוֹם אֶקְרָא	Shema koli beyom ekrah.
God, crown the desert-mountain bare	אֱלֹהִים תֵּן בַּמִּדְבָּר הָר	Elohim ten bamidbar har
With myrtle, elm, and cypress fair.	הָדָס שִׁטָּה בְּרוֹשׁ תִּדְהָר	Hadas shitah berosh tidhar.
The radiant, who observe with care—	וְלִמְזָהִיר וְלִנְזָהִר	Velamazhir velanizhar
Let peace refresh them like a river there! <sup>4</sup>	שְׁלוֹמִים תֵּן כְּמִי נָהָר	Shelomim ten kemei nahar.

<sup>1</sup> "Freedom will God call for son together with daughter, and God will guard you like the apple of the eye. Your name will be pleasant, and it will not stop. Sit down and rest on the Sabbath day."

<sup>2</sup> "Seek out my dwelling place and my hall (i.e., the place which "I"—Israel—have built for God to inhabit), and perform a sign of salvation with me: plant a choice vine in the middle of my vineyard, take heed of the outcry of the children of my people."

<sup>3</sup> "Tread the winepress in Botzrah (i.e., let your clothes be red with the blood of the wicked who make their last stand in Botzrah), and in Babel which overwhelmed us; demolish those who trouble you, with anger and wrath. Listen to my voice on the day when I call."

<sup>4</sup> "God, set in the desert a hill with myrtle, acacia, cypress (or pine), and elm. And for the radiant and for the meticulous, grant peace flowing like the waters of a river." In the second line, acacia was too much to fit into the Singlish.

In anger crush my every foe	הַדּוֹךְ קָמִי אֶל קָנָא	Hadoch kamay El kana,
Though your heart grieves to see their woe,	בְּמוֹג לֵבָב וּבְמִגְנָה	Bemog levav uvamginah;
Which in our mouths will surely sow	וְנִרְחִיב פֶּה וְנִמְלֵאנָה	Venarchiv peh un'malenah,
A song of joy that on our tongues will grow. <sup>1</sup>	לְשׁוֹנֵנוּ לֶךְ רִנָּה	Leshonenu lecha rinah.
Let your soul on wisdom pore	דְּעָה חֲכָמָה לְנַפְשְׁךָ	De'eh chochmah lenafshecha
You'll wear the crown of our Torah.	וְהִיא כֶּתֶר לְרֹאשְׁךָ	Vehi cheter leroshecha;
Observe with care our holy law;	נִצּוֹר מִצְוֹת קְדוֹשְׁךָ	Netzor mitzvat kedoshecha
The Sabbath guard, so you'll enjoy it more. <sup>2</sup>	שְׁמוֹר שַׁבָּת קְדֻשְׁךָ	Shemor Shabbat kodshecha.

### God on High • בָּרוּךְ אֱלֹהֵינוּ

*Rabbi Baruch ben Shmu'el of Mayence, who died in the 13<sup>th</sup> century, composed this poem.*

*The first letter of each verse forms the words בָּרוּךְ חֲזַק, "Baruch, be strong!"*

Blessed be God on high	בָּרוּךְ אֱלֹהֵינוּ	Baruch El elyon
who granted rest—	אֲשֶׁר נָתַן מְנוּחָה	asher natan menuchah
ransom for our souls	לְנַפְשֵׁנוּ פְּדִיוֹן	lenafshenu fidyon
from suffering and sighs;	מִשֶּׁת וּאֲנָחָה	mishet va'anachah;
May God come to Zion,	וְהוּא יִדְרוֹשׁ לְצִיּוֹן	vehu yidrosh leTziyon,
the rejected city;	עִיר הַנִּדְחָה	ir hanidachah,
how long will it continue, the grief	עַד אָנָּה תוֹגִיּוֹן	ad ana tugyon,
of the sighing soul?	נֶפֶשׁ נְאֻנָּחָה	nefesh ne'enachah.
Whoever keeps Shabbat,	הַשּׁוֹמֵר שַׁבָּת	Hashomer Shabbat,
son or daughter,	הֵבֵן עִם הַבֵּית	haben im habat,
may God favor them	לֹא יִרְצוּ	la'El yeratzu
like a meal-offering on the griddle. <sup>3</sup>	כְּמִנְחָה עַל מַחְבַּת	kemin'chah al machavat.

<sup>1</sup> "Trample my enemies, jealous God, with melting heart and sorrow; and we'll open wide our mouths and fill them, our tongues to you [shall sing] with joy."

<sup>2</sup> "Know wisdom (Torah) for your soul, and she will be a crown for your head. Guard the laws of your holy one; observe (take care of) your holy Sabbath."

<sup>3</sup> Our tradition teaches that the offering of the poorest people is dearest to God. See Leviticus 2:5.

*Psalms 68:5* God, who rides the skies,  
eternal ruler,  
told God's people to rest on Shabbat  
(gently God made this heard)  
with various foods  
and types of treats,  
with fine clothes  
and a family feast.

Whoever keeps Shabbat ...  
Happy are all who expect  
the double reward  
from God who sees everything  
but dwells in thick cloud.<sup>1</sup>

God grants this person an inheritance  
in hill and valley,  
an inheritance and a place to rest,  
like Jacob, for whom the sun shone.<sup>2</sup>

Whoever keeps Shabbat ...  
Whoever keeps Shabbat  
properly, protecting it from desecration,  
earns the honor of cherished  
holiness.<sup>3</sup>

If he fulfills the day's obligations,  
good for him!  
To God, the ruler who formed him  
the observance is sent as a meal-offering.  
Whoever keeps Shabbat ...

רֹכֵב בְּעָרְבוֹת	Rochev ba'aravot,
מֶלֶךְ עוֹלָמִים	melech olamim,
אֶת עַמּוֹ לְשַׁבּוֹת	et amo lishbot
אֵזֶן בְּנֵעִימִים	(izen ban'imim)
בְּמֵאֲכָלֵי עֲרֵבוֹת	bema'achalei arevot,
בְּמִינֵי מִטְעָמִים	beminei mat'amim,
בְּמַלְבוּשֵׁי כְבוֹד	bemalbushei chavod,
זֵבַח מִשְׁפָּחָה	zevach mishpachah.
... הַשּׁוֹמֵר שַׁבָּת	Hashomer Shabbat ...
וְאֲשֶׁרֵי כָּל חוֹכֵה	Ve'ashrei kol chochek
לְתַשְׁלֻמֵּי כֶּפֶל	letashlumei chefel
מֵאֵת כָּל סוֹכֵה	me'et kol sochek,
שׁוֹכֵן בְּעָרְפֶּל	shochen ba'arafel.
נִחְלָה לוֹ יִזְכֶּה	Nachalah lo yizkeh
בָּהָר וּבַשָּׁפֶל	bahar uvashafel,
נִחְלָה וּמִנוּחָה	nachalah umenucha,
כֶּשֶׁמֶשׁ לוֹ זָרְחָה	kashemesh lo zarchah.
... הַשּׁוֹמֵר שַׁבָּת	Hashomer Shabbat ...
כָּל שׁוֹמֵר שַׁבָּת	Kol shomer Shabbat
כָּדַת מִחֲלָלוֹ	kadat mechalelo,
הֵן הֶעֱשָׂר חִיבַת	hen hechshar chibat
קֹדֶשׁ גּוֹרָלוֹ	kodesh goralo.
וְאִם יָצָא חוֹבַת הַיּוֹם	Ve'im yatza chovat hayom,
אֲשֶׁרֵי לוֹ	ashrei lo;
אֵל אֵל אֲדוֹן מַחֲלָלוֹ	el El adon mecholelo,
מִנְחָה הִיא שְׁלֻחָה	min'chah hi sheluchah.
... הַשּׁוֹמֵר שַׁבָּת	Hashomer Shabbat ...

<sup>1</sup> God sees everything but cannot be seen (since God is surrounded by clouds).

<sup>2</sup> “Like the sun for him shone.” After Jacob wrestled with the angel, Genesis 32:32, וַיִּזְרַח־לֵי הַשֶּׁמֶשׁ —“the sun shone upon him.”

<sup>3</sup> “See, being fit for the honor of holiness is his lot.”

Dearest of days  
did my God, the Rock, call *Shabbat*,  
and happy are the truly pious  
if *Shabbat* is protected.

A crown of beaten *gold*  
is formed upon their heads,  
while the Rock of Ages'  
spirit is pleased with them.

*Whoever keeps Shabbat ...*

*Ex. 20:8* "Remember the day of Shabbat,

to keep it holy,"<sup>1</sup>

for it will gain greater respect,<sup>2</sup>

like a diadem to crown it.<sup>3</sup>

So let a person grant  
himself<sup>4</sup>

pleasure and happiness  
as a soothing balm.<sup>5</sup>

*Whoever keeps Shabbat ...*

It's holy for you,  
the Shabbat queen,  
into your houses  
bringing a blessing;  
wherever you live  
do no work—  
sons and daughters,  
servants or maids.

*Whoever keeps Shabbat ...*

חֶמְדַּת הַיָּמִים	Chemdat hayamim
קֵרָאוּ אֵלֵי צוּר	kera'o Eli, tzur,
וְאַשְׁרֵי לִתְמִימִים	ve'ashrei litmimim
אִם יִהְיֶה נָצוּר	im yih'yeh natzur.
כֶּתֶר הַלּוּמִים	Keter hilumim
עַל רֹאשָׁם יִצוּר	al rosham yatzur;
צוּר הָעוֹלָמִים	tzur ha'olamim,
רוּחוֹ בָּם נָחָה	rucho bam nachah.
הַשּׁוֹמֵר שַׁבָּת ...	Hashomer Shabbat ...
זָכוֹר אֶת־יָמֵי הַשַּׁבָּת	Zachor et yom haShabbat
לְקַדְּשׁוֹ	lekadsho,
קָרְנוּ כִּי גָבְהָה	karno ki gavhah,
נֶזֶר עַל רֹאשׁוֹ	nezer al rosho;
עַל כֵּן יִתֵּן הָאָדָם	al ken yiten ha'adam
לְנַפְשׁוֹ	lenafsho
עֹנֵג וְגַם שִׂמְחָה	oneg vegam simchah,
בָּהֶם לְמִשְׁחָה	bahem lemoshcha.
הַשּׁוֹמֵר שַׁבָּת ...	Hashomer Shabbat ...
קֹדֶשׁ הִיא לָכֶם	Kodesh hi lachem,
שַׁבָּת הַמַּלְכָּה	Shabbat hamalkah,
אֶל תּוֹךְ בְּתִיכֶם	el toch bateichem
לְהַנִּיחַ בְּרָכָה	lehani'ach beracha.
בְּכָל מוֹשְׁבוֹתֵיכֶם	Bechol moshvoteychem
לֹא תַעֲשׂוּ מְלָאכָה	lo ta'asu melachah,
בְּנִיכֶם וּבְנוֹתֵיכֶם	beneichem uvenoteichem,
עַבְדְּ וְגַם שִׁפְחָה	eved vegam shifchah.
הַשּׁוֹמֵר שַׁבָּת ...	Hashomer Shabbat ...

<sup>1</sup> From the Ten Commandments.

<sup>2</sup> "For its horn (i.e., its conspicuous reputation) has risen"; those who observe Shabbat win respect for the day and for this fundamental Jewish concept.

<sup>3</sup> "A diadem on its head."

<sup>4</sup> "For this reason let a man grant himself ..."

<sup>5</sup> "To be anointed with them (with pleasure and happiness)."

## Keep My Sabbaths • שְׁמֵרוּ שַׁבָּתוֹתַי

*The first letters of the first four stanzas spell the poet's name, שלמה.*

Keep my Sabbaths	שְׁמֵרוּ שַׁבָּתוֹתַי	Shimru Shabtotai
so you can suckle and be satisfied	לִמְעַן תִּינָקוּ וּשְׂבַעְתֶּם	lema'an tinku usevatem
from my blessings' breast <sup>1</sup>	מִזֵּיו בְּרִכּוֹתַי	miziv bir'chotai
when you come to repose.	אֶל הַמְּנוּחָה כִּי בָאתֶם	el hamnuchah ki va'tem.
<i>Children, I shall bear the cost</i>	וּלְוֹ עָלַי בְּנִי	Ulevu alai, banai,
<i>as you savor my delights,</i>	וְעֵדְנוּ מֵעֵדְנִי	ve'idnu ma'adanai:
<i>Shabbat's today, and God will pay!<sup>2</sup></i>	שַׁבָּת הַיּוֹם לִי	Shabbat hayom lAdonai.
Tell the laborer to be free	לְעֵמֶל קְרָאוּ דְרוֹר	Le'amel kiru dror
while I grant my blessing—	וְנָתַתִּי אֶת בְּרִכָּתִי	venatati et birchati—
one follows close upon the other— <sup>3</sup>	אִשָּׁה אֶל אַחֻתָּהּ לִצְרוֹר	ishah el achotah litzror—
showing my happiness on this day;	לְגִלוֹת עַל יוֹם שִׂמְחָתִי	legalot et yom simchati;
wear your finest clothes, <sup>4</sup>	בְּגָדֵי שֵׁשׁ עִם שָׁנִי	bigdei shesh im shani,
and study with my sages.	וְהִתְבּוֹנְנוּ מִזְּקֵנִי	vehitbonenu mizkenai.
<i>Children, I shall bear the cost...</i>	וּלְוֹ עָלַי בְּנִי ...	Ulevu alai, banai ...

<sup>1</sup> יוֹ is often translated “glory”; however, the word also implies some kind of projection or eminence, and in the context of this image of a suckling infant, it refers to the nourishing breast.

<sup>2</sup> “And borrow *the funds you need* on my account, children, and take delight in my delights: Shabbat—today—is for God.” The image is of an indulgent and financially generous parent who does not expect the children to be self-sufficient on this day.

<sup>3</sup> “To bind one woman to her sister.” בְּרָכָה (blessing) is a grammatically feminine noun, so the poet imagines the blessing as a woman, very close to its sister-blessings.

<sup>4</sup> “Clothes of linen and scarlet wool,” special clothes for Shabbat. This refers to the priestly garments (Exodus 28:5), woven of these fibers. The garments were so holy they did not need to observe the rules of “sha’atnez” (Leviticus 19:19).

*Esther 5:5*

Hurry up with the food

to do as Esther says!<sup>1</sup>

Settle up with the owner;

pay for the food and the leftovers.<sup>2</sup>

Trust me, you who rely on me,

and drink wine from my store.

*Children, I shall bear the cost...*

Look, this is the day of deliverance

if *only* you will keep Shabbat

and be my treasure.

One dark night, and then it is over,<sup>3</sup>

then you shall live in my presence,

filled from my secret *store*.*Children, I shall bear the cost...*

Reinforce my city,

God, highest divinity,

restore my temple

with joy and music;

my choir will sing,

my Levites and Kohanim,

and you shall delight with God;

today is God's day!

*Children, I shall bear the cost...*

מָהָרוּ אֶת־הַמָּנָה

לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר

וְחָשְׁבוּ עִם הַקּוֹנֶה

לְשֹׁלֵם אָכּוֹל וְהוֹתֵר

בְּטַחוּ בִּי אֱמוּנַי

וּשְׁתוּ יַיִן מִשְׁמָנַי

וְלוֹ עָלֵי בָנִי ...

הִנֵּה יוֹם גְּאֻלָּה

יוֹם שַׁבָּת אִם תִּשְׁמְרוּ

וְהִיִּיתֶם לִי סִגְלָה

לִינוּ וְאַחַר תַּעֲבְרוּ

וְאֲזַ תַּחֲיוּ לִפְנֵי

וְתִמְלְאוּ צְפוּנַי

וְלוֹ עָלֵי בָנִי ...

חֲזֵק קִרְיָתִי

אֵל אֱלֹהִים עֲלִיוֹן

וְהַשֵּׁב אֶת נֹוֹתִי

בְּשִׂמְחָה וּבְהִגָּיוֹן

יִשְׁוֹרְרוּ שָׁם רַנְנִי

לְוִי וְכוֹהָנֵי

וְאֲזַ תִּתְעַנֵּג עַל יִי

שַׁבָּת הַיּוֹם לִי

וְלוֹ עָלֵי בָנִי ...

Maharu et hamaneh

la'asot et devar Esther!

vechishvu im hakoneh

leshalem achol vehoter.

Bit'chu vi, emunay,

ushetu yayin mishmanai.

Ulevu alai, banai ...

Hineh yom ge'ulah,

yom Shabbat im tishmoru,

viheyitem li segulah.

Linu, ve'achar ta'avoru,

ve'az tichyu lefanai

utemal'u tzefunai.

Ulevu alai, banai ...

Chazek kiryati,

El, Elohim elyon,

vehashev et nevati

besimcha uvehigayon.

Yeshoreru sham rananai,

Leviyai veChohanai,

ve'az tit'anag al Adonai;

Shabbat hayom lAdonai!

Ulevu alai, banai ...

<sup>1</sup> Based on Esther 5:5. When Esther invites Ahasuerus and Haman to a banquet, the king declares, "Hurry Haman to do as Esther says." Instead of "Haman" (the name of the evil Haman) the poet uses the word "Hamaneh" (the portion of food). The feast which Esther prepared brought about the salvation of the Jewish people, so the poet hopes for another feast—the Shabbat feast—with the same effect.

<sup>2</sup> The image is of a guest in an inn, settling the bill. It's easy to do, because (as the chorus reminds us) God is paying. Some view these two lines differently: "Settle up with the Owner (i.e., God), so that God can repay you for food and whatever is left over." Whether we are guests paying the innkeeper or God's dependents, the poet assures us that we can feast without worry on Shabbat.

<sup>3</sup> "Sleep, and afterwards you shall pass through."



## אל ההודאות • God of Thanks

God of thanks,	אל ההודאות	El hahoda'ot,
Sovereign of peace	אֲדוֹן הַשָּׁלוֹם	adon hashalom
Who sanctifies the Sabbath day	מְקַדֵּשׁ הַשַּׁבָּת	mekadesh haShabbat
And makes the seventh day be blessed,	וּמְבָרֵךְ שְׁבִיעִי	umevarech shevi'i
And in pure holiness gives rest,	וּמְנִיחַ בְּקִדּוּשָׁה	umeni'ach bikdushah
To people sated with delight—	לְעַם מְדֻשְׁנֵי עוֹנֵג	le'am medushnei oneg,
A memory of Creation's work.	זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית	zecher lema'asei vereshit.

## שְׂמֵחֵנוּ • Make Us Happy

Make us happy, sovereign God,	שְׂמֵחֵנוּ יִי אֱלֹהֵינוּ	Samchenu Adonai Eloheinu
through Elijah the prophet, your servant,	בְּאֵלִיָּהוּ הַנָּבִיא עַבְדְּךָ	BeEliyahu Hanavi avdecha
and with the rule of David's line,	וּבְמַלְכוּת בֵּית דָּוִד	uvemalchut bet David
your anointed king <sup>1</sup>	מְשִׁיחְךָ	meshichecha
—let it come soon and delight our hearts.	בְּמַהֲרָה יָבֹא וַיַּגֵּל לִבֵּנוּ	—bimherah yavoh veyagel libeinu.

<sup>1</sup> By Jewish tradition, Elijah will herald the approach of the Messiah, and the Messiah will be descended from David's royal line.

## Se'udah Shlishit Zemirot

### God's Peace • שְׁהַשְׁלוֹם שְׁלוֹ

Divine peace may God grant us,  
blessing and peace,  
from left and right,  
peace for Israel.

May the merciful one bless  
our people with peace<sup>1</sup>  
and grant that we see  
children and grandchildren  
committed to Torah and its rules.

Let peace come to Israel!

*Isa 9:5* Advisor of mighty God,  
Father forever, prince of peace.<sup>2</sup>

שְׁהַשְׁלוֹם שְׁלוֹ יְשִׁים עָלֵינוּ  
בְּרָכָה וְשְׁלוֹם  
מִשְׁמָאל וּמִיָּמִין  
עַל יִשְׂרָאֵל שְׁלוֹם  
הַרְחֵמֵן הוּא יְבָרֵךְ  
אֶת עַמּוֹ בַּשְּׁלוֹם  
וְיִזְכּוּ לְרֵאוֹת  
בָּנִים וּבְנֵי בָנִים  
עוֹסְקִים בַּתּוֹרָה וּבְמִצְוֹת  
עַל יִשְׂרָאֵל שְׁלוֹם  
יְעֵץ אֵל גִּבּוֹר  
אֲבִיעַד שַׁר-שְׁלוֹם

Shehashalom shelo yasim alenu,  
berachah veshalom.  
mismol umiyamin  
al Yisra'el shalom.  
Harachaman, hu yevarech  
et amo bashalom,  
veyizku lir'ot  
banim uvnei vanim,  
oskim baTorah uvemitzvot.  
Al Yisra'el shalom.  
Yo'etz El gibor  
avi-ad sar-shalom.

### Compassion's Source<sup>3</sup> • יְדִיד נֶפֶשׁ

Compassion's source, my soul's desire,  
Woo me (your servant) to your will.  
I'll run *my race* swift as the deer,  
Before your majesty to kneel.  
To me your love is sweeter far  
Than honey drops or savor rare.<sup>4</sup>

יְדִיד נֶפֶשׁ אֵב הַרְחֵמֵן  
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ  
יְרוּץ עַבְדְּךָ כִּמוֹ אַיִל  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ  
יַעְרַב לוֹ יְדִידוּתְךָ  
מִנּוּפֶת צוּף וְכָל-טַעַם

Yedid nefesh, av harachaman,  
Meshoch avdach el retzonach.  
Yarutz avdach kemo ayal,  
Yishtachaveh el mul hadarach,  
Ye'erav lo yedidutach,  
Minofet tzuf vechol ta'am.

<sup>1</sup> Based on Psalms 29:11.

<sup>2</sup> Isaiah 9:5; what this refers to, either in its original context or here, is subject to much discussion.

<sup>3</sup> Many congregations begin Friday evening services with this poem by Eliezer Azikri, a 16th-century kabbalist; it is an acrostic on the Tetragrammaton (the four-lettered name of God). Editions differ widely; this version is traditional.

<sup>4</sup> “Darling of my soul, source (father) of mercy, draw (me) your servant to your will. Your servant will run like a deer, will kneel before your majestic presence, for your love will surpass the dripping of the honeycomb and any delight.”

Glorious, beautiful—the world's glow  
My yearning soul grieves for your love.  
Please, God, relieve her, as you show  
Your pleasant radiance from above.  
Restore her strength, her heartache mend,  
To be your handmaid without end.<sup>1</sup>

Eternal, let your mercy yearn  
With pity for your love's child, who  
So fervently, so long has burned  
The splendor of your might to view.  
Please, O my God, my heart's delight,  
Come quickly! Don't hide from my sight.<sup>2</sup>

Show yourself, my love, and spread  
O'er me your canopy of rest.  
Let glory on the earth be shed  
To bring us joy and happiness.  
Hurry, dear: time is short: restore  
Your kind grace as in days of yore.<sup>3</sup>

קְדוֹר נָאָה זִיו הָעוֹלָם  
נִפְשִׁי חוֹלַת אֲהַבְתָּךְ  
אָנָּה אֵל נָא רַפָּא נָא לָהּ  
בְּהִרְאוֹת לָהּ נֶעֱם זִיּוֹךְ  
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא  
וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם

וְתִיק יְהֵמוּ רַחֲמֶיךָ  
וְחוּס נָא עַל בֶּן אוֹהֲבֶךָ  
כִּי זֶה כַּמָּה נִכְסוֹף נִכְסוֹף  
לִרְאוֹת בְּתִפְאֶרֶת עֲזֶךָ  
אָנָּה אֵלִי מַחְמַד לִבִּי  
חוּשָׁה נָא וְאַל תִּתְעַלֵּם

הִגְלֵה נָא וּפְרוֹשׁ חֲבִיב  
עָלִי אֶת-סִכַּת שְׁלוֹמֶךָ  
תְּאִיר אֶרֶץ מִכְּבֹדֶךָ  
נִגִּילָה וְנִשְׁמַחָה בְּךָ  
מַהֵר אֲהוּב כִּי בָּא מוֹעֵד  
וְחִנְנִי כִּימֵי עוֹלָם

Hadur na'eh, ziv ha'olam,  
Nafshi cholat ahavatach.  
Ana, El na, refa nah lah,  
Behar'ot lah no'am zivach.  
Az tit'chazek vetitrapeh  
Vehayta lach shifchat olam.

Vatik, yehemu rachamecha  
Vechus nah al ben ohavach,  
Ki zeh kamah nichsof nichsaf  
Lir'ot betif'eret uzach.  
Ana, Eli, machmad libi,  
Chusha nah, ve'al tit'alam.

Higaleh na uf'ros, chaviv,  
Alai et sukat shlomach.  
Ta'ir eretz mikvodach,  
Nagila venismecha bach.  
Maher, ahuv, ki vah mo'ed,  
Vechoneni kimei olam.

<sup>1</sup> “Glorious, beautiful, radiance of the world, my soul is ailing for your love. Please, God, heal her, as you show her the pleasantness of your radiance. Then she will be strengthened and healed, and will become for you an eternal maidservant.”

<sup>2</sup> “Ancient one, let your mercies yearn (let your compassionate nature be merciful), and take pity on the child (son) of your beloved, for he has for so long yearned to see the splendor of your might. Please, my God, my heart's delight—hurry, and do not be concealed.”

<sup>3</sup> “Show yourself, and spread, dear, over me the shelter of your peace. Light the earth with your glory; let us rejoice and be happy in it. Hurry, beloved, for the time approaches, and show me grace as *you did* in times past.”

SPS Draft