

Blessings for our Food

בְּרַכַּת הַמָּזוֹן וְשִׁירוֹן

Jewish Traditions of Praise,  
Thanksgiving and Song

SPS Draft

# Blessings for our Food

## בְּרַכַּת הַמֶּזֶן 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*

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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.



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but you may read and sing it to your heart's content!*

---

To Bobbie

אֶת־חֵיל  
without compare

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## 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.

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## 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	וְיִקְרֶא אֶת־וַיִּקְרֶא אֶת־וַיִּקְרֶא אֶת־
Scripture	וַיִּקְרֶא אֶת־וַיִּקְרֶא אֶת־וַיִּקְרֶא אֶת־
Torah	וַיִּקְרֶא אֶת־וַיִּקְרֶא אֶת־וַיִּקְרֶא אֶת־

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.

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## 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;

ברוך אתה יי Baruch ata Adonai

You rule both day and night.

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,

You made us holy with your rules

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו Asher kidshanu bemitzvotav

To kindle ...

וְצִוָּנוּ לְהַדְלִיק נֵר vetzivanu lehadlik ner

*On Shabbat:*

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

שֶׁל שַׁבָּת אָמֵן shel Shabbat. Amen

*On a festival:*

... festive light.

שֶׁל יוֹם טוֹב אָמֵן shel Yomtov. Amen

*On Friday night that coincides with a festival:*

... Shabbat and festive light. שֶׁל שַׁבָּת וְיוֹם טוֹב אָמֵן 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.**

שְׁלוֹם עֲלֵיכֶם Shalom aleichem,  
 מְלֹאכֵי הַשָּׁרֵת mal'achei hasharet,  
 מְלֹאכֵי עֲלִיוֹן mal'achei elyon,  
 מִמְלֵךְ מַלְכֵי הַמְּלָכִים mimelech malchei hamlachim,  
 הַקְּדוֹשׁ בְּרוּךְ הוּא hakadosh baruch hu.

**Come in peace—**

**peace you bring—**

**Messengers from above,**

**From the Sovereign supreme,**

**Holy, blessed, beloved.**

בּוֹאֲכֶם לְשָׁלוֹם Bo'achem leshalom,  
 מְלֹאכֵי הַשָּׁלוֹם mal'achei hashalom,  
 מְלֹאכֵי עֲלִיוֹן mal'achei elyon,  
 מִמְלֵךְ מַלְכֵי הַמְּלָכִים mimelech malchei hamlachim,  
 הַקְּדוֹשׁ בְּרוּךְ הוּא hakadosh baruch hu.

**Bless me in peace—**

**peace you bring—**

**Messengers from above,**

**From the Sovereign supreme**

**Holy, blessed, beloved.**

בְּרַכּוּנִי לְשָׁלוֹם Bar'chuni leshalom,  
 מְלֹאכֵי הַשָּׁלוֹם mal'achei hashalom,  
 מְלֹאכֵי עֲלִיוֹן mal'achei elyon,  
 מִמְלֵךְ מַלְכֵי הַמְּלָכִים mimelech malchei hamlachim,  
 הַקְּדוֹשׁ בְּרוּךְ הוּא hakadosh baruch hu.

**Leave in peace—**

**peace you bring—**

**Messengers from above,**

**From the Sovereign supreme,**

**Holy, blessed, beloved.**

צֵאתְכֶם לְשָׁלוֹם Tzet'chem leshalom,  
 מְלֹאכֵי הַשָּׁלוֹם mal'achei hashalom,  
 מְלֹאכֵי עֲלִיוֹן mal'achei elyon,  
 מִמְלֵךְ מַלְכֵי הַמְּלָכִים mimelech malchei hamlachim,  
 הַקְּדוֹשׁ בְּרוּךְ הוּא hakadosh baruch hu.

## Bless The Children • בְּרַכַּת 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 יְשִׁמְךָ אֱלֹהִים Yesimcha Elohim  
 like Ephraim and Manasseh.<sup>1</sup> כְּאֶפְרַיִם וּכְמָנַשֶׁה ke'Ephrayim vechiMenasheh.

*For girls and women*

May God make you יְשִׁמְךָ אֱלֹהִים Yesimech Elohim  
 like Sarah, Rivka, Rachel and Leah.<sup>2</sup> כְּסָרָה רִבְקָה רָחֵל וְלֵאָה keSarah, Rivka, Rachel, veLeah.

*Continue for both sexes*

Num 6:24-26 May God bless and protect you. יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ Yevarechecha Adonai veyishmerecha.  
 May God shine the divine presence on you, יָאֵר יְהוָה | פָּנָיו אֵלֶיךָ Ya'er Adonai panav elecha  
 and show you favor. וַיַּחֲנֶכָּ vichuneka.  
 May God raise the divine presence to see you, יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ Yisa Adonai panav elecha,  
 and set you at peace.<sup>3</sup> וַיַּשֶּׂם לְךָ שְׁלוֹמִים 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."

## Eshet Chayil • אֵשֶׁת חַיִּיל

.....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?	אֵשֶׁת־חַיִּיל מִי יִמְצָא	Eshet chayil mi yimtzah?
The finest pearls can't match her worth,	וְרַחֵק מִפְּנִינִים מִכְרָהּ	Verachok mipninim michrah.
<sup>11</sup> Her husband's heart on her depends;	בָּטַח בָּהּ לֵב בַּעֲלָהּ	Batach bah lev ba'lah,
Plenty is his reward, not dearth	וְשָׁלַל לוֹ יַעֲסָר	Veshalal lo yechsar;
<sup>12</sup> Or harm; she answers as a friend	נְמַלְתָּהּ טוֹב וְלֹא־רָע	Gematat'hu tov velo rah
Every day of her life.	כֹּל יְמֵי חַיֶּיהָ	Kol yemei chayeha.
<sup>13</sup> Of wool and flax she seeks the best,	דָּרְשָׁה צֹמֶר וּפְשִׁטִּים	Darsha tzemer ufishtim
She works with willing hands	וַתַּעַשׂ בְּחַפְזָא כַּפֵּיהָ	vata'as bechefetz kapeha.
Like a merchant's argosies,	חַיְתָה כְּאֲנִיּוֹת סוֹחֵר	Hayta ka'oniyot socher
Bearing goods from distant lands. <sup>2</sup>	מִמֶּרְחָק תָּבִיא לַחֲמָהּ	mimerchak tavi lachma.
<sup>15</sup> Before day breaks her day begins,	וַתִּקָּם בְּעוֹד לַיְלָהּ	Vatakam be'od layla
Early to rise—	וַתִּתֵּן טֶרֶף לְבֵיתָהּ	Vatiten teref leveitah
She plans food for the house,	וַחֵק לְנַעֲרֹתֶיהָ	vechok lena'aroteha.
Tasks for the maids, lest they shirk.		
<sup>16</sup> She weighs the value of a field	זָמְמָה שָׂדֵה וַתִּקְחֶהּ	Zam'mah sadeh vatikachehu,
Before she buys;	מִפְּרִי כַּפֵּיהָ נִטְעָה כָּרֶם	mipri chape'ha nat'ah karem.
She plants a vineyard		
With the fruit of her work. <sup>3</sup>		
<sup>17</sup> When it's light she paints and fixes,	חִנְרָה בְּעוֹז מַתְנֶיהָ	Chagrah be'oz matneha
Rolls up her sleeves for toil,	וַתְּאַמֵּץ זְרַעוֹתֶיהָ	vat'ametz zero'oteha.
But she watches her investments	טָעַמָּה כִּי־טוֹב סַחְרָהּ	Ta'amah ki tov sachrah,
As she burns the midnight oil.	לֹא־יִכְבֶּה בַּלַּיְלָהּ נֵרָהּ	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."

<p><sup>19</sup> She takes in hand the distaff, The spindle in her palms;</p>	<p>יָדֶיהָ שֶׁלְחָהּ בְּכִישׁוֹר וּכְפֵיהָ תִמְכּוּ פָלֶךְ</p>	<p>Yadeha shil'chah vakishor vechapeha tamchu falef.</p>
<p><sup>20</sup> She's openhanded to the poor, And sends the beggar alms.<sup>1</sup></p>	<p>כַּפָּהּ פָּרְשָׁה לְעָנִי וַיָּדֶיהָ שֶׁלְחָהּ לְאֵבִיוֹן</p>	<p>Kapah parsah le'ani veyadeha shil'chah la'evyon.</p>
<p><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></p>	<p>לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כֹל־בֵּיתָהּ לְבֹשׁ שָׁנִים מַרְבָּדִים עֲשֵׂתָהּ־לָהּ שֶׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ</p>	<p>Lo tira leveitah mishaleg, ki chol beitah levush shanim. Marvadim astah lah shesh ve'argaman levushah.</p>
<p><sup>23</sup> Her husband sits in council, His advice is carefully weighed;</p>	<p>נֹדַע בְּשָׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אֶרֶץ</p>	<p>Noda bash'arim ba'lah beshivto im ziknei aretz.</p>
<p><sup>24</sup> She makes linen clothes—a sash— And sells them to the trade.<sup>3</sup></p>	<p>סָדִין עֲשֵׂתָהּ וְתִמְכּוּר וַחֲגוּר נִתְּנָה לְכַנְעָנִי</p>	<p>Sadin astah vatimkor vachagor natnah laKena'ani.</p>
<p><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.</p>	<p>עֹד וְתִדְרַר לְבוּשָׁהּ וְתִשְׁחַק לְיוֹם אַחֲרוֹן</p>	<p>Oz vehadar levushah vatischak leyom acharon.</p>
<p><sup>26</sup> Her speech is wise and kindly ...</p>	<p>פִּיהָ פִּתְחָהּ בְּחִכְמָהּ וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ</p>	<p>Piha pat'chah vechochmah, vetorat chesed al leshonah.</p>
<p><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></p>	<p>צוּפִיָּהּ הַלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל</p>	<p>Tzofiyah halichot beitah, Velechem atzlut lo tochel.</p>

<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—	קָמוּ בָנֶיהָ וַיְאָשְׁרוּהָ בְּעֵלָהּ וַיְהַלְלֶהָ	<b>Kamu vaneha</b> vay'ashruha ba'lah vay'halelah.
<sup>29</sup> “My dear, I’ve seen fine ladies, But you outdo them all!”	רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל וְאַתָּה עֲלִית עַל־כָּלֵנָה	“ <b>Rabot banot</b> asu chayil, ve’at alit al kulanah.”
<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.	שֶׁקֶר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת־יְהוָה הִיא תִתְהַלֵּל	<b>Sheker hachen</b> vehevel hayofi; ishah yir’at Adonai, hi tit’halal.
<sup>31</sup> Let her reap the satisfaction Of her triumphs and her labors, And let her praise be trumpeted To her admiring neighbors.	תִּנּוּ־לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בְּשָׁעָרִים מֵעֵשִׂיָּהּ	<b>T’nu lah</b> 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 veva'aretz
	and all their hosts of creatures.	וְכָל-צְבָאָם	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	וַיְבָרֵךְ 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,	בוֹרֵא פְרֵי הַגָּפֶן 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 קדשך  
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>	הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי־עֲזִי וְזִמְרַת יְהוָה יִהְיֶה וַיְהִי־לִי לִישׁוּעָה	Hineh El yeshu’ati evtach velo efchad, ki ozi vezimrat Yah Adonai, vayehi li liy’shuah.
Isa. 12:3 “You shall bring water joyfully From wellsprings of salvation.” <sup>2</sup>	וּשְׁאֲבַתְּמִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה	Ushavtem mayim besason, mima’aynei hayeshuah.
Psalms 3:9 To God belongs salvation, while Your blessing’s on your nation. Selah. <sup>3</sup>	לַיהוָה הַיְשׁוּעָה עַל־עַמְּךָ בְּרִכְתְּךָ סֶלָה	lAdonai hayeshuah, al amcha virchatecha. Selah.
Psalms 46:12 The God of Hosts is at our side, Jacob’s God, in whom we hide. Selah. <sup>4</sup>	יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֹּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	Adonai tzeva’ot imanu misgav lanu Elohei Ya’akov. Selah.
Psalms 84:13 Oh God, with hosts at your command, Happy are they who trust in you. <sup>5</sup>	יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בֵּטַח בְּךָ	Adonai tzeva’ot, ashrei adam bote’ach bach.
Psalms 20:10 God, save us: for at our demand, Oh Ruler, you’ll give answer true. <sup>6</sup>	יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קִרְאָנוּ	Adonai hoshi’a— 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,  
Rejoicing, happiness, and fame;<sup>1</sup>  
May we experience the same!”

לַיהוּדִים הָיְתָה אוֹרָה  
וְשִׂמְחָה וְשֵׁשׁן וְיָקָר  
כֵּן תִּהְיֶה לָנוּ  
Lay’hudim hayta orah  
vesimcha vesason viy’kar;  
ken tih’yeh lanu.

*Psalms 116:13* “This cup of salvation I shall raise  
And call upon God’s name!”<sup>2</sup>

כּוֹס־יְשׁוּעוֹת אֶשָּׂא  
וּבְשֵׁם יְהוָה אֶקְרָא  
Kos yeshu’ot esah  
uv’shem Adonai ekrah.

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

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

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרִי הַגֶּפֶן אָמֵן  
Baruch ata Adonai  
Eloheinu melech ha’olam,  
Boreh peri hagafen. Amen

..... *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,  
Who rules eternal time and space;  
With spices of all different kinds  
You’ve made the world a fragrant place.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא מִיְנֵי בְשָׂמִים אָמֵן  
Baruch ata Adonai  
Eloheinu melech ha’olam,  
Boreh minei vesamim. Amen

..... *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,  
Who rules the universe entire;  
You are creator of this flickering light,  
The light of fire.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא מְאוּרֵי הָאֵשׁ אָמֵן  
Baruch ata Adonai  
Eloheinu melech ha’olam,  
borei me’orei ha’esh. Amen

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,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אור 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.	לְשֶׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai,
who distinguishes holy from secular.	הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל אָמֵן	hamavdil bein kodesh lechol. Amen

### אֱלִיָּהוּ הַנָּבִיא • Eliyahu Hanavi<sup>1</sup>

Elijah the prophet	אֱלִיָּהוּ הַנָּבִיא	Eliyahu hanavi
In Toshav he was a lad;	אֱלִיָּהוּ הַתֹּשֶׁבִי	Eliyahu haTishbi
Then Elijah, then Elijah,	אֱלִיָּהוּ אֱלִיָּהוּ	Eliyahu, Eliyahu,
Then Elijah lived in Gil'ad.	אֱלִיָּהוּ הַגִּלְעָדִי	Eliyahu haGil'adi
Let him hasten,	בְּמַהֲרָה בְּיָמֵינוּ	Bimherah veyameinu
in our need (2)	יָבוֹא אֵלֵינוּ	yavo eleinu
With the anointed, David's seed.(2)	עִם מְשִׁיחַ בֶּן-דָּוִד	Im mashi'ach ben David. (2)

### שְׁבוּעַ טוֹב • Shavu'a Tov

Have a good week.	שְׁבוּעַ טוֹב	Shavu'a tov!
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### הַמְבַדֵּיל • Hamavdil

May God who divides holy from	הַמְבַדֵּיל בֵּין-קֹדֶשׁ לְחֹל	Hamavdil bein kodesh lechol,
secular forgive our sins and make	חַטֹּאתֵינוּ הוּא יִמְחַל	chatoteinu hu yimchol;
our wealth increase like sand and	זָרְעֵנוּ וְכֶסֶפֶנוּ יִרְבֶּה כַּחֹל	zarenu vechaspenu yarbeh kachol
the stars of the night.	וְכֹכָבִים בַּלַּיְלָה	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

### Light The Candles • הדלקת נרות

..... *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 <b>Shabbat and</b> festive light. <sup>1</sup>	וצנו להדליק נר	vetzivanu lehadlik ner
	של שבת ויום טוב אמן	shel Shabbat veYomtov. Amen

### Festival Evening Kiddush • קדוש ליום טוב

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

<i>Gen 1:31</i> It was evening, then morning, day six.	ויהי ערב ויהי בקר יום הששי	Vayehi erev, vayehi voker, yom hashishi
<i>Gen 2:1-3</i> Now sky and land were completed, and all their hosts <i>of creatures</i> . God finished on day seven the work of creation and rested on day seven from all the work of creation. God blessed day seven and made it holy, for then <i>God</i> rested from the whole project which <i>God</i> had created to work on.	ויכלו השמים והארץ וכל צבאם ויכל אלהים בינום השביעי מלאכתו אשר עשה וישבת בינום השביעי מכל מלאכתו אשר עשה ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות	Vayechulu hashamayim vеха'aretz vechol tzeva'am. vayechal Elohim bayom hashvi'i melachto asher asah, vayishbot bayom hashvi'i mikol melachto asher asah. Vayevarech Elohim et yom hashvi'i vayekadesh oto, ki vo shavat mikol melachto 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, <i>Sovereign</i> God,	ותתן לנו יי אלהינו	Vatiten lanu, Adonai Eloheinu
with love <b>Sabbaths for rest and</b>	<b>באהבה שבתות למנוחה ו</b>	<b>be'ahavah shabbatot limnucha u</b>
festivals for rejoicing	<b>מועדים לשמחה</b>	<b>mo'adim lesimchah,</b>
feasts and times for joy,	<b>חגים וזמנים לששון</b>	<b>chagim uzemanim lesason,</b>
this day—this Sabbath day and ...	<b>את-יום השבת הזה ואת-יום</b>	<b>et yom haShabbat hazeh, ve'et yom</b>
	<i>For Pesach:</i>	
this festival of matzah,	חג המצות הזה	chag hamatzot hazeh,
time of our freedom ...	זמן חרותנו	zeman cherutenu ...
	<i>For Shavuot:</i>	
this festival of Weeks,	חג השבעות הזה	chag hashavuot hazeh,
time of giving us our Torah ...	זמן מתן תורתנו	zeman matan Toratenu ...
	<i>For Sukkot:</i>	
this festival of Huts,	חג הסוכות הזה	chag hasukkot hazeh
time of our joy ...	זמן שמחתנו	zeman simchatenu ...
	<i>For Shemini Atzeret and Simchat Torah</i>	
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

זְכוֹר לִיצִיאַת 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 בְּחֵרָתָהּ

וְאוֹתָנוּ קִדְשְׁתָּ מִכָּל-הָעַמִּים

וְשַׁבַּת וּמוֹעֲדֵי קִדְשְׁךָ

בְּאַהֲבָה וּבְרָצוֹן

בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחִלְתָּנוּ

בָּרוּךְ אַתָּה יי

מְקַדֵּשׁ הַשַּׁבָּת

וְיִשְׂרָאֵל וְהַזְּמַנִּים 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.	<b>בְּרוּךְ אַתָּה יי</b> <b>אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם</b> <b>בוֹרֵא פְּרֵי הַגֶּפֶן אֲמֵן</b>	Baruch ata Adonai Eloheinu melech ha'olam, Boreh peri hagafen. Amen
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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.	<b>בְּרוּךְ אַתָּה יי</b> <b>אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם</b> <b>אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם</b> <b>וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן</b> <b>וְקִדְּשָׁנוּ בְּמִצְוֹתָיו</b>	Baruch ata Adonai Eloheinu melech ha'olam, asher bachar banu mikol am verom'manu mikol lashon vekidshanu bemitzvotav.
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*.....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.	<b>וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ</b> <b>בְּאַהֲבָה אֶת יוֹם</b> <b>הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם</b> <b>הַזִּכְרוֹן הַזֶּה</b> <b>יוֹם זִכְרוֹן תְּרוּעָה</b> <b>בְּאַהֲבָה מִקְרָא-קֹדֶשׁ</b> <b>זֶכֶר לִיצִיאַת מִצְרַיִם</b>	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
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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.	<b>כִּי בָנוּ בְּחַרְתָּ</b> <b>וְאוֹתָנוּ קִדְּשָׁתָּ</b> <b>מִכָּל-הָעַמִּים</b> <b>וְדָבַרְךָ אֱמֶת</b> <b>וְקַיָּם לְעַד</b> <b>בְּרוּךְ אַתָּה יי</b> <b>מֶלֶךְ עַל כָּל הָאָרֶץ</b> <b>מִקְדֵּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל</b> <b>וְיוֹם הַזִּכְרוֹן</b>	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.
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### Add on Saturday Night • 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,	בְּרוּךְ 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,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אוֹר 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 קְדוּשַׁת שַׁבָּת	Bein kedushat Shabbat
from the holiness of the festival,	לְקְדוּשַׁת 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 קְדוּשַׁת	misheshet yemei hama'aseh kidashta.
You distinguished and hallowed	הַבְּדִלְתָּ וְקְדַשְׁתָּ	Hivdalta vekidashta
your people Israel through your holiness.	אֶת-עַמְּךָ יִשְׂרָאֵל בְּקְדוּשַׁתְךָ	et amcha Yisra'el bikdushatecha.
Blessed are you, God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
who distinguishes types of holiness. <sup>1</sup>	הַמְבַדֵּיל 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,	שֶׁהֶחַיֵּנוּ וְקִיְמָנוּ	Shehecheyanu vekimanu
And you brought us to this place. <sup>1</sup>	וְהִגִּיעָנוּ לְזִמְנוּ 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 לֵשֶׁב 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 אַרְבָּה

### Shabbat Morning

*Some begin here...*

*Ex 31:16-17* 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. *וַיִּנְבֹּשׁ*

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל

אֶת־הַשַּׁבָּת

לַעֲשׂוֹת אֶת־הַשַּׁבָּת

לְדֹרוֹתָם בְּרִית עוֹלָם

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הוּא לְעוֹלָם

כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְבֹּשׁ

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.

*...while others begin here...*

*Ex 20:8-11* 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...

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

שֵׁשֶׁת יָמִים תַּעֲבֹד

וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת

לַיהוָה אֱלֹהֶיךָ

לֹא־תַעֲשֶׂה כָּל־מְלָאכָה

אֲתָהּ | וּבְנֶךְ וּבִתְךָ

עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ

וּגְרֶךָ אֲשֶׁר בְּשַׁעְרֶיךָ

כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ

אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם

וַיִּנְחַח בַּיּוֹם הַשְּׁבִיעִי

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...

*...while still others, like me, begin here...*

...That's why God blessed

the Sabbath day and made it holy.

עַל־כֵּן בֵּרַךְ יְהוָה

אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ

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  
God's special times  
to the children of Israel.

וַיְדַבֵּר מֹשֶׁה  
אֶת־מִעְדֵי יְהוָה  
אֶל־בְּנֵי יִשְׂרָאֵל  
Vayedaber Moshe  
et mo'adei Adonai  
el benei Yisra'el.

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

*Psalms 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  
בַּכֶּסֶה לְיוֹם חֲגִינוּ  
כִּי חֹק לְיִשְׂרָאֵל הוּא  
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב  
Tik'u vachodesh shofar,  
bakeseh leiyom chageinu,  
ki chok leYisra'el hu,  
mishpat IElohei Ya'akov

## For Shabbat and Festivals

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

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

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בּוֹרֵא פְרֵי הַגָּפֶן אָמֵן  
Baruch ata Adonai  
Eloheinu melech ha'olam,  
Boreh peri hagafen. Amen

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

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.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַצִּוָנוּ לֵשֵׁב בַּסֻּכָּה אָמֵן  
Baruch ata Adonai  
Eloheinu melech ha'olam,  
Asher kidshanu bemitzvotav  
vetzivanu leshev basukkah. Amen

### Washing Hands • נטילת ידים

*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 mmmphs. 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

### Blessing for Bread • המוציא

*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 הַמְּזוֹן

.....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 kecholmim.
<b>Our talk will all be laughter,</b>	אִזְ יִמְלֵא	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>	אִזְ 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>	הַזְרְעִים בְּדָמָעָה	Hazorim bedima
<b>In happiness they'll reap their yield.</b>	בְּרִנָּה וּקְצֹרוּ	berina yiktzoru.
<b>To sow the seed, bowed with grief</b>	הָלוּךְ יִלְךָ וּבָכָה	Haloch yelech uvacho
<b>The plowman plods his weary way;</b>	נִשְׂא מִשַּׁחֲ-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>	נִשְׂא אֲלֻמְתָיו	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 יְדַבֵּר פִּי	Tehillat Adonai yedaber pi
<b>And every living thing will bless</b>	וַיְבָרֵךְ 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>	וְאַנַּחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה	Va'anachnu nevarech Yah
<b>From now for ever. Halleluyah!</b>	וְעַד-עוֹלָם תְּהִלְלוּ-יָהּ	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 יַמְלֵל גְּבוּרוֹת יְהוָה	Mi yemalel gevurot Adonai,
<b>Or set to words all of God's praise?</b>	יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ	yashmi'a kol tehilato?

### Invitation to Say Grace • זִמּוֹן

*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 נְבָרֵךְ	Chaverai, nevarech!
	<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,	בְּרִשׁוֹת חֲבֵרַי	Bir'shut chaverai,
let's bless our God, the one	נְבָרֵךְ אֱלֹהֵינוּ	nevarech 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	בְּרוּךְ אֱלֹהֵינוּ	Baruch Eloheinu
who provides our food,	שֶׁאֲכַלְנוּ מִשְׁלוֹ	she'achalnu mishelo
and by whose goodness we live.	וּבְטוֹבוֹ חַיִּינוּ	uv'tuvo chayinu.
	<i>All together</i>	
Blessed is God, blessed is God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo!

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

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	הַזֵּן אֶת-הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ	hazan et ha'olam kulo betuvo
In mercy, love, and grace—	בְּחֶן בְּחֶסֶד וּבְרַחֲמִים	bechen bechessed uv'rachamim.
<i>God</i> <sup>Ps. 136:25</sup> gives each species food to eat	הוּא נָתַן לֶחֶם לְכָל-בֶּשָׂר	Hu “noten lechem lechol basar
In endless magnanimity.	כִּי לְעוֹלָם חָסְדוֹ	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
	מְזוֹן לְעוֹלָם וָעֵד	mazon le'olam va'ed.
For the sake of <i>God's</i> powerful name	בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל	Ba'avur shemo hagadol
Because each one <i>God</i> does	כִּי הוּא אֵל זֵן	ki hu El zan
feed and sustain	וּמְפָרֵס לְכָל	um'farnes lakol,
And does all of us good,	וּמְטִיב לְכָל	umetiv lakol
and gives all of us food	וּמְכִין מְזוֹן	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.	הַזֵּן 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 שֶׁהִנְחַלְתָּ	al shehin'chalta
to our ancestors	לְאַבוֹתֵינוּ וְלֵאֲמוֹתֵינוּ	la'avoteinu ule'imoteinu
a land pleasant, good, and spacious,	אָרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה	eretz chemda tova ur'chava
and because you brought us out	וְעַל שֶׁהוֹצֵאתָנוּ	ve'al shehotzetanu
(Sovereign God)	יי אֱלֹהֵינוּ	Adonai Eloheinu
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>	שֶׁחִתַּמְתָּ בְּבִשְׂרֵינוּ	shechatamta bivsareinu
and because of the Torah	וְעַל תּוֹרַתְךָ	ve'al Torat'cha
which you taught us	שֶׁלִּמְדָתָנוּ	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	שֶׁחֹנַנְתָּנוּ	shechonantanu
and because of the eating of food	וְעַל אֲכִילַת מְזוֹן	ve'al achilat mazon
through which you nourish	שְׂאֵתָה זֶן	sha'ata zan
and sustain us forever—	וּמִפְרִינֶס אוֹתָנוּ תָּמִיד	umfarnes otanu tamid—
<b>Every day, at every time,</b>	בְּכָל-יוֹם וּבְכָל-עֵת	Bechol yom, uv'chol et,
<b>and in every hour.</b>	וּבְכָל-שָׁעָה	uvechol sha'ah.

.....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.

## Miraculous Rescues • על הנסים

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

For the wonders and deliverance, the heroic acts and rescues, the miracles and comforts and for the wars you waged for our ancestors in those days, at this time: <sup>1</sup>	עַל הַנְּסִימִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלְאוֹת וְעַל הַנְּחֻמוֹת וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְלְאִמּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזָמַן הַזֶּה	Al hanisim ve'al hapurkan ve'al hagvurot ve'al hatshu'ot ve'al hanifla'ot ve'al hanechamot ve'al hamil'chamot she'asita la'avoteinu ule'imoteinu bayamim hahem bazman hazeh:
..... For Chanukah .....		
In the time of Mattathias, Yochanan's son, the Hasmonean high priest, and his sons, when the evil Greek empire rose against your people Israel to make them forget your Torah stray from the statutes of your will; and you in your many mercies stood up for them in their time of trouble— you pleaded their cause, you judged their claim, you avenged their wrong; you handed over the strong to the weak, the many to the few, the impure to the pure, the evil to the righteous, and the wicked to students of your Torah. 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— like today.	בַּיָּמִים מִתְּתִיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בִּרְחֻמֶיךָ הַרְבִּימִם עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבַּת אֶת רִיבָם דָּנַת אֶת דִּינָם נִקְמַת אֶת נִקְמָתָם מִסַּרְתָּ גִבּוֹרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד מְעֻטִים וּטְמֵאִים בְּיַד טְהוֹרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וְלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוֹם הַזֶּה	Bimei Mattityahu ben Yochanan kohen gadol Chashmonai uvanav, keshe'amdah malchut Yavan harsha'ah al amcha Yisra'el lehashkicham Toratecha uleha'aviram mechukei retzonecha; ve'ata berachamecha harabim amad'ta lahem be'et tzaratam ravta et rivam danta et dinam nakamta et nikmatam; masarta giborim beyad chalashim verabim beyad me'atim uteme'im beyad tehorim ur'sha'im beyad tzadikim vezedim beyad oskei Toratecha. Ulecha asita shem gadol vekadosh be'olamecha, ule'amcha Yisrae'l asita teshu'ah gedolah ufurkan 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 בַּיְתֶךָ  
וּפְנּוּ אֶת הַיְכָלְךָ  
וְטִהַרוּ אֶת מִקְדָּשְׁךָ  
וְהִדְלִיקוּ נֵרוֹת  
בְּחִצְרוֹת קֹדֶשְׁךָ  
וּקְבָעוּ  
שְׁמוֹנַת יָמֵי חֲנֻכַּה 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.

בְּיָמֵי מֹרְדֵכַי וְאֶסְתֵּר  
בְּשׁוּשַׁן הַבְּיָרָה  
כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע  
בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד  
אֶת כָּל הַיְהוּדִים  
מִנַּעַר וְעַד זָקֵן  
טַף וְנָשִׁים בְּיוֹם אֶחָד  
בְּשִׁלּוּשָׁה עָשָׂר  
לְחֹדֶשׁ שְׁנַיִם עָשָׂר  
הוּא חֹדֶשׁ אָדָר  
וּשְׁלָלָם לַבּוֹז  
וְאֶתָּה בְּרַחֲמֶיךָ הַרְבִּים  
הִפַּרְתָּ אֶת עֲצָתוֹ  
וּקְלַקְלַת אֶת מַחֲשַׁבְתּוֹ  
וְהִשְׁבוֹתָ לוֹ  
גְּמוּלוֹ בְּרָאוּשׁוֹ  
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 berosho,  
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.	<b>בִּימֵי שִׁיבַת עַמְךָ יִשְׂרָאֵל</b> <b>לְגִבּוּלָם כִּימֵי קֶדֶם</b> <b>נִסְגְּרוּ שַׁעְרֵי אֲרָצָם</b> <b>בְּפְנֵי אַחֵינוּ</b> <b>פְּלִיטֵי חֶרֶב</b> <b>וְאוֹיְבִים בְּעֵלֵי בְרִיתָם</b> <b>קָמוּ לְאַבֵּד אֶת עַמְךָ יִשְׂרָאֵל</b> <b>וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים</b> <b>עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם</b> <b>רַבַּת אֶת רִיבָם</b> <b>דָּנַת אֶת דִּינָם</b> <b>נִקְמַת אֶת נִקְמַתָם</b>	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!	<b>הִמָּה כָּרְעוּ וַנִּפְּלוּ</b> <b>וְאַנְחֵנוּ קָמְנוּ וַנִּתְעוֹדֵד</b>	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>	<b>וְלָךְ עָשִׂיתָ</b> <b>שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ</b> <b>וְלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ</b> <b>תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן</b> <b>וּבַחֹדֶשׁ הַשֵּׁנִי</b> <b>בַּחֲמִישָׁה לַחֹדֶשׁ</b> <b>פָּרַקְנוּ עוֹל גּוֹיִם מֵעַל צְוָארֵנוּ</b>	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—	<b>בְּשֵׁנַת עֶשְׂרִים לְתַקוּמַתֵּנוּ</b> <b>בְּקוּם אֵלֵינוּ אוֹיְבֵינוּ</b>	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!”	<b>אָמְרוּ לָכֵן וַנִּכְחִידֵם מִגּוֹי</b> <b>וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד</b>	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!”

<p>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.</p>	<p>וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבַּת אֶת רִיבָם דָּנַת אֶת דִּינָם נִקְמַתְּ אֶת נִקְמָתָם</p>	<p>Ve'ata berachamecha harabim amad'ta lahem be'et tzaratam, ravta et rivam, danta et dinam, nakamta et nikmatam.</p>
<p><i>Psalm 20:9</i> <i>Our foes</i> crumpled and fell, while we stood and prevailed!</p>	<p>הֵמָּה כָּרְעוּ וְנִפְּלוּ וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹדַד</p>	<p>Hemah kar'u venafalu, va'anachnu kamnu venit'odad!</p>
<p>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</p>	<p>וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וְלַעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן וּבַחֹדֶשׁ הַשְּׁנִי בְּשִׁמּוֹנָה וְעֶשְׂרִים בּוֹ</p>	<p>Ulecha asita shem gadol vekadosh be'olamecha, ule'amcha Yisrae'l asita teshu'ah gedolah ufurkan Uvachodesh hasheni, bishmonah ve'esrim bo,</p>
<p><i>Psalm 122:2</i> We stood within your gates, O Jerusalem!</p>	<p>עַמְדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַיִם</p>	<p>Omdot hayu ragleinu bish'arayich, Yerushalayim.</p>

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

### For All This • וְעַל הַכֹּל

<p>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.</p>	<p>וְעַל הַכֹּל יי אֱלֹהֵינוּ אָנְחֵנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל-חַי תְּמִיד לְעוֹלָם וָעֶד כַּכְתוּב וְאַחַלְתָּ וְשִׂבַּעְתָּ וּבְרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַתְּ לָךְ בָּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל הַמְּזוֹן</p>	<p>Ve'al hakol Adonai Elohenu anachnu modim lach umvar'chim otach— yitbarach shimcha befi chol chay tamid le'olam va'ed— Kakativ: ve'achalta vesavata uverachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch ata Adonai al ha'aretz ve'al hamazon.</p>
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<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 עַמֶּךָ	al Yisra'el amecha
Jerusalem. Cast a kindly eye on	וְעַל-יְרוּשָׁלַיִם עִירֶךָ	ve'al Yerushalayim irecha
The dwelling of your glory, Zion,	וְעַל-צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ	ve'al Tziyon mishkan kevodecha
The reign of David,	וְעַל-מַלְכוּת בֵּית דָּוִד	ve'al malchut beit David
your anointed,	מְשִׁיחֶךָ	meshichecha
The great and holy house appointed	וְעַל-הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ	ve'al habayit hagadol vehakadosh
To bear your name—	שֶׁנִּקְרָא שְׁמֶךָ 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>	רַעְנוּ זֹנֵנֵנוּ	re'einu zunenu
<b>Our support and our sustainer</b>	פֶּרְנִסֵנוּ וְכִלְכְּלֵנוּ	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 לַיָּדַי	lo lidei
of flesh and blood,	מִתְּנַת בָּשָׂר וָדָם	matnat basar vadam,
<b>Not for gifts and not for loans from men;</b>	וְלֹא לַיָּדַי הַלְוָאֲתָם	velo lidei halva'atam;
<b>We'd rather get it at your hand—</b>	כִּי אִם לַיָּדֶךָ	ki im leyadcha
it's jam packed, it's open,	הַמְּלֵאָה הַפְּתוּחָה	hamle'ah, haptucha,
<b>It's holy and expansive;</b>	הַקְּדוֹשָׁה וְהַרְחֵבָה	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 • שַׁבַּת

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

Favor this prayer, Sovereign God,	רִצֵּה וְהַחְלִיצֵנוּ	Retzeh vehachlitzenu
and give us success in your rules,	יִי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ	Adonai Eloheinu bemitzvotecha,
and in the rules of the seventh day,	וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי	uv' mitzvat yom hashvi'i
this great and holy Sabbath.	הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ 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,	לְשַׁבֵּת-בוֹ וּלְנוּחַ בּוֹ	lishbot bo velanu'ach bo
according to the rules you favored.	בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ	be'ahavah kemitzvat retzonecha.
Grant us your favor,	וּבְרְצוֹנְךָ הַנִּחַ לָנוּ	Uvirtzoncha hani'ach lanu
Sovereign God,	יִי אֱלֹהֵינוּ	Adonai Eloheinu,
to have no trouble, grief, or sorrow	שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה	shelo teheh tzara veyagon va'anacha
on our day of rest.	בְּיוֹם מְנוּחַתֵּנוּ	beyom menuchatenu.
And show us, Sovereign God,	וְהִרְאֵנוּ יִי אֱלֹהֵינוּ	Vehar'enu Adonai Eloheinu
by consoling Zion your city	בְּנַחֲמַת צִיּוֹן עִירֶךָ	benechamat Tziyon irecha
and rebuilding Jerusalem,	וּבְבִנְיַן 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 הַנַּחֲמוֹת	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 • חֲגִים

God and God of	אֱלֹהֵינוּ וְאֱלֹהֵי	Elohenu velohei
our ancestors,	אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וַיִּבֵּא וַיִּגַּע	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וַיִּפְקֵד וַיִּזְכֹּר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ	zichronenu ufikdonenu,
with memories of our ancestors,	וּזְכוֹרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vezichron avoteinu ve'imoteinu,
and memories of the Messiah	וּזְכוֹרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדְּךָ	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	וְזָכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קֹדְשְׁךָ	ir kodshecha,
and memories of all your people	וְזָכְרוֹן כָּל-עַמְּךָ	vezichron kol amcha
the house of Israel—	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	bet Yisra'el lefanecha
for deliverance, good,	לְפַלְיטָה לְטוֹבָה	lifleita letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
<i>For Rosh Chodesh:</i>		
on this beginning of the month.	בְּיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה	beyom rosh hachodesh hazeh.
<i>For Pesach:</i>		
on this festival of matzah	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה	beyom chag hamatzot hazeh.
<i>For Shavuot:</i>		
on this festival of weeks.	בְּיוֹם חַג הַשְּׁבֻעוֹת הַזֶּה	beyom chag hashavuot hazeh.
<i>For Rosh Hashanah:</i>		
on this Day of Remembrance.	בְּיוֹם הַזְּכָרוֹן הַזֶּה	beyom hazikaron hazeh.
<i>For Yom Kippur (for children and those who may not fast):</i>		
on this Day of Atonement	בְּיוֹם הַכִּפּוּרִים הַזֶּה	beyom hakipurim hazeh.
<i>For Sukkot:</i>		
on this festival of huts.	בְּיוֹם חַג הַסּוּכּוֹת הַזֶּה	beyom chag hasukkot hazeh.
<i>For Shemini Atzeret and Simchat Torah:</i>		
on the eighth day,	בְּיוֹם הַשְּׁמִינִי	beyom hashmini
this festival of assembly.	חַג הָעֲצֵרֶת הַזֶּה	chag ha'atzeret hazeh.
<i>The Festival section continues:</i>		
Remember us today for good,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
Sovereign God;	בו לְטוֹבָה	bo letovah;
and think of us for blessing;	וּפְקֻדְנוּ בּו לְבִרְכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בּו לְחַיִּים	vehoshi'enu vo lechayim.
And with a word of salvation and mercy	וּבְדָבַר יְשׁוּעָה וּרְחָמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חֹסֶן וְחַנּוּן	chus vechanenu
have mercy on us, and save us;	וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem alenu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha enenu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן 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>בְּמַהֲרָה 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>בְּרוּךְ 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 • הַטוֹב וְהַמְטִיב

*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,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai,
God who rules forever,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Source of life, our God who rules us,	הָאֵל אֲבִינוּ מִלְּפָנֶיךָ	Ha'El avinu malkenu
Our great leader and creator,	אֲדִירֵנוּ בּוֹרְאֵנוּ	adirenu bor'enu
Our redeemer, you who school us,	גֹּאֲלֵנוּ יוֹצְרֵנוּ	go'alenu yotzrenu
Holy to Jacob and holy to us,	קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב	kedoshenu kedosh Ya'akov
Shepherd of Israel and us,	רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל	ro'enu ro'eh Yisrael
The good ruler	הַמֶּלֶךְ הַטוֹב	hamelech hatov
with goodness for all,	וְהַמְטִיב לְכֹל	vehametiv lakol
Who in every day—	שֶׁבְּכֹל יוֹם וַיּוֹם	sheb'chol yom vayom—
Has done good, who does good,	הוּא הַטֵּיב הוּא מְטִיב	Hu hetiv hu metiv
Will do good for us;	הוּא יֵטִיב לָנוּ	hu yetiv lanu
Who saved us,	הוּא גִמְלָנוּ	hu g'malanu
who saves us,	הוּא גּוֹמְלָנוּ	hu gomlenu
Will save us again—	הוּא יְגַמְלָנוּ לְעַד	hu yigmelenu la'ad,
For grace, for love, and kindness,	לְחֵן לְחֶסֶד וּלְרַחֲמִים	lechen lechesed ul'rachamim
For relief, deliverance, and success,	וּלְרוּחַ הַצִּלָּה וְהַצִּלְחָה	ul'revach hatzala vehatzlacha
Blessing, salvation, comfort,	בְּרַכָּה וְיִשׁוּעָה נְחָמָה	beracha vishua nechama
sustenance, and support,	פְּרִנָּסָה וְכֻלְכָּלָה	parnasa vechalkala,
And mercy, and life, and peace	וְרַחֲמִים וְחַיִּים וְשָׁלוֹם	verachamim vechayim veshalom
And all that's good;	וְכֹל-טוֹב	vechol tov
And may God not let us	וּמִכֹּל-טוֹב	umikol tov
Lack anything good.	אֶל יַחְסְרֵנוּ	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 rule us for ever;	הַרְחָמֵנוּ הוּא מִלּוּךְ עָלֵינוּ לְעוֹלָם וָעֶד	Harachaman hu yimloch aleinu le'olam va'ed;
May the merciful one be blessed in heaven and earth.	הַרְחָמֵנוּ הוּא יְתַבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ	Harachaman hu yitbarach bashamayim uva'aretz.
<b>The source of mercy shall be praised in every age;</b>	הַרְחָמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים	Harachaman hu yishtabach ledor dorim;
<b>And may God's glory through us shine for endless time,</b>	וַיִּתְפָּאֵר- בָּנוּ לְעַד וּלְנֶצַח וּלְנֶצַחִים	Veyitpa'ar banu la'ad ul'netzach netzachim,
<b>And in us manifest God's splendor without end.</b>	וַיִּתְהַדָּר- בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים	Veyit'hadar banu la'ad ul'ol'mei olamim.
May the merciful one sustain us with dignity.	הַרְחָמֵנוּ הוּא יִפְרִנְסֵנוּ בְּכָבוֹד	Harachaman, hu yefarnesenu bechavod.
May the merciful one smash the yoke which weighs around our necks and lead us, walking tall, to our own land.	הַרְחָמֵנוּ הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוָאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ	Harachaman, hu yishbor ulenu me'al tzavarenu vehu yolichenu kom'miyut le'artzenu.

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

May the merciful one send a manifold blessing to this building and to this table at which we have eaten.	הַרְחָמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלַחַן זֶה שֶׁאָכַלְנוּ עָלָיו	Harachaman, hu yishlach lanu beracha meruba babayit hazeh 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 הַנְּבִיא	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 for us and all our fellow Jews.</b>	יְשׁוּעוֹת וְנַחְמוֹת	yeshu'ot venechamot.

<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-הַחַתָּן וְאֶת-הַכּוֹלָה

...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/בַעְלִי)

(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

בַּעַל הַבַּיִת הַזֶּה

ba'al habayit hazeh

and (my mother, my teacher)

וְאֶת (אִמִּי מוֹרִתִי)

ve'et (imi morati)

the mistress of this house,

בַּעֲלַת 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

Abraham and Sarah,

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

avoteinu ve'imoteinu

Isaac and Rebecca,

אַבְרָהָם וְשָׂרָה

Avraham veSarah

and Jacob and Rachel and Leah

יִצְחָק וְרִבְקָה

Yitzchak veRivkah

in every thing...

וְיַעֲקֹב וְרַחֵל וְלֵאָה

veYa'akov veRachel veLe'ah

בְּכָל מִקּוֹל כָּל

bakol mikol kol...

May God bless us, all of us	כֵּן יְבָרֵךְ אוֹתָנוּ	Ken yevarech otanu
As one and the same	כְּלָנוּ יַחַד	kulanu yachad
With a blessing that's perfect,	בְּבִרְכָה שְׁלֵמָה	bivrachah shelemah,
And let's say "Amen."	וְנֹאמַר אָמֵן	venomar, "Amen."
May this house be a shelter	בְּמָרוֹם יְלַמְדוּ	Bamarom yelamdu
Of peace and of love,	עֲלֵיהֶם וְעֲלֵינוּ	aleiheim ve'aleinu
When our merit and theirs	זְכוּת שְׁתֵּיהֶן	Z'chut shet'heh
Is acknowledged from above;	לְמִשְׁמֶרֶת שְׁלוֹם	lemishmeret shalom,
And a blessing from God	וְנִשָּׂא בְרַכָּה 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	Venimtzah chen vesechel tov
God and human race—	בְּעֵינֵי אֱלֹהִים וְאָדָם	Be'einei Elohim ve'adam.
May they show us favor!		

*For Shabbat*

May the merciful one let us inherit	הַרְחָמֵנוּ הוּא יְנַחֵלֵנוּ	Harachaman hu yan'chilenu
the day which is all rest and repose	יוֹם שְׁכָלוּ שַׁבַּת 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	יְחַדֵּשׁ עֲלֵינוּ	yechadesh aleinu
this month	אֶת הַחֹדֶשׁ הַזֶּה	et hachodesh hazeh
for good and for blessing.	לְטוֹבָה וְלְבִרְכָה	letovah veliv'rachah.

*For Yom Tov*

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

*For Rosh Hashanah*

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

## For Sukkot

May the merciful one erect for us David's fallen hut.	הַרְחֵמֵנוּ הוּא יְקִים לָנוּ אֶת סִכַּת דָּוִד הַנִּפְלֶת	Harachaman hu yakim lanu et sukkat David hanofalet.
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*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 גְּאֻלָּתֵנוּ	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 אַחֻוּהַ 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 הַנְּתוּנִים בְּצָרָה וְאַנְחָה וְיוֹצִיאֵם מֵאֲפֵלָה 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 לַיְמֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא	Harachaman hu yezakenu limot hamashiach ul'chayey ha'olam haba.
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*For festive days (Shabbat, festivals including Chol Hamo'ed and Rosh Chodesh)*

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

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

<b>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!"</b>	וְעִשָּׂה חֶסֶד לְמִשְׁיְׁחוֹ לְדָוִד וּלְזָרְעוֹ עַד-עוֹלָם עֲשֵׂה שָׁלוֹם בְּמִרְוַמַּי 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."
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<sup>1</sup> Our tradition retains two versions of the first word of this verse; the festival 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>	כַּפְּיִרִים רָשׁוּ וְרָעִבוּ	kefirim rashu vera'evu
<b>But those who seek for God</b>	וְהִרְשִׁי יְהוָה לֹא־	vedorshei Adonai
<b>Will need no help.</b>	יִחְסְרוּ 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>	פָּתַח אֶת־יָדֶיךָ	pote'ach et yadecha
<b>To satisfy the deep desire of every living thing.</b>	וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן.	umasbi'a lechol chai ratzon.
<i>Jer. 17:7</i> <b>Blessed is the one</b>	בְּרוּךְ הַגֵּבֵר	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>	וַהֲיָה יְהוָה מִבְּטָחוֹ	vehaya Adonai mitvacho.
<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)<sup>1</sup></b>	וְזָרְעוֹ מִבְּקֶשֶׁת־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 יְבָרֶךְ 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 מְבָרָךְ 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, דְּוֵי הָסֵר וְגַם חָרוֹן Devai haser vegam charon,  
Even the mute in joy will sing; וְאִז אֵלֶם בְּשִׁיר יָרוֹן; Ve'az ilem beshir yaron;  
Keep us on the righteous path, נַחֲנוּ בְּמַעֲגְלֵי צְדָק 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, בְּרִשׁוֹת חֲבֵרַי Bir'shut chaverai,  
let's bless our God, the one נְבָרֵךְ אֱלֹהֵינוּ nevarech Eloheinu  
in whose dwelling is joy שְׁהַשְׂמַחָה בְּמַעוֹנוֹ shehasimcha bim'ono  
and who provides our food.<sup>2</sup> וְשֵׂאֲכַלְנוּ מִשְׁלוֹ veshe'achalnu mishelo.

*Friends respond, and the leader repeats*

Bless our God, the one בְּרוּךְ אֱלֹהֵינוּ Baruch Eloheinu  
in whose dwelling is joy שְׁהַשְׂמַחָה בְּמַעוֹנוֹ shehasimcha bim'ono  
and who provides our food, וְשֵׂאֲכַלְנוּ מִשְׁלוֹ veshe'achalnu mishelo  
and by whose goodness we live. וּבְטוּבוֹ 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 Jeshurun'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 Baruch ata Adonai  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam;  
שֶׁהַכֹּל בָּרָא לְכַבּוֹד אָמֵן 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 Baruch ata Adonai  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,  
יוֹצֵר הָאָדָם אָמֵן 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 Baruch ata Adonai  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,  
אֲשֶׁר יָצַר אֶת-הָאָדָם בְּצַלְמוֹ asher yatzar et ha'adam betzalmo  
בְּצֶלֶם דְּמוּת תְּבִנִיתוֹ betzelem demut tavnitov  
וְהִתְקִין לוֹ מִמֶּנּוּ vehitkin lo mimenu  
בִּיָּנַן עֲדֵי עַד binyan adei ad.  
בָּרוּךְ אַתָּה יי Baruch ata Adonai,  
יוֹצֵר הָאָדָם אָמֵן yotzer ha'adam. Amen

4

Childless *Zion* will rejoice and be in bliss  
As her children joyfully  
are gathered to her.  
We bless you, God,  
Who makes *Zion* happy with her children.

שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הָעֵקְרָה Sos tasis vetagel ha'akarah  
בְּקִבוּץ בְּנֵיהָ bekibutz baneha  
לְתוֹכָהּ בְּשִׂמְחָה letocha besimcha.  
בָּרוּךְ אַתָּה יי Baruch ata Adonai  
מְשַׂמַּח צִיּוֹן בְּבִגְיָהּ אָמֵן 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>

שִׁמַּח תִּשְׂמַח שָׁמַח  
רַעִים הָאֲהוּבִים  
כְּשִׁמְחַךְ יִצְיִרְךָ  
בְּגֵן עֵדֶן מִקֵּדֶם  
בְּרוּךְ אַתָּה יי  
מִשְׂמַח חֲתָן וְכֻלָּה אָמֵן

Same'ach tesamach  
re'im ha'ahuvim,  
kesamechacha yetzir'cha  
beGan Eden mikedem.  
Baruch ata Adonai,  
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  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר בָּרָא שְׂשׂוֹן וְשִׂמְחָה  
חֲתָן וְכֻלָּה  
גִּילָה רִנָּה  
דִּיצָה וְחֻדְוָה  
אֶהְבָּה וְאֶחָוָה  
וְשָׁלוֹם וְרַעוּת  
מֵהֵרָה יי אֱלֹהֵינוּ יִשְׁמַע  
בְּעָרֵי יְהוּדָה  
וּבְחוּצוֹת יְרוּשָׁלַיִם  
קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה  
קוֹל חֲתָן וְקוֹל כֻּלָּה  
קוֹל מִצְהָלוֹת חֲתָנִים מִחֻפָּתָם  
וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם  
בְּרוּךְ אַתָּה יי  
מִשְׂמַח חֲתָן  
עַם הַכֻּלָּה אָמֵן

Baruch ata Adonai Eloheinu  
melech ha'olam,  
asher barah sason vesimcha,  
chatan vechala,  
gila, rina,  
ditza vechedva,  
ahava ve'achava,  
veshalom vere'ut.  
Mehera Adonai Eloheinu yishama  
be'arei Yehudah  
uvechutztot Yerushalayim  
kol sason vekol simcha,  
kol chatan vekol kalah,  
kol mitzhalot chatanim mechupatam,  
une'arim mimishteh neginatam.  
Baruch ata Adonai,  
mesame'ach chatan  
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,  
בוֹרֵא פְּרֵי 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.*

SPS Draft

## 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, 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 responds, and friends repeat*

Let us give thanks to your name נֹדֵה 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, בְּרִשּׁוֹת אֵל Birshut El  
revered and awesome, אִיוֹם וְנוֹרָה ayom venorah,  
shelter in times of trouble, מִשְׁגָּב לְעֵתוֹת בְּצָרָה misgav le'itot betzarah,  
God clothed<sup>2</sup> in power, אֵל נֶאֱזָר בְּגִבּוֹרָה El ne'ezar bigvurah,  
high and mighty God... אָדִיר בְּמָרוֹם יי adir bamarom Adonai...

*All repeat "Nodeh leshimchah," and the leader continues*

With the approval of holy Torah— בְּרִשּׁוֹת 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 Levi'im, <sup>1</sup>	בְּרִשׁוֹת הַכֹּהֲנִים וְהַלְוִיִּם אֶקְרָא לֵאלֹהֵי הָעֵבְרִיִּים	Birshut haKohanim vехаLevi'im ekra lElohei ha'Ivri'im;
I call on the God of the Jews and declare <i>God's</i> glory everywhere; <sup>2</sup>	אֶהוֹדְנוּ בְּכָל אֲיִם אֶבְרַכָּה אֶת יי	ahodenu bechol iyim; avar'cha et Adonai...
I will bless God...		

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

With the approval of my friends, I open my mouth and lips to sing, <sup>3</sup> so my whole body can declare: <sup>4</sup>	בְּרִשׁוֹת חֲבֵרַי אֶפְתַּח פִּי בְּשִׁיר וּשְׁפָתַי וְתִאמְרָנָה עֲצְמוֹתַי	Bir'shut chaverai, eftach pi beshir usefatai, vetomarna atzmotai:
“Blessed is <i>one</i> who comes in God's name.” <sup>5</sup>	בְּרוּךְ הַבָּא בְּשֵׁם 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, let's bless our God, <i>the one</i> who provides our food. <sup>6</sup>	בְּרִשׁוֹת חֲבֵרַי נְבַרְךָ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ	Bir'shut chaverai, nevarech Eloheinu she'achalnu mishelo.
----------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------	-----------------------------------------------------------------

*Friends respond, and the leader repeats*

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

Blessed is <i>God</i> , blessed is <i>God's</i> name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo!
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.....*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 אֶהוֹדְנוּ is הוֹד, glory; the word means, “I will make *God* glorious.” אֲיִם 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	וַיִּזְכּוּ לְגַדְלוֹ	veyizku legadlo
and train him and teach him wisdom—	וְלַחְנֹכוֹ וְלַחְכְּמוֹ	ulechan'cho ulchakmo—
from the eighth day and onwards	מִיּוֹם הַשְּׁמִינִי וְהַלְאָה	miyom hashmini vehal'ah
may his blood be accepted <sup>1</sup> —	יִרְצָה דָמוֹ	yeratzezh damo—
and may the Ruler his God be with him.	וַיְהִי יי אֱלֹהָיו עִמּוֹ	vihi Adonai Elohav imo.

A prayer for the godfather (sandek)

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	וַיִּשְׁלַם פְּעָלוֹ	vishalem po'olo
with a double reward	וּמִשְׁכָּרְתוֹ כְּפֹלָה	umaskurto chefulah,
and raise him ever higher.	וַיִּתְּנֵהוּ לְמַעַלָּה לְמַעַלָּה	veyitnehu lema'lah lema'lah!

A prayer for the child

May the merciful one bless the tender child	הַרְחֵמֵן הוּא יְבָרֵךְ רֵךְ	Harachaman hu yevarech rach
circumcised on the eighth day	הַנְּמוּל לְשִׁמוֹנָה	hanimol lishmonah,
and let his hands and heart be	וַיְהִי יָדָיו וְלִבּוֹ	veyiheyu yadav velibo
faithful to God	לְאֵל אֱמוּנָה	la'El emunah,
and deserve to see God's presence	וַיִּזְכְּהוּ לְרֵאוֹת 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.

הַרְחֵמֵן הוּא יְבָרֵךְ Harachaman hu yevarech  
הַמֵּל hamal  
בֶּשֶׁר הָעֶרְלָה besar ha'orlah,  
וּפָרַע ufara  
וּמָצַץ umatzatz  
דְּמֵי הַמִּילָה demei hamilah;  
אִישׁ הַיָּרָא וְרַף הַלֵּבָב ish hayareh verach halevav—  
עֲבוּדָתוֹ פְּסוּלָה avodato pesulah  
אִם שֶׁלֶשׁ אֵלֶּה im shelash eleh  
לֹא יַעֲשֶׂה לָּהּ 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.

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ Harachaman hu yevarech  
מְשִׁיחוֹ הוֹלֵךְ תָּמִים m'shicho holech tamim  
בְּזָכוֹת חַתָּן לְמוֹלוֹת דָּמִים bizchut chatan lamulot damim  
לְבַשֵּׁר בְּשׂוֹרוֹת levaser beserot  
טוֹבוֹת וְנַחֲוּמִים tovo venichumim  
לְעַם אֶחָד le'am echad  
מִפְּזָר וּמִפּוֹרָד mefuzar umeforad  
בֵּין הָעַמִּים 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 לְמוֹלָת. Some editions of this circumcision poem say חַתָּנַי, “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	הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ	Harachaman hu yevarech
the righteous priest <sup>1</sup>	לְהֵן צֶדֶק	kohen tzedek
who was taken into hiding	אֲשֶׁר לָקַח לְעֵילוֹם	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 וַיְהֵלֹם	kashemesh veyahalom,
<sup>1 Kings 19:13</sup> “he covered his face with his cloak” <sup>2</sup>	וַיִּלְטַם פָּנָיו בְּאַדְרָתוֹ	vayalet panav be'adarto
and wrapped himself in it:	וַיִּגְלוֹם	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 מְבָרָךְ 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>בְּרִשׁוֹת 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 וּבְרוּךְ 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,	נַחֵם יי אֱלֹהֵינוּ	Nachem, Adonai Eloheinu,
to those who mourn Jerusalem	אֶת אַבְלֵי יְרוּשָׁלַיִם	et avelei Yerushalayim,
and the mourners	וְאֵת הָאֲבֵלִים	ve'et ha'avelim
who grieve for this sadness;	הַמְתַּאֲבְלִים בְּאַבְלֵי הַזֶּה	hamitablim ba'evel hazeh;
comfort them in their grief	נַחֲמֵם מֵאֲבָלָם	nachamem me'evlam,
and bring happiness to their sadness,	וְשַׂמְחֵם מִיגוֹנָם	vesamchem migonam,
as the <i>book of Isaiah</i> says (66:13):	כְּאָמַר	ka'amur:
“Like a man whose mother comforts him,	כְּאִישׁ אֲשֶׁר אִמּוֹ תִנְחַמֵּנּוּ	“Ke'ish asher imo tenachamenu,
so will I comfort you,	כֵּן אֲנֹכִי אֲנַחֲמֶכֶם	ken anochi anachemchem,
and you shall be comforted in Jerusalem.”	וּבִירוּשָׁלַיִם תִּנְחַמּוּ	uvIrushalayim tenuchamu.”
We bless you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
who comforts Zion	מִנַּחֵם צִיּוֹן	menachem Tziyon
by rebuilding Jerusalem.	בְּבִנְיַן יְרוּשָׁלַיִם	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 וְהַמַּטִּיב hatov vehemetiv,  
 אֵל אֱמֶת דַּיִן אֱמֶת El emet, dayan emet,  
 שׁוֹפֵט צְדָק shofet tzedek,  
 וְלִקַּח נַפְשׁוֹת בַּמִּשְׁפָּט veloke'ach nefashot bamishpat,  
 וְשָׁלִיט בְּעוֹלָמוֹ veshalit be'olamo  
 לַעֲשׂוֹת בּוֹ כִּרְצוֹנוֹ la'asot bo kirtzono.  
 כִּי-כֹל דְרָכָיו כַּמִּשְׁפָּט Ki chol derachav chamishpat,  
 וְאֲנַחְנוּ עִמּוֹ וְעַבְדָּיו va'anachnu amo va'avadav.  
 וְעַל הַכֹּל אֲנַחְנוּ חַיָּבִים 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 וְכֹל-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 וְיָרִיעַ אֶת-פְּרָצֵיהֶן וְיִגְדֹר אֶת-סִכּוֹתָיו וְיִשְׁקַח אֶת-סִכּוֹת דָּוִד הַנִּפְלֹת וְיִגְדֹר אֶת-פְּרָצֵיהֶן וְיִשְׁקַח אֶת-סִכּוֹתָיו / 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,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Who kindly feeds the world entire	הִזָּן אֶת-הָעוֹלָם כְּלוּ בְּטוֹבוֹ	hazan et ha'olam kulo betuvo
In mercy, love, and grace,	בְּחֵן בְּחֶסֶד וּבְרַחֲמִים	bechen bechessed uv'rachamim.
Who gives each species food to eat	הוּא נוֹתֵן לֶחֶם לְכָל-בֶּשֶׂר	Hu noten lechem lechol basar
In endless magnanimity.	כִּי לְעוֹלָם חֶסֶד	ki le'olam chasdo.
God never makes us go	וּבְטוֹבוֹ הַגְּדוֹל	Uv'tuvo hagadol
makes us go without (2)	תָּמִיד לֹא-חָסַר לָנוּ	tamid lo chasar lanu
—God is good beyond infinity.	וְאֵל יַחֲסַר לָנוּ	ve'al yech'sar lanu
	מְזוֹן לְעוֹלָם וָעֶד	mazon le'olam va'ed.
For the sake of God's powerful name	בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל	Ba'avur shemo hagadol
Because each one God does	כִּי הוּא אֵל זֵן	ki hu El zan
feed and sustain	וּמְפָרְנֵס לְכָל	um'farnes lakol,
And does all of us good,	וּמְטִיב לְכָל	umetiv lakol
and gives all of us food	וּמְכִין מְזוֹן	umechin mazon
(Every creature on earth	לְכָל בְּרִיּוֹתָיו	lechol beriyotav
by God was given birth),	אֲשֶׁר בָּרָא	asher barah.
Blessed are you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai
Who feeds the whole wide world.	הִזָּן אֶת-הַכֹּל	hazan et hakol.
We thank you, Sovereign God,	נֹדֶה לְךָ 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 וּרְחֻבָּה	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,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
For the land and for the food.	עַל הָאֶרֶץ וְעַל הַמְּזוֹן	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 עַמְּךָ al Yisra'el amecha  
וְעַל-מַלְכוּת בֵּית דָּוִד ve'al malchut bet David  
מְשִׁיחֶךָ meshichecha,  
וְתַגְדִּיל מְהֵרָה vetagdil mehera  
כְּבוֹד הַבַּיִת kevod habayit,  
וְתִנְחַמֵּנוּ בְּכַפְלַיִם utenachamenu bechiflayim.  
בָּרוּךְ אַתָּה יי Baruch ata Adonai  
בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם Boneh verachamav 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 לָכֹל vehemetiv lakol.  
הוּא הַטִּיב הוּא מְטִיב Hu hetiv hu metiv  
הוּא יִטִּיב לָנוּ hu yetiv lanu,  
וַיַּזְכֵּנוּ לִימֹת הַמְּשִׁיחַ vizakenu limot hamashiach  
וְלַחַיִי הָעוֹלָם הַבֹּא ul'chayey ha'olam haba.  
עֹשֶׂה שְׁלוֹם בְּמִרְוָמוֹ 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,  
מְרִיחַ 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.	בוֹרֵא מִיְנֵי 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 that grows on a tree.	בוֹרֵא 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 that grows from the ground.	בוֹרֵא 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 בְּדַבְּרֹךְ	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 הַמַּחֲיָה • 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 הַמַּחֲיָה וְעַל הַכֹּלֵלָה	al hamichyah ve'al hakalkalah
	<i>Afer wine and food made with any of the five grains</i>	
for nourishment and sustenance,	עַל הַמַּחֲיָה וְעַל הַכֹּלֵלָה	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 וְלֵאֲמוֹתֵינוּ	la'avoteinu ule'imoteinu
to eat its fruit	לְאֶכּוֹל 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-מִזְבְּחֶךָ וְעַל-הֵיכָלְךָ	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 מִפְרֵיהָ  
וְנִשְׂבַע מִטוֹבָהּ  
וְנְבָרְכֶךָ עָלֶיהָ  
בְּקִדְשָׁהּ וּבְטַהֲרָהּ

Uv'neh Yerushalayim, ir hakodesh,  
bimherah veyameinu,  
veha'alenu letocha  
vesamchenu bevinyanah  
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 haShabbat 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 הַשַּׁבְּעוֹת הַזֶּה  
חַג הַסּוּכּוֹת 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 וּמְטִיב 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.
<i>After grape wine and food made with any of the five grains</i>		
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.

**After Other Food - בּוֹרָא נְפִשׁוֹת***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 נְפִשׁוֹת רַבּוֹת	borei nefashot rabot
and their needs—	וְחֶסְרוֹנָן	vechesronan.
for everything you created	עַל כָּל־מַה שֶּׁבְּרָאתָ	Al kol mah shebaratah
to sustain every living creature,	לְהַחַיּוֹת בָּהֶם נֶפֶשׁ כָּל־חַי	lehachayot bahem nefesh kol chai,
blessed is the Everliving God. <sup>1</sup>	בְּרוּךְ חַי 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	<b>בְּעוֹלָם הַבָּא</b>	Ba'olam habah,
is a restful Shabbat.	<b>שַׁבַּת מְנוּחָה</b>	Shabbat menuchan.
<i>After</i> the throes of the Messiah,	<b>חֲבֵלֵי מָשִׁיחַ</b>	Chevlei Mashi'ach,
David's descendant is coming! <sup>1</sup>	<b>בֶּן דָּוִד בָּא</b>	ben David bah.

**How Good • **מֵה־טֹבוֹ****

<i>Num 24:5</i> Jacob, how fair your dwellings are—	<b>מֵה־טֹבוֹ אֶהְלֵךְ יַעֲקֹב</b>	“Mah tovu ohalecha Ya'akov,
O Israel—your communities.	<b>מִשְׁכְּנֹתַיִךְ יִשְׂרָאֵל</b>	Mishkenotecha, Yisra'el.”

**Tree of Life • **עֵץ־חַיִּים הִיא****

<i>Prov 3:18</i> Cling to it, and it's a tree of life;	<b>עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ</b>	Etz chayim hi lamachazikim bah,
those who uphold it are happy. <sup>2</sup>	<b>וְהַמְכִיחָהּ מֵאֲשֶׁר</b>	vetomcheha me'ushar.
Torah ways are pleasant ways;	<b>דְּרָכֶיהָ דְּרָכֵי־נֹעַם</b>	Deracheha darchei no'am
peaceful are its paths always.	<b>וְכָל־נִתְיֹבוֹתֶיהָ שְׁלוֹם</b>	vechol netivoteha shalom.

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

O God, my God	<b>אֱלֹהֵי אֱלֹהֵי</b>	Eli, Eli
I pray there forever may be	<b>שְׁלֵא יִגְמַר לְעוֹלָם</b>	Shelo yigamer le'olam
The sand and the sea,	<b>הַחֹל וְהַיָּם</b>	Hachol vehayam,
The rushing of waters,	<b>רִשְׁרוּשׁ שֶׁל הַמַּיִם</b>	Rishrush shel hamayim,
The thundering sky,	<b>בְּרַק הַשָּׁמַיִם</b>	Berak hashamayim
The heart's reverent cry—	<b>תְּפִלַּת הָאָדָם</b>	Tefilat ha'adam—
The sand and the sea,	<b>הַחֹל וְהַיָּם</b>	Hachol vehayam,
The rushing of waters,	<b>רִשְׁרוּשׁ שֶׁל הַמַּיִם</b>	Rishrush shel hamayim,
The thundering sky,	<b>בְּרַק הַשָּׁמַיִם</b>	Berak hashamayim
The heart's reverent cry. <sup>3</sup>	<b>תְּפִלַּת הָאָדָם</b>	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 שְׁלוֹם**

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם  
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**

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

הִנֵּה מַה־טוֹב וּמַה־נְּעִים  
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 אָבִינוּ 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 בַּמוֹשָׁבָה  
אֶל־נָא תִתְיַרְאֵנָה  
מִבֶּן־חַיַּל 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**

*Psalm 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 בְּנִים לְבָנֶיךָ  
שְׁלוֹם 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 וְקָדְמָה  
וּצְפוֹנָה וְנִגְבָּה  
וְנִבְרַכְוּ בְךָ  
כָּל-מִשְׁפַּחַת הָאָדָמָה  
וּבְנֵיכָה

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  
לִהְיוֹת עִם חֹפְשֵׁי בְּאֶרְצֵנוּ  
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

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

**Take Us Back - הַשִּׁיבֵנוּ**

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

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי וְנִשְׁיבָה  
חֲדָשׁ יָמֵינוּ כְּקִדְמָה

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.

## I Look Up • אֲשָׂא עֵינַי

*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.

אֲשָׂא עֵינַי אֶל-הַהָרִים Esah einai el heharim,  
מֵאֵין יָבֹא עֲזָרִי me'ayin yavo ezri;  
עֲזָרִי מֵעַם יְהוָה ezri me'im Hashem,  
עֹשֶׂה שָׁמַיִם וָאָרֶץ oseh shamayim va'aretz.

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

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

שִׂישׂוּ 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 חוֹמֹתַיךָ עִיר דָּוִד Al chomotayich, ir David,  
הִפְקַדְתִּי שׁוֹמְרִים hifkadt'i shomrim  
כָּל הַיּוֹם וְכָל הַלַּיְלָה kol hayom vechol halaylah.  
שִׂישׂוּ ... 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 מִשְׁנֹאֵיךָ מִפְּנֵיךָ ki yanusu m'san'echa mipanecha.  
שִׂישׂוּ ... Sisu ...

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

שְׂאֵי סְבִיב עֵינֶיךָ Se'i saviv einayich  
וּרְאֵי כָּלֵם ure'i kulam  
נִקְבְּצוּ וּבָאוּ לָךְ nikbetzu uva'u lach.  
שִׂישׂוּ ... 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.

שְׁלוֹם רַב  
עַל יִשְׂרָאֵל עַמְּךָ  
תַּשִּׁימ לְעוֹלָם

Shalom rav  
al Yisra'el amcha  
tasim le'olam.

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

כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכֹל הַשְּׁלוֹם  
שְׁלוֹם רַב ...

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 ...

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכֹל עֵת וּבְכֹל שָׁעָה  
בְּשִׁלְמוֹמֶךָ  
שְׁלוֹם רַב ...

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>

עוֹד יִשְׁמַע  
בְּעָרֵי יְהוּדָה  
וּבְחֻצוֹת יְרוּשָׁלַיִם  
קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה  
קוֹל חַתָּן וְקוֹל כַּלָּה

Od yishama  
be'arei Yehudah  
uvechutztot 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.”

## So God Spoke<sup>1</sup> • מפי אל

*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 כבודה 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!**

אֵין מֶלֶךְ כִּי  
וְאֵין נְבִיא כֶּבֶן עֲמֶרָם  
וְאֵין סִגְלָה כַּתּוֹרָה  
וְאֵין עוֹסְקָה כַּיִּשְׂרָאֵל  
מִפִּי אֵל מִפִּי אֵל  
יְבוֹרַךְ כּוֹל יִשְׂרָאֵל

Ein melech kAdonai,  
ve'ei navi keven Amram,  
ve'ei segulah kaTorah,  
ve'ei oskaha 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!**

אֵין פּוֹדֶה כִּי  
וְאֵין צְדִיק כֶּבֶן עֲמֶרָם  
וְאֵין קְדוּשָׁה כַּתּוֹרָה  
וְאֵין רוֹכֵשָׁה כַּיִּשְׂרָאֵל  
מִפִּי אֵל מִפִּי אֵל  
יְבוֹרַךְ כּוֹל יִשְׂרָאֵל

Ein podeh kAdonai,  
ve'ei tzadik keven Amram,  
ve'ei kedoshah kaTorah,  
ve'ei 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!**

אֵין שׁוֹמֵר כִּי  
וְאֵין תָּמִים כֶּבֶן עֲמֶרָם  
וְאֵין תְּמִימָה כַּתּוֹרָה  
וְאֵין תּוֹמְכָה כַּיִּשְׂרָאֵל  
מִפִּי אֵל מִפִּי אֵל  
יְבוֹרַךְ כּוֹל יִשְׂרָאֵל

Ein shomer kAdonai,  
ve'ei tamim keven Amram,  
ve'ei temimah kaTorah,  
ve'ei tomchah keYisra'el.  
Mipi El, mipi El,  
yevorach kol Yisrael.

### We Wept for Zion • על נהרות בבל

*Psalm 137:1* By Babylon's streams

we sat down and wept  
as we thought of Zion.

עַל נְהָרוֹת בָּבֶל  
שָׁם יִשְׁבְּנוּ גַם־בְּכִינּוּ  
בְּזָכְרֵנוּ אֶת־צִיּוֹן

Al naharot Bavel,  
sham yashvnu, 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.

כָּל עוֹד בְּלִבָּב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה  
וּלְפָאֲתֵי מִזְרַח קְדִימָה  
עֵינַי 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>

עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ  
הַתְּקוּוֹה שְׁנוֹת אֲלָפִים  
לְהִיּוֹת עִם חֹפְשֵׁי בְּאַרְצֵנוּ  
בְּאַרְצַי צִיּוֹן וִירוּשָׁלַיִם

Od lo avdah tikvatenu  
hatikvah shenot alpayim  
lih'yot am chofshi be'artzeinu—  
be'erezt Tziyon vIrushalayim.

## 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.

כָּל עוֹד בְּלִבָּב פְּנִימָה  
נֶפֶשׁ יִשְׂרָאֵלִי הוֹמִיָּה  
וּלְפָאֲתֵי מִזְרַח קְדִימָה  
עֵינַי לְאַרְצֵנוּ צוֹפִיָּה

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

עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ  
הַתְּקוּוֹה הַנּוֹשָׁנָה  
לְהִיּוֹת עִם חֹפְשֵׁי בְּאַרְצֵ אֲבוֹתֵינוּ  
בְּעִיר דָּוִד דָּוִד חַנָּה

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

## Let's Sing • לְכוּ נִרְנְנָה

*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 נִרְנְנָה לַיהוָה  
נְרִיעָה לְצוּר יִשְׁעֵנוּ  
נִקְדָּמָה פְּנֵי בְּתוּדָה  
בִּזְמִירוֹת נָרִיעַ לּוֹ

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 - לְכֵה דוּדֵי**

Come, my friend, to greet the bride;      לְכֵה דוּדֵי לְקִרְאֵת 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.      לְקִרְאֵת שַׁבַּת הַמַּלְכָּה      likrat Shabbat hamalkah.  
Look, here she comes,      הִנֵּה הִיא יוֹרֵדֶת      Hineh hi yoredet  
holy and blessed,      הַקְדוּשָׁה הַבְּרוּכָה      Hak'doshah, hab'ruchah  
With messengers      וְעֵמָה מַלְאָכִים      Ve'imah mal'achim,  
of peace and rest.      צְבָא שְׁלוֹם וּמְנוּחָה      tz'vah shalom um'nuchah.  
Come here to us,      בְּאֵי בְּאֵי הַמַּלְכָּה      Bo'i bo'i hamalkah,  
O queen and bride,      בְּאֵי בְּאֵי הַמַּלְכָּה      Bo'i bo'i hamalkah,  
And welcome,      שְׁלוֹם עֲלֵיכֶם      Shalom aleichem  
angels at her side.      מַלְאָכֵי הַשְּׁלוֹם      mal'achei hashalom.

**How Lovely is Shabbat! - מַה יָפֵה הַיּוֹם**

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

**Hevenu Shalom Aleichem - הֵבֵאוּ שְׁלוֹם אֵלֵינוּ**

We brought you peace.      הֵבֵאוּ שְׁלוֹם אֵלֵינוּ      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 עִמְדָה

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 עִמְדָה עַל הָעַיִן  
חַיָּה וְכַדָּה וְאִישׁ אֵין  
חַיָּה וְכַדָּה חַיָּה וְכַדָּה  
חַיָּה וְכַדָּה חַיָּה וְכַדָּה Rachel amdah al ha'ayin  
hi vechadah, ve'ish ayin,  
hi vechadah, hi levadah,  
hi vechadah, hi levadah.

## Rejoice! • וּשְׂאֲבֹתֵם מַיִם

Rejoice as you draw water  
from the springs of salvation.

וּשְׂאֲבֹתֵם מַיִם בְּשִׁשׁוֹן  
מִמַּיְנֵי הַיְשׁוּעָה Ush'avtem mayim besason  
mimaynei hayeshu'ah.

## Halelu • הַלְלוּ

Praise, praise God!

הַלְלוּ הַלְלוּיָהּ Halelu Haleluya

## Save Your People • הוֹשִׁיעָה אֶת־עַמְּךָ

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

הוֹשִׁיעָה אֶת־עַמְּךָ  
וּבְרַךְ אֶת־נַחֲלָתְךָ  
וּרְעֵם וּנְשָׂאֵם עַד־הָעוֹלָם Hoshi'ah et amecha  
uvarech et nachalatecha  
ur'em venasem ad olam.

## My Yearning • אֵלֶּה חַמְדָּה לְבִי

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

אֵלֶּה חַמְדָּה לְבִי  
חוֹסֶה נָא וְאֵל נָא תִתְעַלֵּם Eleh chamdah libi,  
chusa nah ve'al na tit'alem.

## We've Made Aliyah! • אֶרְצָה עָלֵינוּ

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 עָלֵינוּ  
כָּבֵר חַרְשָׁנוּ וְגַם זָרְעָנוּ  
אָבֵל עוֹד לֹא קָצְרָנוּ 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, דודי לי ואני לו Dodi li, va'ani lo  
 Grazing among the lilies; הרעה בשושנים Haro'eh bashoshanim;  
<sup>4:9</sup> You have stolen my heart, my sister, my bride, לבבתיני אחותי כלה Libavtini, achoti chalah,  
 you've stolen my heart, my bride. לבבתיני כלה libavtini chalah.

## The Wilderness Will Rejoice - יששום

*Isaiah 35:1, 6* The wilderness and parched land will exult; יששום מדבר וציהה Yesusum midbar vetziya  
 the wilderness will rejoice ותגל ערבה vetagel arava  
 and blossom like the rose. ותפרח כחבצלת vetifrach kachavtzalet  
 For waters will flow in the wilderness כי נבקעו במדבר מים Ki nivke'u vamidbar mayim  
 and streams in the desert. ונחלים בערבה un'chalim ba'aravah.

## Torah's Our Life - כי הם חיינו

Torah's our life, it keeps us going כי הם חיינו Ki hem chayeinu,  
 (Doing it, doing it day and night); וארד ימינו ve'orech yameinu  
 We're having us a grand old time, ובהם נהגה uvahem neh'geh  
 And we know we're living right.<sup>1</sup> יומם ולילה yomam valailah.

## Uziyahu - ויבן עזיהו

*2 Chron 26:9* Uziyahu—what a name! ויבן עזיהו Vayiven Uziyahu  
 His mom could hardly say it right. מגדלים בירושלם... migdalim birushala'im,  
 So he became a Big Giver, ויחזקם vayechazkem.  
 And got his name on every library, street,  
 square, and school in sight.<sup>2</sup>

<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.”

### Three Things • על שלשה דברים

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.

### I Hear My Lover • קול דודי

*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 הנהיזה בא

Kol dodi Hineh zeh bah,

מדלג על ההרים

Medaleg al heharim,

מקפץ על הגבעות

Mekapetz al hag'va'ot.

### Who Enjoys Life? • מיהאיש

*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

ohev 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.

### My Soul Thirsts • צמאה לך נפשי

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!

### As a Deer Yearns • כאיל תערג

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

כאיל תערג על אפיקי-מים

Ke'ayal ta'arog al afikei mayim,

כן נפשי תערג אליך אלהים

ken nafshi ta'arog 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.”

## Light for the Righteous • אור זרע לצדיק

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;

## Sky Will Delight • ישמחו השמים

*Psalm 96:11* Sky will delight and earth rejoice,  
the teeming sea will roar.<sup>1</sup>

ישמחו השמים ותגל הארץ  
ירעם הים ומלאו

Yismechu hashamayim vetagel ha'aretz  
yir'am hayam um'lo'o.

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

## אָדוֹן עוֹלָם • 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>	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יִצִיר נִבְרָא לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל אֲזֵי מַלְךְ 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 כְּכֹלֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נֹרָא וְהוּא הָיָה וְהוּא הוֹיָה וְהוּא יִהְיֶה בְּתִפְאַרָה	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 תַכְלִית 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 אֱלֹהֵי וְחַי גָּאֹלִי וְצוּר חֻבְלֵי בְּעֵת צָרָה וְהוּא נֹסֵי וּמְנוֹס לִי מִנַּת כּוֹסֵי 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 רֹחִי בְּעֵת אִישָׁן וְאַעִירָה וְעִם רֹחִי 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 • אֱלִיָּהוּ הַנָּבִיא

Elijah the prophet	אֱלִיָּהוּ הַנָּבִיא	Eliyahu hanavi
In Toshav he was a lad;	אֱלִיָּהוּ הַתְּשֻׁבִי	Eliyahu haTishbi
Then Elijah, then Elijah,	אֱלִיָּהוּ אֱלִיָּהוּ	Eliyahu, Eliyahu,
Then Elijah lived in Gil'ad.	אֱלִיָּהוּ הַגִּלְעָדִי	Eliyahu haGil'adi
Let him hasten,	בְּמַהֲרָה בְּיָמֵינוּ	Bimherah veyameinu
in our need (2)	יָבוֹא אֵלֵינוּ	yavo eleinu
With the anointed, David's seed.(2)	עִם מְשִׁיחַ בֶּן-דָּוִד	Im mashi'ach ben David. (2)

## Shavu'a Tov • שְׁבוּעַ טוֹב

Have a good week.	שְׁבוּעַ טוֹב	Shavu'a tov!
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## Hamavdil • הַמְבַדִּיל

May <i>God</i> who divides holy from	הַמְבַדִּיל בֵּין-קֹדֶשׁ לְחֹל	Hamavdil bein kodesh lechol,
secular forgive our sins and make	חַטֹּאתֵינוּ הוּא יְמַחֵל	chatoteinu hu yimchol;
our wealth increase like sand and	זָרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה כַּחֹל	zarenu vechaspenu yarbeh kachol
the stars of the night.	וְכִכּוֹכָבִים בַּלַּיְלָה	vechakochavim balaylah.



## Friday Night Zemirot

## This Day Is for Israel • יום זה לישראל

Today is for Israel light and joy, Shabbat, <i>a day of rest!</i>	יום זה לישראל אורה ושמחה שבת מנוחה	Yom zeh leYisra'el orah vesimchah, Shabbat menuchah.
You gave <i>us</i> commandments standing at Sinai: “Shabbat and holy days, keep them every year; prepare in my presence a table <i>richly</i> dressed <sup>1</sup> — Shabbat, <i>a day of rest!</i> ”	צוית פקודים במעמד סיני שבת ומועדים לשמור בכל שני לערוך לפני משאת וארוחה שבת מנוחה	Tzivita pikudim bema'amad Sinai: “Shabbat umo'adim lishmor bechol shanai, la'aroch lefanai mas'et va'aruchah, Shabbat menuchah.”
<i>Today is for Israel</i> <i>light and joy,</i> <i>Shabbat, a day of rest!</i>	יום זה לישראל אורה ושמחה שבת מנוחה	Yom zeh leYisra'el orah vesimchah, Shabbat menuchah.
The hearts' desire for shattered folk; for spirits oppressed an extra soul for souls constrained to soothe the distress— Shabbat, <i>a day of rest!</i>	חמדת הלבבות לאמה שבורה לנפשות נכאבות נשמה יתרה לנפש מצרה יסיר אנחה שבת מנוחה	Chemdat hal'avot le'umah shevurah, linfashot nich'avot neshamah yeterah, lenefesh metzerah yasir anachah, Shabbat menuchah.
<i>Today is for Israel</i> <i>light and joy,</i> <i>Shabbat, a day of rest!</i>	יום זה לישראל אורה ושמחה שבת מנוחה	Yom zeh leYisra'el orah vesimchah, 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!*

קִדְשָׁתָּ בְּרַכְתָּ Kidashta, berachta  
 אוֹתוֹ מִכֹּל יָמִים oto mikol yamim,  
 בְּשֵׁשֶׁת כִּלִּיתָ besheshet kilita  
 מְלֵאכֶת עוֹלָמִים melechet olamim;  
 בּוֹ מָצְאוּ אֲגוּמִים bo matz'u agumim  
 הַשְּׁקֵט וּבְטָחָה hashket uvit'chah,  
 שַׁבַּת מְנוּחָה Shabbat menuchah.

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

יוֹם זֶה לְיִשְׂרָאֵל Yom zeh leYisra'el  
 אוֹרָה וְשִׂמְחָה orah vesimchah,  
 שַׁבַּת מְנוּחָה 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!*

לְאַסוֹר מְלֵאכָה Le'isur melachah  
 צִוִּיתָנוּ נוֹרָא tzivitanu norah:  
 אֶזְכֶּה הוֹד מְלוּכָה ezkeh hod meluchah  
 אִם שַׁבַּת אֶשְׁמְרָה im Shabbat eshmorah;  
 אֶקְרִיב שַׁי לַמּוֹרָא akriv shai laMorah,  
 מִנְּחָה מֶרְקָחָה min'chah merkachah,  
 שַׁבַּת מְנוּחָה Shabbat menuchah.

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

יוֹם זֶה לְיִשְׂרָאֵל Yom zeh leYisra'el  
 אוֹרָה וְשִׂמְחָה orah vesimchah,  
 שַׁבַּת מְנוּחָה 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 Chadesh mikdashenu,  
 זָכְרָה נְחֵרֶבֶת zochrah necherevet,  
 טוֹבָךְ מוֹשִׁיעֵנוּ tuvcha moshi'enu  
 תֵּנָה לְנַעֲצָבֶת tena lane'etzevet;  
 בְּשַׁבַּת יוֹשֵׁבֶת beShabbat yoshevet  
 בְּזִמְרָה וּשְׁבָחָה bezemer ushevachah,  
 שַׁבַּת מְנוּחָה Shabbat menuchah.

Treasured Rest • מה יְדִידוֹת

O Sabbath queen we love a rest;	מַה יְדִידוֹת מְנוּחָתֶךָ אֶת שַׁבַּת הַמַּלְכָּה	Mah yedidut menuchatech at Shabbat hamalkah.
We welcome you dressed in our best;	בְּכֵן נְרוּץ לְקִרְאָתֶךָ בְּאֵי כֹלָה נְסוּחָה	Bechen narutz likratech, bo'i chalah nesuchah.
We light the candles— work is halted—	לְבוּשׁ בְּגָדֵי חַמּוּדוֹת לְהַדְלִיק נֵר בִּבְרָכָה	Levush bigdei chamudot, lehadlik ner biv'rachah
Sit and enjoy this day exalted. <sup>1</sup>	וַתִּכַּל כָּל הָעֲבוֹדוֹת לֹא תַעֲשׂוּ מְלָאכָה	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	<i>Le hit an egg beta'anugim, barburim us'lav vedagim.</i>
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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>	מְעֵרֵב מִזְמִינִים כֹּל מִיְנֵי מִטְעָמִים מִבְּעוֹד יוֹם מוֹכְנִים תַּרְנֻגוֹלִים מִפְּטָמִים וְלַעְרוֹךְ כַּמָּה מִיְנִים שְׁתוֹת יַיִנוֹת מִבְּשָׂמִים וְתַפְנוּקֵי מַעֲדָנִים בְּכֹל שְׁלֹשׁ פְּעָמִים	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.
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	לְהִתְעַנֵּג בְּתַעֲנוּגִים בְּרִבּוּרִים וּשְׁלִי וְדָגִים	<i>Le hit an egg beta'anugim, barburim us'lav vedagim.</i>
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<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 they inherit, Rich and poor salvation merit, "Treasure my Sabbath and I'll treasure you; "Work six days, not the seventh too." <sup>1</sup>	נַחֲלַת יַעֲקֹב יִרָשׁ בְּלִי מִצְרִים נַחֲלָה וַיַּכְבְּדוּהוּ עֲשִׂיר וָרֶשֶׁת וַתִּזְכּוּ לִגְאֻלָּה יוֹם שַׁבָּת אִם תִּשְׁמְרוּ וְהֵיטֵתֶם לִי סֻגְלָה שֵׁשֶׁת יָמִים תַּעֲבֹדוּ וּבְשִׁבְעֵי נְגִילָה	Nachalat Ya'akov yirash b'li metzarim nachalah, vichabduhu ashir varash vetizku lig'ulah; yom Shabbat im tishmoru vih'yitem li s'gulah, sheshet yamim ta'avodu uvash'vi'i nagilah.
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לְהִתְעַנֵּג בְּתַעֲנוּגִים  
בְּרִבְבוֹרִים וּשְׁלִי וְדָגִים  
*Le hit an egg beta'anugim,  
barburim us'lav vedagim.*

Forget your accounts and business plan; Find your daughter a worthwhile man. Teach the children, sing a song, Speak ill of no one all day long. <sup>2</sup>	חֲפָצֶיךָ בּוֹ אֲסוּרִים וְגַם לַחֲשׂוֹב חֲשֹׁבוֹנוֹת הִרְהוּרִים מִתָּרִים וּלְשֹׁדֵךְ הַבְּנוֹת וְתִינוּק לְלַמְדוֹ סֵפֶר לַמְנַצַּח בְּנִגְיֹנוֹת וּלְהַגּוֹת בְּאִמְרֵי שֶׁפֶר בְּכָל פְּנוֹת וּמַחְנוֹת	Chafatzecha bo asurim vegam lachashov cheshbonot; hirhurim mutarim ul'shadech habanot. vetinok lelamdo sefer, lamnatze'ach bin'ginot, velahagot be'imrei shefer bechol pinot umachanot.
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לְהִתְעַנֵּג בְּתַעֲנוּגִים  
בְּרִבְבוֹרִים וּשְׁלִי וְדָגִים  
*Le hit an egg beta'anugim,  
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."

<p>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></p>	<p>הַלוּכַחַת תְּהֵא בְּנַחַת עֵנֵג קְרָא לַשַּׁבָּת וְהַשְּׁנָה מְשֻׁבַּחַת כְּדַת נֶפֶשׁ מְשִׁיבַת בְּכֵן נֶפְשִׁי לְךָ עֲרָגָה וְלוֹנַח בְּחִבַּת כַּשׁוֹשָׁנִים סוּגָה בּוּ יְנוּחוּ בֵּן וּבַת</p>	<p>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.</p>
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<p><i>We take delight in foods delicious, Fish and fowl and other dishes.</i></p>	<p>לְהִתְעַנֵּג בְּתַעֲנוּגִים בְּרַבּוּרִים וּשְׁלִיו וְדָגִים</p>	<p><i>Le hit an egg beta'anugim, barburim us'lav vedagim.</i></p>
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<p>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></p>	<p>מַעִין עוֹלָם הַבָּא יוֹם שַׁבָּת מְנוּחָה כֹּל הַמְתַּעֲנִיגִים בָּהּ יִזְכּוּ לְרֵב שִׂמְחָה מִחֲבֵלֵי מִשִּׁיחַ יִצְלּוּ לְרוּחָה פְּדוּתֵנוּ תִצְמִיחַ וְנֵס יִגוֹן וְאַנְחָה</p>	<p>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.</p>
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<p><i>We take delight in foods delicious, Fish and fowl and other dishes.</i></p>	<p>לְהִתְעַנֵּג בְּתַעֲנוּגִים בְּרַבּוּרִים וּשְׁלִיו וְדָגִים</p>	<p><i>Le hit an egg beta'anugim, barburim us'lav vedagim.</i></p>
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<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."

### Creator of the World - יְהוָה רִבּוֹן

Creator <sup>1</sup> of the world entire,	יְהוָה רִבּוֹן עֲלָם וְעֲלַמְיָא	Yah ribon alam ve'almaya,
Kings are high, but you are higher!	אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָא	An't hu malka melech malchayah.
In wondrous deeds you never tire;	עוֹבֵד גְבוּרַתְךָ וְתַמְהֵיָא	Ovad gevurtech vetimhayah,
Our praises you inspire. <sup>2</sup>	שְׁפַר קְדַמְךָ לְהַחֲוִיָּא	Shefar kodamach lehachavayah.
Creator...	יְהוָה רִבּוֹן...	Yah ribon...
Praises day and night	שְׁבַחִין אֲסַדֵּר	Shevachin asader
I shall fashion	צַפְרָא וְרַמְשָׂא	tzafrah veramshah,
To God who made	לָךְ אֱלֹהָא קְדִישָׁא	Lach Elahah kadishah
all souls in creation,	דִּי בְרָא כָּל-נַפְשָׁא	di verah kol nafshah.
Beasts, and people	עִירִין קְדִישִׁין	Irin kadishin
of every nation,	וּבְנֵי אֲנָשָׁא	uveneī enashah,
Birds in the sky,	חַיּוֹת בְּרָא	Cheivat berah
Angels dwelling higher.	וְעוֹפֵי שְׁמַיָּא	ve'ofei shemayah.
Creator...	יְהוָה רִבּוֹן...	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 / שְׁפַר קְדַמְךָ לְהַחֲוִיָּא / shefar kodamach lehachavayah” echoes the phrase from Daniel 3:32, “I’m pleased to tell you / שְׁפַר קְדַמִּי לְהַחֲוִיָּה / shefar kodamai lehachavayah.”

<b>Many your deeds,</b>	רַבְרְבִין עוֹבְדִיךָ	Ravrevin ovdech
<b>like lightning cleaving:</b>	וְתִקְפִין	vetakifin,
<b>Humbling the proud,</b>	מַכִּיךְ רְמִיא	Machich remayah
<b>the bowed relieving.</b>	וְזָקִיף כְּפִיפִין	vezakif keffin.
<b>A thousand years a man might try</b>	לוֹ יַחֲיֶה גְבַר	Lu yichyeh gevar
<b>without once conceiving</b>	שְׁנֵין אֶלְפִין	shenin alfin,
<b>The measure of your might</b>	לֹא יַעוֹל גְּבוּרְתֶךָ	Lah ye'ol gevurtech
<b>to seek out and inquire.<sup>1</sup></b>	בְּחֻשְׁבְּנֵיא	bechushbenayah.
<i>Creator...</i>	... יְהוָה רִבּוֹן...	<i>Yah ribon...</i>
<b>God, who moves</b>	אֱלֹהָא דִּי לָהּ	Elahah di leh
<b>both love and awe,</b>	יְקָר וּרְבוּתָא	yekar urevutah,
<b>Free your flock</b>	פְּרוֹק יַת אַנַּח	Prok yat anach
<b>from the lion's jaw.<sup>2</sup></b>	מִפּוּם אַרְיֵוּתָא	mipum aryevatah.
<b>Tend your scattered people,</b>	וְאַפִּיק יַת אַמְעָךְ	Ve'apek yat amech
<b>and their land restore,</b>	מִגּוֹ גְלוּתָא	migo galutah,
<b>The people whom from all the world</b>	אַמְעָךְ דִּי בְּחַרְתָּ	Amech di vechar't
<b>you (God) did desire.<sup>3</sup></b>	מִכָּל-אַמְיָא	mikol umayah.
<i>Creator...</i>	... יְהוָה רִבּוֹן...	<i>Yah ribon...</i>

<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 מְלַאכְהָ וּסְגַר פִּם אַרְיֵוּתָא / Elahi shelach malacheh usagar pum aryevatah.”

<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 תּוֹב  
 וְלִקְדָּשׁ קִדְשִׁין  
 אֶתְּרֵי דֵי בְּהַ יְחִידוֹן  
 רֻחִין וְנַפְשִׁין  
 וַיִּזְמְרוּן לָךְ  
 שִׁירִין וְרַחֲשִׁין  
 בִּירוּשָׁלַיִם קַרְתָּא  
 דְּשִׁפְרָיָא  
 יְהִי רַבּוֹן...  
 Lemikdashch tuv  
 ulekodesh kudshin,  
 Atar di veh yechedun  
 ruchin venafshin.  
 Vizamrun lach  
 shirin verachashin,  
 BiYerushelem kartah  
 deshufrayah.  
 Yah ribon...

### Rest and Happiness • מְנוּחָה וְשִׂמְחָה

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  
 אֹר לַיהוּדִים  
 יוֹם שַׁבָּתוֹן  
 יוֹם מַחְמָדִים  
 שׁוֹמְרָיו וְזוֹכְרָיו  
 הֵמָּה מְעִידִים  
 כִּי לִשְׁשָׁה  
 כֻּל בְּרוּאִים וְעוֹמְדִים  
 שְׁמַי שָׁמַיִם  
 אֶרֶץ וַיָּמִים  
 כֹּל צְבָא מְרוֹם  
 גְּבוּהִים וְרָמִים  
 תַּנִּין וְאָדָם  
 וַחַיֵּית רְאֵימִים  
 כִּי בֵּיהַ יְיָ  
 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	הוּא אֲשֶׁר דִּבֶּר	Hu asher diber
to the treasured people:	לְעַם סִגְלָתוֹ	le'am segulato,
“Guard its holiness	שָׁמֹר לְקִדְשׁוֹ	“Shamor lekadsho
from start to end”—	מִבּוֹאוֹ וְעַד צֵאתוֹ	mibo'o ve'ad tzeto.”
the holy Sabbath,	שַׁבַּת קֹדֶשׁ	Shabbat kodesh,
day of God's delight—	יוֹם חֶמְדָּתוֹ	yom chemdato,
because then God rested	כִּי בּוֹ שָׁבַת אֵל	ki vo shavat El
from creative work.	מִכֹּל מְלַאכְתּוֹ	mikol melachto.
With the rule of rest,	בְּמִצְוַת שַׁבַּת	Bemitzvat Shabbat
God will empower you;	אֵל יַחְלִיצֶךָ	El yachalitzach;
rise, call on God	קוּם קְרָא אֱלֹו	kum, kera elav
to hurry to bring strength:	יַחֲשִׁי לְאַמְצָךָ	yachish le'amtzach:
“Soul of all living”	נִשְׁמַת כּוֹל חַי	“Nishmat kol chai”
and “We shall adore you,” <sup>1</sup>	וְגַם נַעֲרִיצֶךָ	vegam “Na'aritzach,”
eat with joy, for God	אֶכֹּל בְּשִׂמְחָה	echol besimchah
has already favored you.	כִּי כֶבֶד רָצִיךָ	ki chevar ratzach.
With two loaves of bread	בְּמִשְׁנֵה לֶחֶם	Bemishneh lechem
and the Great Kiddush, <sup>2</sup>	וְקִדּוּשׁ רַבָּה	vekidush rabah,
with lots of tasty foods	בְּרֹב מְטַעַמִּים	berov mat'amim
and a generous spirit,	וְרוּחַ נְדִיבָה	veru'ach nedivah,
they who enjoy it	יִזְכּוּ לְרֹב טוֹב	yizku lerav tuv
will merit great goodness	הַמְתַּעֲנִיגִים בָּהּ	hamit'angim bah—
when the Redeemer comes	בְּבִיאַת גּוֹ'אֵל	bevi'at go'el
for the life of the World to Come.	לְחַיֵּי הָעוֹלָם הַבָּא	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 פִּעֵלוֹ	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	בְּרוּךְ 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	דוֹרְשֵׁי יי זָרַע אַבְרָהָם אוֹהָבוֹ	Dorshei Adonai, zera Avraham ohavo,
Arrive first and are last to leave	הַמְאַחֲרִים לְצֵאת מִן הַשַּׁבָּת וּמְמַהְרִים לְבוֹא	hame'acharim latzet min haShabbat ume'maharim lavo
Shabbat. We tend its every need	וּשְׂמַחִים לְשִׂמְרוֹ וּלְעֶרֶב עֲרוּבוֹ	usemechim leshomro ule'arev eruvo,
<i>Psalm 118:24</i> With joy; God made it our reprieve! <sup>1</sup>	זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמַחָה בּוֹ	"Zeh hayom asah Adonai, nagilah venismechah vo."
Remember Moses' law, which is in Shabbat's rules expounded,	זָכְרוּ תוֹרַת מֹשֶׁה בְּמִצְוֹת שַׁבָּת גְּרוּסָה	Zichru Torat Mosheh bemitzvat Shabbat gerusah
A carving fashioned for this day like a bride by maids surrounded,	חַרֻּטָּה 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 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ 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 • צְמָאָה נַפְשִׁי

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

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

בְּלֵב יֵצֵר חָשׁוּב  
כְּדַמּוֹת חֶמֶת עֵכְשׁוּב  
וְאֵיכָכָה יָשׁוּב  
הַבָּשָׂר הַחַי  
Belev yetzer chashuv  
kidmut chatat achshuv  
ve'eichachah yashuv  
habasar hechai?

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!

נְסוּגִים אִם אָבוּ  
וּמְדַרְכָּם שָׁבוּ  
טָרָם יִשְׁכְּבוּ  
בֵּית מוֹעֵד לְכֹל חַי  
Nesogim im avu  
umidarkam shavu,  
terem yishkavu  
beit mo'ed lechol chai.

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

עַל כָּל אֲהוּדָךְ  
כָּל פֶּה יְחַוֶּה הוֹדְעָךְ  
פּוֹתַח אֶת יָדְךָ  
וּמִשְׂבִּיעַ לְכֹל חַי  
Al kol ahodecha,  
kol peh yechaveh hodecha,  
pote'ach et yadecha  
umasbi'ah lechol chai.

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

זְכוֹר אֲהַבַת קְדוּמִים  
וְהַחַיָּה נִרְדָּמִים  
וְקָרֵב הַיָּמִים  
אֲשֶׁר בֶּן יִשָּׂי חַי  
Zechor ahavat kedumim,  
vehachayah nirdamim,  
vekarev hayamim  
asher ben Yishai chai.

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>

רְאֵה לְגִבְרַת אֵמֶת  
שִׁפְחָה נוֹאֶמֶת  
לֹא כִּי בִנְךָ הַמֵּת  
וּבְנֵי הַחַי  
Re'eh ligveret emet,  
shifchah no'emet,  
“Lo, ki venech hamet,  
uveni hechai.”

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>

אֶקוּד עַל אָפִי  
וְאֶפְרוֹשׁ לְךָ כַּפֵּי  
עַתָּה כִּי אֶפְתַּח פִּי  
בְנִשְׁמַת 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 Tzur mishelo achalnu

בְּרַכּוּ אֱמוּנֵי Barchu, emunai;

שְׂבַעְנוּ וְהוֹתַרְנוּ Savanu vehotarnu

כְּדַבַּר יְהוָה Kidvar Adonai.

צור מִשְׁלוֹ Tzur mishelo...

הִזָּן אֶת עוֹלָמוֹ Hazan et olamo,

רוֹעֵנוּ אֲבִינוּ Ro'enu, avinu,

אֶכְלֵנוּ אֶת לַחֲמוֹ Achalnu et lachmo

וַיִּינוּ שְׂתִינוּ Veyeinu shatinu.

עַל-כֵּן נוֹדָה לִשְׁמוֹ Al ken nodeh lishmo

וְנִהַלְלוּ בְּפִינוּ Unehalelo befinu;

אֲמַרְנוּ וְעֲנִינוּ Amarnu ve'aninu,

אֵין קָדוֹשׁ כִּי “Ein kadosh kAdonai.”

צור מִשְׁלוֹ Tzur mishelo...

בְּשִׁיר וְקוֹל תּוֹדָה Beshir vekol todah

נְבָרְךָ לְאֱלֹהֵינוּ Nevarech lEloheinu

עַל אֶרֶץ חֶמְדָּה טוֹבָה Al eretz chemdah tovah

שֶׁהִנְחִיל לְאֲבוֹתֵנוּ 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.’”

<b>Of food and other stuff</b>	<b>מִזֹּן וְצֵדָה</b>	Mazon vetzedah
<b>God gave our souls enough;</b>	<b>הַשְּׂבִיעַ לְנַפְשֵׁנוּ</b>	Hisbi'ah lenafshenu,
<b>Grace leaves us at a loss,</b>	<b>חֲסָדוֹ גָּבַר עָלֵינוּ</b>	Chasdo gavar aleinu
<b>But we trust the Boss!<sup>1</sup></b>	<b>וְאַמַּת יי</b>	Ve'emet Adonai.
<i>The rock...</i>	<b>צור מְשֵׁלוֹ</b>	<i>Tzur mishelo ...</i>
<b>Take pity in your grace</b>	<b>רַחֵם בְּחֶסֶדְךָ</b>	Rachem bechasdecha
<b>Oh rock! upon your race,</b>	<b>עַל-עַמְךָ צוּרֵנוּ</b>	Al amcha tzurenu,
<b>On Zion, your glory's dwelling place</b>	<b>עַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ</b>	Al Tziyon, mishkan kevodecha,
<b>And on your Temple, sacred space.</b>	<b>זְבוּל בֵּית תְּפִאֲרֹתֶינוּ</b>	Z'vul bet tiftartenu.
<b>Your servant of king David's line</b>	<b>בֶּן-דָּוִד אַבְדְּךָ</b>	Ben David avdecha
<b>Will come to set us free:</b>	<b>יָבֹא וַיִּגְאֲלֵנוּ</b>	Yavo veyig'alenu,
<b>Our very spirit—breath and mind—</b>	<b>רוּחַ אַפֵּינוּ</b>	Ru'ach apenu,
<b>Crowned by God is he!<sup>2</sup></b>	<b>מְשִׁיחַ יי</b>	Meshiach Adonai.
<i>The rock...</i>	<b>צור מְשֵׁלוֹ</b>	<i>Tzur mishelo ...</i>
<b>The holy Temple raise,</b>	<b>יִבְנֶה הַמִּקְדָּשׁ</b>	Yibaneh hamikdash,
<b>Zion's city fill again;</b>	<b>עִיר צִיּוֹן תִּמְלֵא</b>	Ir Tziyon t'maleh,
<b>With new song we shall praise</b>	<b>וְשֵׁם נָשִׁיר שִׁיר חֲדָשׁ</b>	Vesham nashir shir chadash
<b>And gladly climb that hill again.</b>	<b>וּבִרְנָנָה נַעֲלֶה</b>	Uvir'nanah na'aleh.
<b>Tender and holy, him</b>	<b>הֲרַחֵמֵן הַנִּקְדָּשׁ</b>	Harachaman hanikdash
<b>Shall we bless and praise</b>	<b>יִתְבָּרַךְ וַיִּתְעַלֶּה</b>	Yitbarach veyit'aleh
<b>With wine filled to the brim;</b>	<b>עַל כּוֹס יַיִן מְלֵא</b>	Al kos yayin maleh,
<b>Thank God in fitting ways!<sup>3</sup></b>	<b>כְּבִרְכַת יי</b>	Kevirkat Adonai.
<i>The rock...</i>	<b>צור מְשֵׁלוֹ</b>	<i>Tzur mishelo ...</i>

<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 הנחוח	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>	יונה מצאה בו מנוח	<i>Yonah matz'ah vo mano'ach</i>
<i>Weary, we rest from worldly care.<sup>1</sup></i>	ושם ינוחו יגיעי כח	<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>	יונה מצאה בו מנוח	<i>Yonah matz'ah vo mano'ach</i>
<i>Weary, we rest from worldly care.</i>	ושם ינוחו יגיעי כח	<i>vesham yanuchu yegi'ei cho'ach.</i>
The Jews with one voice all agreed,	ובאו כלם בבְּרִית יחד	Uva'u chulam bivrit yachad.
<i>Ex 24:7</i> “We’ll sign the contract,	נעשה ונשמע	“Na’aseh venishma,”
then we’ll read it; <sup>3</sup>	אמרו כאחד	amru ke'echad;
<i>Deut 6:4</i> “God is one—that’s our creed.	ופתחו וענו יהוה אחד	ufat'chu ve'anu, “Adonai echad.
“God energizes those who need it!” <sup>4</sup>	ברוך הנותן לעיף כח	“Baruch hanoten laya'ef ko'ach.”
<i>Noah's dove found rest today;</i>	יונה מצאה בו מנוח	<i>Yonah matz'ah vo mano'ach</i>
<i>Weary, we rest from worldly care.</i>	ושם ינוחו יגיעי כח	<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>	דָּבַר בְּקִדְשׁוֹ בְּהַר הַמּוֹר	Diber bekodsho behar hamor,
“Remember, guard the seventh day.	יוֹם הַשְּׁבִיעִי זָכוֹר וְשָׁמוֹר	“Yom hash’vi’i zachor veshamor,
“Teach all its rules with equal skill,	וְכָל פְּקֻדָּיו יַחַד לְגִמּוֹר	“Vechol pikudav yachad ligmor;
“Be strong, be firm, and don’t delay.” <sup>2</sup>	חֲזֵק מִתְּנַיִם 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.	הָעַם אֲשֶׁר נָע כְּצֹאן תְּעָה	Ha’am asher na katzon ta’ah,
Oh think of them—and think of us!	יִזְכּוֹר לְפָקֻדוֹ בְּרִית וְשִׁבוּעָה	yizkor lefokdo b’rit ush’vu’ah;
At Noah’s Flood you said you’d keep	לְבַל יַעֲבֹר-בָּם מִקְרַה רָעָה	leval ya’avor bam mikreh ra’ah,
Them free from harm; in you we trust. <sup>3</sup>	כִּי אֲשֶׁר נִשְׁבַּעְתָּ עַל-מִי נַח	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  
אֵל יִשְׁמְרֵנִי  
אוֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי  
Ki eshmera Shabbat.  
El yishmereni.  
Ot hi le'olmei ad  
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  
עֲשׂוֹת דְּרָכִים  
גַּם מִלְדַּבֵּר בּוֹ  
דְּבָרֵי צָרָכִים  
דְּבָרֵי סְחוּרָה  
אִף דְּבָרֵי מְלָכִים  
אֶהְגֶּה בְּתוֹרַת אֵל  
וּתְחַכְּמֵנִי  
Asur metzo chefetz  
asot derachim,  
gam mildaber bo  
divrei tserachim,  
divrei sechorah  
af divrei melachim;  
eh'geh beTorat El,  
utechakmeni.

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

אוֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי  
Ot hi le'olmei ad  
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 תַמִּיד  
נֶפֶשׁ לְנַפְשִׁי  
הִנֵּה לְדוֹר רִישׁוֹן  
נָתַן קְדוּשִׁי  
מוֹפֵת בְּתַת לֶחֶם  
מִשְׁנֵה בִשְׁשִׁי  
כַּכָּה בְּכֹל שִׁשִּׁי  
יַכְפִּיל מְזוֹנִי  
Bo emtza tamid  
nofesh lenafshi;  
hineh ledor rishon  
natan kedoshi  
mofet, betet lechem  
mishneh bashishi;  
kachah bechol shishi  
yachpil mezoni.

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

אוֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי  
Ot hi le'olmei ad  
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 בְּדַת הָאֵל  
חֶק אֶל סְגָנָיו  
בו לְעָרוֹךְ  
לֶחֶם פָּנִים בְּפָנָיו  
עַל כֵּן לְהִתְעַנּוֹת בו  
עַל פִּי נְבוֹנָיו  
אָסוּר לְבַד  
מִיוֹם כְּפוּר אֲוֹנִי

אֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי

הוּא יוֹם מְכֻבָּד  
הוּא יוֹם תְּעַנּוּגִים  
לֶחֶם וַיֵּין טוֹב  
בָּשָׂר וְדָגִים  
הַמְתַּאֲבְלִים בו  
אֲחוֹר נְסוּגִים  
כִּי יוֹם שִׂמְחוֹת הוּא  
וּתְשַׁמְּחֵנִי

אֹת הִיא לְעוֹלָמִי עַד  
בֵּינוּ וּבֵינִי

<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.*

מַחַל מְלֹאכָה בּוֹ  
סוֹפוֹ לְהַחְרִית  
עַל כֵּן אֶכְבֵּס בּוֹ  
לְבַי כְּבֹרִית,  
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>**

יוֹם זֶה מְכַבֵּד מִכָּל-יָמִים

כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֹאכֶתְךָ

וְיוֹם הַשְּׁבִיעִי לְאֱלֹהֶיךָ

שָׁבַת לֹא תַעֲשֶׂה בּוֹ מְלֹאכָה

כִּי כָל עֲשֵׂה שֵׁשֶׁת יָמִים

יוֹם זֶה

רִישוֹן 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 l'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, אֶכּוֹל מִשְׁמָנִים שֶׁתָּה 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> בֶּשֶׂר וְדָגִים וְכָל-מִטְעָמִים basar vedagim vechol mat'amim.**

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

**No lack, no stress pains us today. לֹא תַחְסַר כּוֹל בּוֹ Lo techsar kol bo,**  
*Deut 8:10* **We eat our fill, and then we pray.<sup>2</sup> וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ “Ve’achaltah vesavata, uverachta**  
**We feel God's love and shout ovations, אֶת-יְהוָה אֱלֹהֵינוּ 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 מְלַאֵה חֶסֶד וְדוֹ vegam ha'aretz mal'ah chasdo;**  
**God's hand made every thing in sight; רְאוּ כִּי כָל-אֵלֶּה עָשִׂתָּה יְדוֹ re'u ki chol eleh astah yado**  
**God made it all, and made it right!<sup>4</sup> כִּי הוּא הַצּוֹר פָּעֵלוֹ 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 יְקָרָא

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 יְקָרָא לְבָן עִם בֵּית	Dror yikrah leven im bat
To guard you as God's treasured spot;	וַיִּנְצֹרְכֶם כְּמוֹ בֵּבֶת	Veyintzorchem kemo vavat;
No stain your name will ever blot.	נְעִים שְׁמֵכֶם וְלֹא יִשְׁבֹּת	Ne'im shimchem velo yushbat,
Sit down, relax! today's Shabbat. <sup>1</sup>	שֶׁבּוּ וְנוּחוּ בְּיוֹם שַׁבָּת	Shevu venuchu beyom Shabbat.
Descend! dwell in my sanctuary;	דְּרוֹשׁ נְוֵי וְאוֹלָמִי	Derosh navi ve'ulami
A sign of hope, God, make of me.	וְאוֹת יֵשַׁע עֲשֵׂה עִמִּי	Ve'ot yesha aseh imi;
In my forest plant a tree;	נֹטַע שׁוֹרֵק בְּתוֹךְ כַּרְמִי	Neta sorek betoch karmi,
Heed the cry of our progeny. <sup>2</sup>	שְׁעֵה שׁוֹעֵת 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 בְּבָבֶל אֲשֶׁר גָּבְרָה	Vegam Bavel asher gavrah;
Your foes in anger massacre.	נִתּוּץ צָרִי בְּאֵף וְעִבְרָה	Netutz 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 הַר	Elohim ten bamidbar har
With myrtle, elm, and cypress fair.	הַדָּס שִׁטָּה בְּרוֹשׁ תִּדְהַר	Hadas shitah berosh tidhar.
The radiant, who observe with care—	וְלַמְזָהִיר וְלַנִּזְהָר	Velamazhir velanizhar
Let peace refresh them like a river there! <sup>4</sup>	שְׁלוֹמִים תֵּן כְּמֵי נְהַר	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.

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

### God on High - בְּרוּךְ 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 בְּרוּךְ חֲזַק, "Baruch, be strong!"*

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

*Psalm 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 ...*

רוֹכֵב בַּעֲרָבוֹת    Rochev ba'aravot,  
מֶלֶךְ עוֹלָמִים    melech olamim,  
אֶת עַמּוֹ לִשְׁבוֹת    et amo lishbot  
אִזֵּן בְּנְעִימִים    (izen ban'imim)  
בְּמֵאֲכָלֵי עֲרָבוֹת    bema'achalei arevot,  
בְּמִינֵי מִטְעָמִים    beminei mat'amim,  
בְּמַלְבּוּשֵׁי כְבוֹד    bemalbushei chavod,  
זֶבַח מִשְׁפָּחָה    zevach mishpachah.  
... הַשּׁוֹמֵר שַׁבָּת ...    Hashomer Shabbat ...  
וְאֲשֶׁרֵי כָּל חוֹכֵה    Ve'ashrei kol chochek  
לְתַשְׁלֻמֵי כֶּפֶל    letashlumei chefel  
מֵאֵת כָּל סוֹכֵה    me'et kol sochek,  
שׁוֹכֵן בְּעֶרְפֵּל    shochek ba'arafel.  
נִחְלָה לוֹ יִזְכֶּה    Nachalah lo yizkeh  
בְּהָר וּבְשָׁפֶל    bahar uvashafel,  
נִחְלָה וּמְנוּחָה    nachalah umenucha,  
כֶּשֶׁמֶשׁ לוֹ זָרְחָה    kashemesh lo zarchah.  
... הַשּׁוֹמֵר שַׁבָּת ...    Hashomer Shabbat ...  
כָּל שׁוֹמֵר שַׁבָּת    Kol shomer Shabbat  
כָּדַת מִחֻלְלוֹ    kadat mechalelo,  
הֵן הֶחֱשָׁר חִיבַת    hen hechshar chibat  
קֹדֶשׁ גּוֹרָלוֹ    kodesh goralo.  
וְאִם יֵצֵא חוֹבַת הַיּוֹם    Ve'im yatza chovat hayom,  
אֲשֶׁרֵי לוֹ    ashrei lo;  
אֵל אֵל אֲדוֹן מִחֻלְלוֹ    el El adon mecholelo,  
מִנְחָה הִיא שְׁלֹחָה    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 אֵלַי צוֹר kera'o Eli, tzur,  
 וְאַשְׁרֵי לִתְמִימִים ve'ashrei litmimim  
 אִם יִהְיֶה נֹצֵר im yih'yeh natzur.  
 כֶּתֶר הַלּוּמִים Keter hilumim  
 עַל רוֹשָׁם יֵצוּר al rosham yatzur;  
 צוֹר הָעוֹלָמִים tzur ha'olamim,  
 רוּחוּ בָּם נַחַח rucho bam nachah.  
 הַשּׁוֹמֵר שַׁבָּת ... Hashomer Shabbat ...  
 זָכוֹר אֶת־יוֹם הַשַּׁבָּת Zachor et yom haShabbat  
 לְקַדְּשׁוֹ lekadsho,  
 קִרְנוּ כִּי גָבְהָהּ karno ki gavhah,  
 נֵזֶר עַל רוֹשׁוֹ nezer al rosho;  
 עַל כֵּן יִתֵּן הָאָדָם al ken yiten ha'adam  
 לְנַפְשׁוֹ lenafsho  
 עֵנֵג 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 בְּרַכָּה lehani'ach beracha.  
 בְּכָל מוֹשְׁבוֹתֵיכֶם Bechol moshvoteychem  
 לֹא תַעֲשׂוּ מְלָאכָה lo ta'asu melachah,  
 בְּנֵיכֶם וּבְנוֹתֵיכֶם beneichem uvenoteichem,  
 עֲבָד 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	לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם	lema'an tinku usevatem
from my blessings' breast <sup>1</sup>	מִזֵּיו בְּרֻכּוֹתַי	miziv bir'chotai
when you come to repose.	אֶל הַמְנוּחָה כִּי בָאתֶם	el hamnuchah ki va'tem.
<i>Children, I shall bear the cost</i>	וְלוֹ עָלַי בְּנֵי	<i>Ulevu alai, banai,</i>
<i>as you savor my delights,</i>	וְעֲדָנוּ מֵעֲדָנֵי	<i>ve'idnu ma'adanai:</i>
<i>Shabbat's today, and God will pay!</i> <sup>2</sup>	שַׁבָּת הַיּוֹם לֵי	<i>Shabbat hayom lAdonai.</i>
Tell the laborer to be free	לְעַמֵּל קְרָאוּ דְרוֹר	Le'amel kiru dror
while I grant my blessing—	וְנָתַתִּי אֶת בְּרַכָּתִי	venatati et birchati—
one follows close upon the other— <sup>3</sup>	אִשָּׁה אֶל אַחֹתָהּ לְצִרּוֹר	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 מִזְקֵנָי	vehitbonenu mizkenai.
<i>Children, I shall bear the cost...</i>	וְלוֹ עָלַי בְּנֵי ...	<i>Ulevu alai, banai ...</i>

<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־הַמֶּנֶּה  
לְעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר  
וְחָשְׁבוּ עִם הַקּוֹנֵה  
לְשָׁלֶם אָכוֹל וְהוֹתֵר  
בְּטַחוּ בִי אֱמוּנִי  
וּשְׁתוּ יַיִן מִשְׁמַנִּי  
וְלוּ עָלִי 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 ...*

הִנֵּה יוֹם גְּאֻלָּה  
יוֹם שַׁבָּת אִם תִּשְׁמְרוּ  
וְהִייתֶם לִי סְגֻלָּה  
לִינוּ וְאַחַר תִּעְבְּרוּ  
וְאֲז תִּחְיוּ לְפָנַי  
וְתִמְלְאוּ צְפוּנַי

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 ...*

חֲזֵק קִרְיָתִי  
אֵל אֱלֹהִים עֲלִיוֹן  
וְהָשֵׁב אֶת נְוָתִי  
בְּשִׂמְחָה וּבְהִגְיוֹן  
יִשׁוּרְרוּ שָׁם רַנְנֵי  
לְוֵי וְכוֹהֲנֵי  
וְאֲז תִּתְעַנֵּג עַל יִי  
שַׁבָּת הַיּוֹם לִי  
וְלוּ עָלִי בָנִי ...

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	אָדוֹן הַשָּׁלוֹם	adon hashalom
Who sanctifies the Sabbath day	מְקַדֵּשׁ הַשַּׁבָּת	mekadesh haShabbat
And makes the seventh day be blessed,	וּמְבָרֵךְ שִׁבְעֵי	umevarech shevi'i
And in pure holiness gives rest,	וּמְנַיֵחַ בְּקִדּוּשָׁה	umeni'ach bikdushah
To people sated with delight—	לְעַם מְדֻשְׁנֵי עוֹנֵג	le'am medushnei oneg,
A memory of Creation's work.	זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית	zecher lema'asei vereshit.

## שְׂמַחְנוּ - Make Us Happy

Make us happy, sovereign God,	שְׂמַחְנוּ יי אֱלֹהֵינוּ	Samchenu Adonai Eloheinu
through Elijah the prophet, your servant,	בְּאֵלֵיהוּ הַנְּבִיא עֲבָדְךָ	BeEliyahu Hanavi avdecha
and with the rule of David's line,	וּבְמַלְכוּת בֵּית דָּוִד	uvemalchut bet David
your anointed king <sup>1</sup>	מְשִׁיחֶךָ	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

בְּרַחֵם וְשָׁלוֹם

מִשְׁמֹאל וּמִיְמִין

עַל יִשְׂרָאֵל שְׁלוֹם

הַרְחֵמֵנוּ הוּא יְבָרֵךְ

אֶת עַמּוֹ בְּשָׁלוֹם

וְיִזְכּוּ לְרֵאוֹת

בָּנִים וּבְנֵי בָנִים

עוֹסְקִים בְּתוֹרָה וּבְמִצְוֹת

עַל יִשְׂרָאֵל שְׁלוֹם

יֹעֵץ אֵל גִּבּוֹר

אָבִיעַד שַׁר-שָׁלוֹם

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 אָב הַרְחֵמֵנוּ

מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ

יָרוּץ עַבְדְּךָ כְּמוֹ אַיִל

יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ

יַעֲרַב לּוֹ 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>

הַדּוֹר נָאָה זֵיו הָעוֹלָם  
נַפְשִׁי חוֹלַת אֲהַבְתָּךְ  
אָנָּה אֵל נָא רַפָּא נָא לָהּ  
בְּהִרְאוֹת לָהּ נֵעָם זְיוֹךְ  
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא  
וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם

וְתִיק יְהֵמוּ רַחֲמֶיךָ  
וְחוּס נָא עַל בֶּן אוֹהַבְךָ  
כִּי זֶה כַּמָּה נִכְסוּף נִכְסוּף  
לְרְאוֹת בְּתִפְאֵרַת עֲזֶיךָ  
אָנָּה אֵלִי מַחְמַד לִבִּי  
חוּשָׁה נָא וְאֵל תִּתְעַלֵּם

הִגְלֵה נָא וּפְרוֹשׁ חֲבִיב  
עָלֵי אֶת-סִכַּת שְׁלוֹמְךָ  
תְּאִיר אֶרֶץ מִכְבוֹדְךָ  
נִגְלִיהַ וְנִשְׁמַחָה בְּךָ  
מַהֵר אֲהוּב כִּי בָּא מוֹעֵד  
וְחֲנִנִי כִימֵי 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.”

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