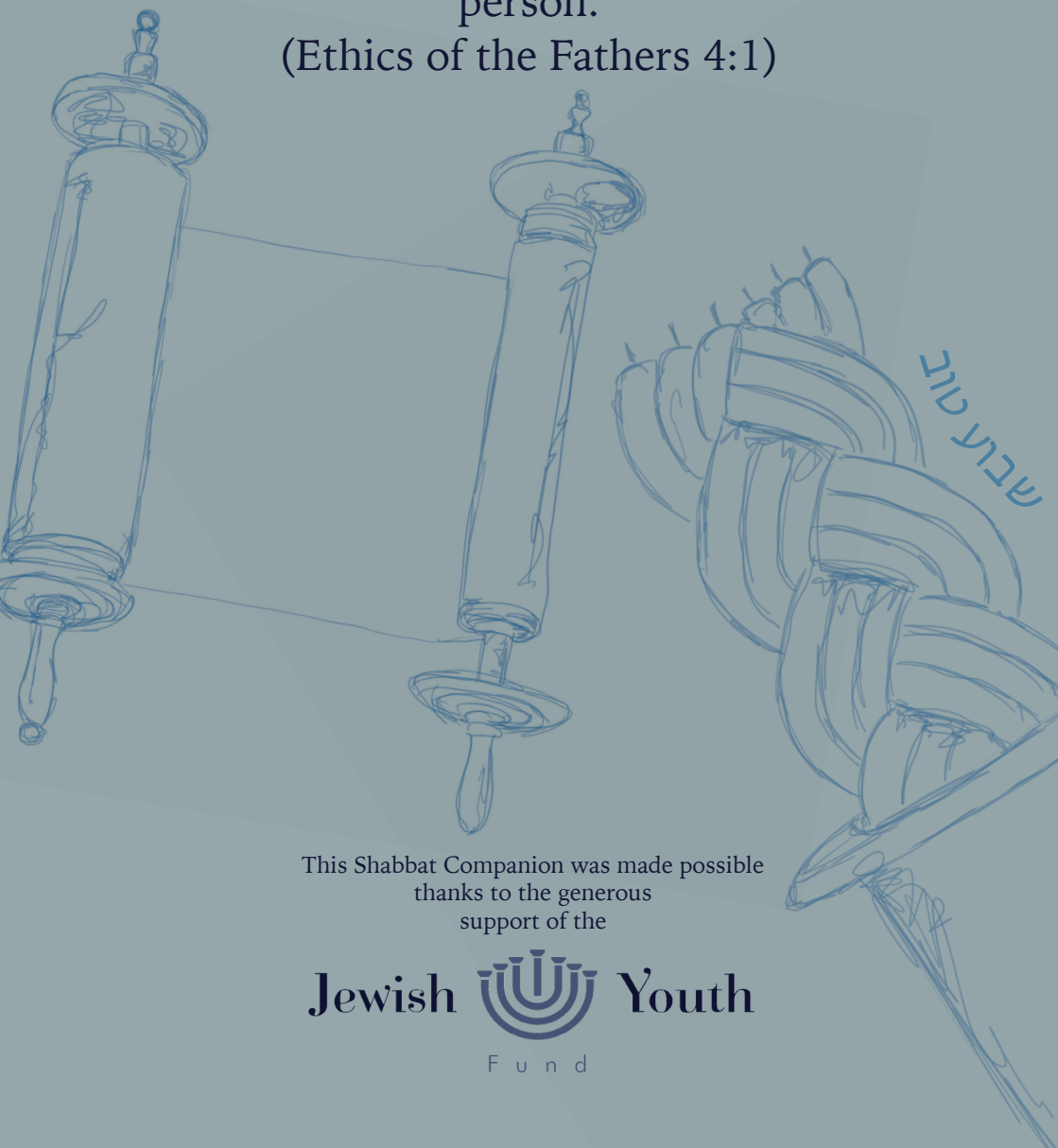


אִיזְהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם

Who is wise? One who learns from every  
person.

(Ethics of the Fathers 4:1)



This Shabbat Companion was made possible  
thanks to the generous  
support of the

Jewish  Youth

Fund



Say the following before drinking the wine and extinguishing the flame:

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hamavdil  
bein kodesh l'chol,  
bein or l'choshech,  
bein Yisrael la'amim,  
bein yom hash'vi-i  
l'sheishet y'mei  
hama'aseh.  
Baruch atah Adonai,  
hamavdil bein kodesh  
l'chol.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמְבַדִּיל  
בֵּין קֹדֶשׁ לְחֹל  
בֵּין אוֹר לְחֹשֶׁךְ  
בֵּין יִשְׂרָאֵל לְעַמִּים  
בֵּין יוֹם הַשְּׁבִיעִי  
לְשִׁשֶּׁת יָמֵי  
הַמַּעֲשֶׂה  
בָּרוּךְ אַתָּה יי  
הַמְבַדִּיל בֵּין קֹדֶשׁ  
לְחֹל

Blessed are You, our Omnipotent God, Ruler of the universe, who separates between the holy and the profane; between the light and dark; between Israel and the other nations; between the seventh day and the six days of the week. Blessed are You, God, who separates between the holy and the profane.

Say the following over the wine:

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
borei p'ri hagafen.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בּוֹרֵא פְּרִי הַגָּפֶן

Blessed are You, our omnipotent God, Ruler of the universe, Creator of the fruit of the vine.

Say the following before smelling the spices:

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
borei minei v'samim.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בּוֹרֵא מִיְּנֵי בְשָׁמִים

Blessed are You, our omnipotent God, Ruler of the universe, Creator of the different spices.

Say the following over the candle:

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
borei m'orei ha-esh.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בּוֹרֵא מְאוּרֵי הָאֵשׁ

Blessed are You, our omnipotent God, Ruler of the universe, Creator of the fire's lights.

Behold, God is my savior, I will trust God and not be afraid, for my strong faith and song of praise for God will be my salvation. You will draw water joyously from the wellsprings of salvation. Salvation is God's; may Your blessing rest upon Your people. God of the heavenly armies is with us; the God of Ya'akov is a fortress protecting us. God of the heavenly armies, happy is the individual who trusts You. God, redeem us! The Ruler will answer us on the day we call God. The Jews had light, happiness, joy and honor; may we have the same. I will raise the cup of salvation and call out in the name of the God.

Am F  
Ya la la la la la la, la la la la la la,

Dm Em Am Em Am  
Ya la la la la la la, la la la la la la

C D F G C D Esus E  
Baruch atah, Adonai Eloheinu, Melech haolam,  
F G C D F Em Am  
borei p'ri hagafen, borei p'ri hagafen

*Havdalah has many physical elements which represent spiritual aspects of this transitional time of the week. Many parts of the havdalah ceremony mirror Friday evening activities, such as lighting candles and drinking wine.*

*Drinking wine sanctifies this moment, and symbolises the joy and merriment of Shabbat. The candle, made up of intertwined wicks, represents the duality of the physical and spiritual worlds, of seeing light in the darkness. Smelling sweet spices echoes the sweetness with which we wish to fill the week ahead.*

## Havdalah

*Havdalah, meaning separation, is the ceremony to mark the end of Shabbat, and the transition into the new week. Get your candle, wine and spices ready, and there are guitar chords for the musicians!*

Hinei El y'shuati, evtach  
v'lo efchad. Ki azi  
v'zimrat Yah Adonai  
vay'hi li lishuah.  
Ush'avtem mayim b'sason  
mimaay'nei hay'shuah.  
L'Adonai hay'shuah, al  
am'cha virchatecha, selah.  
Adonai tz'vaot imanu,  
misgav lanu, Elohei  
Yaakov, selah.  
Adonai tz'vaot, ashrei  
adam botei'ach bach.  
Adonai hoshiah;  
haMelech ya'aneinu  
v'yom kor'einu.  
LaY'hudim hay'tah orah  
v'simchah v'sason vikar;  
kein tih'yeh lanu.  
Kos y'shuot esa,  
uv'shem Adonai ekra.

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח  
וְלֹא אֶפְחַד כִּי אֲזִי  
וְזִמְרַת יְהוָה אֲדֹנָי  
וַיְהִי לִי לִישׁוּעָה  
וּשְׂאֲבַתֶּם מַיִם בְּשִׂשׁוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה  
לַיהוָה הַיְשׁוּעָה, עַל  
עֲמֶךָ בְּרִכְתְּךָ סֶלָה  
יְיָ צִבְאוֹת עִמָּנוּ  
מִשְׁגֵּב לָנוּ אֱלֹהֵי  
יַעֲקֹב סֶלָה  
יְיָ צִבְאוֹת, אֲשֶׁר־י  
אָדָם בֵּיתָךְ בָּךְ  
יְיָ הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנוּ  
בַּיּוֹם קֹרְאָנוּ  
לַיהוּדִים הָיְתָה אוֹרָה  
וְשִׂמְחָה וְשִׂשׁוֹן וִיקָר  
כֵּן תִּהְיֶה לָנוּ  
כּוֹס יְשׁוּעוֹת אֲשֶׁא  
וּבְשֵׁם יְיָ אֶקְרָא

## 20. Eili, Eili

Eili, Eili

Shelo yigamer le'olam

Hachol vehayam

Rishrush shel hamayim

Berak hashamayim

Tefilat ha'adam

אֵלִי, אֵלִי

שֶׁלֹא יִגְמַר לְעוֹלָם

הַחֹל וְהַיָּם

רִשְׁרוּשׁ שֶׁל הַמַּיִם

בְּרַק הַשָּׁמַיִם

תְּפִלַּת הָאָדָם

My God, my God, I pray that these things never end. The sand and the sea,  
the rush of the waters, The crash of the heavens, the prayer of a person.

## 21. Yibaneh HaMikdash

Yibaneh hamikdash

ir tzion tamaleh,

v'sham nashir shir chadash

uvirnanah na'aleh.

יִבְנֶה הַמִּקְדָּשׁ

עִיר צִיּוֹן תִּמְלֵא

וְשָׁם נִשְׁרָשׁ שִׁיר חָדָשׁ

וּבִרְנָנָה נִעְלֶה

Let the temple be rebuilt, Zion restored, that we may come up singing a  
new song.

## 19. Shir La'ahava

Yachad - lev el lev niftach  
venir'e, ta'or shebashamayim  
Yachad - lev el lev  
niftach betikva  
- la'ahava.

Ech shehalev niftach  
chovek et ha'olam  
uvikriya g'dolah  
lashir la'ahava.

Imru hakol efshar,  
ze lo me'uchar,  
hashachar kvar ala,  
zman la'ahava.

Verak im na'amin,  
uvli shum da'awin,  
baderech ha'ola,  
zeh shir la'ahava

יחד לב אל לב נפתח  
ונראה ת'אור שבשמיים  
יחד לב אל לב  
נפתח בתקווה  
לאהבה

איך שהלב נפתח  
חובק את העולם  
ובקריאה גדולה  
לשיר לאהבה

אימרו הכל אפשר  
זה לא מאוחר  
השחר כבר עלה  
זמן לאהבה

ורק אם נאמין  
ובלי שום דאווין  
בדרך העולה  
זה שיר לאהבה

Together, heart to heart we'll open, and we'll see, the light in the sky.

Together, heart to heart we'll open with hope - for love.

As the heart opens up, it embraces the world, and with a great big shout to sing for love. Say: everything's possible, it is not too late, the dawn has risen already it's time for love. And if we only believe, no mucking around, on the road coming up, it's a song for love.

## 17. Vehi Sheamda

Vehi she'amda

וְהִיא שֶׁעָמְדָה

la'avotainu v'lanu.

לְאַבוֹתֵינוּ וְלָנוּ

Shelo echad bilvad, amad aleinu

שֶׁלֹא אֶחָד בְּלֻדָּה עָמַד עָלֵינוּ

lechaloteinu.

לְכַלּוֹתֵנוּ

V'HaKadosh Baruch Hu

וְהַקְדוֹשׁ בָּרוּךְ הוּא

matzilenu miyadam.

מִצִּילֵנוּ מִיָּדָם

And this is what kept our fathers and what keeps us surviving. For not only one arose and tried to destroy us, rather in every generation they try to destroy us, and Hashem saves us from their hands.

"Vehi Sheamda, a song about perennial Jewish survival and resilience through suffering reminds me of a moving passage written by Petr Ginz, aged 16, in Vedem - an underground magazine he founded in the Theresienstadt Ghetto.

*"They tore us unjustly away from the fertile ground of work, joy, and culture, which was supposed to nourish our youth. They do this for only one purpose - to destroy us not physically, but spiritually and morally. Will they succeed? Never! Deprived of our former sources of culture, we shall create new ones. Separated from the sources of our old happiness, we shall create a new and joyfully radiant life!"*

-Eli Sassoon, Nottingham JSoc

## 18. David Melech

David, Melech Yisrael, chai chai v'kayam

דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי חַי וְקַיָּם

David, King of Israel, lives forever!

## 14. Esah Einai

Esah enai el heharim, me'ayin  
yavoh ezri? Ezri me'im Adonai  
oseh shamayim ve'arets. Hinei  
lo yanum velo yishan,  
shomer Yisrael.

אַשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין  
יָבֹא עֲזָרִי עֲזָרִי מֵעַם יְהוָה  
עֹשֶׂה שָׁמַיִם וָאָרֶץ. הִנֵּה  
לֹא יָנוּם וְלֹא יִישָׁן  
שׁוֹמֵר יִשְׂרָאֵל

I will lift up my eyes to the mountains, where will my help come from? My  
help will come from God,  
maker of heaven and earth. The guardian of Israel neither slumbers nor  
sleeps.

## 15. Od Yavo Shalom

Od yavo shalom  
aleinu ve'al kulam  
Salaam, aleinu ve'al  
kol ha'olam, Sa-laam, Sa-laam

עוֹד יָבוֹא שָׁלוֹם  
עָלֵינוּ וְעַל כָּלֶם  
סְלָאָם, עָלֵינוּ וְעַל  
כָּל הָעוֹלָם סְלָאָם סְלָאָם

Peace will come upon us and on everyone. Peace on us and on the whole  
world. Peace, peace!

## 16. Tov L'Hodot

Tov l'hodot l'Adonai  
ul'zamer l'shimcha Elyon.  
L'hagid baboker chasdecha  
ve'emunatcha baleilot.

טוֹב לְהוֹדוֹת לַיהוָה  
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ  
לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ  
וְאֱמוּנָתְךָ בַּלַּיִל

It is good to thank Hashem and to sing to Your name, O Most High. To tell  
of Your kindness in the morning and Your faithfulness in the nights.

## 11. Lo Yisa Goy

Lo yisa goy el goy cherev

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב

Lo yil'medu od milchamah.

לֹא יִלְמְדוּ עוֹד מִלְחָמָה

A nation shall not raise a sword against a nation. And they shall not learn any more war.

## 12. Oseh Shalom

Oseh shalom bimromav

עוֹשֶׂה שְׁלוֹם בְּמִרְמֹי

hu ya'aseh shalom

הוּא יַעֲשֶׂה שְׁלוֹם

aleinu v'al kol Yisrael.

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

V'imru: Amen.

וְאָמְרוּ: אָמֵן

May the one who creates peace on high bring peace to us and to all Israel.  
And we say: Amen.

## 13. Shema Koleinu

Shema koleinu Adonai Elokeinu,

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ

choos v'rachem aleinu,

חֹס וְרַחֵם עָלֵינוּ

v'kabel b'rachamim

וְקִבֵּל בְּרַחֲמִים

uv'ratzon et t'filateinu.

וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ

Listen to our voice, O God. Spare us and have compassion on us, and in compassion and favor accept our prayer.

## 8. Hinei Ma Tov

Hinei ma tov uma na'im  
shevet achim gam yachad.

הִנֵּה מָה טוֹב וּמָה נָעִים  
שֶׁבֶת אַחִים גַּם יַחַד

How good and pleasant it is for brothers and sisters to sit together.

## 9. Im Eshkehech

Im eshkehech Yerushalayim,  
Tishkach yemini. Tid'bak leshoni  
lechiki, Im-lo ezkereichi:  
Im-lo a'aleh et Yerushalayim  
al rosh simchati

אִם אֶשְׁכַּחֲךָ יְרוּשָׁלַם  
תִּשְׁכַּח יְמִינִי תִדְבַּק-לְשׁוֹנִי  
לְחִכִּי אִם-לֹא אֶזְכְּרֶכִּי  
אִם-לֹא אֶעֱלֶה אֶת יְרוּשָׁלַם  
עַל רֹאשׁ שִׂמְחָתִי

Jerusalem if I forget you, let my right hand forget its strength, let my tongue  
get stuck in my mouth if I do not remember you, If I do not set Jerusalem  
above my greatest joy.

## 10. Bo'i V'shalom

Bo'i v'shalom ateret ba'alah gam  
berina uv'tzhala, toch emunei am  
segulah, bo'i calah, boi calah

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ. גַּם  
בְּרִנָּה וּבְצִדְקָה תֹּדֶף אֲמוּנִי  
עַם סִגְלָהּ. בּוֹאִי כָלָה, בּוֹאִי כָלָה

Come in peace, crown of your husband, with rejoicing and with cheerfulness,  
in the midst of the faithful of the chosen people: come, O bride; come, O  
bride (the Sabbath Queen).

## 6. Ani V'atah

Ani ve'ata neshaneh et ha'olam  
ani ve'ata az yavo'u kvar kulam  
Amru et zeh kodem lefanai  
lo meshaneh,  
ani ve'ata neshaneh et ha'olam.  
Ani ve'ata nenaseh  
mehahatchalah yihyeh lanu ra ein  
davar zeh lo nora.  
Amru et zeh kodem lefanai zeh  
lo meshaneh,  
ani ve'ata neshaneh et ha'olam.

אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם  
אָנִי וְאַתָּה אֶז יָבוֹאוּ כְּבָר כָּלָם  
אָמְרוּ אֶת זֶה קֹדֶם לִפְנֵי  
לֹא מִשְׁנֶה  
אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם  
אָנִי וְאַתָּה נִנְסֶה  
מִהֶתְחִלָּה יִהְיֶה לָנוּ רָע, אֵין  
דָּבָר זֶה לֹא נוֹרָא  
אָמְרוּ אֶת זֶה קֹדֶם לִפְנֵי זֶה  
לֹא מִשְׁנֶה  
אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם

You and I will change the world, you and I by then all will follow. Others  
have said it before me, but it doesn't matter - you and I will change the  
world.

You and I will try from the beginning. It will be tough for us, no matter,  
it's not too bad!

Others have said it before me, but it doesn't matter - you and I will  
change the world.

## 7. Gesher Tzar Me'od

Kol ha'olam kulo  
gesher tzar me'od,  
veha'ikar lo le'fached klal.

כָּל הָעוֹלָם כָּלוֹ  
גֶּשֶׁר צָר מְאֹד  
וְהַעִיָּקָר לֹא לִפְחֹד כָּלָל

The whole entire world is a very narrow bridge.  
And the main thing is to recall is to have no fear, have no fear at all.

### 3. Ani Ma'amin

Ani ma'amin b'e munah shleimah  
b'viat haMashiach, ve'af al pi  
sh'yitnameha, im kol zeh achakeh  
lo b'chol yom sheyavo

אֲנִי מַאֲמִין בְּאַמוּנָה שְׁלֵמָה  
בְּבִיאַת הַמָּשִׁיחַ, וְאֶף עַל פִּי  
שֶׁיִּתְמַהֵּמָה, עִם כָּל זֶה אַחֲקֶה  
לֹא בְּכָל יוֹם שֶׁיָּבוֹא

I believe with perfect faith in the coming of the Messiah, and, though he may delay, I will wait daily for his coming.

### 4. Baruch Hagever

Baruch hagever asher yivtach  
b'Adonai ve'hayah Adonai  
mivtacho

בָּרוּךְ הַגֵּבֵר אֲשֶׁר יִבְטַח  
בַּיהוָה וַהֲיָה יְהוָה  
מִבְטָחוֹ

Blessed is the man that trusts in God, and whose trust is God alone.

### 5. Ana Bekoach

Ana bekoach, g'dulat  
yemincha, tatir tz'rura.  
Kabel rinat amcha  
sagveinu, tahareinu nora

אָנָּה בְּכַח גְּדֻלַּת  
יְמִינְךָ תַּתִּיר צָרוּרָה  
קִבֵּל רִנַּת עַמְּךָ  
שִׁגְבֵנוּ טַהַרְנוּ נוֹרָא

We beg You with the strength and greatness of Your right arm - untie our bundled sins. Accept your people's song, elevate and purify us, O Awesome one.

## Tisch

*A tisch (yiddish for table) is a time for reflection, singing, and community.  
A tisch can take place on Friday night, or on Shabbat afternoon.*

"In a place of song, there prayer shall be."  
-Talmud (Brachot 6a)

### 1. Acheinu

Acheinu kol beit Yisrael,  
han'tunim b'tzara uvashivyah  
haomdim bein bayam  
uvein bayabasha  
Hamakom y'racheim aleihem  
v'yotziem mitzara l'irvacha  
um'afaila l'orah  
umishibud lig'ulah,  
hashta ba'agala  
uvizman kariv

אֶחֱינוּ כָּל בֵּית יִשְׂרָאֵל  
הִנָּתוּנִים בְּצָרָה וּבִשְׁבִיָּה  
הָעוֹמְדִים בֵּין בָּיִם  
וּבֵין בִּיבָשָׁה  
הַמָּקוֹם יְרַחֵם עֲלֵיהֶם  
וְיוֹצִיאֵם מִצָּרָה לִירוּחָה  
וּמֵאֶפֶלָה לְאוֹרָה  
וּמִשְׁעָבוּד לְגְאֻלָּה  
הַשָּׁתָא בְּעִגְלָא  
וּבְזִמָּן קָרִיב

As for our brothers, the whole house of Israel, who are given over to trouble  
or captivity, whether they abide on the sea or on dry land.  
May God have mercy upon them, and bring them forth from distress to  
comfort, from darkness to light, and from captivity to redemption, now  
speedily and soon.

### 2. Ivdu

Ivdu et Adonai b'simcha  
Bo'u l'fanav birnana

עֲבֹדוּ אֶת-יְהוָה בְּשִׂמְחָה  
בֹּאוּ לִפְנֵי בִרְנָנָה

Serve God with gladness, come before God with singing.

## How to Teach a Song

*Take a look at these top tips about how to teach a song to others. Maybe test it out on one of the zemirot or tisch songs on the following pages!*

1. Make sure you feel confident that you know the whole song. Have it written out clearly in front of you.
2. Introduce the name of the song and give some context, for example the source, the meaning, or the reason you're singing it.
3. Read through the Hebrew with the group, just speaking the words. Read a few words aloud and ask the group to repeat.
4. Break the song into short sections for teaching the melody, and build it up slowly. This could be line by line, phrase by phrase or verse by verse.
5. At this point, you can add any actions, clapping, harmonies, or other extras. This can help people remember a tune.
6. Make sure there are plenty of chances for repetition – that will help it stick for next time.

## Mizmor L'David ~ psalm 23

*Mizmor L'David is sung on several occasions during Shabbat, but it is usually also sung mournfully as the daylight fades at the end of Shabbat. It praises God using pastoral imagery, and is probably the most famous psalm outside of the Jewish world.*

Mizmor l'David,  
Adonai ro'i lo echsar.  
Binot desheh yarbitzeini,  
al mei menuchot yenhaleini.  
Nafshi yeshovev yancheini  
bema'agalei tzedek lema'an sh'mo.  
Gam ki eilech be'gei tzalmavet,  
lo ira ra ki atah imadi,  
shivtecha u'mishantecha  
hema yenachamuni.  
Ta'aroch lefanai shulchan  
neged tzor'rai  
dishanta vashemen roshi,  
kosi rivaya.  
Ach tov va'chesed yirdifuni  
kol y'mei chayai  
ve'shavti be'veit Adonai  
l'orech yamim.

מִזְמוֹר לְדָוִד  
יְהוָה רֹעִי לֹא אֶחְסָר  
בְּנֹאוֹת דֶּשֶׁא יִרְבִּיצֵנִי  
עַל מֵי מְנוּחוֹת יִנְהַלֵּנִי  
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי  
בְּמַעְגְלֵי צֶדֶק לִמְעַן שְׁמוֹ  
גַם כִּי אֵלֶךְ בְּגֵיא צַלְמוֹת  
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי  
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ  
הֵמָּה יִנְחֵמֵנִי  
תַּעְרֹךְ לִפְנֵי שְׁלֹחַן  
נֶגֶד צָרָי  
דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי  
כֹּסִי רוּיָה  
אַךְ טוֹב וְחֶסֶד יִרְדֹּפוּנִי  
כָּל יְמֵי חַיִּי  
וְשָׁבְתִי בְּבֵית יְהוָה  
לְאָרֶךְ יָמִים

A Psalm of David, God is my shepherd, I shall not lack. God makes me lie down in lush meadows, leading me beside tranquil waters . Restoring my soul, leading me in paths of righteousness for the sake of God's Name. Though I walk in the valley of the shadow of death, I will fear no evil for You are with me, Your rod and Your staff, they comfort me. You prepare a table for me in the full view of my tormentors, You annointed my head with oil; my cup overflows. May only goodness and kindness pursue me all the days of my life, and I shall dwell in the House of God for long days.

Le'ater et yisrael betiferet  
hamefarim otcha b'yom haShabbat  
al yedei Shabbat kodshecha.  
Kol shisha yamim lehanchilam  
nachalat ya'akov bechirecha.

HaShabbat noam haneshamot,  
behashvi'i oneg haruchot  
ve'eden hanefashot,  
lehitaden be'ahavatecha uv'yiratecha.  
Shabbat kodesh nafshi cholat ahavatecha.  
Shabbat koshesh nafshot yisrael  
betzel k'nafecha yechesayun,  
yirv'yun mideshen beitecha.

לַעֲטֹר אֶת יִשְׂרָאֵל בְּתַפְאֶרֶת  
הַמְּפָאָרִים אוֹתָךְ בְּיוֹם שַׁבָּת  
עַל יְדֵי שַׁבַּת קֹדֶשְׁךָ  
כָּל שֵׁשֶׁה יָמִים לְהַנְחִילָם  
נַחֲלַת יַעֲקֹב בְּחִירָךְ

הַשַּׁבָּת נֹעַם הַנְּשָׁמוֹת  
וְהַשְּׂבִיעִי עֹנֵג הָרוּחוֹת  
וְעֵדֶן הַנְּפָשׁוֹת  
לְהִתְעִידֵן בְּאַהֲבָתְךָ וּבִירְאָתְךָ  
שַׁבָּת קֹדֶשׁ נַפְשִׁי חוֹלַת אֲהֲבָתְךָ  
שַׁבָּת קוֹדֶשׁ נַפְשׁוֹת יִשְׂרָאֵל  
בְּצֶל נַפְשִׁי יַחְסִיוֹן  
יְרוּיֵן מִדֶּשֶׁן בֵּיתְךָ

## Yah Echsof

*Yah Echsof is a is a song of longing for the delights of Shabbat. It was written by Rebbe Aharon of Karlin, an 18th century Chassid.*

Yah echsof noam Shabbat  
hamete'emet umitachedet b'segulatecha,  
mishoch noam yiratecha  
l'am mivakshei ritzonecha.  
Kadshem b'kedushat haShabbat  
hamitachedet b'toratecha.  
P'tach lahem noam v'ratzon liftoach  
sha'arey ritzonecha.

Hayah hoveh shomer shomrei  
umesafim shabbat kodshecha.  
K'mo ayal ta'a'rog al afikei mayim.  
Ken nafsham ta'a'rog lekabel noam  
kedushat shabbat hamitachedet  
besheim kodshecha.  
Hatzel meacharei lifrosh min haShabbat.  
L'vilti tihiyeh sagur mehem.  
Shisha yamim ham'kablim kedusha  
mishabat kodshecha.  
Vetaher libam be'emet  
uve'emunah le'avdecha

Veyihyu rachamecha mitgolelim  
al am kodshecha.  
Lehashekot tzeme'ei chasdecha  
minahar hayotzei mei'eden.

יְהִי אֶחְסוֹף נוֹעַם שַׁבָּת  
הַמְתַּאֲמֶת וּמִתְאַחֶדֶת בְּסִגְלָתָךְ  
מִשׁוֹךְ נֹעַם יִרְאַתָּךְ  
לְעַם מְבַקְשֵׁי רִצּוֹנָךְ  
קֹדֶשׁ בְּקִדְשַׁת הַשַּׁבָּת  
הַמְתַּאֲחֶדֶת בְּתוֹרַתָּךְ  
פָּתַח לָהֶם נֹעַם וְרִצּוֹן  
לְפִתּוֹחַ שַׁעְרֵי רִצּוֹנָךְ

הָיָה הוּא שׁוֹמֵר שׁוֹמְרֵי  
וּמַצְפִּים שַׁבָּת קֹדֶשְׁךָ  
כְּמוֹ אַיִל תַּעֲרֹג עַל אַפִּיקֵי מַיִם  
כֵּן נַפְשָׁם תַּעֲרֹג לְקַבֵּל נֹעַם  
קְדוּשַׁת שַׁבָּת הַמְתַּאֲחֶדֶת  
בְּשֵׁם קֹדֶשְׁךָ  
הִצַּל מֵאַחֲרֵי לְפָרֹשׁ מִן הַשַּׁבָּת  
לְבַלְתִּי תִהְיֶה סָגוּר מֵהֶם  
שִׁשָּׁה יָמִים הִמְקַבְּלִים קֹדֶשְׁךָ  
מִשַּׁבָּת קֹדֶשְׁךָ  
וַיִּטְהַר לָבָם בְּאֵמֶת  
וּבְאֵמוּנָה לְעַבְדְּךָ

וַיְהִיו רַחֲמֶיךָ מִתְגַּלְלִים  
עַל עַם קֹדֶשְׁךָ  
לְהַשְׁקוֹת צְמֵאֵי חֲסִידְךָ  
מִנְהַר הַיּוֹצֵא מֵעֵדֶן

Tzur mishelo achalnu, bar'chu emunai,  
Sava'anu vehotarnu kidvar Adonai.

Hazan et olamo roeinu avinu,  
achalnu et lachmo vyeino shatinu,  
al kein nodeh lishmo unhal'lo b'finu  
amarnu v'aninu ein kadosh kadonai.

B'shir v'kol todah n'varech leloheinu,  
al eretz chemdah tovah  
shehinchil lavoteinu.  
Mazon v'tzeidah hisbia l'nafsheinu,  
chasdo gavar aleinu v'emet Adonai.

Rachem b'chasdecha al am'cha tzureinu,  
al tzion mishkan k'vodecha  
z'vul beit tifarteinu  
ben david avdecha yavo v'yig'aleinu,  
ruach apeinu m'shiach Adonai.

Yibaneh hamikdash ir tsion timaleh,  
visham nashir shir chadash  
uvirnanah na'aleh.  
harachaman hanikdash yibarach v'yitaleh  
al kos yayin maleh k'birkat Adonai.

צור מִשְׁלֹו אָכַלְנוּ בָּרְכוּ אֱמוּנָי  
שָׁבַעְנוּ וְהוֹתַרְנוּ כִּדְבַר יְהוָה

הֵזַן אֶת עוֹלָמוֹ רוֹעִינוּ אָבִינוּ  
אָכַלְנוּ אֶת לֶחֶמוֹ וַיֵּינוּ שְׁתִּינוּ  
עַל כֵּן נֹדֵה לִשְׁמוֹ וְנַהֲלֹו בְּפִינוּ  
אִמַּרְנוּ וְעֲנִינוּ אֵין קָדוֹשׁ כָּדוֹנָי

בְּשִׁיר וְקוֹל תּוֹדָה נִבְרַךְ לְאֱלֹהֵינוּ  
עַל אֶרֶץ חֶמְדָּה טוֹבָה  
שֶׁהִנְחִיל לְאַבֹּתֵינוּ  
מָזוֹן וְצִדָּה הַשְׂפִּיעַ לְנַפְשֵׁנוּ  
חֶסֶדוֹ גָּבַר עָלֵינוּ וְאֶמֶת יְהוָה

רַחֵם בְּחַסְדְּךָ עַל עַמְּךָ צוּרֵנוּ  
עַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
זְבוּל בֵּית תְּפָאֲרָתֵנוּ  
כֵּן דָּוִד עַבְדְּךָ יָבוֹא וַיִּגְאֹלֵנוּ  
רוּחַ אִפְּינוּ מְשִׁיחַ יְהוָה

יִבְנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן תִּמְלֵא  
וְשֵׁם נָשִׁיר שִׁיר חֲדָשׁ  
וּבִרְנָנָה נַעֲלֶה  
הַרְחָמֵן הַנִּקְדָּשׁ יִתְבָּרַךְ וַיִּתְעַלֶּה  
עַל כּוֹס יַיִן מְלֵא כְּבִרְכַּת יְהוָה

Elohim ten bamidbar har  
hadas shitah b'rosh tidhar  
v'lamazhir v'lanizhar  
sh'lomim ten k'mei nahar.

אֱלֹהִים תֵּן בְּמִדְבַּר הָרָר  
הַדָּס שִׁטָּה בְּרוֹשׁ תִּדְהַר  
וְלַמַּזְחִיר וְלַנִּזְחִיר  
שְׁלֹמִים תֵּן כְּמֵי נָהָר

Hadoch kamai el kanah  
b'mog levav uvamginah  
v'narchiv peh unmalenah  
l'shonenu l'cha rinah.

הַדּוֹחַ קָמִי אֵל קָנָא  
בְּמוֹג לֵבָב וּבַמְגִּנָּה  
וְנִרְחִיב פֶּה וְנִמְלֵאנָה  
לְשׁוֹנֵנוּ לְךָ רִנָּה

D'eih chochmah l'nafshecha  
v'hi cheter l'roshecha  
n'tzor mitzvot k'doshecha  
sh'mor Shabbat kodshecha.

דְּעֵה חֲכָמָה לְנַפְשְׁךָ  
וְהִיא כֶּתֶר לְרֹאשְׁךָ  
נִצּוֹר מִצְוֹת קְדוּשְׁךָ  
שְׁמוֹר שַׁבָּת קְדוּשְׁךָ

## Tzur Mishelo

*Tzur Mishelo is one of the best known zemirot, often sung on Friday night, usually before bensching. It is used to express gratitude for the blessings and abundance given to all creatures. It was probably written in Northern France in the 14th century and spread very rapidly throughout the Jewish Diaspora. In the 1980's, a 16th century manuscript was discovered containing musical notation for this Piyut. It is an original Jewish tune and not a local folk song as many other piyyutim were. To the best of our knowledge, this is the oldest sheet music for a Sabbath song and one of the oldest in the general Piyut tradition.*

Mechel melacha bo, sofo lehachrit,  
 Al ken achabes bo libi kevorit.  
 Ve'etpalela el el arvit ve'shacharit,  
 Musaf ve'gam mincha hu ya'aneini.

מִחֵל מְלָאכָה בּוֹ סוֹפּוֹ לְהַחְרִית  
 עַל כֵּן אַכְבֵּס בּוֹ לִבִּי כְּבוֹרִית  
 וְאֶתְפַּלֵּלָה אֶל אֵל אֶרְבִּית וְשַׁחְרִית  
 מוֹסֵף וְגַם מִנְחָה הוּא יַעֲנֵנִי

## D'ror Yikra

*D'ror Yikra is a zemer written in 960 CE in Cordoba, Spain, by poet Dunash ben Labrat, and usually sung on Shabbat afternoon. It is a plea to God to protect Israel, destroy its oppressors, and bring it peace and redemption. Rebbe Baruch of Mezbuzh taught that his grandfather, the Baal Shem Tov, said that he "doesn't know where someone gets his strength for the entire week unless he sings 'Dror Yikra' by Seudah Shlishit."*

D'ror yikra l'ven im bat  
 v'yintzarchem k'mo vavat  
 n'im shimchem v'lo yushbat,  
 sh'vu v'nuchu b'yom Shabbat.

דְּרוֹר יִקְרָא לְבֵן עִם בַּת  
 וַיִּנְצְרְכֶם כְּמוֹ וָבַת  
 נָעִים שְׁמַכֶּם וְלֹא יִשְׁבַּת  
 שְׁבוּ וְנוּחוּ בְיוֹם שַׁבָּת

D'rosh navi v'ulam  
 v'ot yesha aseh imi  
 n'ta sorek b'toch karmi  
 she'e shavat b'nei ami.

דְּרוֹשׁ נָוִי וְאוֹלָמִי  
 וְאוֹת יֵשַׁע עֲשֵׂה עִמִּי  
 נִטֵּעַ שׂוֹרֵק בְּתוֹךְ כַּרְמִי  
 שְׁעָה שְׁוַעַת בְּנֵי עַמִּי

D'roch purah b'toch batzrah  
 v'gam bavel asher gavrah  
 n'totz tzarai b'af v'evrah  
 sh'ma koli b'yom ekra.

דְּרוֹךְ פִּוְרָה בְּתוֹךְ בַּצְרָה  
 וְגַם בָּבֶל אֲשֶׁר גְּבָרָה  
 נִתּוֹץ צָרִי בְּאֵף וְעִבְרָה  
 שְ�מַע קוֹלִי בְיוֹם אֶקְרָא

## Ki Eshm'rah Shabbat

*Ki Eshm'rah Shabbat is a popular Shabbat zemer written in the 12th century by Ibn Ezra. Historically it was a Shabbat evening song, though today it is usually sung at Shabbat lunch. It discusses which acts are appropriate or inappropriate for Shabbat.*

Ki Eshm'rah Shabbat El Yishm'reini,  
Ot hi lol'mei Ad Beino uveini.

כִּי אֶשְׁמְרָה שַׁבָּת אֶל יִשְׁמְרֵנִי  
אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינִי

Asur M'tso chefetz, Asot d'rachim,  
Gam mil'daber bo divrei ts'rachim,  
Divrei s'chora af divrei m'lachim,  
ehgeheh b'torat el utchakmeini.

אָסוּר מִצֹּא חֶפֶץ עֲשׂוֹת דְּרָכִים  
גַּם מִלְּדַבֵּר בּוֹ דִּבְרֵי צָרָכִים  
דִּבְרֵי סְחוּרָה אַף דִּבְרֵי מְלָכִים  
אֶהְיֶה בְּתוֹרַת אֵל וְתַחֲכַמֵּנִי

Bo emtsa tamid nofesh le'nafshi,  
Henei le'dor rishon natan kedoshi,  
Mofet, be'tet lechem mishneh ba'shishi,  
Kacha be'chol shishi yachpil mezoni.

בּוֹ אֶמָּצָא תָמִיד נֶפֶשׁ לְנֶפֶשִׁי  
הִנֵּה לְדוֹר רִשׁוֹן נָתַן קְדוּשָׁה  
מוֹפֵת בְּתֵת לֶחֶם מִשְׁנֶה בַּשִּׁשִּׁי  
כָּכָה בְּכָל שִׁשִּׁי יַחֲפִיל מְזוֹנִי

Rashum be'dat ha'el chok el seganav,  
Bo la'aroch lechem panim be'fanav,  
Al ken lehitantot bo al pi nevonav,  
Asur levad mi'yom kipur avoni.

רָשׁוּם בְּדַת הָאֵל חֹק אֶל סִגְנוֹ  
בּוֹ לְאַרְוֶה לֶחֶם פָּנִים בְּפָנָיו  
עַל כֵּן לְהִתְעַנּוֹת בּוֹ עַל פִּי נְבוֹנוֹ  
אָסוּר לְבַד מִיּוֹם כִּפּוּר עוֹנִי

Hu yom mechubad hu, yom ta'anugim.  
Lechem ve'yayin tov, basar ve'dagim.  
Ha'mitabelim bo achor nesogim  
Ki yom semachot hu, ut'samechani.

הוּא יוֹם מְכֻבָּד הוּא יוֹם תַּעֲנוּגִים  
לֶחֶם וַיַּיִן טוֹב בָּשָׂר וְדָגִים  
הַמִּתְאַבְּלִים בּוֹ אַחֲרוֹר נְסוּגִים  
כִּי יוֹם שְׂמֵחוֹת הוּא וְתַשְׁמַחֵנִי

Hineh yom g'ulah  
 yom Shabbat im tishmoru  
 Vi'h'yi'tem li s'gulah  
 linu v'a'har ta'avoru.  
 V'az tih'yu l'fanai utmal'u tz'funai,  
 Shabbat hayom l'Adonai.

הִנֵּה יוֹם גְּאֻלָּה  
 יוֹם שַׁבָּת אִם תִּשְׁמְרוּ  
 וְהִיְיִתֶם לִי סִגְלָה  
 לִינוּ וְאַחֵר תִּעְבְּרוּ  
 וְאֵז תַּחֲיוּ לְפָנַי, וְתִמְלְאוּ צְפוּנַי  
 שַׁבָּת הַיּוֹם לַיהוָה

Chazeik kiryati, El Elohim Elyon,  
 V'hashev et n'vati  
 b'simcha uv'higayon.  
 Y'shor'ru sham r'nanai l'viyai v'chohanai  
 V'az titanag al Adonai  
 Shabbat hayom l'Adonai.

חֲזֵק קִרְיָתִי, אֵל אֱלֹהִים עֲלִיוֹן  
 וְהָשֵׁב אֶת נַבְתִּי  
 בְּשִׂמְחָה וּבְהִגָּיוֹן  
 יִשׁוֹרְרוּ שָׁם רַנְנֵי לִוְיֵי וְכוֹהֲנֵי  
 וְאֵז תִּתְעַנֵּג עַל יְיָ  
 שַׁבָּת הַיּוֹם לַיהוָה

## Shimru Shabtotai

*Shimru shabtotai is a zemer written by Salomone Rossi, a 17th century Italian violinist and composer.*

Shimru shabtotai  
l'ma'an tin'ku us'vatem  
Miziv birchotai el ham'nucha  
ki vatem.  
Ul'vu alai banai, v'idnu ma'adanai  
Shabbat hayom l'Adonai.

שְׁמְרוּ שַׁבְּתוֹתַי  
לְמַעַן תִּינְקוּ וּשְׁבַעְתֶּם  
מִזִּיב בִּרְכוֹתַי, אֶל הַמְּנוּחָה  
כִּי בָאתֶם  
וְלוֹו עָלַי בְּנִי, וְעַדְנוּ מַעֲדָנִי  
שַׁבַּת הַיּוֹם לִי

Ul'vu alai banai, v'idnu ma'adanai  
Shabbat hayom l'Adonai.

וְלוֹו עָלַי בְּנִי, וְעַדְנוּ מַעֲדָנִי  
שַׁבַּת הַיּוֹם לִי

L'amel kir'u d'ror  
v'natati et birchati  
Ishah el achotah litzror  
l'galot al yom simchati.  
Bigdei shesh im shanai  
v'hitbon'nu miz'keinai  
Shabbat hayom l'Adonai.

לְעֵמֶל קִרְאוּ דְּרוֹר  
וְנָתַתִּי אֶת בִּרְכוֹתַי  
אִשָּׁה אֶל אַחֻוֹתָהּ לְצָרוֹר  
לְגָלוֹת עַל יוֹם שִׂמְחָתִי  
בְּגָדֵי שֵׁשׁ עִם שְׁנֵי  
וְהִתְבּוֹנְנוּ מִזְּקֵנֵי  
שַׁבַּת הַיּוֹם לִי

Maharu et hamaneh  
la'asot et d'var Ester  
V'chishvu im hakonah,  
l'shalem achol v'hoter.  
Bitchu vi emunai  
ushtu yein mishmanai  
Shabbat hayom l'Adonai.

מַהֲרוּ אֶת הַמָּנֶה  
לַעֲשׂוֹת אֶת דְּבַר אֶסְתֵּר  
וְחִשְׁבוּ עִם הַקּוֹנֶה  
לְשַׁלֵּם אָכוֹל וְהוֹתֵר  
בְּטָחוֹ בִּי אֱמוּנֵי  
וּשְׁתּוּ יַיִן מִשְׁמָנִי  
שַׁבַּת הַיּוֹם לִי

Nesogim im avu midarkam shavu  
Terem yishkavu bei moed lekol chai

נְסוּגִים אִם אָבוּ מִדַּרְכָּם שָׁבוּ  
טָרֵם יִשְׁכְּבוּ בֵּית מוֹעֵד לְכֹל חַי

Al kol ahodeicha kol peh teyahadeicha  
Poteach et yadeicha u'masbeia lechol chai

עַל כָּל אֶהוּדָךְ כָּל פֶּה תִּיְחַדְךָ  
פּוֹתַח אֶת יָדְךָ וּמַשְׁבִּיעַ לְכֹל חַי

Zachor ahavat kedumim  
vehachayeh nirdamim  
Vekarev hayamin asher ben yishai chai

זְכוֹר אֶהְבַּת קְדוּמִים  
וְהַחַיֶּה נִרְדָּמִים  
וְקָרֵב הַיָּמִים אֲשֶׁר בֶּן יִשָּׂי חַי

Re'eh ligveret emet shifcha noemet  
Lo ki venach hamet uvni hechai

רְאֵה לְגִבְרַת אֱמֶת שִׁפְחָה נְוֹאֶמֶת  
לֹא כִּי בְנָךְ הַמֵּת וּבְנִי הַחַי

Ekod al api ve'efrosh lach chapi  
Et ki eftach pi benishmat kol chai

אֶקוֹד עַל אָפִי וְאֶפְרוֹשׁ לָךְ כַּפִּי  
עַת כִּי אֶפְתַּח פִּי בְּנִשְׁמַת כָּל חַי

## Tzama Nafshi

*Tzama Nafshi is a piyyut written in the 12th century by Ibn Ezra. It was originally written as a poetic introduction to the Nishmat Kol Chai prayer recited on Shabbat and festival mornings but it has since become customary to sing it on Shabbat evening.*

Tzama nafshi l'Elohim, le'el chai.

Libi uvsari yeranenu le'el chai

צָמָאָה נַפְשִׁי לֵאלֹהִים לְאֵל חַי  
לְבִי וּבִסָּרִי יִרְנְנוּ לְאֵל חַי

El echad bera'ani ve'amar chai ani

Ki lo yirani ha'adam vachai

אֵל אֶחָד בְּרָאֲנִי וְאָמַר חַי אֲנִי  
כִּי לֹא יִרְאֵנִי הָאָדָם וְחַי

Bara kol be'chochma be'etza u'vimzima

Me'od ne'elama me'einei kol chai

בָּרָא כָל בְּחֻכְמָה בְּעֵצָה וּבִמְזִמָּה  
מְאֹד נִעְלָמָה מֵעֵינֵי כָל חַי

Ram al kol kevodo kol peh yachveh hodo רַם עַל כָּל כְּבוֹדוֹ כָּל פֶּה יַחְוֶה הוֹדוֹ

Baruch asher beyado nefesh kol chai

בָּרוּךְ אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל חַי

Hivdil ninei tam chukim lehorotam

Asher ya'aseh otam ha'adam vachai

הִבְדִּיל נִינֵי תָם חֻקִּים לְהוֹרוֹתָם  
אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחַי

Mi zeh itztadak nimshal le'avak dak

Emet ki lo itzdak lefaneicha kol chai

מִי זֶה יִצְטָדֵק נִמְשָׁל לְאַבָּק דָּק  
אֱמֶת כִּי לֹא יִצְדָּק לְפָנֶיךָ כָּל חַי

Be'lev yetzer chasuv kidmut

chamat achshuv

Ve'eichacha yashuv habasar hechai

בְּלֵב יֵצֵר חָשׁוּב כִּדְמוּת  
חֲמַת עֹכֶשְׁחֻב  
וְאֵיכָכָה יָשׁוּב הַבָּשָׂר הַחַי

Echol mashmanim shteh mamtakim  
ki El yiten l'chol bo d'vekim  
beged lilbosh lechem chukim  
basar v'dagim v'chol mat'amim.

Lo techsar kol bo v'achalta  
v'savata u'verachta  
et Adonai elohecha asher ahavta  
ki verach'cha mikol ha'amim.

Hashamayim m'sap'rim k'vodo  
v'gam ha'aretz mal'ah chasdo  
r'u ki kol eleh as'tah yado  
ki hu hatsur pa'olo tamim.

אָכול מִשְׁמָנִים שְׁתֵּה מַמְתָּקִים  
כִּי אֵל יִתֵּן לְכֹל בּוֹ דְּבִקִּים  
בִּגְד לְלִבּוֹשׁ לֶחֶם חֻקִּים  
בָּשָׂר וְדָגִים וְכֹל מַטְעָמִים

לֹא תִחַסֵּר כֹּל בּוֹ וְאָכַלְתָּ  
וְשָׂבַעְתָּ וּבֵרַכְתָּ  
אֶת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָהַבְתָּ  
כִּי בֵרַכְךָ מִכָּל הָעַמִּים

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹדוֹ  
וְגַם הָאָרֶץ מְלֹאָה חֶסֶדוֹ  
רְאוּ כִּי כָל יְאֻלֶּה עֲשֵׂתָהּ יָדוֹ  
כִּי הוּא הַצּוּר פֶּעֱלוֹ תָמִים

Diber b'kodsho b'har hamor  
yom hash'vi'i zachor v'shamor  
v'chol pikudav yachad ligmor  
chazek motnaim v'ametz koach.

דִּבֶּר בְּקֹדֶשׁוֹ בְּהָר הָמוֹר  
יוֹם הַשְּׁבִיעִי זָכוֹר וְשָׁמוֹר  
וְכָל פְּקוּדָיו יַחַד לִגְמוֹר  
חֲזֵק מוֹתָנַיִם וְאַמֶּץ כֹּחַ

Ha'am asher na k'tzon ta'ah  
yizkor l'ffokdo b'rit ushvua  
l'val ya'avor bam mikreh ra'ah  
ka'asher nishba'ata al mei noach.

הָעָם אֲשֶׁר נָע כִּצְאוֹן תָּעָה  
יִזְכּוֹר לְפָקְדוֹ בְּרִית וּשְׁבוּעָה  
לְבַל יַעֲבֹר בָּם מִקְרֵה רָעָה  
כַּאֲשֶׁר נִשְׁבַּעַתָּ עַל מֵי נֹחַ

## Yom Zeh M'chubad

*Yom Zeh M'chubad is a traditional Shabbat afternoon zemer describing the honour of Shabbat.*

Yom zeh m'chubad mikol yamim,  
ki vo shavat tsur olamim.

יוֹם זֶה מְכֻבָּד מִכָּל יָמִים  
כִּי בּוֹ שָׁבַת צוּר עוֹלָמִים

Sheshet yamim ta'ase m'lachtecha  
v'yom ha'shvi'i l'elohecha  
Shabbat lo ta'ase vo m'lacha  
ki chol asah sheshet yamim.

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֹאכְתְּךָ  
וַיּוֹם הַשְּׁבִיעִי לֵאלֹהֶיךָ  
שָׁבַת לֹא תַעֲשֶׂה בּוֹ מְלָאכָה  
כִּי כָל עֲשֵׂה שֵׁשֶׁת יָמִים

Rishon hu l'mikraei kodesh  
yom shabbaton shabbat kodesh  
al kein kol ish b'yeino y'kadesh  
al shte lechem yivtz'u t'mimim.

רִשּׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ  
יוֹם שַׁבָּתוֹן יוֹם שָׁבַת קֹדֶשׁ  
עַל כֵּן כָּל אִישׁ בְּיֵינוּ יְקַדֵּשׁ  
עַל שְׁתֵּי לֶחֶם יִבְצְעוּ תְּמִימִים

Chadeish mikdasheinu zachra naherevet.

Tuvcha moshieinu tena lanehtzevet.

B'shabbat yoshevet, b'zemer u'shivacha.

Shabbat menucha.

חֲדַשׁ מִקְדָּשֵׁנוּ זָכְרָה נִחְרָבֶת  
טוֹבָה מוֹשִׁיעֵנוּ תְּנֶה לְנַעֲצָת  
בְּשִׁבֶת יוֹשֶׁבֶת בְּזִמְרִיר וּשְׁבִיחָה  
לְשִׁבֶת מְנוּחָה

## Yom Shabbaton

*Yom Shabbaton is a popular shabbat afternoon zemer written by Spanish poet Yehudah haLevi in the 11th century. It proclaims the holiness, beauty and peace of Shabbat.*

Yom Shabbaton ein lishkoach

zichro k'reiach hanichoach

yonah matz'ah vo manoach

v'sham yanuchu y'giei choach.

יוֹם שְׁבִתוֹן אֵין לִשְׁכוֹחַ  
זָכְרוּ כְּרִיחַ הַנִּיחֹחַ  
יוֹנָה מַצָּאָה בּוֹ מָנוֹחַ  
וְשָׁם יָנוּחוּ יִגְיעֵי כּוֹחַ

Hayom nichbad livnei emunim

z'hirim l'shomro avot uvanim

chakuk bishnei luchot avanim,

merov onim v'amitz koach.

הַיּוֹם נִכְבַּד לְבְנֵי אֱמוּנִים  
זִהְרִים לְשֹׁמְרוֹ אֲבוֹת וּבָנִים  
חֲקוּק בְּשְׁנֵי לַחֹת אֲבָנִים  
מֵרֶב אוֹנִים וְאַמִּיץ כּוֹחַ

Uvau chulam bivrit yachad

na'aseh v'nishma amru k'echad

ufat'chu v'anu Adonai echad

baruch hanotein layaef koach.

וּבָאוּ כָלֶם בְּבְרִית יַחַד  
נַעֲשֶׂה וְנִשְׁמָע אָמְרוּ כְּאַחַד  
וּפְתַחוּ וְעָנוּ יְהוָה אֶחָד  
בְּרוּךְ הַנוֹתֵן לַיָּעֵף כּוֹחַ

## Yom Zeh L'Yisrael

*Yom Zeh l'Yisrael speaks of the unique nature of the Sabbath day — a day of rest filled with light and joy that is set apart from the other days of the week. It also speaks about the idea of the additional soul, which resides in us during Shabbat, when peace and delight raise the soul as it were to a higher spiritual sphere.*

Yom zeh l'Yisrael orah vesimchah,  
Shabbat menuchah.

יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה  
שַׁבָּת מְנוּחָה

Tzivita pekudim, bema'amad har sinai.  
Shabbat umo'adim, lishmor bechol shanai.  
La'aroch lefanai, maseit ve'arucha.  
Shabbat menuchah.

צִוִּית פְּקוּדִים בְּמַעֲמַד הַר סִינַי  
שַׁבָּת וּמוֹעֲדִים לְשֹׁמֵר בְּכָל שָׁנָי  
לְעֶרוֹךְ לִפְנֵי מַשָּׁאת וְאַרוּחָה  
שַׁבָּת מְנוּחָה

Hemdat haLevavot l'umah sh'vurah,  
Linfashot n'chavot neshamah yeteirah,  
L'nefesh m'tzeirah yasir anachah,  
Shabbat menucha.

חֶמְדַּת הַלְּבָבוֹת לְאַמָּה שְׁבוּרָה  
לְנַפְשׁוֹת נִכְאָבוֹת נִשְׁמָה יְתֵרָה  
לְנֶפֶשׁ מִצְרָה יָסִיר אֲנָחָה  
שַׁבָּת מְנוּחָה

Kidashta beirachta, oto mikol yamim.  
B'sheishet kilita m'lechet olamim.  
Bo matzu agumim, hashkeit uvitcha.  
Shabbat menucha.

קִדְשְׁתָּ בִּרְכַּת אוֹתוֹ מִכָּל יָמִים  
בְּשִׁשֶּׁת כִּלִּית מְלָאכָת עוֹלָמִים  
בוֹ מָצְאוּ עֲגוּמִים הַשְׁקֵט וּבִטְחָה  
שַׁבָּת מְנוּחָה

L'isur melacha, tzvitanu nora.  
Ezkey hod melucha,  
im shabbat eshmorah.  
Akriv shai lamora, mincha merkacha.  
Shabbat menucha.

לְאַסוּר מְלָאכָה צִוִּיתָנוּ נוֹרָא  
אֲזָנָה הוֹד מְלוּכָה  
אִם שַׁבָּת אֲשַׁמְרָה  
אֲקָרִיב שִׁי לְמוֹרָא מְנוּחָה מְרַקְחָה  
שַׁבָּת מְנוּחָה

Chafatzecha asurim v'gam lachashov  
 cheshbonot, hirhurim mutarim  
 ulishadech habanot. V'tinok l'lam'do  
 sefer, lam'natzeach binginot,  
 v'lahagot b'imrei shefer  
 b'chol pinot umachanot.

Hiluchach t'hi b'nachat, oneg kara  
 laShabbat, v'hasheina m'shubachat  
 k'dat nefesh m'shivat.  
 B'chen nafshi l'cha orgah,  
 v'lanuach b'chibat, kashoshanim sugah,  
 bo yanuchu ben uvat.

Me'ein olam habah  
 yom Shabbat m'nucha,  
 kol hamit'an'gim bah  
 yizku l'rov simcha.  
 M'chev'lei mashiach yutzu l'irvacha,  
 p'duteinu tatzmiach  
 v'nas yagon v'anacha.

חֲפָצֶיךָ בּוֹ אֲסוּרִים, וְגַם לַחֲשׁוֹב  
 חֲשֻׁבוֹנוֹת, הִרְהוּרִים מִתָּרִים  
 וּלְשִׂידָהּ הַבָּנוֹת, וְתִינוּק לְלַמְדּוֹ  
 סֵפֶר, לַמְנַצֵּחַ בִּנְגִינוֹת  
 וְלַהֲגוֹת בְּאִמְרֵי שֶׁפֶר  
 בְּכֹל פִּינוֹת וּמַחֲנוֹת

הַלּוּיָךְ תִּהְיֶה בְּנִחַת, עֹנֵג קָרָא  
 לְשַׁבָּת, וְהַשְׁנָה מִשְׁבַּחַת  
 כְּדַת נֶפֶשׁ מְשִׁיבַת  
 בְּכֵן נַפְשִׁי לְךָ עֲרָגָה  
 וְלָנוּחַ בְּחִיבַת, כְּשׁוֹשָׁנִים סוּגָה  
 בּוֹ יָנוּחוּ בֵּן וּבַת

מֵעֵין עוֹלָם הַבָּא  
 יוֹם שַׁבָּת מְנוּחָה  
 כָּל הַמִּתְעַנְּגִים בָּהּ  
 יִזְכּוּ לְרֹב שְׂמֵחָה  
 מִחֲבֵלֵי מְשִׁיחַ, יֵצְלוּ לְרוּחָהּ  
 פְּדוּתָנוּ תִּצְמִיחַ  
 וְנָס יָגוֹן וְאַנְחָה

## Ma Yedidut

*Ma Yedidut was written by Menahem Ibn Saruq, a Spanish-Jewish poet and philologist of the 10th century. The poem describes a very lavish and royal experience of Shabbat, where “decadent delicacies” are served at each meal and everyone is wearing “fine clothes”. The writer himself would have lived a much more modest lifestyle, so it is likely that the extravagance described is a symbol of the holiness of Shabbat rather than a literal description.*

Mah yedidut m'nuchatech, at Shabbat  
hamalkah. B'chen narutz likratech.  
Boi, kallah n'suchah. L'vush bigdei  
chamudot, lehadlik ner biv'racha,  
vateichel kol ha'avodot  
lo ta'asu m'lacha.

L'hit'aneg b'ta'anugim  
barburim u'slav v'dagim.

Me'erev mazminim kol minei mat'amim,  
mib'od yom muchanim tarnegolim  
mefutamim. V'learoch kamah minim,  
shetot yeynot mevushamim,  
ve'tafnukei ma'adanim  
b'chol shalosh pa'amim.

Nachalat Ya'akov yirash b'li m'tzarim  
nachala, vichab'duhu ashir varash  
v'tizku lig'ula. Yom Shabbat  
im tishmoru, vih'yitem li s'gulah,  
sheshet yamim ta'avodu uvash'vi'i nagila.

מַה יְדִידוּת מְנוּחָתֶךָ, אֶת שַׁבָּת  
הַמַּלְכָּה, בְּכֵן נְרוּץ לִקְרָאתֶךָ  
בּוֹאִי כָלָה נְסוּכָה, לְבוּשׁ בְּגָדֵי  
חֲמוּדוֹת, לְהַדְלִיק נֵר בִּבְרָכָה  
וּתְכֵל כָּל הָעֲבוֹדוֹת  
לֹא תַעֲשׂוּ מְלָאכָה

לְהִתְעַנֵּג בְּתַעֲנוּגִים  
בְּרַבּוּרִים וּשְׁלוֹ וְדָגִים

מֵעֶרֶב מִזְמִינִים, כָּל מִינֵי מִטְעָמִים  
מִבְּעוֹד יוֹם מוֹכְנִים, תְּרַנְּגוּלִים  
מִפְטָמִים, וְלַעְרֹךְ כַּמָּה מִינִים  
שְׁתוֹת יַיִנוֹת מְבֻשָּׁמִים  
וּתְפִנוּקֵי מַעֲדָנִים  
בְּכָל שָׁלֹשׁ פְּעָמִים

נַחֲלַת יַעֲקֹב יִירָשׁ, בְּלִי מִצָּרִים  
נַחֲלָה, וַיַּכְבְּדוּהוּ עֲשִׂיר וָרֶשׁ  
וּתְזַכּוּ לְגֵאֻלָּה, יוֹם שַׁבָּת  
אִם תִּשְׁמְרוּ, וְהִיִּיתֶם לִי סִגְלָה  
שֵׁשֶׁת יָמִים תַּעֲבֹדוּ וּבְשִׁבְעֵי נְגִילָה

## Yah Ribon

*Yah Ribon is a piyyut written in Aramaic in the 16th century by Spanish poet Israel ben Moses Najara. Unusually for a Shabbat table song, it makes no mention of Shabbat and instead focuses on praising God.*

Yah ribon alam v'al'maya  
ant hu malka melekh malkhaya.

Ovad g'vur'teikh v'timhaya  
sh'far kodamakh l'hahavaya.

Sh'vahn asadeir tsafra v'ramsha  
lakh elaha kadisha di v'ra kol nafsha,  
irin kadishin uv'nei enasha,  
heivat bara, v'ofei sh'maya.

Ravr'vin ov'deikh v'takifin,  
makhikh r'maya v'zakif k'fifin.  
Lu yihyeh g'var sh'nin alfin  
la yei'ol g'vur'teikh b'hushb'naya.

Elaha di leih y'kar ur'vuta,  
p'rok yat anakh mipum aryavata.  
V'apeik yat amakh migo galuta,  
ameikh di v'hart mikol umaya.

L'mikd'sheikh tuv ul'kodesh kudshin,  
atar di veih yehedun ruhyn v'nafshin.  
Vizam'run lakh shirin v'rahashin,  
birush'leim karta d'shufra.

יְהִי רַבּוֹן עֲלֵם וְעֹלָמָיָא  
אַנְתָּה הוּא מַלְכָּא מְלִיךָ מַלְכֵּיָא  
עוֹבֵד גְּבוּרְתְּךָ וְתִמְהָיָא  
שְׁפָר קוֹדֶמְךָ לְהַחְוָיָא

שְׂבַחֲחִין אֲסֹדֶר צִפְרָא וְרַמְשָׂא  
לָךְ אֱלֹהָא קוֹדִישָׂא דִּי בְרָא כָּל נַפְשָׂא  
עִירִין קוֹדִישִׁין וּבְנֵי אֲנָשָׂא  
חַיִּוֹת בְּרָא וְעוֹפֵי שָׁמָיָא

רַבְרָבִין עוֹבְדֵיךָ וְתַקִּיפִין  
מְכִיךָ רַמְיָא וְזָקִיר כְּפִיפִין  
לוֹ יַחְיֶה גְּבַר שְׁנִין אֲלֵפִין  
לֹא יַעוֹל גְּבוּרְתְּךָ בְּחֻשְׁבָּנָיָא

אֱלֹהָא דִּי לֵה יְקָר וּרְבוּתָא  
פְּרוֹק יַת עֲנֹה מְפוּם אַרְיוּתָא  
וְאַפִּיק יַת עֵמֶךְ מִגּוֹ גְּלוּתָא  
עֵמֶךְ דִּי בְּחֻרְתָּ מְכַל אֲמָיָא

לְמִקְדָּשְׁךָ תוֹב וּלְקוֹדֶשׁ קוֹדִישִׁין  
אַתָּר דִּי בֵּה יַחְדוֹן רוּחִין וְנַפְשִׁין  
וּיִזְמְרוּן לָךְ שִׁירִין וְרַחֲשִׁין  
בִּירוּשָׁלַם קֶרְתָּא דְּשׁוּפְרָיָא

## Menucha V'simcha

*Menucha V'simcha is traditionally sung by Ashkenazi Jews on Shabbat evening, and describes the holiness and beauty of Shabbat, as well as linking Shabbat to the story of creation – praising those who observe Shabbat as attesting to God's creation of the world.*

Menuha v'simcha, or lay'hudim,  
Yom shabbaton yom mahamadim.  
Shom'rav v'zokh'rav heima m'idim  
Ki l'shisha kol b'ru'im v'om'dim.

מְנוּחָה וְשִׂמְחָה אִזְכְּרוּ לַיהוּדִים  
יוֹם שַׁבָּתוֹן יוֹם מַחְמַדִּים  
שׁוֹמְרָיו וְזוֹכְרָיו הֵמָּה מְעִידִים  
כִּי לַשְּׁשָׁה כָּל בְּרוּאִים וְעוֹמְדִים

Sh'mei shamayim, erets v'yamim,  
Kol ts'va marom g'vohim v'ramim,  
Tanin v'adam v'hayat r'eimim,  
Ki v'yah adonai tsur olamim.

שְׁמֵי שָׁמַיִם אֶרֶץ וַיָּמִים  
כָּל צָבָא מְרוֹם גְּבוּהִים וְרָמִים  
תַּנִּין וְאָדָם וְחַיַּת רְאֵמִים  
כִּי בִּיָּהּ יְהוָה צוּר עוֹלָמִים

Hu asher diber l'am s'gulato,  
Shamor l'kad'sho mibo'o v'ad tseito.  
Shabbat kodesh, yom hemdato,  
Ki vo shavat mikol m'lakhto.

הוּא אֲשֶׁר דִּבֶּר לָעָם סִגְלָתוֹ  
שָׁמֹר לְקִדְשׁוֹ מִבּוֹאוֹ וְעַד צֵאתוֹ  
שַׁבָּת קֹדֶשׁ יוֹם חֲמֻדָּתוֹ  
כִּי בּוֹ שָׁבַת אֵל מִכָּל מְלָאכָתוֹ

B'mitsvat shabbat eil yahalitsakh.  
Kum k'ra eilav yahish l'am'tsakh  
Nishmat kol hai v'gam na'aritsakh,  
Ekhol b'simcha ki kh'var ratsakh.

בְּמִצְוַת שַׁבָּת אֵל יִחְלִיצְךָ  
קוּם קְרָא אֵלָיו יְחִישׁ לְאַמְצְךָ  
נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצְךָ  
אֲכֹל בְּשִׂמְחָה כִּי כָבֵד רָצְךָ

B'mishneh lehem v'kiddush raba,  
B'rov mat'amim v'ruah n'diva,  
Yizku l'rav tuv hamit'an'gim bah  
B'viat go'eil l'hayei ha'olam haba.

בְּמִשְׁנֵה לֶחֶם וְקִדְּוֵשׁ רַבָּה  
בְּרַב מִטְעָמִים וְרוּחַ נְדִיבָה  
יִזְכּוּ לְרַב טוֹב הַמְתַּעַנְגִּים בָּהּ  
בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא

Bar Yochai, ne'ezarta bigvurah  
Uv'milhemet eish dat haSha'rah  
V'cherev hotzeita mit'rah  
Shalafta neged tzorerecha

בַּר-יוֹחַאי, נִאָזַרְתָּ בְּגִבּוּרָה  
וּבְמִלְחָמַת אֵשׁ דַּת הַשְּׁעָרָה  
וְחֶרֶב הוֹצֵאתָ מִתְּרָה  
שָׁלַפְתָּ נֶגֶד צוֹרֶרֶיךָ

Bar Yochai, limkom avnei shayish  
Higa'ta u'fnei ariyeh layish  
Gam gulat koteret al ayish  
Tashuri u'mi y'shurecha

בַּר-יוֹחַאי, לִמְקוֹם אַבְנֵי שַׁיִשׁ  
הִגַּעְתָּ וּפְנֵי אַרְיֵה לַיִשׁ  
גַּם גִּלַּת כּוֹתֶרֶת עַל עַיִשׁ  
תָּשׁוּר וּמִי יִשְׁוֹרְךָ

Bar Yochai, b'Kodesh haKodashim  
Kav yarok, m'chadesh chodashim  
Sheva shabatot, sod chamishim  
Kasharta kishrei shin k'sharecha

בַּר-יוֹחַאי, בְּקֹדֶשׁ הַקֹּדָשִׁים  
קוֹ יָרוֹק מְחַדֵּשׁ חֳדָשִׁים  
שֶׁבַע שַׁבָּתוֹת סוּד חֲמִישִׁים  
קָשַׁרְתָּ קִשְׁרֵי שֵׁין קִשְׁרֶיךָ

Bar Yochai, yud chochmah k'dumah  
Hishkafta lichvodo p'nimah  
Lev n'tivot reishit t'rumah  
Et k'ruv mi'm'shah ziv dorecha

בַּר-יוֹחַאי, יו"ד חֲכָמָה קְדוּמָה  
הִשְׁקַפְתָּ לְחִבּוּדָה פְּנִימָה  
ל"ב נְתִיבוֹת רֵאשִׁית תְּרוּמָה  
אֶת כְּרוּב מְמַשֵּׁחַ זֵיו דּוֹרְךָ

Bar Yochai, ore muplah rum ma'lah  
Yareita mi'llhabit ki rav lah  
Ta'alumah v'ayin korei lah  
Na'amta ayin lo t'shurecha

בַּר-יוֹחַאי, אוֹר מִפְּלֹא רֵם מַעֲלָה  
יֵרֵאתָ מְלַהֲבִיט כִּי רַב לָהּ  
תַעֲלוּמָה וְאַיִן קֹרֵא לָהּ  
נִמְתָּ: עַיִן לֹא תִשְׁוֹרְךָ

Bar Yochai, ashrei yolad'techa  
Ashrei ha'am heim lom'decha  
V'ashrei haOm'dim al sodecha  
L'vushei choshen tumecha v'urecha

בַּר-יוֹחַאי, אֲשֶׁרִי יוֹלַדְתָּךְ  
אֲשֶׁרִי הָעָם לוֹמְדֶיךָ  
וְאֲשֶׁרִי הָעוֹמְדִים עַל סוּדְךָ  
לּוֹבְשֵׁי חֹשֶׁן תְּמִידָה וְאוּרֶיךָ

## Bar Yochai

*This zemer was written by Shimon ibn Lavi, an escapee from the Spanish Inquisition. He wrote this song in honour of Rabbi Shimon bar Yochai, the author of the Zohar, the foundational text in Jewish mysticism (kaballah).*

Bar Yochai, nimshahta - ashrecha!  
Shemen sason mei'chaveirecha.

בר-יוחאי, נמשחת - אשריך  
שמן ששון מחברריך

Bar Yochai, shemen mishchat kodesh  
Nimshachta mimidat haKodesh  
Nasata tzitz neizer haKodesh  
Chavush al rosh'cha p'eirecha

בר-יוחאי, שמן משחת קדש  
נמשחת ממדת הקדש  
נשאת ציץ נזר הקדש  
חבוש על ראשך פארך

Bar Yochai, moshav tov yashavta,  
Yom nasta, yom asher barachta  
Bi'marat tzurim she'amadta  
Sham kanita hod'cha vahadarecha

בר-יוחאי, מושב טוב ישבת  
יום נסת, יום אשר ברכת  
במערת צורים שעמדת  
קנית הודך והדרך

Bar Yochai, atzei shittim om'dim  
Limudei Hashem hem lom'dim  
Or muphle, or haY'kod hem  
yoke'dim  
Halo heimah yorucha morecha

בר-יוחאי, עצי שטים עומדים  
למודי יהוה הם לומדים  
אור מכלא, אור היקוד הם  
יוקדים  
הלא המה יורוה מורך

Bar Yochai, v'lisdei tapuchim  
Alita lilkot bo merkachim  
Sod Torah k'tzitzim u'phrachim  
Na'aseh adam n'emar ba'avurecha

בר-יוחאי, ולשדה תפוחים  
עלית ללקט בו מרקחים  
סוד תורה בציצים ופרחים  
נעשה אדם נאמר בעבורך

bma'amar kol asher asah,  
vay'chal elohim ba'yom ha'shivii  
melachto asher asah.

בְּמֵאמַר כָּל אֲשֶׁר עָשָׂה  
וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

Yom kadosh hu mibo'o v'ad tzeito  
kol zera ya'akov y'chabduhu  
kidvar hamelech v'dato  
lanuach bo v'lismoach b'ta'anug  
achol v'shato,  
kol adat yisroel ya'asu oto.

יוֹם קָדוֹשׁ הוּא מִבּוֹאוֹ וְעַד צֵאתוֹ  
כָּל זֶרַע יַעֲקֹב יִכְבְּדוּהוּ  
כְּדַבַּר הַמֶּלֶךְ וְדָתוֹ  
לְנוּחַ בּוֹ וּלְשִׁמּוּחַ בְּתַעֲנוּג  
אֲכֹל וְשָׂתוֹ  
כָּל עַדַּת יִשְׂרָאֵל יַעֲשׂוּ אוֹתוֹ

M'shoch chasdecha l'yodecha  
eil kano v'nokeim  
notrei yom ha'shvi'i  
zachor v'shamor lehakeim,  
samcheim b'vinyan tavhikeim  
uv'or panecha tavhikeim,  
yirv'yun mideshen beitecha  
v'nachal adanecha tashkeim.

מְשׁוֹחַ חֲסֵדְךָ לַיּוֹדְעֶיךָ  
אֵל קָנוֹא וְנוֹקֵם  
נוֹטְרֵי יוֹם הַשְּׁבִיעִי  
זָכוֹר וְשָׁמֹר לְהַקֵּם  
שִׂמְחָם בְּבִנְיָן שָׁלֵם  
וּבְאוֹר פְּנֶיךָ תְּבַהֲיֵקֵם  
יִרְוּ מִדֶּשֶׁן בֵּיתְךָ  
וְנָחַל עֲדָנֶיךָ תִּשְׁקֵם

Azor lashovtim bashvi'i  
becharish u'vakatzir l'olamim  
pos'im bo p'siah ketanah  
so'adim bo l'vareich shalosh p'amim,  
tzidkatam tatzhir  
ka'or shivat hayamim,  
Adonai elohei yisrael havah tamim,  
Adonai elohei yisroel  
t'shuat olamim.

עֲזֹר לְשׁוֹבְתִים בַּשְּׁבִיעִי  
בְּחָרִישׁ וּבְקָצִיר עוֹלָמִים  
פוֹסְעִים בּוֹ פְּסִיעָה קְטָנָה  
סוֹעְדִים בּוֹ לְכֶרֶךְ שְׁלֹשׁ פַּעַמִּים  
צִדְקָתָם תְּצַהֵר  
כְּאוֹר שִׁבְעַת הַיָּמִים  
יְהִי אֱלֹהֵי יִשְׂרָאֵל הַבָּה תָּמִים  
יְהִי אֱלֹהֵי יִשְׂרָאֵל  
תְּשׁוּעַת עוֹלָמִים

## Kol M'kadesh

*Kol M'kadesh is a zemer likely composed by Moses Ben Kalonymus in the 11th century, and is usually sung by Ashkenazi Jews on Shabbat evening. It stresses the holiness of Shabbat and describes the rewards and benefits of keeping Shabbat, as well as hopes for the restoration of Jerusalem.*

Kol mekadesh shvi'i karaui lo  
kol shomer Shabbat kadat meichalelo  
s'choro harbeh me'od al pi fo'alo,  
ish al machaneihu v'ish al diglo.

כָּל מְקַדֵּשׁ שְׁבִיעִי כָּרְאוּ לוֹ  
כָּל שֹׁמֵר שַׁבָּת כַּדַּת מֵיחָלְלוֹ  
שְׁכֹרוֹ הָרֵבָה מְאֹד עַל פִּי פִּעְלוֹ  
אִישׁ עַל מַחֲנֵהוּ וְאִישׁ עַל דִּגְלוֹ

Ohavei adonoy ham'chakim  
l'vinyan ariel  
b'yom haShabbat sisu v'simchu  
kimkablei matan nachaliel  
gam s'u y'daychem kodesh v'imru la'eil  
baruch Adonai asher natan menucha  
l'amo yisrael.

אוֹהְבֵי יְהוָה הַמְּחַכִּים  
לְבִנְיָן אֲרִיאֵל  
בְּיוֹם הַשַּׁבָּת שִׂישׁוּ וְשִׂמְחוּ  
כִּמְקַבְּלֵי מַתָּן נַחֲלִיאֵל  
גַּם שְׂאוּ יְדֵיכֶם קֹדֶשׁ וְאָמְרוּ לְאֵל  
בָּרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה  
לְעַמּוֹ יִשְׂרָאֵל

Dorshei Adonai zera avraham ohavo  
ham'acharim latzeit min haShabbat  
um'maharim lavo  
usmeichim l'shomro ul'areiv eiruvo,  
zeh hayom asah Adonai  
nagila v'nismecha vo.

דּוֹרְשֵׁי יְהוָה זֵרַע אַבְרָהָם אוֹהְבוֹ  
הַמְּאַחֲרִים לְצֵאת מִן הַשַּׁבָּת  
וּמְמַהֲרִים לָבוֹא  
וְשִׂמְחִים לְשֹׁמְרוֹ וּלְעֹרֵב עֲרוּבוֹ  
זֶה הַיּוֹם עָשָׂה יְהוָה  
נִגִּילָה וְנִשְׂמַחָה בּוֹ

Zichru torat moshe  
b'mitzvat Shabbat gerusah,  
charuta layom ha'shivii  
k'challah bein reioteha m'shubatzah  
t'horim yirashuha vikadshua

זָכְרוּ תּוֹרַת מֹשֶׁה  
בְּמִצְוַת שַׁבָּת גְּרוּסָה  
חֲרוּטָה לַיּוֹם הַשְּׁבִיעִי  
כְּכַלָּה בֵּין רַעוּתֶיהָ מְשֻׁבָּצָה  
טְהוּרִים יִירָשׁוּהָ וְיִקְדָּשׁוּהָ

## Zemirot

*In the Ashkenazi world, 'zemirot' refers to table hymns sung during or just after Shabbat. These beautiful, medieval tunes have developed over time into a tradition that helps us get in the mood for, and stay in the mood for, the different stages of Shabbat. Many find singing together to be a powerful catalyst for feelings of holiness and community. Below are a selection of zemirot included in the Shabbat Companion.*

Zemer	Page
Kol M'kadesh	141
Bar Yochai	143
Menucha V'simcha	145
Yah Ribon	146
Ma Yedidut	147
Yom Zeh L'Yisrael	149
Yom Shabbaton	150
Yom Zeh M'chubad	151
Tzama Nafshi	153
Shimru Shabtotai	155
Ki Eshm'rah Shabbat	157
Dror Yikra	158
Tzur Mishelo	159
Yah Echsof	161
Mizmor L'David	163

Bendita sea la casa esta,  
El hogar de su presencia,  
Donde guardamos  
su fiesta,  
Con alegría  
y permanencia.

Bless this house,  
Home to Your presence,  
Where we keep  
Your festival,  
With joy  
and permanence.

Alabado sea su  
Santo Nombre,  
Porque siempre  
nos apiadó.  
Load al Señor  
que es bueno,  
Que para siempre su  
merced.

Praise God's  
Holy Name,  
Because God always  
took pity on us.  
Praise the Ruler  
who is good;  
Let Your mercy endure  
forever.

Alabado sea su  
Santo Nombre,  
Porque siempre  
nos apiadó.  
Load al Señor  
que es bueno,  
Que para siempre su  
merced.

Praise God's  
Holy Name,  
Because God always  
took pity on us.  
Praise the Ruler  
who is good;  
Let Your mercy endure  
forever.

Bendigamos al  
Altísimo,  
Por el pan segundamente,  
Y también por los manjares  
Que comimos juntamente.

Let us bless  
the Most High,  
Secondly for the bread,  
And for the delicacies  
We ate together.

Pues comimos y bebimos  
alegremente  
Su merced nunca nos faltó.  
Load al Señor  
que es bueno,  
Que para siempre su  
merced.

As we ate and drank  
merrily  
Your mercy never failed us.  
Praise the Ruler  
who is good;  
Let Your mercy endure  
forever.

## Bendigamos

*This is a popular hymn sung according to the Sephardi custom.*

Bendigamos al  
Altísimo,  
Al Señor que nos crió,  
Démosle agradecimiento  
Por los bienes  
que nos dió

Let us bless  
the Most High,  
The Ruler who created us,  
Let us give thanks  
For the good things which  
God gave us.

Alabado sea su  
Santo Nombre,  
Porque siempre  
nos apiadó.  
Load al Señor  
que es bueno,  
Que para siempre su  
merced.

Praise God's  
Holy Name,  
Because God always  
took pity on us.  
Praise the Ruler  
who is good;  
Let Your mercy endure  
forever.

Bendigamos al  
Altísimo,  
Por su Ley primeramente,  
Que liga a nuestra raza  
Con el cielo  
continuamente.

Let us bless  
the Most High,  
First for the Torah,  
Binding our people  
With the heavens  
continuously.

Some add:

Achalnu v'sava'nu, al  
na nit'alleim mitsorchei  
rei'einu v'al tei'atamnah  
ozneinu mitsa'akatam  
l'mazon. P'kach et eineinu  
uf'tach et l'vaveinu  
v'et v'yadeinu  
v'nitchall'kah  
b'matnotecha  
l'ma'an chissul  
hara'av v'hamachsor  
mei'olameinu.

אָכַלְנוּ וְשָׂבַעְנוּ. אַל  
נָא נִתְעַלֵּם מִצָּרֵי  
רֵעֵינוּ וְאַל־תֵּאֲטֹמְנָה  
אָזְנוֹנוּ מִצָּעָקָתָם  
לְמִזֹּן: פָּקַח אֶת עֵינֵינוּ  
וּפְתַח אֶת־לִבֵּנוּ  
וְאֶת־יָדֵינוּ  
וְנִתְחַלֵּקָהּ  
בְּמַתְנוּתֶיךָ  
לְמַעַן חִסּוּל  
הָרָעָב וְהַמַּחְסוֹר  
מֵעוֹלָמֵנוּ

We have eaten and been satisfied. May we not turn aside from the needs of others, nor ignore their cry for food. Open our eyes and our hearts and our hands so that we may share Your gifts, and help to remove hunger and want from our world.

Y'ru et Adonai k'doshav  
 ki ein machsor lirai'av:  
 K'frim rashu v'ra'evu  
 v'dorshai Adonai lo  
 yachs'ru kol tov.  
 Hodu l'Adonai ki tov,  
 ki l'olam chasdo.  
 Potei'ach et yadecha,  
 umasbia l'chol chai ratzon.  
 Baruch hagever asher  
 yivtach b'Adonai,  
 v'hayah Adonai mivtacho.  
 Na'ar hayiti gam zakanti  
 v'lo ra'iti tzadik ne'ezav  
 v'zaro m'vakesh lachem.  
 Adonai oz l'amo yitein,  
 Adonai y'vareich et amo  
 vashalom.

יִרְאוּ אֶת יְהוָה קְדוֹשֵׁיוֹ  
 כִּי אֵין מַחְסוֹר לִירְאָיו  
 כְּפִרִּים רָשׁוּ וְרָעִבוּ  
 וְדוֹרְשָׁיו יְהוָה לֹא  
 יַחֲסֹרוּ כָּל-טוֹב  
 הוֹדוּ לַיהוָה כִּי טוֹב  
 כִּי לְעוֹלָם חֲסֵדוֹ  
 פֹתֵיחַ אֶת-יָדְךָ  
 וּמַשְׂבִּיעַ לְכָל-חַי רָצוֹן  
 בָּרוּךְ הַגֶּבֶר אֲשֶׁר  
 יִבְטַח בַּיהוָה  
 וְהָיָה יְהוָה מִבְּטָחוֹ  
 גֶּעֶר הָיִיתִי גַם זָקֵנְתִי  
 וְלֹא רָצִיתִי צָדִיק נֶעְזָב  
 וְזָרְעוֹ מִבְּקֵשׁ לָחֶם  
 יְהוָה עֲזֹר לְעַמּוֹ יִתֵּן  
 יְהוָה יְבָרֶךְ אֶת עַמּוֹ  
 בְּשָׁלוֹם

Be in awe of God, You who seek holiness, for those who fear God lack nothing. Young lions may be in want and hungry, but those who seek God lack no good thing. Give thanks to the Living God who is good, whose love is everlasting. You open up Your hand and satisfy the needs of all living beings. Blessed is the one who trusts in God and whose trust is God alone.

I was young and have grown old and never wanted the innocent to be forsaken or their children to beg for bread.

God give strength to Your people, and bless Your people with peace.

HaRachaman hu  
y'zakeinu limot  
hamashiach ul'chaiyei  
haolam haba.

הַרַחֲמָן הוּא  
יִזְכְּנוּ לַיָּמֹת  
הַמָּשִׁיחַ וּלְחַיֵּי  
הָעוֹלָם הַבָּא

Migdol  
(on weekdays: magdil)  
y'shuot malco,  
v'oseh chesed limshico,  
l'David ul'zaro ad olam.  
Oseh shalom bimromav,  
hu ya'aseh shalom, aleinu  
v'al kol Yisrael,  
v'imru amen.

מִגְדוֹל  
(מִגְדִּיל)  
יְשׁוּעוֹת מַלְכוֹ  
וְעֹשֶׂה חֶסֶד לְמֹשִׁיחַו  
לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם  
עֹשֶׂה שְׁלוֹם בְּמִרְמֵי  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן

May the Merciful One make us worthy of the days of the Messianic era  
and life in the world to come.

God is a tower of strength (On weekdays: God gives great salvation)  
to the earthly king, and shows love and kindness to God's anointed,  
to David and his seed forever. May the One who makes peace in the  
highest bring this peace upon us, upon all Israel, and upon all the  
world. Amen.

For people in need:

Harachaman hu y'varech  
et kol b'nei adam  
ha'ntunim b'tzarah  
v'yotziem mei'afelah  
l'orah.

הַרְחֵמֶן הוּא יְבָרֵךְ  
אֶת כָּל בְּנֵי אָדָם  
הַנְּתוּנִים בַּצָּרָה  
וַיּוֹצִיאֵם מֵאֶפְלָה  
לְאוֹרָה

For people in need: May the Merciful One bless all those who are in  
distress and bring them from darkness to light.

On Rosh Hashanah:

HaRachaman hu  
y'chadesh aleinu et  
hashana hazot  
l'tova v'livracha.

הַרְחֵמֵן הוּא  
יַחְדֵּשׁ עָלֵינוּ אֶת  
הַשָּׁנָה הַזֹּאת  
לְטוֹבָה וּלְבְרָכָה

On Rosh Chodesh: May the Merciful One renew for us this month for good and for blessing.

On festivals: May the Merciful One cause us to inherit the day which is wholly good.

On Sukkot: May the Merciful One raise up for us the fallen Sukkah of David.

On Rosh Hashanah: May the Merciful One renew for us this year for happiness and for blessing.

For Israel:

HaRachaman hu y'varech  
et m'dinat Yisrael v'et kol  
yoshveha.

HaRachaman hu yiten  
achva bein b'nei Sarah  
u'vein b'nei Hagar.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מְדִינַת  
יִשְׂרָאֵל וְאֶת כָּל  
יוֹשְׁבֶיהָ

הַרְחֵמֵן הוּא יִתֵּן  
אֲחוּהָ בֵּין בְּנֵי שָׂרָה  
וּבֵין בְּנֵי הָגָר

For Israel: May the Merciful One bless the state of Israel and all its inhabitants.

May the Merciful One bond the descendants of Sarah and the descendants of Hagar in friendship.

On Shabbat:

HaRachaman, hu  
yanchileinu yom shekulo  
Shabbat um'nuchah  
l'chayei haolamim.

הַרַחֲמָן הוּא  
יַנְחִילֵנוּ יוֹם שְׁכָלוֹ  
שַׁבָּת וּמְנוּחָה  
לְחַיֵּי הָעוֹלָמִים

On Shabbat: May the Merciful One let us inherit a day which will be wholly a Shabbat and restfulness in life everlasting.

On Rosh Chodesh:

HaRachaman hu  
y'chadesh aleinu et  
hachodesh hazeh l'tova  
v'livracha.

הַרַחֲמָן הוּא  
יַחְדֵּשׁ עָלֵינוּ אֶת  
הַחֹדֶשׁ הַזֶּה לְטוֹבָה  
וּלְבִרְכָּה

On festivals:

HaRachaman hu  
yanchileinu yom shekulo  
tov.

הַרַחֲמָן הוּא  
יַנְחִילֵנוּ יוֹם שְׁכָלוֹ  
טוֹב

On Sukkot:

HaRachaman hu yakim  
lanu et sukkat David  
hanofelet.

הַרַחֲמָן הוּא יָקִים  
לָנוּ אֶת סֻכַּת דָּוִד  
הַנּוֹפֶלֶת

Otanu v'et kol asher lanu,  
 k'mo shenitbar'chu  
 imoteinu Sarah, Rivkah,  
 Rachel v'Leah, haitiv  
 tovat tov tov. U'k'mo  
 shenitbar'chu avoteinu  
 Avraham, Yitzchak,  
 v'Ya'akov, bakol mikol  
 kol, kein y'vareich otanu  
 kulanu yachad, bivrachah  
 sh'leimah, v'nomar: Amen.

אוֹתָנוּ וְאֵת כָּל־אֲשֶׁר לָנוּ  
 כְּמוֹ שְׁנִיתְּבָרְכוּ  
 אִמּוֹתֵינוּ שָׂרָה רִבְקָה  
 רָחֵל וְלֵאָה הֵיטִיב  
 טֹבַת טוֹב טוֹב. וְכָמוֹ  
 שְׁנִיתְּבָרְכוּ וְאֲבוֹתֵינוּ  
 אַבְרָהָם יִצְחָק  
 וְיַעֲקֹב בְּכָל מָקוֹם  
 כָּל כֵּן יְבָרֵךְ אוֹתָנוּ  
 כְּלָנוּ יַחַד בִּבְרָכָה  
 שְׁלֵמָה וְנֹאמַר אָמֵן

Bamarom y'lam'du  
 aleihem v'aleinu z'chut,  
 shet'hei l'mishmeret  
 shalom v'nisa v'rachah  
 mei'eit Adonai, utz'dakah  
 meiElohei yisheinu,  
 v'nimtza chein v'seichel  
 tov b'einei Elohim v'adam

בְּמָרוֹם יִלְמְדוּ  
 עֲלֵיהֶם וְעָלֵינוּ זְכוּת  
 שֶׁתִּהְיֶה לְמִשְׁמֶרֶת  
 שְׁלוֹם וְנִסָּא בְּרָכָה  
 מֵעַתָּה יְהוָה. וּצְדָקָה  
 מֵאֱלֹהֵי יִשְׂרָאֵל  
 וְנִמְצָא־חֵן וְשִׁכָּל  
 טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

May the Merciful One bless us and all that is ours. As our mothers Sarah, Rebecca, Leah and Rachel were each of them blessed with 'good' and as our fathers Abraham, Isaac and Jacob were each of them blessed with 'everything', so may You bless all of us together with a perfect blessing. Amen.

On high may they plead for them and for us, so that we merit a lasting peace, and may gain a blessing from the Creator, and vindication from the God of our salvation. May we find grace and understanding in the sight of God and all people.

HaRachaman, hu  
 yishlach lanu et  
 Eliyahu HaNavi, zachur  
 latov, vivaser lanu  
 b'sorot tovot,  
 y'shuot v'nechamot.

הַרַחֲמָן הוּא  
 יִשְׁלַח לָנוּ אֶת  
 אֱלִיָּהוּ הַנָּבִיא זָכוֹר  
 לְטוֹב, וַיְבַשֵּׁר לָנוּ  
 בְּשׂוֹרוֹת טוֹבוֹת  
 יְשׁוּעוֹת וְנִחְמוֹת

May the Merciful One reign over us for ever and ever.

May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised throughout all generations, be glorified among us to all eternity and be honoured among us for ever and ever.

May the Merciful One grant us an honourable livelihood.

May the Merciful One break the yoke from off our neck, and lead us upright to our land.

May the Merciful One send abundant blessing upon this house, and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet, of blessed memory, who shall bring us good tidings of salvation and consolation.

*At a general gathering, add:*

HaRachaman hu y'vareich  
 et kol ha'msubin kan.

הַרַחֲמָן הוּא יְבָרֵךְ  
 אֶת כָּל הַמְּסֻבִּין כָּאן

May the Merciful One bless all who are gathered here.

*We call upon God to bless us and be honoured among us forever.*

HaRachaman, hu yimloch  
aleinu l'olam va'ed.

HaRachaman, hu  
yitbarach bashamayim  
uva'aretz.

HaRachaman, hu  
yishtabach l'dor dorim,  
v'yitpaar banu la'ad  
ul'neitzach n'tzachim,  
v'yit-hadar banu la'ad  
ul'ol'mei olamim.

HaRachaman, hu  
y'farn'seinu b'chavod.

HaRachaman, hu yishbor  
uleinu mei'al tzavareinu,  
v'hu yolicheinu  
kom'miyut l'artzeinu.

HaRachaman, hu yishlach  
lanu b'rachah  
m'rubah babayit hazeh,  
v'al shulchan zeh  
she-achalnu alav.

הַרְחֵמֵן הוּא יְמַלֹּךְ  
עָלֵינוּ לְעוֹלָם וָעֶד

הַרְחֵמֵן הוּא  
יִתְבָּרֵךְ בַּשָּׁמַיִם  
וּבָאָרֶץ

הַרְחֵמֵן הוּא  
יִשְׁתַּבַּח לְדוֹר דּוֹרִים  
וַיִּתְפָּאֵר בָּנוּ לְעֶד  
וַיִּנְצַח נֹצָחִים  
וַיִּתְהַדָּר בָּנוּ לְעֶד  
וַיַּעֲלֵמֵנו עוֹלָמִים

הַרְחֵמֵן הוּא  
יִפְרֹסֵנוּ בְּכָבוֹד  
הַרְחֵמֵן הוּא יִשְׁבֹּר  
עָלֵינוּ מֵעַל צְוָאֵרֵנוּ  
וְהוּא יוֹלִיכֵנוּ

קוֹמְמִיּוֹת לְאַרְצֵנוּ  
הַרְחֵמֵן הוּא יִשְׁלַח  
לָנוּ בְּרָכָה

מְרֻבָּה בַּבַּיִת הַזֶּה  
וְעַל שֻׁלְחָן זֶה  
שֶׁאָכַלְנוּ עָלָיו

v'hameitiv lakol, sheb'chol  
 yom vayom hu heitiv,  
 hu meitiv, hu  
 yeitiv lanu. Hu g'malanu,  
 hu gom'leinu, hu  
 yigm'leinu la'ad, l'chein  
 ul'chesed ul'rachamim  
 ul'revach, hatzalah  
 v'hatzlachah, b'rachah  
 vishuah, nechamah,  
 parnasah, v'chalkalah,  
 v'rachamim v'chayim  
 v'shalom, v'chol tov,  
 umikol toov l'olam  
 al y'chas'reinu.

וְהִמִּיטִיב לְכָל שְׂפָכָל  
 יוֹם וַיּוֹם הוּא הֵיטִיב  
 הוּא מִיטִיב, הוּא  
 יֵיטִיב לָנוּ: הוּא גִמְלָנוּ  
 הוּא גּוֹמְלָנוּ, הוּא  
 יִגְמְלָנוּ לְעַד, לְחַן  
 וּלְחֶסֶד וּלְרַחֲמִים  
 וּלְרוּחַ הַצֶּלָּה  
 וְהַצִּלָּה בְּרָכָה  
 וַיְשׁוּעָה, נְחָמָה  
 פָּרָנָסָה וְכֻלְפָּה  
 וְרַחֲמִים וְחַיִּים  
 וְשָׁלוֹם, וְכָל טוֹב  
 וּמִכָּל טוֹב לְעוֹלָם  
 אֵל יַחְסְרָנוּ.

Blessed are You, our Omnipotent God, Ruler of the world! God, our  
 Guardian, our Ruler, our Sovereign, our Creator, our Redeemer, our Maker,  
 our Holy One, the Holy One of Jacob. Our Shepherd, the Shepherd of all  
 Israel. The good Ruler who is beneficent to all. Who has done good to us  
 every day and still does good to us and will always do good to us. Who has  
 dealt kindly with us every day and still deals kindly with us and will ever  
 deal kindly with us, granting us grace, lovingkindness and mercy, relief and  
 deliverance, prosperity, blessing and salvation, comfort, sustenance and  
 support, compassion, life, peace and all good. May we never be deprived of  
 any good thing!

*The end of the third blessing calls for the rebuilding of Jerusalem.*

Uv'neih Y'rushalayim  
ir hakodesh bimheirah  
v'yameinu.

Baruch atah Adonai,  
boneh v'rachamav  
Y'rushalayim. Amen.

וּבְנֵיהַ יְרוּשָׁלַיִם  
עִיר הַקֹּדֶשׁ בְּמִהֲרָה  
בְּיָמֵינוּ  
בָּרוּךְ אַתָּה יְיָ  
בּוֹנֵה בְּרַחֲמָיו  
יְרוּשָׁלַיִם. אָמֵן

And rebuild Jerusalem the holy city speedily in our days. Blessed are You,  
God, who in compassion builds Jerusalem. Amen.

*The fourth blessing refers to God as the source of power, and provider of goodness and mercy. We ask that we will never be lacking in good things.*

Baruch atah Adonai,  
Eloheinu Melech haolam,  
ha'El avinu malkeinu  
adireinu, bor'einu,  
goaleinu, yotz'reinu,  
k'dosheinu, k'dosh  
Ya'akov, ro'einu ro'eih  
Yisrael, haMelech hatov

בָּרוּךְ אַתָּה יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם  
הָאֵל אֲבֵינוּ, מְלִכְנוּ  
אֲדִירֵנוּ, בּוֹרְאֵנוּ  
גּוֹאֲלֵנוּ יוֹצְרֵנוּ  
קְדוֹשֵׁנוּ קְדוֹשׁ  
יַעֲקֹב רוֹעֵנוּ רוֹעִי  
יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב

Our God and God of our ancestors, may there ascend and arrive,  
reach and be noticed, accepted, heard, noted and remembered, a  
remembrance of us and consideration of us, and a remembrance of our  
ancestors, and a remembrance of the Messiah the son of David your  
servant, and a remembrance of Jerusalem Your holy city, and of all the  
people the house of Israel, before You, for deliverance, for goodness,  
for grace, kindness and mercy, for life and peace – on this day of ...

Rosh Chodesh: Beginning of the Month,

Pesach: the Festival of Unleavened Bread,

Shavuot: the Festival of Weeks

Sukkot: the Festival of Booths,

Sh'mini Atzeret and Simchat Torah: the Festival of Eighth Day of  
Assembly

Rosh Hashanah: Remembrance...

Be mindful of us, our Omnipotent God, on this day, for good.  
Take note of us for blessing, and preserve us on it in (good) life. And  
with an act of redemption and mercy, have pity on us and be gracious  
to us, and be merciful to us and save us, for our eyes are directed  
toward You, for You are a gracious and merciful divine ruler.

For Rosh Chodesh:

Rosh Chodesh

For Passover:

Chag Hamatzot

For Shavuot:

Chag Hashavuot

For Succot:

Chag Hasuccot

For Shemini Atzeret and

Simchat Torah:

Shemini Chag Ha'atzeret

For Rosh Hashanah:

Hazikaron

hazeh,

zohchreinu Adonai

Eloheinu bo l'tovah,

u'fakdeinu vo liv'racha,

v'hoshiyeinu vo l'chayim

(tovim). U'vidvar y'shuah

v'rachamim choos

v'chaneinu v'rcheinu

aleinu, v'hoshiyeinu,

ki ailecha einyiu, ki El

melech chanun v'rachum

atah.

בראש חודש

ראש החדש

בפסח

חג המצות

בשבועות

חג השבועות

בסוכות

חג הסוכות

בשמיני עצרת

שמייני

חג העצרת

בראש השנה

הזכרון

הזה

זכרנו יהוה

אלהינו בו לטובה

ופקדנו בו לברכה

והושיענו בו לחיים

(טובים) ובדבר ישועה

ורחמים; חוס

וחננו, ורחם

עלינו והושיענו

כי אליה עינינו, כי אל

מלך חנון ורחום

אתה

On Festivals and New Moons add:

Elohainu velohei  
avoteinu (v'imoteinu)  
ya'aleh v'yavo, v'yagiya,  
v'yerahel, v'yeratzeh  
v'yishama, v'yipaked,  
v'yizacher, zichroneinu  
u'fikdoneinu, v'zichron  
avoteinu, v'zichron  
Moshiach ben David  
avdecha, v'zichron  
Yerushalayim ir  
kodshechah, v'zichron  
kol amcha beit yisrael  
l'fahnecha, liflaytah,  
l'tovah, l'cheyn,  
ul'chesed, ulerachamim,  
lechayim, uleshalom  
b'yom...

אֱלֹהֵינוּ וְאֵלֹהֵי  
אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ)  
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ  
וַיֵּרָא וַיֵּרָצֶה  
וַיִּשְׂמַע וַיִּפְקֵד  
וַיִּזְכֹּר וַיִּזְכְּרֵנוּ  
וַיִּפְקְדֵנוּ וַיִּזְכְּרוּ  
אֲבוֹתֵינוּ וַיִּזְכְּרוּ  
מֹשִׁיָּח בֶּן דָּוִד  
עַבְדְּךָ וַיִּזְכְּרוּ  
יְרוּשָׁלַיִם עִיר  
קֹדֶשְׁךָ וַיִּזְכְּרוּ  
כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
לִפְנֶיךָ, לִפְלִיטָה  
וּלְטוֹבָה לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם  
בְּיוֹם

V'hareinu, Adonai  
Eloheinu, b'nechamat  
Tziyon irecha  
uv'vinyan Y'rushalayim ir  
kodshecha, ki atah  
hu ba'al hay'shuot  
uva'al hanechamot.

וְהַרְאֵנוּ יְהוָה  
אֱלֹהֵינוּ בְּנֶחֱמַת  
צִיּוֹן עִירְךָ  
וּבִבְנֵי יְרוּשָׁלַיִם עִיר  
קֹדֶשְׁךָ כִּי אַתָּה  
הוּא בֹעֵל הַיְשׁוּעוֹת  
וּבֹעֵל הַנְּחֻמוֹת.

May it please You, our Omnipotent God, to strengthen us with Your commandments, and especially with the command concerning the seventh day, the great and holy Sabbath. For it is indeed a great and holy day to You. On it we must refrain from work; on it we are to rest in love, as You have commanded. By Your favour, our Omnipotent God, grant us such rest that there be no trouble, sorrow or sighing on our rest day. May we be privileged to see the consolation of Zion Your city, and the rebuilding of Jerusalem, Your holy city, for You are the great God of deliverance and the great God of consolation.

Have mercy (please), our Omnipotent God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the royal house of David Your anointed, and on the great and holy house which bears Your name. Our God, our Guardian, shepherd us, feed us, nourish us, sustain us, and grant us relief. Speedily relieve us, our omnipotent God, from all our troubles. We beseech You, our omnipotent God, let us not be in need of the gifts of people and their loans, but only of Your helping hand, which is full, open, holy and ample, so that we may be neither ashamed not humiliated for ever and ever.

On Shabbat, add:

*We ask God to allow us to rest on Shabbat, for God is the source of salvation and consolation.*

R'tzeih v'hachalitzeinu,  
Adonai Eloheinu,  
b'mitzvotcha  
uv'mitzvat yom hash'vi'i  
haShabbat hagadol  
v'hakadosh hazeh, ki  
yom zeh gadol v'kadosh  
hu l'fanecha, lishbat bo  
v'lanuach bo b'ahavah  
k'mitvat r'tzonecha.  
Uvir'tzon'cha haniach  
lanu, Adonai Eloheinu,  
shelo t'hei tzarah v'yagon  
va'anachah b'yom  
m'nuchateinu.

רְצֵה וְהַחֲלִיטֵנוּ  
יְהוָה אֱלֹהֵינוּ  
בְּמִצְוֹתֶיךָ  
וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי  
הַשַּׁבָּת הַגָּדוֹל  
וְהַקָּדוֹשׁ הַזֶּה כִּי  
יוֹם זֶה גָּדוֹל וְקָדוֹשׁ  
הוּא לִפְנֶיךָ לְשַׁבָּת בּוֹ  
וּלְנוּחַ בּוֹ בְּאַהֲבָה  
כְּמִצְוַת רְצוֹנְךָ  
וּכְרְצוֹנְךָ הַנִּיחַ  
לָנוּ יְהוָה אֱלֹהֵינוּ  
שֶׁלֹא תִהְיֶה צָרָה וְיָגוֹן  
וְאַנְחָה בַּיּוֹם  
מִנוּחָתֵנוּ

*The third blessing asks God for mercy upon us, and asks for protection and support from God.*

Racheim (na), Adonai  
Eloheinu, al Yisrael  
amecha, v'al Y'rushalayim  
irecha, v'al Tziyon mishkan  
k'vodecha. V'al malchut  
beit David m'shichecha.  
V'al habayit hagadol  
v'hakadosh shenikra  
shimcha alav. Eloheinu  
Avinu, r'einu zuneinu,  
farn'seinu v'chalk'leinu  
v'harvicheinu, v'harvach  
lanu, Adonai Eloheinu,  
m'heirah mikol tzaroteinu.  
V'na al tatzricheinu, Adonai  
Eloheinu, lo lidei mat'nat  
basar vadam v'lo lidei  
halva'atam, ki im l'yad'cha  
ham'lei-ah hap'tuchah  
hak'doshah v'har'chavah,  
shelo neivosh v'lo nikaleim  
l'olam va'ed.

רַחֵם (נָא) יְהוָה  
אֱלֹהֵינוּ עַל יִשְׂרָאֵל  
עַמּוֹךְ, וְעַל יְרוּשָׁלַיִם  
עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ וְעַל מַלְכוּת  
בֵּית דָּוִד מְשִׁיחֶךָ  
וְעַל הַבַּיִת הַגָּדוֹל  
וְהַקָּדוֹשׁ שֶׁנִּקְרָא  
שִׁמְךָ עָלָיו: אֱלֹהֵינוּ  
אָבִינוּ, רְעֵנוּ וְזוּנֵנוּ  
פָּרְנָסְנוּ וְכָל־כְּלֵנוּ  
וְהַרְוִיחֵנוּ, וְהַרְוַח  
לָנוּ יְהוָה אֱלֹהֵינוּ  
מְהֵרָה מִכָּל צָרוֹתֵינוּ:  
וְנָא אֵל תִּצְרִיכֵנוּ יְהוָה  
אֱלֹהֵינוּ, לֹא לַיָּדִי מַתָּנָה  
בָּשָׂר וָדָם וְלֹא לַיָּדִי  
הַלְוָאָתָם, כִּי אִם לַיָּדֶךָ  
הַמְּלָאָה הַפְּתוּחָה  
הַקְּדוּשָׁה וְהַרְחֲבָה  
שְׁלֹא יִבּוֹשׁ וְלֹא נִכְלֵם  
לְעוֹלָם וָעֶד:

*The second blessing continues with a pledge to praise God at all times, for the land and the food that we have been given.*

V'al hakol, Adonai  
Eloheinu, anachnu modim  
lach um'var'chim otach.  
Yitbarach shimcha  
b'fi chol chai tamid l'olam  
va'ed, kakatuv: V'achalta  
v'savata, uveirachta  
et Adonai Elohecha al  
ha'aretz hatovah asher  
natan lach. Baruch atah  
Adonai, al ha'aretz v'al  
hamazon.

וְעַל הַכֹּל יְהוָה  
אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים  
לָךְ, וּמְבָרְכִים אוֹתְךָ,  
יִתְבָּרַךְ שִׁמְךָ  
בְּפִי כָל חַי תָּמִיד לְעוֹלָם  
וָעֵד כְּכָתוּב: וְאַחַלְתָּ  
וּשְׂבַעְתָּ וּבִרַחְתָּ  
אֶת יְהוָה אֱלֹהֶיךָ עַל  
הָאָרֶץ הַטֹּבָה אֲשֶׁר  
נָתַתָּ לָךְ: בָּרוּךְ אַתָּה  
יְהוָה עַל הָאָרֶץ וְעַל  
הַמָּזוֹן:

For all this, Eternal, our God, we thank You and bless You. Blessed be Your name continually by the mouth of all the living, for ever and ever! For so it is written: When you have eaten and been satisfied, bless the Eternal, Your God, for the good land which was given to you. Blessed are You, O God, for the land and for the food.

ush'lalam lavoz. V'atah  
 b'rachamecha harabim  
 hei'farta et atza'to,  
 v'kilkalta et machashavto,  
 va'hasheivota lo et g'mulo  
 al rosho, v'talu otoh v'et  
 banav al ha'etz:

וּשְׁלַלְתָּם לַבּוֹז. וְאַתָּה  
 בְּרַחֲמֶיךָ הָרַבִּים  
 הִפַּרְתָּ אֶת עֲצָתוֹ  
 וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ,  
 וְהִשְׁבֹּתָ לוֹ אֶת גְּמוּלוֹ  
 עַל רֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו  
 עַל הָעֵץ:

It was in the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions, that You in Your great mercy frustrated his counsel and upset his design, and caused his scheming to recoil upon his own head, so that he and his sons were hanged on the gallows.

It was in the days of the Hasmonean Mattityahu, the son of Jochanan the High Priest, and his sons, when the wicked Greek Kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the rules of Your will, that You in Your great mercy stood by them in their time of distress. You championed their cause, You judged their suit, and avenged their wrong. You delivered the strong into the hands of the weak, and the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who devoted themselves to Your Torah. You thus made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great deliverance and redemption as at this day. Thereupon you children entered the most holy part of Your house, cleansed Your temple, purified Your sanctuary, kindled lights in Your holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to Your great name.

On Purim continue

Bimei Mordechai v'Esther  
 b'Shushan habirah,  
 k'sheamad aleihem  
 Haman harashah, bikesh  
 l'hashmid laharog ul'abed  
 et kol hay'hudim mina'ar  
 v'ad zaken taf v'nashim  
 b'yom echad, bishlosa  
 asar l'chodesh sh'neim  
 asar hu chodesh adar,

בִּימֵי מָרְדֳּכָי וְאֶסְתֵּר  
 בְּשׁוּשַׁן הַבִּירָה  
 כְּשֶׁעָמַד עֲלֵיהֶם  
 הָמָן הָרָשָׁע, בִּקֵּשׁ  
 לְהַשְׁמִיד לְהָרֹג וּלְאַבֵּד  
 אֶת כָּל הַיְּהוּדִים מִנֶּעַר  
 וְעַד זָקֵן טַף וְנָשִׁים  
 בְּיוֹם אֶחָד, בִּשְׁלוֹשָׁה  
 עָשָׂר לְחֹדֶשׁ שְׁנַיִם  
 עָשָׂר הוּא חֹדֶשׁ אָדָר

harabim amad'ta lahem  
 b'eit tzaratam,  
 ravta et rivam,  
 danta et dinam,  
 nakamta et nikmatam,  
 masarta giborim b'yad  
 chalashim, v'rabim b'yad  
 m'atim, ut'mei'im b'yad  
 t'horim, ur'sha'im b'yad  
 tzadikim, v'zeidem b'yad  
 oskei toratecha.  
 Ul'cha asita sheim gadol  
 v'kadosh b'olamecha,  
 u'lamcha Yisra'el asita  
 t'shuah g'dolah u'furkan  
 k'hayom hazeh.  
 V'achar kach ba'u vanecha  
 lidvir beitecha,  
 u'finu et heichalecha,  
 v'tiharu et mikdashecha,  
 v'hidliku neirot b'chatzrot  
 kodshecha, v'kavu  
 shmonatv y'mei chanukah  
 eilu, l'hodot ul'halel  
 l'shimcha hagadol:

הַרְבִּים עָמַדְתָּ לָהֶם  
 בְּעֵת צָרָתָם,  
 רַבַּת אֶת רִיבָם  
 דָּנַת אֶת דִּינָם  
 נָקַמְתָּ אֶת נִקְמָתָם  
 מַסַּרְתָּ גִבּוֹרִים בְּיַד  
 חַלְשִׁים, וְרַבִּים בְּיַד  
 מַעֲטִים, וּטְמֵאִים בְּיַד  
 טְהוֹרִים, וּרְשָׁעִים בְּיַד  
 צַדִּיקִים, וְזֵדִים בְּיַד  
 עוֹסְקֵי תוֹרָתְךָ.  
 וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל  
 וְקָדוֹשׁ בְּעוֹלָמְךָ  
 וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ  
 תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן  
 כְּהַיּוֹם הַזֶּה.  
 וְאַחֲרַי כָּךְ בָּאוּ בָנֶיךָ  
 לְדָבִיר בֵּיתְךָ,  
 וּפָנּוּ אֶת הַיְכָלְךָ  
 וְטָהְרוּ אֶת מִקְדָּשְׁךָ  
 וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת  
 קֹדֶשְׁךָ, וְקָבְעוּ  
 שְׁמוֹנֶת יָמֵי חֲנֻכָּה  
 אֵלָיו, לְהוֹדוֹת וּלְהַלֵּל  
 לְשִׁמְךָ הַגָּדוֹל:

On Chanukah and Purim

Al hanisim v'al hapurkan  
v'al hagvurot  
v'al hat'shuot  
v'al hamilchamot  
she'asita la'avoteinu  
bayamim haheim  
bazman hazeh.

עַל הַנִּסִּים וְעַל  
הַפְּרָקָן וְעַל הַגְּבוּרוֹת  
וְעַל הַתְּשׁוּעוֹת  
וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ  
בַּיָּמִים הָהֵם  
בַּזְּמַן הַזֶּה

We thank You also for the miracles, for the redemption, for the mighty deeds, and for the victories in battle which You performed for our ancestors in those days at this season.

On Chanukah continue

Bimei Matityahu ben  
Yochanan kohen gadol  
chasmon'ai u'vanav,  
k'sheamda malchut  
yavan harsha'ah al amcha  
Yisra'el l'hashkicham  
toratecha u'lhav'aviram  
mei'chukei r'tzonecha.  
V'atah b'rachamecha

בִּימֵי מַתִּיתָהוּ בֶן  
יוֹחָנָן כֹּהֵן גָּדוֹל  
חֲשִׁמוֹנָאִי וּבָנָיו  
כְּשֶׁעָמְדָה מַלְכוּת  
יָוָן הָרָשָׁעָה עַל עַמְּךָ  
יִשְׂרָאֵל לְהַשְׁכִּיחַם  
תּוֹרַתְךָ וּלְהַעֲבִירָם  
מִחֻקֵּי רְצוֹנְךָ.  
וְאַתָּה בְּרַחֲמֶיךָ

shelimad'tanu, v'al  
 chukecha shehodatanu,  
 v'al chayim chein  
 vachesed shechonantanu,  
 v'al achilat mazon  
 sha'atah zan um'farneis  
 otanu tamid,  
 b'chol yom uv'chol eit  
 uv'chol sha'ah.

שְׁלִמַדְתָּנוּ, וְעַל  
 חֻקֶּיךָ שֶׁהוֹדַתָּנוּ  
 וְעַל חַיִּים חֵן  
 וְחֶסֶד שֶׁחִנַּנְתָּנוּ  
 וְעַל אֲכִילַת מָזוֹן  
 שֶׁאַתָּה זָן וּמְפָרֵס  
 אוֹתָנוּ תָּמִיד  
 בְּכָל יוֹם וּבְכָל עֵת  
 וּבְכָל שָׁעָה:

We thank you, our Omnipotent God, for having given to our ancestors  
 such a desirable, good and spacious land as a heritage; for having  
 brought us forth, our Omnipotent God, from the land of Egypt and  
 freed us from the house of bondage, for your covenant which You  
 sealed in our flesh/in our hearts; for your Torah which you taught us;  
 for Your statutes which you made known to us; for the life, grace and  
 lovingkindness which You bestowed upon us; and for the food which  
 You constantly feed and sustain us in every day, in every season, and in  
 every hour.

Blessed are You, our Omnipotent God, Ruler of the universe, who feeds the whole world with grace, with lovingkindness and with mercy. God provides food for all living things for God's lovingkindness is forever. And through God's abundant goodness food has not failed us; and may it never fail us, for the sake of God's great name. For God nourishes and sustains all, does good to all, and provides food for all the creatures that have been created. (You open Your hand and satisfy the desire of all living things.) Blessed are you, God who provides food for all.

*In the second blessing, we remember the exodus from Egypt and the ancient covenant between God and the Jewish people.*

Nodeh l'cha, Adonai  
 Eloheinu, al shehinchalta  
 la'avoteinu (ul'imoteinu)  
 eretz chemdah tovah  
 ur'chavah;  
 v'al shehotzeitanu,  
 Adonai Eloheinu  
 mei'eretz Mitzrayim;  
 ufditanu mibeit avadim;  
 v'al b'rit'cha shechatamta  
 bivsareinu/bilvaveinu;  
 v'al Torat'cha

נוֹדֶה לְךָ יְיָהוָה  
 אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ  
 לְאַבוֹתֵינוּ (וּלְאִמּוֹתֵינוּ)  
 אֶרֶץ חֲמֻדָּה טוֹבָה  
 וּרְחָבָה  
 וְעַל שֶׁהוֹצֵאתָנוּ  
 יְיָהוָה אֱלֹהֵינוּ  
 מֵאֶרֶץ מִצְרַיִם  
 וּפְדִיתָנוּ מִבֵּית עֲבָדִים  
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ  
 בְּבִסְרֵינוּ/בְּלִבֵּינוּ  
 וְעַל תּוֹרַתְךָ

*The first blessing praises God for feeding the whole world from goodness, and creating the resources we need to a and spread food amongst the world.*

Baruch atah Adonai,  
Eloheinu Melech haolam,  
hazan et ha'olam kulo  
b'tuvo, b'chein b'chesed  
uv'rachamim.  
Hu notein lechem l'chol  
basar ki l'olam chasdo.  
Uv'tuvo hagadol tamid lo  
chasar lanu, v'al yechsar  
lanu, mazon l'olam va'ed,  
ba'avur sh'mo hagadol.  
Ki hu zan um'farneis  
lakol umeitiv lakol,  
umeichin mazon l'chol  
b'riyotav asher  
bara. (Ka'amor: potei'ach  
et yadecha, umasbia l'chol  
chai ratzon.)  
Baruch atah Adonai,  
hazan et hakol.

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַזֶּן אֶת הָעוֹלָם כְּלוֹ  
בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים  
הוּא נֹתֵן לֶחֶם לְכָל־  
בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ:  
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ וְאֵל יִחְסַר  
לָנוּ מִזּוֹן לְעוֹלָם וָעֶד  
בְּעֶבֶר שְׁמוֹ הַגָּדוֹל  
כִּי הוּא זֵן וּמַפְרִיֵּס  
לְכָל וּמַטִּיב לְכָל  
וּמַכִּין מִזּוֹן לְכָל  
בְּרִיּוֹתָיו אֲשֶׁר  
בָּרָא: (כְּאָמַר: פּוֹתֵחַ  
אֶת־יָדְךָ וּמַשְׁבִּיעַ  
(לְכָל־חַי רָצוֹן)  
בָּרוּךְ אַתָּה יְהוָה  
הַזֶּן אֶת הַכֹּל:

Leader

Baruch (Eloheinu)  
she'achalnu mishelo  
uv'tuvo chayinu.

בָּרוּךְ [אֱלֹהֵינוּ]  
שֶׁאָכַלְנוּ מִשְׁלוֹ  
וּבְטוּבוֹ חַיֵּינוּ

Some add:

Baruch hu u'varuch  
sh'mo.

בָּרוּךְ הוּא וּבָרוּךְ  
שְׁמוֹ:

The leader begins:

Friends, let us bless

The group responds:

Let God's name be blessed now and forever more.

The leader continues:

Let God's name be blessed now and forever more. With the permission  
of the friends present let us bless the One (our God) of whose bounty  
we have eaten.

The group responds:

Blessed is the One (our God) of whose bounty we have eaten and  
through whose goodness we live.

The leader continues:

Blessed is the One (our God) of whose bounty we have eaten and  
through whose goodness we live.

Some add:

(Blessed is the One and blessed is the Name.)

## Zimun

*If three or more people eat together, a 'zimun' is recited, calling the group to recite the following blessings together. For groups of more than 10, add the words in brackets.*

### Leader

Rabotai/chaverai  
n'vareich.

רְבוֹתֵי/חֲבֵרַי  
נִבְרַךְ

### Response

Y'hi shem Adonai  
m'vorach mei'atah v'ad  
olam.

יְהִי שֵׁם יְהוָה  
מְבֹרָךְ מֵעַתָּה וְעַד  
עוֹלָם:

### Leader

Y'hi shem Adonai  
m'vorach mei'atah v'ad  
olam.

יְהִי שֵׁם יְהוָה  
מְבֹרָךְ מֵעַתָּה וְעַד  
עוֹלָם:

Birshut rabotai/chaverai,  
n'vareich (Eloheinu)  
she'achalnu mishelo.

בְּרִשְׁוֹת רְבוֹתֵי/חֲבֵרַי  
נִבְרַךְ [אֱלֹהֵינוּ]  
שֶׁאֲכָלְנוּ מִשְׁלוֹ:

### Response

Baruch (Eloheinu)  
she'achalnu mishelo  
uv'tuvo chayinu.

בָּרוּךְ [אֱלֹהֵינוּ]  
שֶׁאֲכָלְנוּ מִשְׁלוֹ  
וּבְטוּבוֹ חַיֵּינוּ

Some add:

T'hilat Adonai y'daber pi,  
vivarech kol basar shem  
kodsho l'olam va'ed.  
V'anachnu nevarech  
ya, me'atah v'ad olam,  
halleluyah. Hodu l'Adonai  
ki tov, ki l'olam chasdo.  
Mi y'malel g'voorot  
Adonai yashmiah,  
kol t'hilato.

תְּהִלַּת יְהוָה יְדַבֵּר-פִּי  
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם  
קֹדֶשׁוֹ לְעוֹלָם וָעֶד:  
וְאֲנַחְנוּ נִבְרָךְ  
יְהי מֵעַתָּה וְעַד-עוֹלָם  
הַלְלוּ-לַיהוָה: הוֹדוּ לַיהוָה  
כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ:  
מִי--יִמָּלֵל גְּבוּרוֹת  
יְהוָה יִשְׁמִיעַ  
כָּל תְּהִלָּתוֹ:

My mouth will praise God; and let all bless God's holy name for ever and ever. And we will bless God from this time and for evermore, hallelujah.  
Give thanks to God who is good, for kindness that is everlasting. Who can describe the mighty deeds of God or utter all God's praise?

Hazor'im b'dimah  
 b'rinah yiktzoru.  
 Haloch yeileich uvachoh,  
 nosei meshech hazara,  
 bo yavo v'rinah,  
 nosei alumotav.

הַזֹּרְעִים בְּדִמָּה  
 בְּרִנָּה יִקְצְרוּ:  
 הַלֹּךְ יֵלֵךְ וּבָכָה  
 נֹשֵׂא מִשְׁךְ הַזָּרַע  
 בֹּא יָבוֹא בְּרִנָּה  
 נֹשֵׂא אֲלֻמוֹתָיו:

A song of ascents. When God brought back Zion's exiles we were like dreamers. Then our mouths were filled with laughter and our tongues with songs of joy. Then other nations saw and said, "God has done great things for them," Indeed, God has done great things for us and we rejoiced. God, enable our return, like springs in the desert. Those who sow in tears shall reap in joy. Although he weeps as he goes, carrying seed, he will return in joy bearing grain.

## Birkat Hamazon

"So much of Jewish ritual and culture surrounds food so it resonates with me that we should take a moment to stop and respect the food we use to celebrate. In my family, at the end of bensching, we stop and, in English, thank anyone who has made something that we have eaten and any guests for coming. Now we are all adults, we play different roles in the family meal and it is important to respect the time taken out of our busy schedules to make the food or travel to join in the family. This makes us not take for granted how lucky we are to have food to eat and people to share it with."

- Becca Nisbet, Leeds JSoc

*This introductory psalm is sung on Shabbat and festivals. Here, we express gratitude to God, and happiness over the concept of national redemption.*

Shir hama'alot:

b'shuv Adonai et shivat

Tzion hayinu k'chol'mim.

Az yimalei s'chok pinu,

ul'shoneinu rinah. Az

yom'ru vagoyim higdil

Adonai la'asot im eileh.

Higdil Adonai la'asot

imanu hayinu s'meichim.

Shuvah Adonai et

sh'viteinu ka'afikim

baNegev.

שִׁיר הַמַּעֲלוֹת:

בְּשׁוּב יְהוָה אֶת שִׁיבָת

צִיּוֹן הָיִינוּ כְּכֹל מִיָּמֵינוּ:

אֲזַיִּמְלֵא שְׂחֹק פִּינוּ

וּלְשׁוֹנֵינוּ רִנָּה אֲזַיִּשְׁנֶה

יֵאמְרוּ בְּגוֹיִם הִגְדִּיל

יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי:

הַגְּדִיל יְהוָה לַעֲשׂוֹת

עִמָּנוּ הָיִינוּ שְׂמֵחִים:

שׁוּבָה יְהוָה אֶת

שְׁבִיתֵנוּ כַּאֲפִיקִים

בְּנֶגֶב

## Washing Hands

*After kiddush, we wash our hands in preparation for eating a meal. The following blessing is recited after washing:*

Baruch atah Adonai,  
Eloheinu Melech  
haolam, asher kidshanu  
b'mitzvotav v'tzivanu  
al n'tilat yadayim.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל נְטִילַת יָדַיִם

Blessed are You, our Omnipotent God, Ruler of the universe, who has sanctified us with Your commandments, and commanded us about the washing of the hands.

## Blessing over the Bread

*It is customary to remain silent after washing, in order to minimise the delay between washing our hands and eating bread. This is because the two blessings should follow each other with no interruption.*

Baruch atah Adonai,  
Eloheinu Melech haolam  
hamotzi lechem min  
ha'aretz.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצִיא לֶחֶם מִן  
הָאָרֶץ

Blessed are you, our Omnipotent God, Ruler of the universe, who brings forth bread from the earth.

On festival, say:

Ayle moad'e Adonai  
mika'ay kodesh asher  
tik'ru otam b'moadam.  
Vay'daber Moshe et  
mo'aday Adonai el b'nei  
Yisrael

אֵלֶּה מוֹעֲדֵי יְהוָה  
מִקְרָאֵי קֹדֶשׁ אֲשֶׁר  
תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם  
וַיְדַבֵּר מֹשֶׁה אֶת  
מוֹעֲדֵי יְהוָה אֶל בְּנֵי  
יִשְׂרָאֵל

These are the appointed festivals of God, holy convocations, which  
you are to proclaim in their appointed times.  
And Moses declared God's appointed festivals to the children of  
Israel.

Blessing for wine

Baruch atah Adonai  
Eloheinu, Melech haolam,  
borei p'ri hagafen.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם  
בּוֹרֵא פְּרֵי הַגָּפֶן

Blessed are You, our Omnipotent God, Ruler of the universe, who  
creates the fruit of the vine.

Ki sheishet yamim asah  
Adonai et hashamayim  
v'et ha'arets et hayam v'et  
kol asher bam, vayanach  
bayom hashevi'i.  
Al kein beirach Adonai  
et yom HaShabbat  
vaykad'sheihu.

כִּי שֵׁשֶׁת יָמִים עָשָׂה  
יְהוָה אֶת־הַשָּׁמַיִם  
וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת  
כָּל־אֲשֶׁר בָּם וַיָּנַח  
בַּיּוֹם הַשְּׁבִיעִי  
עַל־כֵּן בֵּרַךְ יְהוָה  
אֶת־יוֹם הַשַּׁבָּת  
וַיְקַדְּשֵׁהוּ

The children of Israel shall keep the Shabbat, observing the Shabbat as a timeless covenant for all generations. It is a sign between Me and the children of Israel forever. For in six days the Creator made heaven and earth and on the seventh day ceased from work and was at rest. Remember the Shabbat day and keep it holy. You have six days to labour and do all your work, but the seventh shall be a Shabbat for the Eternal your God. That day you shall do no work - neither you, nor your son, nor your daughter, nor your servant, man or woman, nor your cattle, nor the stranger who lives in your home. For in six days the Creator made heaven and earth, the seas and all that is in them, and rested on the seventh day. Therefore, God blessed the Shabbat day and made it holy.

## Kiddush for Shabbat Day

V'shamru v'nei Yisrael  
et haShabbat, la'asot et  
haShabbat l'dorotam  
b'rit olam. Beini  
uvein b'nei Yisrael ot  
hi l'olam ki sheishet  
yamim asah Adonai et  
hashamayim v'et haaretz,  
uvayom hash'vi-i shavat  
vayinafash.

Zachor et yom haShabbat  
l'kadsho. Sheishet  
yamim ta'avod v'asita  
kol m'lach'techa. V'yom  
hashevi'i Shabbat  
la'Adonai Elohecha, lo  
ta'aseh chol melacha  
atah uvincha uvitecha  
avdecha v'amatecha  
uvhem'techa v'gercha  
asher bisharecha.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל  
אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת  
הַשַּׁבָּת לְדֹרוֹתָם  
בְּרִית עוֹלָם: בֵּינִי  
וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת  
הִיא לְעֹלָם כִּי־שֵׁשֶׁת  
יָמִים עָשָׂה יְהוָה אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנָּפֶשׂ

זָכוֹר אֶת־יוֹם הַשַּׁבָּת  
לְקַדְּשׁוֹ שֵׁשֶׁת  
יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל  
מְלָאכָתָךְ וַיּוֹם  
הַשְּׁבִיעִי שַׁבָּת  
לַיהוָה אֱלֹהֶיךָ לֹא  
תַעֲשֶׂה כָל־מְלָאכָה  
אַתָּה וּבִנְךָ וּבִתְּךָ  
עַבְדְּךָ וַאֲמָתְךָ  
וּבְהֶמְתָּךְ וְגֵרְךָ  
אֲשֶׁר בְּשַׁעְרֶיךָ

Blessing for the sanctification of Shabbat:

Baruch atah, Adonai  
Eloheinu, Melech  
haolam, asher kid'shanu  
b'mitzvotav v'ratzah  
vanu, v'Shabbat kodsho  
b'ahavah uv'ratzon  
hinchilanu, zikaron  
l'maaseih v'reishit.  
Ki hu yom t'chilah  
l'mikra-ei kodesh, zecher  
litziat Mitzrayim.  
Ki vanu vacharta, v'otanu  
kidashta, mikol ha'amim.  
V'Shabbat kodsh'cha  
b'ahavah uv'ratzon  
hinchaltanu.  
Baruch atah Adonai  
m'kadeish haShabbat.

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וַיְרַצֶּה  
בָּנוּ וְשִׁבַּת קֹדֶשׁ  
בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָנוּ זִכְרוֹן  
לַמַּעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה  
לְמִקְרָאֵי קֹדֶשׁ זֵכֶר  
לִיצִיאַת מִצְרָיִם  
כִּי בָנוּ בְּחֶרֶת, וְאוֹתָנוּ  
קִדְּשָׁתָּ מִכָּל הָעַמִּים  
וְשִׁבַּת קֹדֶשׁ  
בְּאַהֲבָה וּבְרָצוֹן  
הִנְחָלְתָּנוּ  
בָּרוּךְ אַתָּה יְהוָה  
מְקַדֵּשׁ הַשַּׁבָּת

Blessed are You, our Omnipotent God, Ruler of the universe, whose commands make us holy, and who delights in us. Willingly and with love You give us Your holy Shabbat to inherit, for it recalls the act of creation. This is the first day of holy gatherings, a reminder of the exodus from Egypt. Because You chose us to be holy among all peoples, willingly and with love You gave us Your holy Shabbat to inherit. Blessed are You God, who makes the Shabbat holy.

## Kiddush for Friday Night

(Vay'hi erev vay'hi voker)

yom hashishi.

Vay'chulu hashamayim

v'ha'aretz v'chol tz'vaam.

Vay'chal Elohim bayom

hash'vi-i m'lachto

asher asah.

Vayishbot bayom hash'vi-i

mikol m'lachto asher asah.

Vay'varech Elohim et yom

hash'vi-i vay'kadeish oto,

ki vo shavat mikol

m'lachto asher bara

Elohim la'asot.

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)

יוֹם הַשִּׁשִּׁי.

וַיְכַלּוּ הַשָּׁמַיִם

וְהָאָרֶץ וְכָל-צָבָאָם

וַיְכַל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מְלַאכְתּוֹ

אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם

הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מְכָל

מְלַאכְתּוֹ אֲשֶׁר בָּרָא

אֱלֹהִים לַעֲשׂוֹת.

Blessing for wine:

Baruch atah Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

בָּרוּךְ אַתָּה יְיָהוָה

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם

בוֹרֵא פְּרִי הַגָּפֶן

(And there was evening and there was morning), the sixth day. Heaven and earth were finished and all their host. On the seventh day God finished the work that had been done, and ceased on the seventh day from all the work that had been done. God blessed the seventh day, and made it holy, resting on it from all the work of creation that God had done.

**Blessing for wine:** Blessed are You, our Omnipotent God, Ruler of the universe, who creates the fruit of the vine.

Happy is the man who doesn't follow the advice of the wicked, nor take  
his stand on the sinner's road, nor sit at ease among the scornful.

But who finds delight in God's Torah, and reflects on the torah day and  
night.

And he shall be like a tree planted by streams of water,  
that brings forth its fruit in its season,  
and its leaf never fades.  
Everything he does shall prosper.

"Some think Shabbat a chore, but those who observe it know  
it to be our greatest gift. One day a week we are compelled to  
switch off from the modern world and the stresses of our daily  
exertions, and simply live as human beings. Shabbat elevates  
us to a higher level, and heals us."

- Gav Solomons, Herts JSoc

## Ashrei Ha'ish ~ Psalm 1

*Some say a section of Psalm 1 to a man, after eishet chayil is recited.*

Ashrei ha'ish	אֲשֶׁרִי הָאִישׁ
asher lo halach	אֲשֶׁר לֹא הָלַךְ
ba'atzat reshaim,	בְּעֶצַת רְשָׁעִים
uv'derech chata'im	וּבְדֶרֶךְ חַטָּאִים
lo amad	לֹא עָמַד
uv'moshav leitzim	וּבְמוֹשָׁב לֵיטִים
lo yashav	לֹא יָשָׁב

Ki im b'torat Adonai	כִּי אִם בְּתוֹרַת יְהוָה
chefetzo, uv'torato	חִפְּצוּ, וּבְתוֹרָתוֹ
yehegeh yomam valaila	יְהִגֶּה יוֹמָם וּלְיָלָה

Vehayah ke'etz shatul	וְהָיָה כְּעֵץ שְׁתוּל
al palgei mayim	עַל-פְּלִגֵּי-מַיִם
asher piryo yiten be'ito	אֲשֶׁר פְּרִיּוֹ יִתֵּן בְּעֵתוֹ
ve'alehu lo yibol	וְעָלָהּ לֹא יִבּוֹל
vechol asher ya'aseh	וְכָל אֲשֶׁר-יַעֲשֶׂה
yatzli'ach	יִצְלִיחַ

"Why is Eishet Chayil sung on Friday night, as one of the first things we do to welcome Shabbat? The day-to-day, often mundane activities described in the text are forbidden on Shabbat itself, so why do we recall them on Friday night? Often, our Jewish experiences revolve around Shabbat, festivals, and communal activities. Reading Eishet Chayil, we come to understand that even cooking, going shopping, and doing chores are infused with Judaism, each act becoming holy in its own right. Seen through this lens, Eishet Chayil is a celebration of getting through another week, having completed so many tasks, now allowing ourselves the luxury to rest and relax on Shabbat. Eishet chayil is an opportunity to take time on Friday night to look back on our accomplishments, and praise ourselves and others for even the smaller things.

As students, it is easy to feel as though the days slip away, to feel stuck in monotony, and to lose track of the small things we do every day – attending that morning lecture, making a start on that essay, getting through that sink-full of washing up, or even just changing out of your pyjamas in the morning. But Eishet Chayil can remind us that those everyday tasks are infused with holiness, and even when they feel invisible, they are praiseworthy and something to be proud of. "

-Jodie Franks and Dora Hirsh, UJS Sabbatical Officers

*This is an extract from a longer piece about Eishet Chayil that can be found in the Spring 2023 edition of Aleph.*

A woman of valour who can find? For her price is far above rubies.  
 The heart of her husband safely trusts in her, And he has no lack of gain.  
 She does him good and not evil all the days of her life.  
 She seeks wool and flax, And works willingly with her hands.  
 She is like the merchantships; She brings her food from afar.  
 She rises also while it is yet night, And gives food to her household, And  
 a portion to her maidens.  
 She considers a field, and buys it;  
 With the fruit of her hands she plants a vineyard.  
 She girds her loins with strength, And makes strong her arms.  
 She perceives that her merchandise is good; Her lamp goes not out by  
 night.  
 She lays her hands to the distaff, And her hands hold the spindle.  
 She stretches out her hand to the poor; Yea, she reaches forth her hands  
 to the needy.  
 She is not afraid of the snow for her household; For all her household are  
 clothed with scarlet.  
 She makes for herself coverlets; Her clothing is fine linen and purple.  
 Her husband is known in the gates, When he sits among the elders of the  
 land.  
 She makes linen garments and sells them; And delivers girdles unto the  
 merchant.  
 Strength and dignity are her clothing; And she laughs at the time to come.  
 She opens her mouth with wisdom; And the law of kindness is on her  
 tongue.  
 She looks well to the ways of her household, And eats not the bread of  
 idleness.  
 Her children rise up, and call her blessed; Her husband also, and he  
 praises her:  
 'Many daughters have done valiantly, But you rise above them all.'  
 Grace is deceitful, and beauty is vain; But a woman that fears God, she  
 shall be praised.  
 Give her of the fruit of her hands; And let her works praise her in the  
 gates.

Lo tira l'veitah mishaleg,  
 ki khol beitah  
 lavush shanim.  
 Marvadim as'tah lah,  
 shesh v'argaman l'vushah.  
 Nodah bash'arim ba'alah,  
 b'shivto im ziknei aretz.  
 Sadin as'tah vatimkor,  
 v'chagor nat'nah la'kna'ani.  
 Oz v'hadar l'vushah,  
 vatischak l'yom acharon.  
 Piha pat'cha b'chochmah,  
 v'torat chesed al l'shonah.  
 Tsofiya halichot beita,  
 v'lechem atzlut lo tochel.  
 Kamu vaneha  
 v'y'ashruhah,  
 ba'alah vay'hal'lah.  
 Rabot banot asu chayil,  
 v'at alit al kulanah.  
 Sheker hachen v'hevel  
 hayofi, ishah yir'at adonai  
 hi tithalal.  
 T'nu lah mip'ri yadeha,  
 vihal'luha bash'arim  
 ma'aseha

לֹא תִירָא לְבֵיתָהּ  
 מִשָּׁלֵג כִּי כָל־בֵּיתָהּ  
 לְבָשׁ שָׁנִים  
 מַרְבָּדִים עֲשֵׂתָהּ־לָּהּ  
 שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ  
 נֹדַע בַּשָּׁעֲרִים בַּעֲלָהּ  
 בְּשִׁבְתּוֹ עִם זִקְנֵי־אֶרֶץ  
 סָדִין עֲשֵׂתָהּ וּתְמַכּוֹר  
 וַחֲגֹר נָתַנָּה לְכַנְעָנִי  
 עֹז וְהִדָּר לְבוּשָׁהּ  
 וַתִּשְׁחַק לְיוֹם אַחֲרוֹן  
 פִּיָּה פָתַחָהּ בְּחֹכְמָהּ  
 וַתּוֹרֵת חֶסֶד עַל לְשׁוֹנָהּ  
 צוֹפִיָּה הָלִיכֹת בֵּיתָהּ  
 וּלְחֶם עֲצָלוּת לֹא תֹאכַל  
 קָמוּ בָנֶיהָ  
 וַיֹּאשְׁרוּהָ  
 בַּעֲלָהּ וַיַּהֲלֶלָהּ  
 רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל  
 וְאֵת עָלִית עַל כָּלָנָהּ  
 שֶׁקֶר הִסּוֹן וְהִכָּל  
 הַיָּפִי, אִשָּׁה יִרְאַת יְהוָה  
 הִיא תִתְהַלָּל  
 תָּנוּ לָּהּ מִפְּרִי יָדֶיהָ  
 וַיַּהֲלֶלּוּהָ בַּשָּׁעֲרִים  
 מַעֲשֵׂיהָ

## Eishet Chayil

Eishet Chayil mi yimtza,  
vrachok mi'pninim  
michrah. Batach bah lev  
ba'alah, vshalal lo yechsar.  
G'malathu tov v'lo ra  
kol y'mei chayeha.  
Darsha tsemer ufishitim,  
vata'as b'chefetz kapeha.  
Hay'tah ka-oniyot socher,  
mimerchak tavi lachma.  
Vatakom b'od laila,  
V'titen teref l'veitah  
v'chok l'na'arotaha.  
Zam'mah sadeh  
v'tikachehu, mi'pri  
khapeha nat'ah karem.  
Chag'rah b'oz motneha,  
vat'ametz z'ro'otaha.  
Ta'ama ki tov sachrah,  
lo yichbe valayla nerah.  
Yadeha shilcha v'kishor,  
v'khapeha tam'chu  
phalech.  
Kapah par'sah l'ani,  
v'yadehah shil'cha la'evyon

אִשֶּׁת חַיִּיל מִי יִמָּצֵא  
וְרָחֹק מִפְּנִינִים  
מִכְרָה. בָּטַח בָּהּ לֵב  
בְּעָלָהּ וְשָׁלַל לֹא יִחָסֵר  
גְּמָלָתָהּ טוֹב וְלֹא רָע  
כָּל יְמֵי חַיֶּיהָ  
דָּרְשָׁה צֶמֶר וּפִשְׁתִּים  
וְתַעֲשֶׂ בַּחֲפֶז כַּפֶּיהָ  
הָיְתָה כְּאֹנִיּוֹת סוֹחֵר  
מִמֶּרְחָק תָּבִיא לַחֲמָה  
וְתִקֵּם בְּעוֹד לַיְלָה  
וְתִתֵּן טָרֵף לְבֵיתָהּ  
וְחֹק לְנַעֲרֹתֶיהָ  
זָמָה שָׂדֵה  
וְתִקְּחֶהּ, מִפְּרִי  
כַּפֶּיהָ נִטְעָה כָּרֶם  
חָגְרָה בְּעוֹז מוֹתְנֶיהָ  
וְתַאֲמֵץ זְרוּעֹתֶיהָ  
טָעְמָה כִּי טוֹב סִחְרָה  
לֹא יִכְבֶּה בְּלִילָה גֵּרָה  
יָדֶיהָ שִׁלְחָה בְּפִישׁוֹר  
וְכַפֶּיהָ תִּמְכּוּ  
כָּלֹד  
כָּפָה פָּרְשָׁה לְעַבְדִּי  
וְיָדֶיהָ שִׁלְחָה לְאַבְיוֹן

Tzeit'chem l'shalom,  
malachei hashalom,  
malachei Elyon,  
mimelech malchei  
ham'lachim,  
Hakadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם  
מַלְאְכֵי הַשָּׁלוֹם  
מַלְאְכֵי עֵלְיוֹן  
מִמְלֶכֶת מַלְכֵי  
הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא

Some add:

Ki malachav yitzaveh  
lach, lishmarcha b'chol  
d'rachecha: Adonai  
yishmor tzeitcha uvo'echa,  
mei'atah v'ad olam.

כִּי מַלְאְכָיו יִצְוֶה  
לָךְ, לִשְׁמָרְךָ בְּכֹל  
דְּרָכֶיךָ: יְהוָה  
יִשְׁמַר צֵאתְךָ וּבואְךָ  
מֵעַתָּה וְעַד עוֹלָם

Peace and welcome to you, servants of God, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.  
Enter in peace, you servants of peace, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.

Bless me with peace, you servants of peace, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.  
Go forth in peace, you servants of peace, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.

Some add:

God will charge the angels for you, to protect you in all your ways.  
May God protect your going and your returning from this time and forever.

## Shalom Aleichem

*Shalom Aleichem is traditionally sung before kiddush on Friday evening. It was composed by the kabbalists (Jewish mystics) approximately 500 years ago. Shalom aleichem addresses the Shabbat angels, welcoming them and greeting them as they arrive and leave our homes.*

Shalom aleichem,  
malachei hashareit,  
malachei Elyon,  
mimelech malchei  
ham'lachim,  
Hakadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם  
מַלְאְכֵי הַשָּׁרֵת  
מַלְאְכֵי עֲלִיוֹן  
מִמְלֶךְ מַלְכֵי  
הַמַּלְאָכִים  
הַקָּדוֹשׁ בָּרוּךְ הוּא

Bo-achem l'shalom,  
malachei hashalom,  
malachei Elyon,  
mimelech malchei  
ham'lachim,  
Hakadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם  
מַלְאְכֵי הַשָּׁלוֹם  
מַלְאְכֵי עֲלִיוֹן  
מִמְלֶךְ מַלְכֵי  
הַמַּלְאָכִים  
הַקָּדוֹשׁ בָּרוּךְ הוּא

Bar'chuni l'shalom,  
malachei hashalom,  
malachei Elyon,  
mimelech malchei  
ham'lachim,  
Hakadosh Baruch Hu.

בָּרְכּוּנִי לְשָׁלוֹם  
מַלְאְכֵי הַשָּׁלוֹם  
מַלְאְכֵי עֲלִיוֹן  
מִמְלֶךְ מַלְכֵי  
הַמַּלְאָכִים  
הַקָּדוֹשׁ בָּרוּךְ הוּא

For sons May God make you like Ephraim and Menashe.

For daughters May God make you like Sarah, Rebecca, Rachel and Leah.

All continue May God bless you and protect you.

May God's face shine on you and be gracious to you.

May God's face turn toward you and grant you peace.

### *Why do we bless our children on Shabbat?*

*Our forefather Jacob, when blessing his grandsons, Ephraim and Menashe, declares that his "descendants will bless their children" (Gen. 48:20). Even today, Jewish parents fulfill Jacob's promise by blessing their children.*

*Joseph's sons, Ephraim and Menashe, were the first siblings described in the Torah to have a normal relationship, without murder, enslavement or bullying. We bless our sons to have positive and peaceful relationships with one another.*

*Sara, Rebecca, Rachel and Leah were women who struggled much in life, but each held onto their faith and persevered through countless challenges. We bless our daughters to have the same strength as our foremothers.*

## Blessing the Children

*Many have the custom to bless their children on Friday evening. Some parents place their hands over the child's head, to emulate the way our forefathers blessed their children and grandchildren.*

### For sons

Yismecha Elohim  
k'Ephraim vchi'Menasha.

יְשִׁימָךְ אֱלֹהִים  
כְּאַפְרַיִם וְכִמְנַשֶּׁה

### For daughters

Yismech Elohim k'Sara,  
Rivkah, Rachel v'Leah.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה  
רִבְקָה, רָחֵל וְלֵאָה

### All continue

Y'varech'cha Adonai  
v'yishm'recha.

יְבָרְכֶךָ יְהוָה  
וְיִשְׁמְרֶךָ

Ya'er Adonai panav  
eilecha vichunecha.

יָאֵר יְהוָה פָּנָיו  
אֵלֶיךָ וַיְחַנֶּךָ

Yisa Adonai panav eilecha  
v'yasem l'cha shalom.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ  
וַיָּשֶׂם לְךָ שָׁלוֹם

Lord of the universe who reigned before anything was yet was created:  
At the time when all things were made by His desire, then was His  
Name proclaimed King.  
And after all things shall have had an end, He alone, the dreaded One,  
shall reign;  
He was, He is, and He will be in glory.  
And He is One, and there is no second to compare to Him, to consort  
with Him:  
Without beginning, without end: to Him belong strength and  
dominion.  
And He is my God—my Redeemer liveth and—a rock in my travail in  
time of distress;  
And He is my banner and my refuge, the portion of my cup on the day  
when I call.  
Into His hand I commend my spirit, when I sleep and when I wake;  
And with my spirit, my body also: the Lord is with me, and I will not  
fear.

"Adon olam calls God a refuge, something that provides safety and shelter. On Shabbat, we proclaim that the world is perfect and that we are always safe. Today we can celebrate the safety in our lives rather than focussing on our worries."  
- Dorothy Sherratt, Glasgow JSoc

## Adon Olam

*Some communities recite Adon Olam at this point in the service.*

Adon olam asher malach,  
b'terem kol y'tzir niv'ra.  
L'eit na'asah b'cheftzo kol,  
azai melech sh'mo nikra.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ  
בְּתֶרֶם כָּל יִצִּיר נִבְרָא  
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל  
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא

V'acharei kichlot hakol,  
l'vado yimloch nora.  
V'hu hayah, v'hu hoveh,  
v'hu yihyeh, b'tifarah.

וְאַחֲרֵי כִכְלוֹת הַכֹּל  
לְבַדּוֹ יִמְלֹךְ נֹרָא  
וְהוּא הָיָה, וְהוּא הוֹיֵה,  
וְהוּא יִהְיֶה, בְּתִפְאָרָה

V'hu echad v'ein sheni,  
l'hamishil lo l'hachbirah.  
B'li reishit b'li tachlit,  
v'lo haoz v'hamisra.

וְהוּא אֶחָד וְאֵין שֵׁנִי  
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה  
בְּלִי רֵאשִׁית בְּלִי תַּחֲלִית  
וְלֹא הָעֵז וְהַמְשָׁרָה

V'hu eili v'chai go'ali  
v'tsur chevli b'eit tsarah.  
V'hu nisi umanos li,  
m'nat kosi b'jom ekrah.

וְהוּא אֵלִי וְחַי גֹּאֲלִי  
וְצוּר חֲבֻלִי בְּעֵת צָרָה  
וְהוּא נָסִי וּמָנוּס לִי  
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא

B'yado afkid ruchy,  
b'eit ishan v'airah.  
V'im ruchy g'viati,  
Adonai li v'lo irah.

בְּיָדוֹ אֶפְקִיד רוּחִי  
בְּעֵת אִישָׁן וְאַעִּירָה  
וְעַם רוּחִי גְּוִיָּתִי  
יְהוָה לִי וְלֹא אִירָא

lifdot m'chakei ketz yeshuato.  
 Metim y'chayeh El  
 b'rov chasdo,  
 baruch adei ad shem t'hilato.  
 Some say Eleh sh'losh esreh  
 l'ikarim, hen hem y'sod dat El  
 v'emunato. Torat Moshe emet  
 unvuato, baruch adei ad shem  
 t'hilato.

לְפָדוֹת מַחְפֵּי קֶץ יְשׁוּעָתוֹ  
 מֵתִים יַחֲיֶה אֵל  
 בְּרוֹב חֶסְדּוֹ  
 בָּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ  
 אֱלֹהֵי שְׁלוֹשׁ עֶשְׂרֵה  
 לְעִקְרִים הֵן הֵם יסוד דת אל  
 ואמונתו. תורת משה אמת  
 ונבואתו, ברוך עדי עד שם  
 תהלתו

Exalted be the Living God and praised, God's actual existance is  
 unbounded by time.  
 God is One; and there is no unity like God's Oneness; it is inscrutable  
 and infinite.  
 God has no semblance of a body nor is corporeal; God's holiness has  
 no comparison.  
 God preceded every being that was created; the First, and nothing  
 precedes God's precedence.  
 Behold! God is Master of the universe; every creature demonstrates  
 God's greatness and sovereignty.  
 God granted a unique flow of prophecy to the treasured, splendid  
 people.  
 None like Moses arose again in Israel; a prophet who perceived God's  
 vision clearly.  
 God gave the people a Torah of truth, by means of God's prophet, the  
 most trusted of God's household.  
 God will never amend nor exchange the law for any other one, for all  
 eternity.  
 God scrutinizes and knows our hiddenmost secrets; God perceives a  
 matter's outcome at its inception.  
 God recompenses people with kindness according to one's deed; God  
 places evil on the wicked according to one's wickedness.  
 By the End of Days God will send our Messiah; to redeem those  
 longing for God's final salvation.  
 God will revive the dead in abundant kindness; blessed forever is  
 God's praised Name.  
 Some say These are the thirteen fundamentals, they are the foundation  
 of the religion of God and the faithful. The Torah of Moses and his  
 prophecy is true, blessed forever is God's praised Name.

## Yigdal

*Some communities recite Yigdal at this point in the service.*

Yigdal Elohim chai  
ve'yishtabach, nimtza v'ein et  
el metsiuto.

Echad v'ein yachid keyichudo,  
ne'elam v'gam ein sof  
l'achduto.

Ein lo d'mut haguf v'eino guf,  
lo na'aroch eilav kedushato.

Kadmon l'chol davar  
asher nivra,

rishon v'ein reishit l'reishito.

Hino adon olam l'chol notsar,  
yoreh g'dulato umalchuto.

Shefa n'vuato netano,  
el anshei s'gulato v'tif'arto.

Lo kam b'Yisrael k'Moshe od  
navi umabeet et temunato.

Torat emet natan le'amo el,  
al yad neveeo ne'eman beito.

Lo yachalif ha'el ve'lo yamir  
dato, le'olamim, lezulato.

Tsofeh v'yodea setareinu,  
mabeet l'sof davar b'kadmato.

Gomel l'ish chesed k'mif'alo,  
noten l'rasha ra kerish'ato.

Yishlach l'ketz yamin  
meshicheinu,

יגדל אלהים חי  
וישתבח, נמצא ואין עת  
אל מציאותו  
אחד ואין יחיד כִּיחודו  
נעלם וגם אין סוף  
לאחדותו  
אין לו דמות הגוף ואינו גוף  
לא נערוף אליו קדש  
קדמון לכל דבר  
אשר נברא  
ראשון ואין ראשית לראשיתו  
הנו אדון עולם, לכל נוצר  
יורה גדלותו ומלכותו  
שפע נבואתו נתנו  
אל אנשי סגולתו ותפארתו  
לא קם בישראל כמשה עוד  
נביא, ומביט את תמונתו  
תורת אמת נתן לעמו, אל  
על יד נביאו נאמן ביתו  
לא יחליף האל ולא ימיר  
דתו. לעולמים לזולתו  
צופה ויודע סתרינו  
מביט לסוף דבר בקדמתו  
גומל לאיש חסד כמפעלו  
נותן לרשע רע כרשעתו  
ישלח לקץ ימיו  
משיחנו

Yehe shelama rabbah min  
shemaya, vechayim aleinu  
ve'al kol Yisrael.  
Ve'imru: Amen.

Cong - Amen.

Oseh shalom bimromav, hu  
ya'aseh shalom aleinu, ve'al  
kol Yisrael, Ve'imru: Amen

Cong - Amen.

יְהֵא שְׁלָמָא רַבָּא מִן  
שְׁמַיָּא וְחַיִּים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן  
אמן -Cong

עוֹשֶׂה שְׁלוֹם בְּמִרְמֹו הוּא  
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן  
אמן -Cong

Exalted and hallowed be God's great name. Cong - Amen.  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel, speedily, imminently, to which we say Amen.

Cong - Amen. Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and  
lauded

be the name of the Holy Blessed One, Cong - Blessed One.  
Beyond all earthly words and songs of blessing,

praise, and comfort. To which we say Amen. Cong - Amen.  
May there be abundant peace from heaven, and life, for us and all  
Israel,

to which we say Amen. Cong - Amen.

May the One who creates peace on high, bring peace to us and to all  
Israel.

To which we say Amen. Cong - Amen.

## Mourners Kaddish

*If there is a minyan present, mourners Kaddish is recited.*

Yitgadal veyitkadash shemeh  
rabbah

Cong - Amen.

be'alema di vera chir'uteh,  
veyamlich malchuteh,  
behayeichon uvyomeichon  
uv'chayei dechol beit Yisrael,  
ba'agala uvizman kariv.

Ve'imru: amen.

Cong - Amen. Yehe shemeh  
rabbah mevarakh le'alam  
ul'alemei alemaya.

Yitbarach veyishtabah  
veyitpa'ar veyitromam  
veyitnase, veyit'hadar veyit'ale  
veyit'halal shemeh dekudsha,  
berich hu

Cong - berich hu.

le'ela min kol birchata  
veshirata, tushbechata  
venechemata, da'amiran  
be'alema. Ve'imru: Amen.

Cong - Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ  
רַבָּא

Cong - אָמֵן

בְּעֶלְמָא דִּי בְּרָא כְּרֵעוּתָהּ  
וְנִמְלִיד מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזֶמַן קָרִיב  
וְאָמְרוּ אָמֵן

Cong - אָמֵן יֵהֵא שְׁמֵהּ

רַבָּא מְבָרַךְ לְעָלַם  
וּלְעָלְמֵי עָלְמָיָא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרומֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא  
בְּרִיד הוּא

Cong - בְּרִיד הוּא

לְעֵלָא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבְּחָתָא  
וְנִחְמָתָא דְאִמְרִין  
בְּעֶלְמָא. וְאָמְרוּ אָמֵן  
Cong - אָמֵן

We therefore put our hope in You, Adonai our God, to soon behold the glory of Your might in banishing idolatry from the earth, and the false gods will be utterly exterminated to perfect the world as the kingdom of Shadai.

And all mankind will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all the inhabitants of the world, that to You, every knee must bend, every tongue must swear.

Before You, Adonai, our God, they will bow and prostrate themselves, and to the glory of Your Name give honor. And they will all accept the yoke of Your kingdom, and You will reign over them, soon, forever and ever.

For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "God will reign forever and ever."

And it is said: "And God will be Ruler over the whole earth; on that day God will be One and God's Name One."

Al kein n'kaveh lecha Adonai  
 Eloheinu, lirot m'heira  
 b'tiferet uzecha, l'havir gilulim  
 min ha'aretz, v'haelilim karot  
 yikareitun, l'taken olam  
 b'malchut Shaddai, v'chol  
 b'nei basar yikr'u vishmecha,  
 l'hafnot eilecha kol rishei aretz  
 yakiru v'yeidu kol yoshvei  
 tievel. Ki lecha tichra kol  
 berech tishava kol lashon.  
 L'fanecha Adonai Eloheinu  
 yichr'u v'yipolu, v'livchod  
 shimcha y'kar yiteinu vi'kablu  
 chulam et ol malchutecha,  
 v'timloch aleihem m'heira  
 l'olam va'ed. Ki hamalchut  
 shelach hi ul'olmei ad  
 timloch b'chavod.  
 Kakatuv b'toratecha:  
 Adonai yimloch l'olam va'ed.  
 Vne'emar: v'haya Adonai  
 l'melech al kol ha'artetz,  
 bayom hahu yih'ye  
 Adonai echad u'shmo echad.

עַל כֵּן נִקְוָה לָךְ יְהוָה  
 אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה  
 בְּתִפְעָלָתְךָ עֲזָרָה, לְהַעֲבִיר גִּלּוּלִים  
 מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת  
 יִכָּרְתוּן, לְתִקּוֹן עוֹלָם  
 בְּמַלְכוּת שַׁדַּי, וְכָל  
 בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,  
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.  
 יִכִּירוּ וַיְעִידוּ כָּל יוֹשְׁבֵי  
 תֵּיבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,  
 תִּשָּׁבַע כָּל לָשׁוֹן  
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ  
 יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד  
 שִׁמְךָ יִקָּר יִתְנוּ, וַיִּקְבְּלוּ  
 כָּלֵם אֶת עַל מַלְכוּתְךָ  
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה  
 לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת  
 שְׁלָךְ הִיא, וְלְעוֹלָמֵי עֵד  
 תִּמְלֹךְ בְּכָבוֹד  
 כַּכָּתוּב בְּתוֹרָתְךָ  
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד  
 וְנֹאמַר: וְהָיָה יְהוָה  
 לְמֶלֶךְ עַל כָּל הָאָרֶץ  
 בַּיּוֹם הַהוּא יִהְיֶה  
 יְהוָה אֶחָד וּשְׁמוֹ אֶחָד

baruch Hu. She'hu noteh  
 shamayim, ve'yoseid aretz,  
 u'moshav yikaro bashamayim  
 mima'al, ush'chinat uzo  
 be'gavhei me'romim.  
 Hu Eloheinu, ein od.  
 Emet malkeinu, efes zulato.  
 Kakatuv be'torato, ve'yadata  
 hayom, ve'hashevota Eil  
 le'vavecha. Ki Adonai, Hu  
 haElohim, bashamayim  
 mima'al ve'al ha'aretz  
 mitachat. Ein od.

ברוך הוא, שֶׁהוא נוֹטֶה  
 שָׁמַיִם וְיֵסֵד אֶרֶץ  
 וּמוֹשָׁב יִקְרֹוּ בַשָּׁמַיִם  
 מִמֶּעַל, וּשְׁכִינַת עֲזֹו  
 בְּגִבְהֵי מְרוֹמִים  
 הוא אֱלֹהֵינוּ אֵין עוֹד  
 אֱמֶת מַלְכֵנוּ, אָפֶס זִוְלָתוֹ.  
 כִּכְתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת  
 הַיּוֹם וַהֲשִׁבְתָּ אֵל  
 לְבָבְךָ, כִּי יְהוָה הוא  
 הָאֱלֹהִים בַּשָּׁמַיִם מִמֶּעַל  
 וְעַל הָאָרֶץ  
 מִתַּחַת אֵין עוֹד

It is our obligation to praise the Master of all, to ascribe greatness to  
 the Creator of the world in the beginning:

Who has chosen us from all peoples, and given us the Torah.

That God has not made us like the nations of the lands, and has not  
 positioned us like the families of the earth; that God has not assigned  
 our portion like theirs, nor our lot like that of all their multitudes.

For they prostrate themselves to vanity and nothingness, and pray to a  
 god that cannot deliver.

Whose unity it is our mission to make known, it is our lot to assert  
 God's rule.

**Some bow** But we bow, prostrate ourselves, and offer thanks before the  
 Supreme Ruler of Rulers, the Holy One who is blessed, who spreads  
 the heavens and establishes the earth, whose seat of glory is in heaven  
 above, and whose abode of invincible might is in the loftiest heights.  
 God is our only God, there is nothing else. Our Ruler is true, all else  
 is insignificant, as it is written in the Torah: "And You shall know this  
 day and take into Your heart that Adonai is God in the heavens above  
 and upon the earth below; there is nothing else."

## Aleinu

*Aleinu is recited in most communities at the end of each of the three daily Jewish services. It is one of the sources for the concept of tikkun olam, repairing the world. Different communities say a variation of the blue verses.*

Aleinu l'shabei'ach la'adon  
hakol, lateit gedulah leyotzeir  
bereshit

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן  
הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית

Asher bachar banu mikol  
ha'amim, v'natan lanu et torato

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-  
הָעַמִּים, וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ

She'lo asanu ke'goyei  
ha'aratzot, ve'lo samanu  
ke'mishpechot ha'adamah,  
she'lo sam chelkeinu kahem,  
ve'goraleinu ke'chol hamonam.

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי  
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפְּחוֹת הָאָדָמָה  
שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם  
וְגוֹרְלֵנוּ כְּכֹל הַמּוֹנֵם

Sheheim mishtachavim l'hevel  
varik, u'mitpal'lim el eil  
lo yoshi'ah.

שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל  
וְרִיק, וּמִתְפַּלְלִים אֶל אֵל  
לֹא יוֹשִׁיעַ

Shehu sum chelkeinu l'yached  
et-shmo, ve'goraleinu  
l'hamlich malchuto.

שֶׁהוּא שָׂם חֶלְקֵנוּ לְיָחִיד  
אֶת-שְׁמוֹ וְגוֹרְלֵנוּ  
לְהַמְלִיךְ מַלְכוּתוֹ

Some bow Va'anachnu  
korim, u'mishtachavim,  
u'modim, lifnei melech,  
malchei ham'lachim, hakadosh

וְאֲנַחְנוּ  
כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים, לִפְנֵי מֶלֶךְ  
מְלִכֵי הַמְּלָכִים הַקָּדוֹשׁ

Exalted and hallowed be God's great name. Cong - Amen.  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel, speedily, imminently, to which we say Amen.

Cong - Amen. Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and  
lauded

be the name of the Holy Blessed One, Cong - Blessed One.

Beyond all earthly words and songs of blessing,  
praise, and comfort. To which we say Amen. Cong - Amen.

May the prayers and supplications of all Israel be accepted by their  
guardian in Heaven; to which we say Amen. Cong - Amen.

May there be abundant peace from heaven, and life, for us and all  
Israel,

to which we say Amen. Cong - Amen.

May the One who creates peace on high, bring peace to us and to all  
Israel.

To which we say Amen. Cong - Amen.

Titkabal tzelotehon

uva'utehon

d'chol beit yisrael

kadam avuhon di

bishmayya

Ve'imru: Amen.

Cong - Amen.

Yehe shelama rabbah min

shemaya, vechayim aleinu

ve'al kol Yisrael.

Ve'imru: Amen.

Cong - Amen.

Oseh shalom bimromav, hu

ya'aseh shalom aleinu, ve'al

kol Yisrael, Ve'imru: Amen

Cong - Amen.

תתקבל צלותהון

ובעותהון

דכל בית ישראל

קדם אבוהון די

בשמא

ואמרו אמן

Cong - אמן

יהא שלמא רבא מן

שמא וחיים עלינו

ועל כל ישראל

ואמרו אמן

Cong - אמן

עושה שלום במרומיו הוא

יעשה שלום עלינו ועל

כל ישראל ואמרו אמן

Cong - אמן

## Full Kaddish

*If there is a minyan present, the service leader recites the following Kaddish.*

Yitgadal veyitkadash shemeh  
rabbah

Cong - Amen.

be'alema di vera chir'uteh,  
veyamlich malchuteh,  
behayeichon uvyomeichon  
uv'chayei dechol beit Yisrael,  
ba'agala uvizman kariv.

Ve'imru: amen.

Cong - Amen. Yehe shemeh  
rabbah mevarakh le'alam  
ul'alemei alemaya.

Yitbarach veyishtabah  
veyitpa'ar veyitromam  
veyitnase, veyit'hadar veyit'ale  
veyit'halal shemeh dekudsha,  
berich hu

Cong - berich hu.

le'ela min kol birchata  
veshirata, tushbechata  
venechemata, da'amiran  
be'alema. Ve'imru: Amen.

Cong - Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ  
רַבָּא

Cong - אמן

בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ  
וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיִּכּוֹן וּבְיוֹמֵיכּוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזִמְן קָרִיב  
וְאָמְרוּ אָמֵן

Cong - אמן יְהֵא שְׁמֵהּ

רַבָּא מְבָרַךְ לְעַלְמֵם  
וּלְעַלְמֵי עַלְמַיָּא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרומֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא  
בְּרִיךְ הוּא

Cong - בְּרִיךְ הוּא

לְעֵלָא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבְּחָתָא  
וְנַחֲמָתָא דְאַמְרִין  
בְּעֶלְמָא. וְאָמְרוּ אָמֵן

Cong - אמן

Eloheinu v'Elohei avoteinu,  
 r'tzei (na) bimmuchateinu,  
 kadsheinu b'mitzvatecha,  
 v'tein/sim chelkeinu  
 b'toratecha, sab'einu  
 mituvecha, v'samach  
 nafsheinu/v'samcheinu  
 bi'shu'atecha, Vta'her  
 libeinu l'avd'cha ve'emet.  
 V'hanchileinu Adonai  
 Eloheinu b'ahava uv'ratzon  
 Shabbat kodshecha, v'yanuchu  
 va (kol) Yisrael m'kadshei  
 sh'mecha. Baruch atah Adonai,  
 m'kadesh haShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 רָצֵה (נָא) בְּמִנּוּחֵינוּ  
 קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן/שִׂים חֵלְקֵנוּ  
 בְּתוֹרָתְךָ, שַׁבְּעֵנוּ  
 מִטּוֹבְךָ, וְשָׂמַח  
 נַפְשֵׁנוּ/וְשָׂמַחֵנוּ  
 בִּישׁוּעָתְךָ, וְטָהַר  
 לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת  
 וְהִנְחִילֵנוּ יְהוָה  
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן  
 שַׁבַּת קִדְּשְׁךָ, וְיָנוּחוּ  
 כָּה (כָּל) יִשְׂרָאֵל מִקִּדְּשֵׁי  
 שְׁמֶךָ. בָּרוּךְ אַתָּה יְהוָה  
 מְקַדֵּשׁ הַשַּׁבָּת

Our God, and God of our ancestors, be pleased with our rest, sanctify us with Your commandments and give us our share in Your Torah; satisfy us from Your goodness and gladden us with Your deliverance, and purify our hearts to serve You in truth. And give us as our inheritance, Adonai our God, in love and in pleasure Your holy Shabbat; and may (all) Israel rest therein— the sanctifiers of Your Name. Blessed are You God, who makes the Sabbath holy.

Magein avot bidvaro, m'chayei  
 meitim b'ma'amaro, ha'El  
 hakadosh she'ein kamohu,  
 hamaniach l'amo b'yom  
 Shabbat kodsho, ki vam ratzah  
 l'haniach lahem. L'fanav  
 na'avod b'yirah va'fachad,  
 v'nodeh lishmo b'chol yom  
 tamid me'ein habrachot. El  
 ha'hoda'ot, Adon hashalom,  
 m'kadeish haSahabbat  
 um'varech shvi'i, umeini'ach  
 bikdusha l'am m'dushnei oneg.  
 Zecher l'ma'asei vreishit.

מָגֵן אֲבוֹת בְּדַבָּרוֹ, מְחַיֶּה  
 מֵתִים בְּמֵאֲמָרוֹ, הָאֵל  
 הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ  
 הַמַּנִּיחַ לְעַמּוֹ בַּיּוֹם  
 שֶׁבֶת קָדְשׁוֹ, כִּי בָם רָצָה  
 לְהַנִּיחַ לָהֶם. לְפָנָיו  
 נִעֲבֹד בִּירְאָה וּפֶחַד  
 וְנוֹדֶה לְשִׁמּוֹ בְּכָל יוֹם  
 תָּמִיד מֵעַין הַבְּרָכוֹת. אֵל  
 הַהוֹדָאוֹת, אֲדוֹן הַשָּׁלוֹם  
 מְקַדֵּשׁ הַשַּׁבָּת  
 וּמְבָרֵךְ שְׁבִיעִי, וּמַנִּיחַ  
 בְּקִדּוּשָׁה לְעַם מְדֻשָּׁנֵי עֲנָג  
 זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית

You shielded our ancestors with Your word, Resurrected the dead  
 with Your utterance; holy God, Who is unequalled. Giving rest to  
 Your people on the holy Sabbath day, You were pleased with them, so  
 granted them rest. Before God we will serve with fear and trepidation,  
 and give thanks to God's Name every day continuously, from the  
 source of blessings. God of praise, Sovereign of peace, Sanctifier of the  
 Sabbath, Who blesses the seventh day and grants rest in sanctity to a  
 people saturated with delight; in memory of the work of creation.

Baruch atah Adonai, Eloheinu  
v'elohei avoteinu (v'imoteinu),  
Elohei Avraham, Elohei  
Yitzchak, v'Elohei Ya'akov

Some add

v'Elohei Sara, Elohei Rivka,  
Elohei Rachel, v'Elohei Leah.

Ha'El ha'gadol ha'gibor  
v'ha'nora El Elyon, konei  
(v'rachamav) shamayim  
va'aretz.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ),  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה  
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל, הַגִּבּוֹר  
וְהַנּוֹרָא, אֵל עֶלְיוֹן קוֹיָה  
(בְּרַחֲמָיו) שָׁמַיִם  
וָאָרֶץ

Blessed are You, our omnipotent God and God of our ancestors. God  
of Abraham, God of Isaac and God of Jacob

Some add God of Sara, God of Rebecca, God of Rachel, and God of  
Leah.

The great, mighty and awesome God, God most high, Creator of  
heaven and earth (with compassion).

## Prayers after Silent Amidah

During Talmudic times, the Rabbis instituted these extra prayers after the amidah, so that the congregation would stay a little longer. This was to ensure that anyone slow in finishing the silent amidah would have someone to walk home with them, and wouldn't have to face a potentially perilous journey alone.

### All stand and say

Vay'chulu hashamayim  
v'ha'aretz v'chol tz'vaam.  
Vay'chal Elohim bayom  
hashvi'i m'lachto asher asah.  
Vayishbot bayom hashvi'i  
mikol m'lachto asher asah.  
Vay'varech Elohim et yom  
hash'vi-i vay'kadeish oto,  
ki vo shavat mikol m'lachto  
asher bara Elohim la'asot.

וַיְכֻלוּ הַשָּׁמַיִם  
וְהָאָרֶץ וְכָל צָבָאָם  
וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ  
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ  
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

Heaven and earth were finished and all their host. On the seventh day God finished the work that had been done, and ceased on the seventh day from all the work that had been done. God blessed the seventh day, and made it holy, resting on it from all the work of creation that God had done.

Y'hi ratzon milfanecha Adonai  
 Eloheinu v'Elohei avoteinu.  
 She'yibaneh beit hamikdash  
 bimheira v'yameinu. V'tein  
 chelkeinu b'toratecha. V'sham  
 na'avadecha b'yirah kimei  
 olam u'chshanim kadmoniyot.  
 V'arvah l'Adonai minchat  
 yehuda virushalayim. Kimei  
 olam u'chshanim kadmoniyot.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ  
 בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן  
 חֶלְקֵנוּ בְּתוֹרַתְךָ: וְשָׁם  
 נַעֲבֹדְךָ בְּיִרְאָה כְּיָמֵי  
 עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת.  
 וְעָרְבָה לַיהוָה מִנְחַת  
 יְהוּדָה וִירוּשָׁלָּיִם. כְּיָמֵי  
 עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת

May the words of my mouth and the meditation of my heart be acceptable before You, God, my Strength and my Redeemer.

My God, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, speedily nullify their counsel and frustrate their design. Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness. May the words of my mouth and the meditation of my heart be acceptable before You, God, my Strength and my Redeemer.

May the One who creates peace on high, bring peace (in compassion) to us and to all Israel, and say: Amen.

May it be Your will, our Omnipotent God, and the God of our ancestors that the Holy Temple be rebuilt speedily in our days, and grant us our share in Your Torah. And there we will serve You reverently as in the days of old, and in former years. And may God be pleased with the offerings of Judah and Jerusalem as in the days of old and in former years.

Yih'yu l'ratzon imrei fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go'ali.

יְהִי לְרָצוֹן אֲמָרִי פִי  
וְהִגִּיֹּן לִבִּי לְפָנֶיךָ  
יְהוָה צוּרִי וְגֹאֲלִי

Elohai, n'tzor l'shoni meira  
us'fatai midabeir mirma.  
V'limkal'lai nafshi tidom  
v'nashi ke'afar lakol tih'yeh.  
P'tach libi b'toratecha.  
(V'acharei) mitzvotcha tirdof  
nafshi. V'chol (hakamin v)  
hachoshvim alay (l)ra'ah.  
M'heira hafer atz'atam  
v'kalkel machsh'votam.

אֱלֹהֵי. נֹצֵר לְשׁוֹנִי מֵרָע  
וּשְׁפָתִי מִדְּבַר מִרְמָה  
וְלִמְקַלְלִי נַפְשִׁי תִדּוֹם  
וְנַפְשִׁי כְּעָפָר לְכָל תִּהְיֶה  
פֶּתַח לִבִּי בְּתוֹרַתְךָ  
(וְאַחֲרָי) מִצְוֹתֶיךָ תִּרְדּוֹף  
נַפְשִׁי. וְכָל (הַקָּמִים ו)  
הַחוֹשְׁבִּים עָלַי (ל)רְאֶה  
מְהֵרָה הַפֵּר אֶתְּצֹתָם  
וְקַלְקַל מַחֲשַׁבְתָּם

Asei l'ma'an sh'mecha.  
Asei l'ma'an y'minecha.  
Asei l'ma'an toratecha.  
Asei l'ma'an kedushatecha.  
L'ma'am yeichaltzun y'didecha  
hoshiah y'mincha va'aneini.  
Yih'yu l'ratzon imrei fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go'ali.

עֲשֵׂה לְמַעַן שְׁמֶךָ  
עֲשֵׂה לְמַעַן יְמִינֶךָ  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ  
עֲשֵׂה לְמַעַן קִדְשֹׁתְךָ  
לְמַעַן יִחַלְצוּן יְדֵיךָ  
הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי  
יְהִי לְרָצוֹן אֲמָרִי פִי  
וְהִגִּיֹּן לִבִּי לְפָנֶיךָ  
יְהוָה צוּרִי וְגֹאֲלִי

Oseh shalom bimromav,  
hu (v'rachamav) ya'aseh  
shalom aleinu, v'al kol  
Yisrael. V'imru Amen.

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו  
הוּא (בְּרַחֲמָיו) יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן

And for all these, may Your name be blessed, exalted (and extolled) your Name, our Ruler, continually forever and ever.

May every living being thank You, praise (and bless) Your (great) Name with sincerity (forever, for It is good); God is our salvation and our help forever (God, who is good). Blessed are You, God, “The Beneficent” is Your Name and it is fitting to praise You.

**Some say** Grant abundant peace upon Israel your nation forever, for you are Ruler, Master of all peace. And may it be good in Your eyes to bless your nation Israel at all times and all hours with Your peace.

**Others say** Grant peace, goodness, and blessing, life favor, kindness (righteousness) and compassion upon us and upon all of Your people Israel. Bless us, our guardian, all of us as one with the light of Your countenance. For by the light of Your countenance You gave us our Omnipotent God, a Torah of life and a love of kindness, righteousness, blessing, compassion, life/blessing, and peace. And may it be good in Your sight to bless us and to bless (all) Your people Israel, with abundant strength and peace.

**All continue** Blessed are You, God, who blesses the people, Israel, with peace.

### Others say

Sim shalom tova uvracha,  
chayim, chein vachesed,  
(tzedakah) v'rachamim aleinu  
v'al kol Yisrael amecha.  
Bar'cheinu avinu, kulanu  
k'echad/yachad, b'or panecha,  
ki v'or panecha natata lanu,  
Adonai Eloheinu, Torat chayim  
v'ahavat chesed, utzdaka  
uvracha v'rachamim,  
v'chayim/bracha v'shalom,  
v'tov b'einecha (l'varcheinu)  
l'vareich et (kol) am'cha  
Yisrael b'rov oz v'shalom.

### All continue

Baruch atah Adonai  
ham'varech et amo Yisrael  
bashalom

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה  
חַיִּים, חֵן וְחֶסֶד  
(צְדָקָה) וְרַחֲמִים, עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמָּךְ  
בְּרַכְנוּ אֲבִינוּ, כֻּלָּנוּ  
בְּאֶחָד/יָחַד בְּאוֹר פָּנֶיךָ  
כִּי בְאוֹר פָּנֶיךָ נִתְּתָ לָנוּ  
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים,  
וְאַהֲבַת חֶסֶד וְצְדָקָה  
וּבְרָכָה וְרַחֲמִים  
וְחַיִּים/בְּרָכָה וְשְׁלוֹם  
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)  
וּלְבָרֵךְ אֶת (כָּל) עַמָּךְ  
יִשְׂרָאֵל, בְּרַב עֹז וְשְׁלוֹם

בָּרוּךְ אַתָּה יְהוָה  
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל  
בְּשְׁלוֹם

V'al kulam, yitbarach  
v'yitromam (v'yitnasei )  
shimcha Malkeinu,  
tamid l'olam va'ed.

וְעַל כָּלֶם יִתְבָּרֵךְ  
וְיִתְרֹמַם (וְיִתְנַשֵּׂא)  
שְׁמֶךָ מְלִכֵּנוּ  
תָּמִיד לְעוֹלָם וָעֶד

V'chol hachayim yoducha  
selah, vihal'lu (vi'varchu) et  
shimcha (hagadol)  
be'emet (l'olam ki tov),  
haEil y'shuateinu v'ezrateinu  
selah (haEl hatov). Baruch  
atah Adonai, hatov shimcha  
u'lecha na'eh l'hodot.

וְכָל הַחַיִּים יוֹדוּךָ  
סֶלָה וְיִהְלְלוּ (וְיִבְרְכוּ) אֶת  
שְׁמֶךָ (הַגָּדוֹל)  
בְּאֵמֶת (לְעוֹלָם כִּי טוֹב)  
הָאֵל יְשׁוּעֵתֵנוּ וְעֲזָרֵתֵנוּ  
סֶלָה (הָאֵל הַטוֹב). בָּרוּךְ  
אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ  
וְלֶךָ נָאֵה לְהוֹדוֹת

#### Some say

Shalom rav al Yisrael am'cha  
tasim l'olam ki atah hu melech  
adon l'chol hashalom. V'tov  
b'einecha l'varech et am'cha  
Yisrael b'chol eit uv'chol sha'ah  
bishlomecha.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תַּשִּׁים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה  
בִּשְׁלוֹמֶךָ

On Purim continue

Bimei Mordechai v'Esther  
b'Shushan habirah, k'sheamad  
aleihem Haman harashah,  
bikesh l'hashmid laharog  
ul'abed et kol hay'hudim  
mina'ar v'ad zaken taf  
v'nashim b'yom echad,  
bishlosa asar l'chodesh  
sh'neim asar hu chodesh  
adar, ush'lalam lavoz.  
V'atah b'rachamecha harabim  
hei'farta et atza'to,  
v'kilkalta et machashavto,  
va'hasheivota lo et g'mulo  
al rosho, v'talu otoh v'et  
banav al ha'etz:

בִּימֵי מֶרְדֵּכַי וְאֶסְתֵּר  
בְּשׁוּשַׁן הַבִּירָה כְּשֶׁעָמַד  
עֲלֵיהֶם הָמָן הָרָשָׁע  
בְּקֶשׁ לְהַשְׁמִיד לַהֲרֹג  
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים  
מִנְּעַר וְעַד זָקֵן טַף  
וְנָשִׁים בְּיוֹם אֶחָד  
בְּשִׁלּוֹשָׁה עָשָׂר לְחֹדֶשׁ  
שְׁנַיִם עָשָׂר הוּא הָחֹדֶשׁ  
אָדָר וּשְׁלָלָם לְבוֹז  
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים  
הִפַּרְתָּ אֶת עֲצָתוֹ  
וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ  
וְהִשְׁבֹּתָ לוֹ אֶת גְּמוּלוֹ  
עַל רֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת  
בָּנָיו עַל הָעֵץ:

It was in the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions, that You in Your great mercy frustrated his counsel and upset his design, and caused his scheming to recoil upon his own head, so that he and his sons were hanged on the gallows.

V'achar kach ba'u vanecha  
 lidvir beitecha,  
 u'finu et heichalecha,  
 v'tiharu et mikdashecha,  
 v'hidliku neirot b'chatzrot  
 kodshecha, v'kavu shmonatv  
 y'mei chanukah eilu, l'hodot  
 ul'halel l'shimcha hagadol:

וְאַחַר כֵּךְ בָּאוּ בְנֶיךָ  
 לְדִבֵּר בֵּיתְךָ,  
 וּפָנּוּ אֶת הַיְכָלְךָ  
 וְטָהְרוּ אֶת מִקְדָּשְׁךָ  
 וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת  
 קֹדֶשְׁךָ, וְקָבְעוּ שְׁמוֹנֶת  
 יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת  
 וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

It was in the days of the Hasmonean Mattityahu, the son of Jochanan the High Priest, and his sons, when the wicked Greek Kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the rules of Your will, that You in Your great mercy stood by them in their time of distress. You championed their cause, You judged their suit, and avenged their wrong. You delivered the strong into the hands of the weak, and the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who devoted themselves to Your Torah. You thus made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great deliverance and redemption as at this day. Thereupon you children entered the most holy part of Your house, cleansed Your temple, purified Your sanctuary, kindled lights in Your holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to Your great name.

On Chanukah continue

Bimei Matityahu ben  
Yochanan kohen gadol  
chasmon'ai u'vanav,  
k'sheamda malchut yavan  
harsha'ah al amcha  
Yisra'el l'hashkicham  
toratecha u'lhav'aviram  
mei'chukei r'tzonecha.  
V'atah b'rachamecha  
harabim amad'ta lahem  
b'eit tzaratam,  
ravta et rivam,  
danta et dinam,  
nakamta et nikmatam, masarta  
giborim b'yad chalashim,  
v'rabim b'yad m'atim,  
ut'mei'im b'yad t'horim,  
ur'sha'im b'yad tzadikim,  
v'zeidem b'yad oskei toratecha.  
Ul'cha asita sheim gadol  
v'kadosh b'olamecha,  
u'lamcha Yisra'el asita  
t'shuah g'dolah u'furkan  
k'hayom hazeh.

בִּימֵי מַתִּיתָהוּ בֶן  
יוֹחָנָן כֹּהֵן גָּדוֹל  
חֲשֹׁמוֹנָאִי וּבָנָיו  
כְּשֶׁעָמְדָה מַלְכוּת  
יָוָן הָרָשָׁעָה עַל עַמָּךְ  
יִשְׂרָאֵל לְהַשְׁכִּיחַם  
תּוֹרַתְךָ וּלְהַעֲבִירם  
מִחֻקֵּי רְצוֹנְךָ.  
וְאַתָּה בְּרַחֲמֶיךָ  
הָרַבִּים עָמַדְתָּ לָהֶם  
בַּעֵת צָרָתָם  
רַבְתָּ אֶת רִיבָם  
דָּנַתָּ אֶת דִּינָם  
נָקַמְתָּ אֶת נִקְמָתָם מִסָּרָף  
גִּבּוֹרִים בְּיַד חֲלָשִׁים  
וְרַבִּים בְּיַד מְעַטִּים  
וּטְמֵאִים בְּיַד טְהוֹרִים  
וּרְשָׁעִים בְּיַד צַדִּיקִים  
וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ  
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל  
וְקָדוֹשׁ בְּעוֹלָמְךָ  
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ  
תְּשׁוּעָה גְדוֹלָה וּפִרְקָן  
כְּהַיּוֹם הַזֶּה.

Some say And in Your abundant mercy, delight in us and recieve us  
with favour.

All continue Our eyes look to Your return to Zion in compassion.  
Blessed are you, God, whose presence is restored to Zion.

We are thankful to You that You are our omnipotent God and the God of our fathers forever; Our Rock, Rock of our lives, the Shield of our deliverance, You are in every generation. We will give thanks to You and recount Your praise, for our lives which are committed into Your hand, and for our souls which are entrusted to You, and for Your miracles of every day with us, and for Your miracles and wonders at all times— evening, morning and noon. You are The Good One, for Your compassion is never withheld; And You are the Merciful One, for Your kindness never ceases; for we have always placed our hope in You.

On Chanukah and Purim

Al hanisim v'al  
hapurkan v'al hagvurot  
v'al hat'shuot  
v'al hamilchamot  
she'asita la'avoteinu  
bayamim haheim  
bazman hazeh.

עַל הַנִּסִּים וְעַל  
הַפְּרָקָן וְעַל הַגְּבוּרוֹת  
וְעַל הַתְּשׁוּעוֹת  
וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ  
בַּיָּמִים הָהֵם  
בְּזֶמֶן הַזֶּה

We thank You also for the miracles, for the redemption, for the mighty deeds, and for the victories in battle which You performed for our ancestors in those days at this season.

### Some say

V'atah b'rachamecha harabim  
tachpotz banu v'tirtzeinu

### All continue

Vtechezena eineinu b'shuvcha  
l'Tzion b'rachamim. Baruch  
atah Adonai, hamachazir  
sh'chinato l'Tzion

### Bow at the first five words

Modim anachnu lach,  
sha'atah hu Adonai Eloheinu  
v'Elohei avoteinu l'olam  
va'ed. (Tzureinu) Tzur  
chayeinu, magein yisheinu,  
atah hu l'dor vador, nodeh  
l'cha u'nsapeir t'hilatecha, al  
chayeinu ham'surim b'yadecha,  
v'al nishmoteinu hap'kudot  
lach, v'al nisecha sheb'chol  
yom imanu, v'al nifl'otecha  
v'tovotecha, sheb'chol eit,  
erev vavoker v'tzahorayim.  
Hatov ki lo chalu rachamecha,  
ham'racheim ki lo tamu  
chasadecha, ki meiolam  
kivinu lach.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים  
תַּחֲפֹץ בָּנוּ וְתִרְצֵינוּ

וְתִחְזִינָה עֵינֵינוּ בְּשׁוּבָךָ  
לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ  
אַתָּה יְיָהוָה, הַמַּחְזִיר  
שְׁכִינָתוֹ לְצִיּוֹן

מוֹדִים אֲנַחְנוּ לָךְ  
שְׁאֵתָהּ הוּא יְיָהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם  
וָעֶד, (צוּרֵנוּ) צוּר  
חַיֵּינוּ מָגֵן יִשְׁעֵנוּ  
אַתָּה הוּא לְדֹר וָדֹר. נוֹדֶה  
לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל  
חַיֵּינוּ הַמְּסוּרִים בְּיָדֶיךָ  
וְעַל גְּשׁוּמוֹתֵינוּ הַפְּקוּדוֹת  
לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל  
יוֹם עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת  
עָרֵב וּבִקֵּר וְצָהָרִים  
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהִמָּרְחַם, כִּי לֹא תָמוּ  
חֲסִדֶיךָ, כִּי מֵעוֹלָם  
קִוִּינוּ לָךְ

hazeh,  
 zohchreinu Adonai Eloheinu  
 bo l'tovah, u'fakdeinu vo  
 liv'racha, v'hoshiyeinu vo  
 l'chayim (tovim). U'vidvar  
 y'shuah v'rachamim; choos  
 v'chaneinu v'rcheim aleinu,  
 v'hoshiyeinu, ki ailecha  
 eineyiu, ki El melech chanun  
 v'rachum atah.

הִזָּה  
 זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ  
 בֹּא לְטוֹבָה וּפְקֻדָּנוּ בֹּא  
 לְבִרְכָּה וְהוֹשִׁיעֵנוּ בֹּא  
 לְחַיִּים (טוֹבִים) וּבְדָבָר  
 יְשׁוּעָה וְרַחֲמִים; חוּס  
 וְחַנּוּן, וְרַחֵם עָלֵינוּ  
 וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ  
 עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן  
 וְרַחוּם אַתָּה

Our God and God of our ancestors, may there ascend and arrive,  
 reach and be noticed, accepted, heard, noted and remembered, a  
 remembrance of us and consideration of us, and a remembrance of our  
 ancestors, and a remembrance of the Messiah the son of David your  
 servant, and a remembrance of Jerusalem Your holy city, and of all the  
 people the house of Israel, before You, for deliverance, for goodness,  
 for grace, kindness and mercy, for life and peace – on this day of ...

Rosh Chodesh: Beginning of the Month,

Pesach: the Festival of Unleavened Bread,

Sukkot: the Festival of Booths,

Be mindful of us, our Omnipotent God, on this day, for good.  
 Take note of us for blessing, and preserve us on it in (good) life. And  
 with an act of redemption and mercy, have pity on us and be gracious  
 to us, and be merciful to us and save us, for our eyes are directed  
 toward You, for You are a gracious and merciful divine ruler.

On Festivals and New Moons add:

Elohainu velohei  
avoteinu (v'imoteinu)  
ya'aleh v'yavo, v'yagiya,  
v'yerah, v'yeratzeh  
v'yishama, v'yipaked,  
v'yizacher, zichroneinu  
u'fikdoneinu, v'zichron  
avoteinu, v'zichron  
Moshiach ben David avdecha,  
v'zichron Yerushalayim ir  
kodshechah, v'zichron kol  
amcha beit yisrael l'fahnecha,  
liflaytah, ul'tovah, l'cheyn,  
ul'chesed, ulerachamim,  
lechayim, uleshalom b'yom...

אֱלֹהֵינוּ וְלוֹהֵי  
אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ)  
יַעֲלֶה וְיָבוֹא וְיַגִּיעַ  
וְיֵרָאֶה וְיֵרָצֶה  
וְיִשָּׂמַע וְיִפָּקֵד  
וְיִזְכֹּר זִכְרוֹנֵנוּ  
וּפְקֻדּוֹנֵנוּ וְזִכְרוֹן  
אֲבוֹתֵינוּ וְזִכְרוֹן  
מֹשֶׁה בֶּן דָּוִד עַבְדְּךָ  
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר  
קֹדֶשְׁךָ וְזִכְרוֹן כָּל  
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
לְפִלִּיטָה וּלְטוֹבָה לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

For Rosh Chodesh:

Rosh Chodesh

בְּרֵאשׁ חֹדֶשׁ

רֵאשׁ הַחֹדֶשׁ

For Passover:

Chag Hamatzot

בַּפֶּסַח

חַג הַמַּצּוֹת

For Succot:

Chag Hasuccot

בְּסוּכּוֹת

חַג הַסּוּכּוֹת

Others say

R'tsei Adonai Eloheinu,  
b'amcha Yisrael ul'tfilatam  
sh'ei. Uvrachamecha harabo,  
tachpotz banu b'tashreh  
sh'chinatcha al Tzion.

רְצֵה יְהוָה אֱלֹהֵינוּ  
בְּעַמְּךָ יִשְׂרָאֵל וּלְתַפִּלָּתָם  
שְׁעִי

Our God, and God of our ancestors, be pleased with our rest, sanctify us with Your commandments and give us our share in Your Torah; satisfy us from Your goodness and gladden us with Your deliverance, and purify our hearts to serve You in truth. And give us as our inheritance, God our Ruler, in love and in pleasure Your holy Sabbath; and may all Israel rest therein— the sanctifiers of Your Name. Blessed are You God, Sanctifier of Shabbos.

Some say Be pleased, God our Ruler, with Your people Israel and pay heed to their prayer; and restore the service to the Holy of Holies in Your abode, and the fire-offerings of Israel; and accept their prayer, lovingly and willingly. And may You always find pleasure with the service of Your people, Israel.

Others say Be pleased, God our Ruler, with Your people Israel and pay heed to their prayer;

Eloheinu v'Elohei avoteinu,  
 r'tzei (na) bimmuchateinu,  
 kadsheinu b'mitzvatecha,  
 v'tein/sim chelkeinu  
 b'toratecha.  
 Sabeinu mituvecha, vsame'ach  
 nafsheinu/vshamcheinu  
 bishuatecha, v'taher  
 libeinu l'avdecha ve'emet.  
 V'hanchileinu Adonai  
 Eloheinu b'ahavah uv'ratzon  
 Shabbat kodshecha, vyanuchu  
 ba (kol) Yisrael m'kadshei  
 shmecha. Baruch atah Adonai,  
 m'kadesh haShabbat.

#### Some say

R'tsei Adonai Eloheinu,  
 b'amcha Yisrael ul'tfilatam  
 (sh'ei), vhasheiv et ha'avodah  
 lidvir beitecha, v'ishei Yisrael  
 utfilatam (m'heirah) b'ahavah  
 t'kabel b'ratzon. Ut'hi l'ratzon  
 tamid avodat Yisrael amecha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 רָצֵה (נָא) בְּמִנּוּחָתֵנוּ  
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן/שִׂים חֶלְקֵנוּ  
 בְּתוֹרַתְךָ  
 שְׂבַעְנוּ מִטוּבֶךָ, וְשָׂמַח  
 נַפְשֵׁנוּ/וְשָׂמַחֵנוּ  
 בִּישׁוּעָתְךָ, וְטָהַר  
 לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת  
 וְהַנְחִילֵנוּ יְהוָה  
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן  
 שַׁבַּת קִדְּשְׁךָ, וְיַנּוּחוּ  
 בָּהּ (כָּל) יִשְׂרָאֵל מִקְדְּשֵׁי  
 שְׁמֶךָ. בָּרוּךְ אַתָּה יְהוָה  
 מְקַדֵּשׁ הַשַּׁבָּת

רָצֵה יְהוָה אֱלֹהֵינוּ  
 בְּעַמְּךָ יִשְׂרָאֵל וּלְתַפִּלָּתָם  
 (שְׁעֵה), וְהָשִׁב אֶת הָעֲבוֹדָה  
 לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל  
 וּתַפִּלָּתָם (מְהֵרָה) בְּאַהֲבָה  
 תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן  
 תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ

Vay'chulu hashamayim  
 v'ha'aretz v'chol tz'vaam.  
 Vay'chal Elohim bayom  
 hashvi'i m'lachto asher asah.  
 Vayishbot bayom hashvi'i  
 mikol m'lachto asher asah.  
 Vay'varech Elohim et yom  
 hash'vi-i vay'kadeish oto,  
 ki vo shavat mikol m'lachto  
 asher bara Elohim la'asot.

וַיְכָלוּ הַשָּׁמַיִם  
 וְהָאָרֶץ וְכָל צָבָאָם  
 וַיְכַל אֱלֹהִים בַּיּוֹם  
 הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
 מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
 וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם  
 הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ  
 כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ  
 אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

Yism'chu v'malchutecha  
 shomrei Shabbat v'korei oneg.  
 Am m'kadshei shvi'i, kulam  
 yisb'u vyitangu mituvecha.  
 Uvashvi'i ratzita bo v'kidashto,  
 chemdat yamum oto karata,  
 zecher l'ma'asei v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ  
 שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג  
 עַם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֶם  
 יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוּבְּךָ.  
 וּבְשִׁבְעִי רָצִיתָ בּוֹ וַקְדַּשְׁתּוּ,  
 חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ  
 זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית

Heaven and earth were finished and all their host. On the seventh day  
 God finished the work that had been done, and ceased on the seventh  
 day from all the work that had been done. God blessed the seventh day,  
 and made it holy, resting on it from all the work of creation that God had  
 done.

They will rejoice in Your Rule those who keep the Sabbath and call it  
 a delight The people who sanctify the seventh day will all be satisfied  
 and delighted from Your goodness. And on the seventh day, You took  
 pleasure and made it holy. "Most desirable of days," You called it, in  
 commemoration of the work of the world's beginning.

Atah kidashta et yom hash'vii  
 lish'mecha, tachlit ma'asei  
 shamayim va'aretz, u'veirachto  
 mikol hayamim v'kidashto  
 mikol hazmanim, v'chein  
 katuv b'toratecha.

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי  
 לְשִׁמְךָ, תַּכְלִית מַעֲשֵׂה  
 שָׁמַיִם וָאָרֶץ, וַיְבָרַכְתּוּ  
 מִכָּל הַיָּמִים, וְקִדְשָׁתוּ  
 מִכָּל הַזְּמַנִּים, וְכֵן  
 כָּתוּב בְּתוֹרַתְךָ

You are mighty forever, my Master; You are the Resurrector of the dead  
 the Powerful One to deliver us.

**In summer** Causer of the dew to descend.

**In winter** Causer of the wind to blow and of the rain to fall.

Sustainer of the living with kindness, Resurrector of the dead with  
 great mercy, Supporter of the fallen, and Healer of the sick, and  
 Releaser of the imprisoned, and Keeper of faith with those who sleep  
 in the dust. Who is like You, performer of mighty deeds, and who can  
 be compared to You, a Ruler Who causes death and restores life, and  
 causes deliverance to sprout forth.

And You are faithful to restore the dead to life. Blessed are You, God,  
 Resurrector of the dead.

You are holy and Your Name is holy and holy beings praise You every  
 day, forever. Blessed are You, God, the Almighty, the Holy One.

You have sanctified the seventh day to Your Name, as the purpose of  
 making heaven and earth; and You blessed it above all days and You  
 sanctified it above all seasons. And so it is written in Your Torah:

Atah gibor l'olam Adonai,  
mechayeh meitim atah,  
rav lehoshi'a

אתה גבור לעולם, אדני  
מחיה מתים אתה  
רב להושיע

In summer Morid hatal

מוריד הטל

In winter Mashiv ha'ruach  
umorid hageshem

משׁיב הרוח  
ומוריד הגשם

Mechalkel chayim bechesed,  
mechayeh meitim b'rachamim  
rabim, somech noflim, v'rofeh  
cholim, umatir asurim,  
umkayem emunato lishenei  
afar. Mi chamocha ba'al  
gevurot, umi domeh lach,  
melech meimit umchayeh  
umatzmi'ach yeshuah

מכלכל חיים ברחמים  
מחיה מתים ברחמים  
רבים, סומך נופלים, ורופא  
חולים, ומתיר אסורים  
ומקיים אמונתו לישׁני  
עפר. מי כמוך בעל  
גבורות, ומי דומה לך  
מלך ממית ומחיה  
ומצמיח ישועה

Vene'eman atah lehachayot  
meitim. Baruch atah Adonai,  
mechayeh hameitim

ונאמן אתה להחיות  
מתים. ברוך אתה יהוה  
מחיה המתים

Atah kadosh v'shimcha  
kadosh, uk'doshim b'chol yom  
y'hal'lucha selah. Baruch atah  
Adonai, ha'el hakadosh.

אתה קדוש, ושׁמך  
קדוש, וקדושים בכל יום  
יהללוך סלה. ברוך אתה  
יהוה, האל הקדוש

Melech ozer umoshiya  
umagen. Baruch atah Adonai,  
magen Avraham

Some add

u'foked Sara.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ  
וּמַגֵּן. בָּרוּךְ אַתָּה יְהוָה  
מַגֵּן אַבְרָהָם

וּפֹקֵד שָׂרָה

Blessed are You, our omnipotent God and God of our ancestors

God of Abraham, God of Isaac and God of Jacob

Some add God of Sara, God of Rebecca, God of Rachel, and God of Leah.

The great, mighty and awesome God, God most high

Who bestows loving kindness and goodness and who creates everything

Who remembers the good deeds of the Patriarchs  
Some add and Matriarchs

And Who will lovingly bring a redeemer to their children's children for the sake of God's name

Ruler, Helper, Redeemer, and Shield

Blessed are you God, Shield of Abraham  
Some add and Gracious Visitor of Sara.

## Amidah

*The Amidah is traditionally said whilst standing, quietly to oneself, beginning with three steps back, and three forward, as we enter into a Godly space.*

*For the first two mentions of these words, it is customary to bend the knee at the word baruch, bow at the word atah, and straighten up with the word Adonai.*

Adonai s'fatai tiftach

אֲדֹנָי שְׁפָתַי תִּפְתָּח

ufi yagid t'hilatecha

וּפִי יַגִּיד תְּהִלָּתְךָ

Baruch atah Adonai, Eloheinu

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ

v'elohei avoteinu, Elohei

וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי

Avraham, Elohei Yitzchak,

אַבְרָהָם אֱלֹהֵי יִצְחָק

v'Elohei Ya'akov

וְאֱלֹהֵי יַעֲקֹב

[Some add](#)

v'Elohei Sara, Elohei Rivka,

וְאֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי

Elohei Rachel, v'Elohei Leah.

רָחֵל וְאֱלֹהֵי לֵאָה

Ha'El ha'gadol ha'gibor

הָאֵל הַגָּדוֹל הַגִּבּוֹר

v'ha'nora El Elyon, gomel

וְהַנּוֹרָא אֵל עֶלְיוֹן, גּוֹמֵל

chasadim tovim v'koneh

חֲסָדִים טוֹבִים וְקוֹנֶה

ha'kol, v'zocher chasdei avot

הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת

[Some add](#)

v'imahot

וְאִמָּהוֹת

Umevi go'el livnei v'neihem

וּמֵבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם

l'ma'an shemo b'ahavah

לְמַעַן שְׁמוֹ בְּאַהֲבָה

Exalted and hallowed be God's great name. Cong - Amen.  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel, speedily, imminently, to which we say Amen.

Cong - Amen. Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and  
lauded

be the name of the Holy Blessed One, Cong - Blessed One.

Beyond all earthly words and songs of blessing,  
praise, and comfort. To which we say Amen. Cong - Amen.

"We thank You for the Sabbath day and for the opportunity it offers to enhance the quality of our lives. We thank You for its joy and for its peace. May our worship help us to take into our hearts its message of holiness, and consecrate all our days by devotion to what is true, beautiful and good."

- Amidah meditation, Rabbi John Rayner

## Half Kaddish

*If there is a minyan present, the service leader recites the following Kaddish.*

Yitgadal veyitkadash shemeh  
rabbah

Cong - Amen.

be'alema di vera chir'uteh,  
veyamlich malchuteh,  
behayeichon uvyomeichon  
uv'chayei dechol beit Yisrael,  
ba'agala uvizman kariv.

Ve'imru: amen.

Cong - Amen. Yehe shemeh  
rabbah mevarakh le'alam  
ul'alemei alemaya.

Yitbarach veyishtabah  
veyitpa'ar veyitromam  
veyitnase, veyit'hadar veyit'ale  
veyit'halal shemeh dekudsha,  
berich hu

Cong - berich hu.

le'ela min kol birchata  
veshirata, tushbechata  
venechemata, da'amiran  
be'alema. Ve'imru: Amen.

Cong - Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ  
רַבָּא.

Cong - אמן

בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ  
וְיִמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזִמְן קָרִיב  
וְאִמְרוּ אָמֵן

Cong - אמן יְהֵא שְׁמֵהּ

רַבָּא מְבָרַךְ לְעָלַם  
וּלְעָלְמֵי עָלְמֵינָא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא  
בְּרִיךְ הוּא

Cong - בְּרִיךְ הוּא

לְעֵלָא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבְּחָתָא  
וְנַחֲמָתָא דְאִמְרִין  
בְּעֶלְמָא. וְאִמְרוּ אָמֵן

Cong - אמן

V'shamru v'nei Yisrael et  
haShabbat la'asot et haShabbat  
l'dorotam b'rit olam. Beini  
u'vein b'nei Yisrael ot hi  
l'olam. Ki sheshet yamim  
asah Adonai et hashamayim  
v'et ha'aretz uvayom hashvi'i  
shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת  
הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי  
וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעָלָם, כִּי שֵׁשֶׁת יָמִים  
עָשָׂה יְהוָה אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי  
שָׁבַת וַיִּנָּפֶשׁ

And the Children of Israel shall keep the Sabbath, to maintain the Sabbath for their generations as an everlasting covenant. Between Me and between the Children of Israel it is a sign for eternity, that in six days, God made the heavens and the earth, and on the seventh day ceased from work and rested.

"V'shamru embodies the literalism of Judaism in a satisfying way. We honour Shabbat by reciting the passage that instructs us to do so, celebrating our commitment to God and each other. By singing v'shamru in our community, we're all acknowledging the covenant and our place in it together."  
- Lia Joffe, Cambridge JSoc

"God, who is like You among the heavenly powers! Who is like You, majestic in holiness, awesome in praise, performing wonders!"

**Some say** Your children beheld Your majesty, as You split the Sea of Reeds before Moses, "this is My God" they exclaimed,

**Others say** Your children, Omnipotent God, saw your rule over the Sea of Reeds. All of them as one honoured You as Ruler,

**All continue** then they said: God will reign forever and ever. And it is said, "For God has redeemed Jacob and delivered him from a power mightier than his." Blessed are You, God, Who has redeemed Israel.

Lay us down to sleep in peace, O Omnipotent God, raise us again, our Ruler, to good life and peace. Spread over us the shelter of Your peace, and set us on the right path with good counsel from before Your presence; and deliver us speedily for Your Name's sake. Shield us, and remove from us enemies, pestilence, sword, famine and sorrow. Remove the temptation from before us and from behind us, and shelter us in the shadow of Your wings. For, God, You are our Protector and Rescuer, You are a gracious and merciful Ruler. Safeguard our comings and goings for good life and peace from now to eternity. And spread over us the shelter of mercy, Blessed are You, God, Who spreads the shelter of peace over us and over all His people, Israel and over Jerusalem **Some say** and over all the world.

Hashkiveinu Adonai Eloheinu  
 l'shalom, voha'amideinu  
 malkeinu l'chayim tovim  
 ul'shalom, ufros aleinu sukkat  
 shlomecha, vetakneinu b'eitza  
 tova milfanecha, vehoshi'einu  
 m'heira lema'an sh'mecha.  
 V'hagein ba'adeinu, vhaser  
 mei'aleinu oyeiv dever  
 vecherev vera'av veyagon,  
 vhaser satan milfaneinu  
 umei'achareinu. Uvetzel  
 k'nafecha tastireinu, ki El  
 shomreinu umatzileinu  
 atah, ki El melech chanun  
 verachum atah. Ushmor  
 tzeiteinu uvo'einu l'chayim  
 tovim ul'shalom mei'ata  
 ve'ad olam. Ufros aleinu  
 sukkat shlomecha. Baruch  
 atah Adonai haporeis sukkat  
 shalom aleinu ve'al kol amo  
 Yisrael ve'al Yerushalayim.  
 Some say ve'al kol ha'olam.

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ  
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ  
 מַלְכֵנוּ לְחַיִּים טוֹבִים  
 וּלְשָׁלוֹם, וּפְרוֹשׁ עָלֵינוּ סִכַּת  
 שְׁלוֹמְךָ, וְתַקֵּנֵנוּ בְּעֵצָה  
 טוֹבָה מִלִּפְנֶיךָ, וְהוֹשִׁיעֵנוּ  
 מִהֵרָה לְמַעַן שְׁמֶךָ  
 וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר  
 מֵעָלֵינוּ אוֹיֵב, דֶּבֶר  
 וְחָרֵב, וְרָעַב וְיָגוֹן  
 וְהִסֵּר שָׂטָן מִלִּפְנֵינוּ  
 וּמֵאַחֲרֵינוּ, וּבָצֵל  
 כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל  
 שׁוֹמְרֵנוּ וּמַצִּילֵנוּ  
 אַתָּה כִּי אֵל מְלֹךְ חַנוּן  
 וְרַחוּם אַתָּה. וּשְׁמֹר  
 צִיּוֹנֵנוּ וּבֹאֵנוּ לְחַיִּים  
 טוֹבִים וּלְשָׁלוֹם מֵעַתָּה  
 וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ  
 סִכַּת שְׁלוֹמְךָ. בָּרוּךְ  
 אַתָּה יְהוָה, הַפּוֹרֵשׁ סִכַּת  
 שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ  
 יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם  
 Some say וְעַל כָּל הָעוֹלָם

Mi chamocha ba'eilim Adonai.  
Mi chamocha nedar bakodesh.  
Norah t'hilot oseh feleh.

Some say

Malchut'cha ra'u vanecha.  
Bokeya yam lifnei Moshe.  
Zeh Eili anu.

Others say

Malchut'cha Adonai Eloheinu  
ra'u vanecha al hayam yachad  
kulam hodu v'himlichu

All continue

V'amru: Adonai yimloch l'olam  
va'ed. V'ne'emar. Ki fadah  
Adonai et Ya'akov. Ug'aloh  
miyad chazak mimenu. Baruch  
atah Adonai ga'al Yisrael.

מִי כָמֹכָה בָּאֵלִים יְהוָה  
מִי כָמֹכָה נֶאֱדָר בְּקֹדֶשׁ  
נֹרָא תְהִלּוֹת עֹשֶׂה פֶלֶא

Some say

מַלְכוּתְךָ רָאוּ בְנֵיךָ  
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה  
זֶה אֱלֹהֵינוּ

Others say

מַלְכוּתְךָ יְהוָה אֱלֹהֵינוּ  
רָאוּ בְנֵיךָ עַל הַיָּם יַחַד  
כָּלָם הוֹדוּ וְהִמְלִיכוּ

All continue

וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעֹלָם  
וָעֶד. וְנֶאֱמַר. כִּי פָדָה  
יְהוָה אֶת יַעֲקֹב. וּגְאָלוֹ  
מִיַּד חֲזָק מִמֶּנּוּ: בָּרוּךְ  
אַתָּה יְהוָה גָּאֹל יִשְׂרָאֵל

Hama'avir banav bein gizrei  
yam suf. Et rodfeihem v'et  
soneihem bithomot tibah.  
V'ra'u vanav g'vurato. Shibchu  
v'hodu lishmo.  
U'malchuto b'ratzon kiblu  
aleihem. Moshe u'Miriam  
uv'nei Yisrael lecha anu shira  
b'simcha raba. V'amru kulam:

הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי  
יָם סוּף. אֶת רוֹדְפֵיהֶם וְאֶת  
שׂוֹנְאֵיהֶם בְּתֵהוֹמוֹת טֶבַע  
וְרָאוּ בָנָיו גְּבוּרָתוֹ. שִׁבְּחוּ  
יְהוָה לְשִׁמּוֹ  
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ  
עֲלֵיהֶם. מֹשֶׁה וּמִרְיָם  
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלֵם

And faithful is all this, and it is firmly established for us that God is indeed our Omnipotent God, and there is no other, and we are Israel, God's nation. God redeems us from the power of kings, our Ruler Who delivers us from the hand of all the cruel tyrants. God is the One Who exacts vengeance for us from our foes and Who brings just retribution upon all enemies of our soul; Who performs great deeds that are beyond comprehension, and numerous wonders. Who set our soul in life and did not allow our foot to falter. Who led us upon the heights of our enemies and raised our pride above all who hate us; Who enacted miracles for us and vengeance against Pharoah; signs and wonders on the land of Ham's offspring; Who struck in anger all the firstborn of Egypt and Whose people Israel were removed from their midst to eternal freedom; Who brought the people through the split parts of the Sea of Reeds while those who pursued them and hated them were drowned into the depths. When Your children saw Your power, they praised and gave thanks to Your name. And they willingly accepted God's rule. Moses and Miriam and the children of Israel raised their voices to You in song with abundant gladness, and said as one:

## Blessings before the Amidah

*The blessings before the amidah begins describe the unique nature of the Jewish people, and our mission on earth. Tracing our roots back to the Eodus from Egypt, these prayers recalls God's past kindnesses, and asks for God's continuing support for each of us, every day.*

Ve'emunah kol zot v'kayam  
aleinu. Ki hu Adonai Eloheinu  
v'ein zulato. Va'anachnu  
Yisrael amo. Hapodeinu  
mi'yad m'lachim. Malkeinu  
hago'aleinu mikaf kol  
he'aritzim. Ha'el hanifrah lanu  
mitza'reinu. V'hamshalem  
g'mul l'chol oy'vey nafsheinu.  
Ha'oseh g'dolot ad ein cheker.  
Vnifla'ot ad ein mispar.  
Hasham nafsheinu ba'chayim.  
Velo natan lamot ragleinu.  
Hamadricheinu al bamot  
oy'veinu. Vayarem korneinu  
al kol soneinu. Ha'oseh lanu  
nisim un'kamah b'pharoh.  
Otot u'moftim b'admat b'nei  
Cham. Hamakeh v'evrato kol  
b'chorei mitzrayim.  
V'yotzei et amo Yisrael  
mitocham l'cheirut olam.

וְאֵמוּנָה כָּל זֹאת וְקָיָם  
עָלֵינוּ. כִּי הוּא יְהוָה אֱלֹהֵינוּ  
וְאֵין זִלְתּוֹ. וְאַנַּחְנוּ  
יִשְׂרָאֵל עַמּוֹ: הַפּוֹדֵנוּ  
מִיַּד מְלָכִים. מֶלֶכֵּנוּ  
הַגּוֹאֲלֵנוּ מִכָּף כָּל  
הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ  
מִצָּרֵינוּ. וְהַמְשַׁלֵּם  
גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ  
הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר.  
וְנִפְלְאוֹת עַד אֵין מִסְפָּר  
הַשֵּׁם נִפְשֵׁנוּ בַּחַיִּים  
וְלֹא נָתַן לָמוֹת רַגְלֵנוּ:  
הַמְדַּרְכֵּנוּ עַל בָּמוֹת  
אוֹיְבֵינוּ. וַיַּרֶם קַרְנֵנוּ עַל  
כָּל שׁוֹנְאֵינוּ: הָעוֹשֶׂה לָנוּ  
נִסִּים וּנְקָמָה בַּפֹּרֶעַה  
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי  
חָם. הַמַּכֶּה בְּעֶבְרָתוֹ כָּל  
בְּכוֹרֵי מִצְרָיִם  
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל  
מִתּוֹכָם לְחֵירוֹת עוֹלָם

And God said to Moses, "Speak to the children of Israel, and tell them to make tzitzit (tassels) on the corners of their garments throughout their generations, and to put a cord of blue on the tzitzit of each corner. And it shall constitute a tzitzit for you to look at and remember all the commandments of God, to perform them, and not to follow after your heart and your eyes, after which you may stray. So you shall remember and do all my commandments, and be holy to your God. I am your Omnipotent God, who brought you out of the land of Egypt to be your God: I am the your Omnipotent God." It is true.

"In the first paragraph of the Shema, we are told to pass down the words of the prayer to future generations and to speak them when we wake up and go to bed. We are also instructed to put this prayer on our door frames as a mezuzah.

I interpret the Shema as a prayer that asks us to keep Judaism in our lives, no matter who we are. There's a space for all of us in this religion, regardless of our observance level, gender, sexuality, race or other diversity. When we identify as Jewish (religiously, culturally or ethnically), we identify with Jews from all over the world and we become a People- a worldwide community for us to feel comfortable in."

-Emma Taylor, Hertfordshire JSoc

Vayomer Adonai el Moshe  
 leimor. Daber el b'nei  
 yisrael ve'amarta aleihem  
 ve'asu lahem tzitzit al  
 kanfei vigdeihem ledorotam  
 venatnu al tzitzit hakanad  
 p'til techeilet. V'hayah lachem  
 l'tzitzit u'ritem oto uz'chartem  
 et kol mitzvot Adonai  
 va'asitem otam v'lo taturu  
 acharei levavchem ve'acharei  
 einiechem asher atem  
 zonim achareihem. Lema'an  
 tizkeru va'asitem et kol  
 mitzvotai vih'item k'doshim  
 leiloheichem. Ani Adonai  
 eloheikhem asher hotzeiti  
 etchem me'erezt mitzraim  
 lih'yot lachem lelohim ani  
 Adonai eloheichem. Emet.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה  
 לֵאמֹר: דַּבֵּר אֶל בְּנֵי  
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
 וַעֲשׂוּ לָהֶם צִיצִית עַל  
 כַּנְּפֵי בְּגֵדֵיהֶם לְדֹרֹתָם  
 וְנָתַנוּ עַל צִיצִית הַכֶּנָּף  
 פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם  
 לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם  
 אֶת כָּל מִצְוֹת יְהוָה  
 וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ  
 אַחֲרַי לְבַבְכֶּם וְאַחֲרַי  
 עֵינֵיכֶם אֲשֶׁר אִתֶּם  
 זִנִּים אַחֲרֵיהֶם: לְמַעַן  
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל  
 מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה  
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי  
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם  
 לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי  
 יְהוָה אֱלֹהֵיכֶם. אָמֵן

Ve'limad'tem otam et  
 beneichem ledaber bam  
 beshivtecha beveitecha  
 uvlechtecha vaderech  
 uv'shochbecha uv'kumecha.  
 u'chtavtam al mezuzot  
 beitecha u'vish'arecha.  
 Lema'an yirbu yemeichem  
 yimei beneichem al ha'adamah  
 asher nishba Adonai.  
 la'avoteikhem lateit lahem  
 kimei hashamayim al ha'aretz.

וְלִמַּדְתֶּם אֹתָם אֶת  
 בְּנֵיכֶם לְדַבֵּר בָּם  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ  
 וּבִלְכַתְּךָ בַּדֶּרֶךְ  
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ  
 וּכְתַבְתֶּם עַל מְזוּזוֹת  
 בֵּיתְךָ וּבְשַׁעְרֶיךָ  
 לְמַעַן יִרְבוּ יְמֵיכֶם  
 וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה  
 אֲשֶׁר נִשְׁבַּע יְהוָה  
 לְאַבְתִּיכֶם לָתֵת לָהֶם  
 כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ

And it will be, if you will diligently obey My commandments which I command you today, to love your Omnipotent God and to serve with all your heart and with all your soul, I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be satisfied. Beware incase your heart is lured away, and you turn astray and worship gods of others and bow down to them. For then God's wrath will flare up against you, and the heavens will be closed so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which God gives you. Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your arm, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the way, when you lie down and when you get up. And you shall write them on the doorposts of your house and on your gates. In order to prolong your days and the days of your children on the land which God swore to your ancestors to give to them for as long as the heavens are above the earth.

Vehayah im shamoah  
 tishme'u el mitzvotai asher  
 anochi metzaveh etchem  
 hayom le'ahavah et Adonai  
 eloheichem u'le'avdo  
 b'chol levav'chem u'vchol  
 nafshechem. Venatati  
 m'tar artzechem be'ito  
 yoreh u'malkosh ve'asafta  
 deganecha ve'tiroshcha  
 ve'yitzharecha. Venatati  
 eisev b'sadecha livhemtecha  
 v'achalta vesava'ta. Hishameru  
 lachem pen yifteh levavchem  
 vesad'tem va'avadtem elohim  
 acheirim vehishtachavitem  
 lahem. Vecharah af  
 Adonai bachem ve'atzar et  
 hashamayim velo yiheyeh  
 matar vecha'adamah lo titen et  
 yevulah va'avad'tem meheirah  
 me'al ha'aretz hatovah asher  
 Adonai notein lachem.  
 Vesamtem et d'varai eileh al  
 levavchem ve'al nafshechem  
 uk'shartem otam l'ot al  
 yedchem vehayu letotafot bein  
 eineichem.

וְהָיָה אִם שָׁמְעוּ  
 תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר  
 אֲנִי מְצַוֶּה אֶתְכֶם  
 הַיּוֹם לְאַהֲבָה אֶת יְהוָה  
 אֱלֹהֵיכֶם וּלְעַבְדּוֹ  
 בְּכָל לְבַבְכֶם וּבְכָל  
 נַפְשְׁכֶם: וְנָתַתִּי  
 מָטָר אֲרָצְכֶם בְּעֵתוֹ  
 יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפֹּת  
 דְּגָנְךָ וְתִירְשְׁךָ  
 וַיִּצְהַרְךָ: וְנָתַתִּי  
 עֵשֶׂב בְּשֹׂדֶךָ לְבִהֶמְתְּךָ  
 וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשָּׁמְרוּ  
 לָכֶם כֹּן יִפְתָּה לְבַבְכֶם  
 וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים  
 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם  
 לָהֶם: וְחָרָה אַף  
 יְהוָה בָּכֶם וְעָצַר אֶת  
 הַשָּׁמַיִם וְלֹא יִהְיֶה  
 מָטָר וְהִיאָדָמָה לֹא תִתֵּן אֶת  
 יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה  
 מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר  
 יְהוָה נָתַן לָכֶם  
 וּשְׁמַתֶּם אֶת דְּבָרֵי אֱלֹהִים עַל  
 לְבַבְכֶם וְעַל נַפְשְׁכֶם  
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל  
 יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת  
 בֵּין עֵינֵיכֶם

When praying without a minyan, say  
God, faithful ruler

**Hear, Israel: the Eternal is our God, the Eternal is One.**

In a whisper

Blessed be the name of God's glorious kingdom forever and ever.

You shall love the your Omnipotent God with all your heart, with all  
your soul, and with all your might.

And these words which I command you today shall be upon your  
heart.

You shall teach them thoroughly to your children, and you shall speak  
of them when you sit in your house and when you walk on the way,  
when you lie down and when you get up.

You shall bind them as a sign upon your hand, and they shall be for  
a reminder between your eyes. And you shall write them upon the  
doorposts of your house and upon your gates.

## Shema

When praying without a minyan, say

El, melech ne'eman

אל מֶלֶךְ נֶאֱמָן

**Shema Yisrael, Adonai  
Eloheinu, Adonai echad.**

**שְׁמַע, יִשְׂרָאֵל, יְהוָה  
אֱלֹהֵינוּ, יְהוָה אֶחָד**

In a whisper

Barcu shem k'vod malchuto  
le'olam va'ed.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד

V'ahav'ta et Adonai Elohecha  
b'khol l'vav'chha uv'chhol  
nafsh'cha uv'chol m'odecha.  
V'hayu hadvarim ha'eileh  
asher anochi m'tzavcha hayom  
al l'vavecha. V'shinantam  
l'vanecha v'dibarta bam  
b'shivt'cha b'veitecha  
uv'lecht'cha vaderech  
uv'shachb'cha uv'kumecha  
Uk'shartam l'ot al yadecha  
v'hayu l'totafot bein einecha.  
Uch'tavtam al m'zuzot  
beitecha uvish'arecha.

וְאַהַבְתָּ, אֵת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל  
נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם  
עַל-לִבְּךָ. וְשָׁנַנְתָּם  
לְבָנֶיךָ, וְדִבַּרְתָּ בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֻכְתְּךָ בַּדֶּרֶךְ  
וּבְשָׁכְבְּךָ וּבְקוּמְךָ  
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ  
וּכְתַבְתָּם עַל-מְזוֹזוֹת  
בֵּיתְךָ, וּבְשַׁעְרֶיךָ

Ahavat olam beit Yisrael,  
 amecha ahavta Torah u'mitzvot  
 chukim u'mishpatim otanu  
 limadeta. Al kein Adonai  
 Elokeinu b'shachveinu  
 u'vekumeinu nasiach  
 bechukecha v'nismach b'divrei  
 toratecha u'vemitzvotecha  
 le'olam va'ed. Ki heim  
 chayeinu v'orech yameinu  
 u'vahem neh'geh yomam  
 valailah. V'ahavatecha al tasir  
 mimenu l'olamim. Baruch atah  
 Adonai, ohev amo Yisrael.

אהבת עולם בית ישראל  
 עמך אהבת תורה ומצוות  
 חקים ומשפטים אותנו  
 למדת. על כן יהוה  
 אלהינו בְּשָׁכַבְנוּ  
 וּבְקוּמֵנוּ נָשִׁיחַ  
 בְּחֻקֶיךָ וְנִשְׁמַח בְּדִבְרֵי  
 תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
 לְעוֹלָם וָעֶד. כִּי הֵם  
 חַיֵּינוּ וְאֶרֶץ יָמֵינוּ  
 וּבָהֶם נִהְגֶּה יוֹמָם  
 וּלְלַיְלָה: וְאַהֲבָתְךָ אֶל תִּסִּיר  
 מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה  
 יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל

With eternal love You have loved the House of Israel, Your nation.  
 Torah and commandments, decrees and ordinances You have taught  
 us. Therefore, Omnipotent God, when we go to sleep and wake up  
 we will discuss Your decrees and we will rejoice with the words of  
 Your Torah and with Your commandments for all eternity. For they are  
 our life and length of our days and we will meditate on them day and  
 night. May you never remove your love from us. Blessed are you, God,  
 Who loves his people Israel.

Leader:

Bless God, the blessed One.

Response, then leader repeats:

Blessed is God, the blessed One forever and ever.

Blessed are you, the Omnipotent God, Ruler of the universe, Who by Your word brings on evenings, with wisdom opens gates, with understanding alters periods, changes the seasons, and orders the stars in their heavenly constellations according to Your will. Creator of day and night, removing light before darkness, and darkness before light. He Who causes day to pass, and brings night, and separates between day and night, God, is called Master of legions. May the living and enduring God continuously reign over us, for all eternity. Blessed are you, God, Who brings on evenings.

"Shema Yisrael does not mean "Hear, O Israel". It means something like: "Listen. Concentrate. Give the word of God your most focused attention. Strive to understand. Engage all your faculties, intellectual and emotional. Make His will your own. For what He commands you to do is not irrational or arbitrary but for your welfare, the welfare of your people, and ultimately for the benefit of all humanity."  
- Rabbi Lord Jonathan Sacks zt"l

## Blessings before the Shema

*The first blessing before the Shema encapsulate the themes of God as Ruler of all time, the Creator of evenings during which we can say the shema. The second blessing reminds us of the love that God has for us, putting us in the perfect headspace to declare God's unity and sovereignty through the shema itself.*

### Leader

Barchu et Adonai hamvorach.

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ

### Response, then leader repeats

Baruch Adonai hamvorach

בָּרוּךְ יְהוָה הַמְּבֹרָךְ

l'olam va'ed.

לְעוֹלָם וָעֶד

Baruch atah Adonai, Eloheinu  
melech ha'olam. Asher bidvaro  
ma'ariv aravim. B'chochmah  
potei'ach sh'arim. Uvitvunah  
m'shaneh itim u'machalif  
et hazmanim. Umsader et  
hakochavim bmishmorteihem  
barakiyah kirtzono. Borei  
yom valaylah. Golel or mipnei  
choshech v'choshech mipnei  
or. Uma'avir yom umeivi laila.  
Umavdil bein yom uvein laila.  
Adonai tz'vaot shemo. El chai  
v'kayam tamid yimloch aleinu  
l'olam va'ed. Baruch atah  
Adonai, hama'ariv aravim.

בָּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. אֲשֶׁר בִּדְבָרוֹ  
מַעְרִיב עֲרָבִים. בְּחֹכְמָה  
פּוֹתֵחַ שְׁעָרִים. וּבִתְבוּנָה  
מְשַׁנֶּה עֵתִים וּמַחְלִיף  
אֶת הַזְּמָנִים. וּמְסַדֵּר אֶת  
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא  
יוֹם וָלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי  
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי  
אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה.  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה  
יְהוָה צְבָאוֹת שְׁמוֹ: אֵל חַי  
וְקַיָּם תָּמִיד יִמְלֹךְ עָלֵינוּ  
לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה  
יְהוָה, הַמַּעְרִיב עֲרָבִים

Exalted and hallowed be God's great name. Cong - Amen.  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel, speedily, imminently, to which we say Amen.

Cong - Amen. Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and  
lauded

be the name of the Holy Blessed One, Cong - Blessed One.  
Beyond all earthly words and songs of blessing,

praise, and comfort. To which we say Amen. Cong - Amen.  
Upon Israel, and upon our sages, and upon their disciples, and upon  
all the disciples of their disciples, and upon all those who occupy  
themselves with the Torah, here or in any other place, upon them and  
upon you, may there be abundant peace, grace, kindness, compassion,  
long life, ample sustenance and deliverance, from their guardian in

heaven, to which we say Amen. Cong - Amen.

May there be abundant peace from heaven, and life, for us and all  
Israel,

to which we say Amen. Cong - Amen.

May the One who creates peace on high, bring peace to us and to all  
Israel.

To which we say Amen. Cong - Amen.

Al yisrael v'al rabbanan v'al  
 talmideihon v'al kol talmidei  
 talmideihon v'al kol man  
 de'askin b'orayta di v'atra  
 haden vedi bechol atar  
 v'atar Y'hei lehon ul'chon  
 sh'lama rabba chinna v'chisda  
 v'rachamei v'chayyei arichhei  
 um'zone r'viche ufurkana min  
 kadam avuhon di vishmaya  
 Ve'imru: Amen.

Cong - Amen.

Yehe shelama rabbah min  
 shemaya, vechayim aleinu  
 ve'al kol Yisrael.

Ve'imru: Amen.

Cong - Amen.

Oseh shalom bimromav, hu  
 ya'aseh shalom aleinu, ve'al  
 kol Yisrael, Ve'imru: Amen

Cong - Amen.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל  
 תַּלְמִידֵיהוֹן  
 וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן  
 וְעַל כָּל מָאן דְּעֶסְקִין בְּאוֹרֵיתָא  
 דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר  
 וְאַתְר

יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא  
 חֲנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי  
 וּמְזוֹנֵי רוֹיְחֵי וּפְנִירְקָנָא  
 מִן קְדָם אַבְוֵהוֹן דְּבִשְׁמַיָּא  
 וְאַמְרוּ אָמֵן

Cong - אמן

יְהֵא שְׁלָמָא רַבָּא מִן  
 שְׁמַיָּא וְחַיִּים עָלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל  
 וְאַמְרוּ אָמֵן

Cong - אמן

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא  
 יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל וְאַמְרוּ אָמֵן

Cong - אמן

## The Rabbis' Kaddish

*If there is a minyan present, mourners recite the following Kaddish.*

Yitgadal veyitkadash shemeh  
rabbah

Cong - Amen.

be'alema di vera chir'uteh,  
veyamlich malchuteh,  
behayeichon uvyomeichon  
uv'chaye dechol beit Yisrael,  
ba'agala uvizman kariv.

Ve'imru: amen.

Cong - Amen. Yehe shemeh  
rabbah mevarakh le'alam  
ul'alemei alemaya.

Yitbarach veyishtabah  
veyitpa'ar veyitromam  
veyitnase, veyit'hadar veyit'ale  
veyit'halal shemeh dekudsha,  
berich hu

Cong - berich hu.

le'ela min kol birchata  
veshirata, tushbechata  
venechemata, da'amiran  
be'alema. Ve'imru: Amen.

Cong - Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ  
רַבָּא

Cong - אָמֵן

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ  
וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזֶמַן קָרִיב  
וְאָמְרוּ אָמֵן

Cong - אָמֵן יְהֵא שְׁמֵהּ

רַבָּא מְבָרַךְ לְעֵלָם  
וְלְעָלְמֵי עָלְמֵיָא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרומֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא  
בְּרִיךְ הוּא

Cong - בְּרִיךְ הוּא

לְעֵלָא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשֻׁבָּתָא  
וְנִחְמָתָא דְאֻמֵּיָן  
בְּעֶלְמָא. וְאָמְרוּ אָמֵן

Cong - אָמֵן

Rabbi Eleazar used said on behalf of Rabbi Hanina: "Torah scholars increase peace in the world, as it is said: 'And all Your children will have be students of God, and your children shall have abundant peace.' Do not read 'Your children [bayanich],' but, rather, 'Your builders [bonayich].' They who love Torah have abundant peace, and they will not stumble. May there be peace within your surroundings, serenity within your palaces. For the sake of my comrades and friends, I speak of peace amongst you. For the sake of the House of God, the Omnipotent, I will request good for you. God will give strength to the people, God will bless the people with peace.

"I learnt a beautiful thought from Rabbi Sacks that I always think of when bringing in Shabbat. We spend our life doing time management, trying to distinguish between what is urgent and what is important. Shabbat is a day dedicated to family, community, learning, gratitude - the important, but not urgent."  
- Josh Cohen, Nottingham Trent JSoc

המכבה את הנר מפני שהוא מתירא מפני גוים, מפני לסטים, מפני רוח רעה, ואם בשביל החולה שיישן, פטור. כחם על הנר, כחם על השמן, כחם על הפתילה, חייב. ורבי יוסי פוטר בכלן חוץ מן הפתילה, מפני שהוא עושה פחם

על שלש עברות נשים מתות בשעת לדתו, על שאינן זהירות בנדה ובחלה ובהדלקת הנר

שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשכה. עשרתם. ערבתם. הדליקו את הנר. ספק חשכה ספק אין חשכה, אין מעשרין את הודאי, ואין מטבילין את הפלים, ואין מדליקין את הנרות, אבל מעשרין את הדמאי, ומערבין, וטומנין את החמין

תניא, אמר רבי חנינא: חייב אדם למשמש בגדיו ערב שבת עם חשכה, שמא ישכח ויצא. אמר רב יוסף: הלכתא רבתא לשבתא

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום פעולם. שנאמר. וכל בניה למודי יהיה ורב שלום בניה. אל תקרי בניה. אלא בוניה: שלום רב לאהבי תורתך. ואין למו מכשול: יהי שלום בחילה. שלום בארמנותיה: למען אחי ורעי אדברה נא שלום בך: למען בית יהיה אלהינו אבקשה טוב לך: יהיה עז לעמו יתן. יהיה יכרך את עמו בשלום

## Bamei Madlikin

Bamei Madlikin is the second chapter of Mishnah, tractate Shabbat. This chapter explores which materials may be used to light the Shabbat lamp, and ends with a reminder of the final things one must do before the start of Shabbat. We have not translated all of it, but the final paragraph beginning "Amar Rabbi Elazar" has been translated.

במה מדליקין ובמה אין מדליקין. אין מדליקין לא בלֶכֶשׁ, ולא בחסו, ולא בכלֶה, ולא בפִתִּילת הָאֵידוֹן, ולא בפִתִּילת הַמִּדְבָּר, ולא בִירוֹקָה שֶׁעַל פְּנֵי הַמַּיִם. לא בְּזָפֶת, ולא בְּשַׁעוֹה, ולא בְּשֶׁמֶן קִי, ולא בְּשֶׁמֶן שִׁרְפָה, ולא בְּאַלְיָה, ולא בְּחֶלֶב. נְחוּם הַמָּדִי אוֹמֵר, מִדְּלִיקִין בְּחֶלֶב מִבָּשֶׁל. וְחֲכָמִים אוֹמְרִים, אֶחָד מִבָּשֶׁל וְאֶחָד שֶׁאִינוֹ מִבָּשֶׁל אֵין מִדְּלִיקִין בּוֹ

אֵין מִדְּלִיקִין בְּשֶׁמֶן שִׁרְפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמַעֵאל אוֹמֵר, אֵין מִדְּלִיקִין בְּעֶטְרוֹן, מִפְּנֵי כְבוֹד הַשַּׁבָּת. וְחֲכָמִים מַתִּירִין בְּכָל הַשָּׁמָנִים, בְּשֶׁמֶן שֶׁמֶשְׁמִין, בְּשֶׁמֶן אֲגוּזִים, בְּשֶׁמֶן צְנוּנוֹת, בְּשֶׁמֶן דָּגִים, בְּשֶׁמֶן פִּקּוּעוֹת, בְּעֶטְרוֹן וּבִגְנֶפֶט. רַבִּי טַרְפוֹן אוֹמֵר, אֵין מִדְּלִיקִין אֶלָּא בְּשֶׁמֶן זַיִת בְּלֶבֶד

כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מִדְּלִיקִין בּוֹ אֶלָּא פֶּשֶׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מִטְּמֵא טְמֵאת אֶהְלִים אֶלָּא פֶּשֶׁתָּן. פִּתִּילת הַבָּגָד שֶׁקָּפְלָה וְלֹא הִבְהִיבָהּ, רַבִּי אֱלִיעֶזֶר אוֹמֵר, טְמֵאָה, וְאֵין מִדְּלִיקִין בָּהּ. רַבִּי עֲקִיבָא אוֹמֵר, טְהוֹרָה, וּמִדְּלִיקִין בָּהּ

לֹא יִקַּב אָדָם שְׂפוֹפֶרֶת שֶׁל בִּיצָה וַיִּמְלֹאנָה שֶׁמֶן וַיִּתְּנָנָה עַל פִּי הַנֵּר בְּשֶׁבִיל שְׁתֵּהָא מְנִסְפָּת, אֶפְלוּ הִיא שֶׁל חֶרֶס. וְרַבִּי יְהוּדָה מַתִּיר. אֲבָל אִם חִבְרָה הַיּוֹצֵר מִתְחַלָּה, מִתָּר, מִפְּנֵי שֶׁהוּא כְּלִי אֶחָד. לֹא יִמְלֵא אָדָם קַעֲרָה שֶׁל שֶׁמֶן וַיִּתְּנָה בְּצַד הַנֵּר וַיִּתֵּן רֹאשׁ הַפִּתִּילָה בְּתוֹכָהּ, בְּשֶׁבִיל שְׁתֵּהָא שׂוֹאֲבָת. וְרַבִּי יְהוּדָה מַתִּיר

Yehe shelama rabbah min  
shemaya, vechayim aleinu  
ve'al kol Yisrael.

Ve'imru: Amen.

Cong - Amen.

Oseh shalom bimromav, hu  
ya'aseh shalom aleinu, ve'al  
kol Yisrael, Ve'imru: Amen

Cong - Amen.

יְהִי שְׁלָמָא רַבָּא מִן  
שְׁמַיָּא וְחַיִּים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן

Cong - אמן

עוֹשֶׂה שְׁלוֹם בְּמִרְמֹי הוּא  
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן  
Cong - אמן

Exalted and hallowed be God's great name. Cong - Amen.  
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime  
and the life of all Israel, speedily, imminently, to which we say Amen.

Cong - Amen. Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and  
lauded

be the name of the Holy Blessed One, Cong - Blessed One.  
Beyond all earthly words and songs of blessing,

praise, and comfort. To which we say Amen. Cong - Amen.  
May there be abundant peace from heaven, and life, for us and all  
Israel,

to which we say Amen. Cong - Amen.

May the One who creates peace on high, bring peace to us and to all  
Israel.

To which we say Amen. Cong - Amen.

## Mourners Kaddish

*If there is a minyan present, mourners Kaddish is recited.*

Yitgadal veyitkadash shemeh  
rabbah

Cong - Amen.

be'alema di vera chir'uteh,  
veyamlich malchuteh,  
behayeichon uvyomeichon  
uv'chaye dechol beit Yisrael,  
ba'agala uvizman kariv.  
Ve'imru: amen.

Cong - Amen. Yehe shemeh  
rabbah mevarakh le'alam  
ul'alemei alemaya.  
Yitbarach veyishtabah  
veyitpa'ar veyitromam  
veyitnase, veyit'hadar veyit'ale  
veyit'halal shemeh dekudsha,  
berich hu

Cong - berich hu.

le'ela min kol birchata  
veshirata, tushbechata  
venechemata, da'amiran  
be'alema. Ve'imru: Amen.

Cong - Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ  
רַבָּא

Cong - אמן

בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ  
וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיָמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֶגְלָא וּבְזִמָּן קָרִיב  
וְאָמְרוּ אָמֵן

Cong - אמן יִהְיֶה שְׁמֵהּ

רַבָּא מְבָרַךְ לְעֵלָם  
וְלְעַלְמֵי עֲלְמֵינָא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא  
בְּרִיךְ הוּא

Cong - בְּרִיךְ הוּא

לְעֵלָא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשֻׁבָּתָתָא  
וְנִחְמָתָא דְאִמְרִין  
בְּעֶלְמָא. וְאָמְרוּ אָמֵן

Cong - אמן

## Adonai Malach - Psalm 93

"Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. We are called upon... to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world."

- Rabbi Abraham Joshua Heschel

Adonai malach geut lavesh

lavesh Adonai oz hitazzar,

af tikon teviel bal timmot.

Nachon kisacha me'az

me'olam atah.

Nasu neharot Adonai nasu

neharot kolam yisu

neharot dachyam.

Mikolot mayim rabim adirim

mish'b'rei yam adir

bamarom Adonai.

Eidotecha ne'emnu meod

l'veitcha na'ava kodesh

Adonai le'orech yamim.

יְהוָה מָלַךְ גָּאוֹת לְבִשׁ

לְבִשׁ יְהוָה עֹז הַתְּאָזָר

אֶף־תִּכּוֹן תִּבֶּל בַּל־תִּמּוֹט

נִכּוֹן כְּסָאָךְ מֵאֶז

מֵעוֹלָם אַתָּה

נָשְׂאוּ נְהָרוֹת יְהוָה נָשְׂאוּ

נְהָרוֹת קוֹלָם יִשְׂאוּ

נְהָרוֹת דְּכָיִם

מִקְלוֹת מַיִם רַבִּים אֲדִירִים

מִשְׁבְּרֵי־יָם אֲדִיר

בְּמָרוֹם יְהוָה

עֵדְתֶיךָ נֶאֱמְנוּ מְאֹד

לְבֵיתְךָ נִאֲוָה־קֹדֶשׁ

יְהוָה לְאַרְבַּע יָמִים

God has reigned, girded in majesty.

God is girded with strength. Even, the world is established so that it cannot be shaken.

Your throne is established from of old, You are eternal.

God, the floods have lifted up, the floods have lifted up their voice; the floods lift up their waves.

God on high is mightier than the voices of many waters, the mighty breakers of the sea.

Your testimonies are very faithful, holiness is the mark of Your house, God, for the length of days.

beshurai. Bakamim alay  
 merei'im tishmana oznai.  
 Tzadik katamar yifrach; ke'erez  
 balvanon yisgeh. Shetulim  
 beveit Adonai; bechatzrot  
 Eloheinu yafrichu.  
 Od yenuvun beseiva;  
 desheinim ve'ra'ananim yihiyu.  
 Lehagid, ki yashar Adonai;  
 tzuri, velo avalatah bo.

עֵינֵי בְּשׁוּרַי. בְּקָמִים עָלַי  
 מֵרַעִים תִּשְׁמַעְנָה אֲזֵנִי  
 צַדִּיק כַּתְמָר יִפְרַח כְּאֶרֶז  
 בְּלִבְנוֹן יִשְׁגֶּה. שֶׁתּוּלִים  
 בְּבֵית יְהוָה בְּחִצְרוֹת  
 אֱלֹהֵינוּ יִפְרִיחוּ  
 עוֹד יִנּוּבוּן בְּשִׁיבָה  
 דְּשָׁנִים וְרַעְנָנִים יִהְיוּ  
 לְהַגִּיד כִּי-יָשָׁר יְהוָה  
 צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ

A psalm, a song for the Sabbath day.

It is good to give thank God, to sing praise to your name, O Most  
 High; to tell of Your kindness in the morning,  
 and your faithfulness in the night, to the music of the lute and the  
 lyre, to the melody of the harp.

For You have made me glad with your deeds; at the works of Your  
 hands I sing for joy.

God, how great are your works!

Your thoughts are very profound! A boorish man cannot know;  
 the fool cannot understand this: that though the wicked flourish like  
 grass and all evildoers blossom, they may be destroyed forever;  
 but you, God, are exalted forever.

For behold, your enemies, O God, for behold, your enemies shall  
 perish; all evildoers shall be scattered.

But you have exalted my horn like that of the wild ox; I have been  
 anointed with fresh oil.

My eyes have seen my vigilant enemies; my ears have heard the doom  
 of my evil assailants.

The righteous flourish like the palm tree and grow like a cedar in  
 Lebanon. They are planted in the house of the God; they flourish in  
 the courts of our God. They still bear fruit in old age; they will be  
 vigorous and fresh, to declare that God is just; my rock, in Whom  
 there is no wrong.

## Mizmor Shir L'yom HaShabbat - Psalm 92

"Shabbat - it's about coming and being together. Together as family. Together as friends. Together as companions. It's about singing together. Praying together. Eating together. Laughing together. Shabbat – it brings us all together. It unites. In a powerful and peaceful way."

- Gabe Weiner, Bath JSoc

Mizmor shir l'yom haShabbat.  
Tov lehodot l'Adonai,  
ulzamer leshimcha elyon.  
Lehagid baboker chasdecha  
ve'emunatcha, baleylot. Alei  
asor va'alei navel; alei higayon  
bekinor. Ki simachtani  
Adonai befoalecha; bema'asei  
yadecha aranen. Ma gadlu  
ma'asecha Adonai, meod amku  
machshevotecha. Ish ba'ar lo  
yeda, uchsil lo yavin et zot.  
Bifroach resha'im, kemo esev,  
vayatzitzu, kol poalei aven.  
Lehishamdani adei ad.  
Veatah marom l'olam Adonai.  
Ki hineh oyvecha, Adonai  
ki hineh oyvecha yoveidu.  
Yitpardu ko poalei aven.  
Vaterem kireim karni; baloti  
beshemen ra'anan. Vatabet eini

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת  
טוֹב לְהַדוֹת לַיהוָה  
וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן  
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ  
וְאֱמוּנָתְךָ בַּלַּיְלוֹת. עָלַי  
עָשׂוֹר וְעָלַי נָבֵל עָלַי הַגָּיוֹן  
בְּכִנּוֹר. כִּי שִׂמַּחְתָּנִי יְהוָה  
בְּפִעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ  
אֲרִנֶּנּוּ. מַה-גָּדְלוֹ  
מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמָקוֹ  
מִחֲשַׁבְתֶּיךָ. אִישׁ-בַּעַר לֹא  
יָדַע וְכִסִּיל לֹא-יָבִין אֶת-זֹאת  
בְּפֶרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב  
וַיִּצְיָצוּ כָל-פֹּעֲלֵי אָוֶן  
לְהַשְׁמָדָם עַד-יָעַד  
וְאַתָּה מְרוֹם לְעֵלָם יְהוָה  
כִּי הִנֵּה אֹיְבֶיךָ יְהוָה  
כִּי-הִנֵּה אֹיְבֶיךָ יֹאבְדוּ  
יִתְפָּרְדּוּ כָל-פֹּעֲלֵי אָוֶן  
וְתָרַם כְּרָאִים קִרְנִי בְּלִתִּי  
בְּשֶׁמֶן רִעְוֹנוֹ וְתִבְט

Come, my beloved, to meet the bride; let us welcome the Sabbath presence.

“Observe” and “Remember,” in a single utterance, the One God announced to us. God One, and the Name is One, for renown, for splendour and for praise.

Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in thought.

Sanctuary of the Ruler, royal city, arise! Arise and depart from the upheaval.  
Long enough have you dwelt in the valley of tears! He will shower you with compassion.

Shake off the dust, arise! Put on your splendid clothes, my people.  
Draw near to my soul, and redeem it through the son of Jesse, the Bethlehemite.

Wake up, wake up, for your light has come; arise and shine! Awaken, awaken, utter a song; God’s glory is revealed upon you.

Don’t be ashamed nor humiliated. Why are you downcast? Why do you moan? The afflicted of My people will be sheltered within you; the city shall be rebuilt on its hilltop.

May your oppressor be downtrodden, and may those who devour you be cast far away. Your God will rejoice over you as a bridegroom rejoices over his bride.

You shall spread far out to the right and to the left, and you shall revere God. Through the descendant of Perez we shall be happy and rejoice.

All rise and turn around, as if to welcome a guest.

Come in peace, crown of God, even with happiness and cheerfulness; among the faithful of the treasured people come O bride; come, O bride.

Vehayu lim'shisah shosaich,  
verachaku kol miv'laich,  
yasis alaich Elohaich,  
kimesos chatan al kallah.

וְהָיוּ לְמִשְׁפָּחָה שְׂאוֹסִיךְ  
וְרַחֲקוּ כָּל מְבַלְעִיךְ  
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ  
כְּמִשׁוֹשׁ חָתָן עַל כַּלָּה

Yamin usmol tifrotzi,  
ve'et hashem ta'aritzu,  
al yad ish bein partzi,  
venis'mechah venagilah.

יָמִין וּשְׂמָאל תִּפְרוֹצִי  
וְאֵת ה' תַּעֲרִיצִי  
עַל יַד אִישׁ בֵּין פָּרְצִי  
וְנִשְׁמְחָה וְנִגְיִלָה

All rise and turn around, as if to  
welcome a guest.

Bo'i v'shalom, ateret ba'ala,  
Gam b'simcha uv' tzhala.  
Toch emunei am segula;  
Bo'i chala, bo'i chala.

בּוֹאִי בְּשָׁלוֹם אֶתֶרֶת בַּעֲלָה  
גַּם בְּשִׂמְחָה וּבִצְהֵלָה  
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה  
בּוֹאִי כָּלָה, בּוֹאִי כָּלָה

"Lecha Dodi begins with us saying to God: "let us welcome the Sabbath presence". As we conclude, bowing as she enters, we are doing so hand-in-hand with God; this is what Shabbat signifies to us - the culmination of our week, and a day of holiness and partnership with God."  
- Zack Colton, Bristol JSoc

Mikdash melech, ir m'lucha,  
Kumi tze'i mi'toch ha'hafecha.  
Rav lach shevet b'emek  
habacha; V'hu yachmol  
ala'yich chemla.

Hitna'ari me'afar kumi,  
Livshi bigdei tifartech ami.  
Al yad ben Yishai  
beit haLachmi;  
Karva el nafshi g'ala.

Hit'oreri, hit'oreri,  
Ki va orech, kumi uri.  
Uri, uri, shir daberi;  
K'vod Adonai alai'yich nigla.

Lo tevoshi ve'lo tikal'mi  
mah tishtochachi umah  
tehem, bach yechesu  
ani'ei ami,  
venivnetah ir al tilah.

מִקְדָּשׁ מֶלֶךְ עִיר מְלֻחָה  
קוּמִי צֵאִי מִתּוֹךְ הַהִפְכָּה  
רַב לָךְ שֵׁבֶת בְּעֵמֶק  
הַבָּכָא. וְהוּא יַחְמֹל  
עָלֶיךָ חֶמְלָה

הִתְנַעַרִי מֵעַפָּר קוּמִי  
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עָמִי  
עַל יַד בֶּן יִשָּׂאִי  
בֵּית הַלַּחְמִי  
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה

הִתְעוֹרְרִי הִתְעוֹרְרִי  
כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי  
כְּבוֹד ה' עָלֶיךָ נִגְלָה

לֹא תִבוֹשִׁי וְלֹא תִכָּלְמִי  
מָה תִשְׁתַּחֲוִי וּמָה  
תִּתְּחַמֵּי, בָּדַד יִחְסוּ  
עֲנִיִּי עָמִי  
וְנִבְנְתָה עִיר עַל תִּלָּה

## Lecha Dodi

"Written in 16th century, this is the latest song to be added to our prayers. Just like Shabbat itself, Lecha Dodi is spiritual, solemn and mindful. The hymn invites in the spirit of Shabbat as one would invite their beloved: with joy, happiness, and a feeling of relief that Shabbat has finally come - our time to rest, take time for ourselves and be with our loved ones."

- Ábel Keszler, Glasgow JSoc

*The line beginning 'lecha dodi' is traditionally sung between each verse.*

Lecha dodi likrat kallah,  
p'nei Shabbat n'kabelah!

לְכָה דוּדִי לְקִרְאָת כָּלָה  
פְּנֵי שַׁבָּת נִקְבְּלָה

Shamor v'zachor b'dibur  
echad, hishmi'anu el  
ha'meyuchad. Adonai echad  
u'shmo echad; L'shem  
ul'tiferet v'l'tehila.

שָׁמֹר וְזָכוֹר בְּדִבּוּר  
אֶחָד, הִשְׁמִיעֵנוּ אֵל  
הַמְיֻחָד. יְהוָה אֶחָד  
וּשְׁמוֹ אֶחָד. לְשֵׁם  
וּלְתִפְרֶת וּלְתִהִלָּה

Likrat Shabbat l'chu v'nelcha,  
Ki hi m'kor ha'bracha.  
Me'rosh mikedem n'sucha;  
Sof ma'aseh  
b'machshava t'chila.

לְקִרְאָת שַׁבָּת לְכוּ וְנִלְכָה  
כִּי הִיא מְקוֹר הַבְּרָכָה  
מֵרֵאשׁ מִקְדָּם נְסוּכָה  
סוֹף מַעֲשֶׂה  
בְּמַחֲשָׁבָה תִּחְלָה

Please, with the great strength of Your right hand, untie the bundled  
sins.  
Accept the prayer of Your people; strengthen us, purify us, O Awesome  
One.  
Please, O Strong One, guard as the pupil of an eye those who seek  
Your Oneness;  
Bless them, cleanse them, show them pity; ever grant them Your truth;  
Powerful, holy God, in Your abundant goodness, guide Your people;  
Exalted One, turn to Your people who proclaim Your holiness.  
Accept our entreaty, hear our cry, You know who knows secret  
thoughts;  
Blessed be the Name of God's glorious kingdom forever and ever.

## Ana Bekoach

*Ana bekoach is the formula we need for spiritual renewal. This prayer is said to contain the 42-letter name of God, concealed in the first letter of each word in the prayer.*

*Ana bekoach begins and ends with asking God to hear and connect to us.*

Ana bekoach, g'dulat  
yemincha, tatir tz'rura;  
Kabel rinat amcha sagveinu,  
tahareinu nora;  
Na gibor dorshei yichudcha,  
k'vavat shamrem;  
Barchem, taharem, rachameim  
tzidkatcha, Tamid gamlem;  
Chasin kadosh, Berov tuvcha  
nahel adatecha;  
Yachid ge'eh le'amcha p'neh,  
zochrei k'dushatecha;  
Shavateinu kabel ushma  
tza'akateinu, yode'a ta'alumot;  
Baruch sheim k'vod malchuto  
l'olam va'ed

אָנָא בְּכַח גְּדֻלַּת  
יְמִינְךָ תַּתִּיר צָרוּרָה:  
קִבֵּל רִנַּת עַמְּךָ. שְׁגִבְנוּ  
טְהַרְנוּ נוֹרָא:  
נָא גִבּוֹר דּוֹרְשֵׁי יַחֲוּדְךָ  
כְּבַבַּת שְׁמֶרֶם:  
בְּרַכֶּם טְהַרֶם רַחֲמִים  
צִדְקַתְךָ תָּמִיד גָּמְלִים:  
חֲסִין קְדוֹשׁ בְּרֹב טוֹבְךָ  
נִהַל אֲדַתְךָ:  
יַחֲדִיד גֵּאָה לְעַמְּךָ פְּנֵה  
זוֹכְרֵי קְדוּשַׁתְךָ:  
שׁוֹעֲתֵנוּ קִבֵּל וְשִׁמֵּעַ  
צַעֲקֵתֵנוּ יוֹדֵעַ תַּעֲלָמוֹת:  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד:

Kol Adonai y'choleil ayalot  
 vayechesof y'arot, uv'heichalo  
 kulo omer kavod. Adonai  
 lamabul yashav, vayeishev  
 Adonai melech l'olam.  
 Adonai oz l'amo yitein, Adonai  
 yevareich et amo vashalom.

קול יהוה יחולל אַיִלוֹת  
 וַיַּחֲשׁוֹף יַעְרוֹת וּבְהִיכָלוֹ  
 כָּלוֹ אֹמֶר כְּבוֹד: יְהוָה  
 לַמַּבּוּל יָשָׁב וַיַּעֲשֶׂה  
 יְהוָה מֶלֶךְ לְעוֹלָם:  
 יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה  
 יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

A song of David.  
 Praise God, children of the powerful,  
 praise for God's glory and strength!  
 Praise God, honour worthy of the Name;  
 bow to God in the beauty of holiness.  
 God's voice is upon the waters!  
 The God of glory thunders!  
 God is upon vast waters.  
 God's voice, is in power,  
 God's voice, is in majesty.  
 God's voice breaks cedars.  
 God shatters Lebanon's cedars,  
 Lebanon skips like a calf,  
 Sirion like a wild young ox.  
 God's voice sparks fiery flames;  
 God's voice makes the desert convulse;  
 God convulses the desert of Kadesh;  
 The Lord; His voice uproots the oaks,  
 and strips the forests bare,  
 while in God's temple all cry: "Glory!"  
 God sat, enthroned above the flood,  
 God sits as perennial Ruler.  
 God will give strength to the people,  
 God will bless the people with peace.

## Mizmor L'David ~ Psalm 29

"When I think of Shabbat I immediately think of the beautiful melodies which come hand in hand with it. No matter who I am celebrating Shabbat with or where I am, the songs which have been passed down for hundreds of years, never fail to bring people together and create an atmosphere like no other."  
- Rebecca Herman, UCL JSoc

Mizmor l'David havu l'Adonai  
b'nei eilim, havu l'Adonai  
kavod va'oz. Havu l'Adonai  
k'vod shemo, hishtachavu  
l'Adonai b'hadrat kodesh.  
Kol Adonai al hamayim, el  
hakavod hirim, Adonai al  
mayim rabim. Kol Adonai  
bakoach, kol Adonai b'hadar.  
Kol Adonai shoveir arazim,  
vayishabeir Adonai et arzei  
haLvanon. Vayarkideim k'mo  
eigel, Lebanon v'Shiryon  
k'mo ven r'eimim. Kol Adonai  
chotzev lahavot aish. Kol  
Adonai yachil midbar, yachil  
Adonai midbar kadaish.

מִזְמוֹר לְדָוִד הָבוּ לַיהוָה  
בְּנֵי אֱלִים הָבוּ לַיהוָה  
כְּבוֹד וְעֹז: הָבוּ לַיהוָה  
כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּ  
לַיהוָה בְּהִדְרַת־קֹדֶשׁ:  
קוֹל יְהוָה עַל־הַמַּיִם אֵל־  
הַכְּבוֹד הַרְעִים יְהוָה עַל־  
מַיִם רַבִּים: קוֹל־יְהוָה  
בִּפְתָּח קוֹל יְהוָה בְּהִדְרָה:  
קוֹל יְהוָה שֹׁבֵר אֲרָזִים  
וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי  
הַלְבָּנוֹן: וַיַּרְקִידֵם כְּמוֹ־  
עֵגֶל לְבָנוֹן וּשְׂרִיֹן  
כְּמוֹ בֶן־רְאֵמִים: קוֹל־יְהוָה  
חֹצֵב לְהַבּוֹת אֵשׁ: קוֹל  
יְהוָה יַחֲלִיל מִדְּבַר יַחֲלִיל  
יְהוָה מִדְּבַר קָדֹשׁ:

When God reigns, who is enthroned on *Cherubim*,  
nations will tremble, the earth will quake.  
God is great in Zion,  
Exalted beyond all peoples.  
They will greatly praise Your great and awesome Name, it is holy!  
Strong is the Ruler, who loves justice, You founded fairness.  
You have made the justice and righteousness of Jacob.  
Exalt our Omnipotent God, bow at the footstall, for God is holy.  
Moses and Aaron were among the priests, and Samuel among those  
who called Your name.  
They called to God, and God answered them.  
You spoke to them in a pillar of cloud.  
They obeyed Your testimonies and decrees given to them.  
Our Omnipotent God, You answered them.  
A forgiving God were You to them, an avenger for their iniquities.  
Exalt Our Omnipotent God, bow toward the holy mountain.  
For our Omnipotent God is holy.

## Adonai Malach Yirg'zu Amim ~ Psalm 99

*The leaders of our past called to God, and were answered. Our traditions have been passed down through the generations, and it is now up to us to keep that spiritual connection alive.*

Adonai malach yirg'zu amim  
yosheiv k'ruvim tanut ha'aretz.  
Adonai b'Tzion gadol v'ram hu  
al kol ha'amim.  
Yodu shimcha gadol v'norah  
kadosh hu.  
V'oz melech mishpat aheiv ata  
konanta meisharim mishpat  
u'tzdakah beya'akov ata asitah.  
Romemu Adonai Eloheinu  
v'hishtachavu lahadom raglav  
kadosh hu. Moshe v'aharon  
b'kohanav u'shmuel b'korei  
shemo korim el Adonai v'hu  
ya'aneim. B'amud anan y'daber  
aleihem shamru eidotav v'chok  
natan lamo. Adonai Eloheinu  
atah anitam el nosei hayita  
lahem v'nokeim al alilotam.  
Romemu Adonai Eloheinu  
v'hishtachavu l'har kodsho  
ki kadosh Adonai Eloheinu.

יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים יִשָּׁב  
כְּרוּבִים תִּנּוּט הָאָרֶץ:  
יְהוָה בְּצִיּוֹן גָּדוֹל וְרָם הוּא  
עַל־כָּל־הָעַמִּים:  
יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא  
קָדוֹשׁ הוּא:  
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב אֶתָּה  
כּוֹנֵנֵת מִיִּשְׁרָאֵל מִשְׁפָּט  
וַיִּצְדָּקָה בִּיֶּעֱקֹב אֶתָּה עָשִׂיתָ:  
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהֵדֶם רַגְלָיו  
קָדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן  
בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקִרְיָאִי  
שִׁמּוֹ קִרְיָאִים אֱלֹהֵי־יְהוָה וְהוּא  
יַעֲנֵם: בְּעֲמֹוד עָנָן יִדְבֹר  
אֲלֵיהֶם שָׁמְרוּ יְעֻדְתּוֹ וְחֹק  
נִתַּן־לָמוֹ: יְהוָה אֱלֹהֵינוּ  
אֶתָּה עֲנִיתָם אֵל נִשְׂא הָיִיתָ  
לָהֶם וְנָקָם עַל־עֲלִילוֹתָם:  
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַר קֹדְשׁוֹ  
כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Sing a new song to God, for God has worked wonders,  
helped by God's own right hand and holy arm.  
God's salvation has been made known, in the sight of the nations  
God's righteousness was revealed.

God's kindness and faithfulness to the House of Israel was  
remembered.

All ends of the earth have seen the triumph of our God.  
Call out to God, all inhabitants of the earth, break into jubilant song  
and play music.

Sing to God with a harp, a harp and the voice of praise.  
With trumpets and the sound of the *shofar* call out before the Ruler,  
God.

Let the sea and its fullness roar,  
the world, and its inhabitants.

Let the rivers clap hands,

Let mountains join in rejoicing

For God is coming, coming to judge the earth,

To judge the world with righteousness,  
and peoples with fairness.

## Mizmor Shiru L'Adonai ~ Psalm 98

*This psalm dreams of the whole world rejoicing at the presence of God, the natural world as well as all the inhabitants of the earth.*

Mizmor shiru l'Adonai shir  
chadash ki nifla'ot asah  
hoshiah lo yemino  
uzro'a kadsho.  
Hodiah Adonai yeshu'ato  
l'einei hagoyim gila tzidkato.  
Zachar chasdo ve'emunato  
l'veit yisrael ra'u kol afsei  
aretz et yehusat Eloheinu.  
Hari'u l'Adonai kol ha'aretz  
pischu veranenu vezameiru.  
Zamru l'Adonai b'chinor  
b'chinor v'kol zimrah.  
Ba'chatzotzrot v'kol shofar  
hariyu lifnei hamelech Adonai.  
Yiram hayam umlo'o teivel  
v'yoshvei va. N'harot yimchau  
chaf yachad harim y'raneinu.  
Lifnei Adonai ki va lishpot  
ha'aretz yishpot teivel b'tzedek  
v'amin b'meisharim.

מִזְמוֹר שִׁירוֹ לַיהוָה שִׁיר  
חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה  
הוֹשִׁיעָה-לוֹ יְמִינוֹ  
וְזָרַע קִדְשׁוֹ:  
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ  
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:  
זָכַר חֲסָדוֹ וְאֱמוּנָתוֹ  
לְבֵית יִשְׂרָאֵל רְאוּ כָל-אַפְסֵי-  
אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:  
הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ  
בְּצִחוֹ וּרְנָנוּ וְזָמְרוּ:  
זָמְרוּ לַיהוָה בְּכִנּוֹר  
בְּכִנּוֹר וְקוֹל זִמְרָה:  
בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר  
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:  
יָרֵעַם הַיָּם וּמַלְאוּ תֵּבֵל  
וַיִּשְׁבִּי בָהּ: נְהָרוֹת יִמְחָאוּ-  
כִּף יַחַד הָרִים יִרְנָנוּ:  
לִפְנֵי יְהוָה כִּי בָא לְשַׁפֵּט  
הָאָרֶץ יִשְׁפֹּט-תֵּבֵל בְּצֶדֶק  
וְעַמִּים בְּמִישָׁרִים:

Or zaru'a latzadik  
ulyishrei leiv simcha.  
Simchu tzadikim b'Adonai  
v'hodu lezecher kodsho.

אֹר זָרַע לְצַדִּיק  
וְלִישְׂרֵי־לֵב שִׂמְחָה:  
שִׂמְחוּ צַדִּיקִים בְּיְהוָה  
וְהוֹדוּ לְזֵכֶר קֹדֶשׁ:

When God reigns, the world rejoices.  
numerous islands will be glad.  
Cloud and dense darkness are surrounding, righteousness and justics  
are the foundation for the throne.  
Fire goes before God, and consumes the foundation of enemies.  
Lightning bolts will light up the world, the earth sees and trembles.  
Mountains will melt like wax before God, before the Ruler of all the  
earth.  
The heavens will proclaim God's righteousness;  
All people will see God's glory.  
Humiliated will be all those who worship images,  
Who pride themselves on nothingness. To God all the powers will  
bow.  
Zion will hear and be glad, the daughters of Judah will rejoice because  
of Your judgments, O God.  
You are supreme over all the earth,  
Highly exalted beyond all powers.  
Those who love God, hate evil;  
God protects the faithful, rescues them from the hand the wicked.  
Light is sown for the righteous, joy for the upright of heart.  
Let the righteous rejoice in God, praising at the mention of God's holy  
name.

## Adonai Malach - Psalm 97

*The psalmist writes that "light is sown for the righteous." The good deeds that a person does is like sowing a seed in the ground, it will soon grow into something much bigger, spread further than you can imagine.*

Adonai malach tagel ha'aretz  
yishmechu ayim rabim.

Anan va'arfel s'vivav tzedek  
umishpat mechon kis'o.  
Aish lefanav telech ut'laheit  
saviv tzarav. Hei'iru b'rakav  
teivel ra'ata vatachel ha'aretz.

Harim kadonag namasu  
milifnei Adonai milifnei  
adon kol ha'aretz. Higidu  
hashamayim tzidko v'rai kol  
ha'amim k'vodo. Yei'voshu  
kol ovdei pesel hamithal'lim  
b'elilim hishtachavu lo kol  
Elohim. Shama vatishmach  
Tzion vatagelna b'not yehuda  
lema'an mishpatecha Adonai.  
Ki atah Adonai Elyon al kol  
ha'aretz me'od na'aleita al kol  
Elohim.

Ohavei Adonai sinu  
ra shomer nafshot chasidav  
miyad resha'im yatzileim.

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ  
יִשְׁמְחוּ אַיִם רַבִּים:  
עָנָן וְעַרְפֶּל סָבִיבוּ צֶדֶק  
וּמִשְׁפָּט מִכּוֹן כְּסָאוֹ:  
אֵשׁ לִפְנֵי תֵלֶךְ וּתְלַהֵט  
סָבִיב צָרָיו: הָאִירוּ בְּרָקָיו  
תִּבֵּל רָאֲתָהּ וַתַּחַל הָאָרֶץ:  
הָרִים כִּדּוֹנָג נִמְסוּ  
מִלִּפְנֵי יְהוָה מִלִּפְנֵי  
אֲדוֹן כָּל־הָאָרֶץ: הִגִּידוּ  
הַשָּׁמַיִם צִדְקוֹ וְרָאוּ כָל־  
הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ  
כָל־עַבְדֵי פֶסֶל הַמִּתְהַלְלִים  
בְּאֱלִילִים הַשֹּׁתְחוּי־לוֹ כָל־  
אֱלֹהִים: שָׁמְעָה וַתִּשְׂמַח  
צִיּוֹן וַתִּגְלֶנָּה בְנוֹת יְהוּדָה  
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:  
כִּי־אַתָּה יְהוָה עֲלִיוֹן עַל־כָּל־  
הָאָרֶץ מְאֹד נִעְלִיתָ עַל־כָּל־  
אֱלֹהִים:  
אֲהַבֵי יְהוָה שִׁנְאוּ־  
רַע שִׁמְרוּ נַפְשׁוֹת חֲסִידָיו  
מִיַּד רָשָׁעִים יִצִּילֵם:

umlo'o. Ya'aloz sadai  
 v'chol asher bo  
 Az yeran'nu kol atzei ya'ar.  
 Lifnei Adonai ki va  
 ki va lishpot ha'arets  
 yishpot teivel b'tzedek  
 va'amin be'emunato.

וּמְלֹאוֹ: יַעֲלוּ שָׂדֵי  
 וְכָל־אֲשֶׁר־בּוֹ  
 אֲזַ יִרְנְנוּ כָּל־עֵצֵי־יַעַר:  
 לִפְנֵי יְהוָה כִּי בָּא  
 כִּי בָּא לְשַׁפֹּט הָאָרֶץ  
 יִשְׁפֹּט־תֵּיבֵל בְּצֶדֶק  
 וְעַמִּים בְּאֱמוּנָתוֹ:

Sing a new song to God;  
 Sing to God, all people on earth.  
 Sing to God, praise the Name, sing out God's salvation daily.  
 Proclaim God's glory among the nations, of the wonders among all the  
 peoples;  
 That God is great and extremely praiseworthy, Awesome above all the  
 gods.  
 For all the gods of the people are nothings,  
 But God created the heavens.  
 Might and splendor go before God,  
 strength and beauty in the sanctuary.  
 Acknowledge God, all families of nations;  
 Acknowledge honour and strength.  
 Acknowledge the honour of the Name, bring an offering and come to  
 the courtyards.  
 Bow to God in sacred splendor;  
 Let the earth tremble in God's presence  
 Declare to the nations: God reigns.  
 indeed the world is fixed so it cannot falter.  
 God judges the nations with fairness.  
 Let the heavens be glad, let the earth rejoice.  
 Let the sea and its fullness roar.  
 Let the field and everything in it exult, then all the trees of the forest  
 can sing with joy;  
 For God is coming, coming to judge the earth,  
 To judge the world with righteousness,  
 and peoples with truth.

## Shiru L'Adonai Shir Chadash ~ Psalm 96

"The inner history of a people is contained in its songs."  
- Rabbi Adolph Jellinek

Shiru l'Adonai shir chadash  
Shiru l'Adonai kol ha'aretz  
Shiru l'Adonai barchu shemo  
basru m'yom l'yom yeshuato.  
Safru vagoyim k'vodo  
b'chol ha'amim niflotav.  
Ki gadol Adonai u'mhulal  
me'od norah hu al kol Elohim.  
Ki kol Elohei ha'amin elilim  
v'Adonai shamayim asah.  
Hod v'hadar lefanav oz  
vetiferet b'mikdasho. Havu  
l'Adonai mishpechot amim  
havu l'Adonai kavod va'oz.  
Havu l'Adonai kavod shemo  
s'u mincha u'vou lechatzrotav.  
Hishtachavu l'Adonai b'hadrat  
kodesh chilu mipanav  
kol ha'aretz.  
Imru vagoyim Adonai malach  
Af tikon teivel bal-timot  
yadin amim b'meisharim  
Yishmechu hashamayim  
v'tagel ha'aretz yiram hayam

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ  
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:  
שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ  
בַּשָּׁרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:  
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ  
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:  
כִּי גָדוֹל יְהוָה וּמְהֻלָּל  
מְאֹד נֹרָא הוּא עַל־כָּל־אֱלֹהִים:  
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים  
וַיהוָה שְׁמַיִם עָשָׂה:  
הוֹד־וְהָדָר לִפְנֵי עוֹ  
וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ  
לַיהוָה מִשְׁפָּחוֹת עַמִּים  
הָבוּ לַיהוָה כְּבוֹד וְעוֹ:  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ  
שְׂאוּ־מִנְחָה וּבֹאוּ לַחֲצֹרֹתָיו:  
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־  
קֹדֶשׁ חִילוּ מִפָּנָיו  
כָּל־הָאָרֶץ:  
אָמְרוּ בְּגוֹיִם יְהוָה מָלָךְ  
אֶף־תִּכּוֹן תִּבְל בְּלִתְמוֹט  
יִדִּין עַמִּים בְּמִישָׁרִים:  
יִשְׁמְחוּ הַשָּׁמַיִם  
וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם

Come, let us sing to God:  
let our song ring out to the rock of our salvation.  
Let us greet God with thanksgiving;  
Let us call out with praiseful songs;  
For God is great, and a great ruler above all gods;  
In whose hand are the depths of the earth;  
The heights of the mountains are God's also.  
The sea is God's, God made it;  
And God's hands formed the dry land.  
O come, let us bow down and bend the knee;  
Let us kneel before the God our Maker; for God is our God,  
And we are the people of God's pasture, and the flock of God's hand.  
Even today, if we would but listen to God's voice!  
Do not harden your heart, as at Meribah,  
as in the day of Massah in the wilderness;  
when your ancestors tried Me, tested Me,  
even though they saw My work.  
For forty years was I angry with that generation, and said:  
this is a people that do err in their heart,  
and they have not known My ways;  
wherefore I swore in My wrath,  
that they should not enter into My resting place.

## Lechu Neranena ~ Psalm 95

*Lechu Neranena explores the special relationship we have with God.  
Just as the shepherd looks after their flock, so too God looks after us.*

Lechu neranena l'Adonai,  
nari'a l'tzur yisheinu.  
Nekadma fanav betoda,  
bizmirot naria lo.  
Ki eil gadol Adonai, umelech  
gadol al kol elohim.  
Asher beyado mechkerei  
aretz, veto'afot harim lo.  
Asher lo ha'yam vehu asahu,  
veyabeshet yadav yatsaru.  
Bo'u nishtachaveh venichra'a,  
nivrecha lifnei Adonai oseinu.  
Ki hu Eloheinu, va'anachnu  
am marito v'tzon yado,  
hayom im b-kolo tishma'u.  
Al takshu levavchem kimriva,  
keyom masa bamidbar.  
Asher nisuni avoteichem,  
b'chanuni gam ra'u fa'ali.  
Arba'im shana akut bedor,  
veomar am to'ei leivav heim,  
veheim lo yadu derachai.  
Asher nishvati veapi,  
im yevo'un el menuchati

לְכוּ נִרְנְנָה לַיהוָה  
נִרְיָעָה לְצוּר יִשְׁעֵנוּ:  
נִקְדָּמָה פָּנָיו בְּתוֹדָה  
בְּזִמְרוֹת נִרְיָע לוֹ:  
כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ  
גָּדוֹל עַל-כָּל-אֱלֹהִים:  
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-  
אָרֶץ וְתוֹעֲפֹת הָרִים לוֹ:  
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ  
וַיַּבֶּשֶׁת יָדָיו יַצְרוּ:  
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה  
נִבְרָכָה לִפְנֵי-יְהוָה עֹשֵׁנוּ:  
כִּי הוּא אֱלֹהֵינוּ וְאֶנְחֲנוּ  
עִם מִרְעִיתוֹ וְצֹאן יָדוֹ  
הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:  
אֶל-תִּקְשׁוּ לִבְבְּכֶם כְּמִרְיָכָה  
כְּיוֹם מֹסֶה בְּמִדְבָּר:  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם  
בְּחֲנוּנֵי גַם-רָאוּ פִּעְלִי:  
אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר  
וְאָמַר עִם תַּעֲי לִבְבִּי הֵם  
וְהֵם לֹא-יָדְעוּ דְרָכִי:  
אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי  
אִם-יָבֹאוּ אֶל-מְנוּחָתִי:

Higale na, ufros, chaviv,  
 alai et sukat shelomach,  
 Ta'ir erets mikvodach,  
 nagila v'nismecha bach.  
 Maheir, ahuv, ki va mo'ed,  
 vechoneini ki'mei olam.

הַגָּלֵה־נָא וּפְרֹשׁ, חֲבִיב  
 עָלַי אֶת־סִכַּת שְׁלוֹמָךְ  
 תֹּאִיר אֶרֶץ מִכְבוֹדְךָ  
 נִגִּילָה וְנִשְׁמְחָה בְּךָ  
 מַהֵר, אָהוּב, כִּי בָּא מוֹעֵד  
 וְחֲנֵנִי כִּימֵי עוֹלָם

Lover of my soul, merciful God,  
 bring your servant close to Your will.  
 Your servant will run like a gazelle, to bow before Your glory.  
 For Your companionship is purer than any fine taste or flavor.

Perfect, pleasing, radiance of the world, my soul desires Your love.  
 Please, God, heal her now, as You show her the pleasantness of Your  
 light.  
 Now, strengthen and heal her, and she will be for You an eternal  
 servant.

Ancient one, many Your mercies be made manifest,  
 And have compassion on the child of Your lover.  
 For it is so long that I have faithfully waited, to see the glory of Your  
 strength.  
 Please, my God, the desire of my Heart, hurry and do not hide!

Please, my beloved, reveal Yourself and spread over me the shelter of  
 Your peace.  
 Fill the world with the light of Your glory, so that we may rejoice and  
 be happy in You.  
 Be quick, my lover, for the time has come, and have mercy on me for  
 all time.

## Yedid Nefesh

"In the moments before the service, as our community gathers, natters and noshes, it begins to feel like Shabbat. I start to feel the stresses of the week fall away and the togetherness of Shabbat arrive. Then, as the chant of Yedid Nefesh washes over me, I know Shabbat is here."

- Jacob Hougie, Cambridge JSoc

Yedid nefesh, av harachaman  
meshoch avdach el r'tzonecha.  
Yarutz avdecha kemo ayal,  
yishtachaveh mul hadarecha.  
Ki yerav lo yedidotecha,  
minofet tzuf v'chol ta'am.

יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן  
מִשּׁוֹךְ עֲבָדְךָ אֶל־רְצוֹנְךָ  
יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל  
יִשְׁתַּחֲוֶה מוֹל הַדָּרֶךְ  
כִּי יַעֲרֵב־לוֹ יְדִידוֹתֶיךָ  
מִנֹּפֶת צוּף וְכָל־טֶעַם

Hadur, na'eh, ziv ha'olam.  
Nafshi cholat ahavatach.  
Ana, el na, refa na la  
behar'ot la no'am zivecha.  
Az titchazeik ve'titrapei  
ve'hayeta lach shifchat olam.

הַדּוּר, נָאֵה, זִיב הָעוֹלָם  
נַפְשִׁי חוֹלַת אֲהֻבָּתְךָ  
אָנָּה, אֵל, נָא, רַפָּא־נָא לָךְ  
בְּהִרְאוֹת לָךְ גִּעַם זִינוּךְ  
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא  
וְהִיְתָה לָךְ שִׁפְחַת עוֹלָם

Vatik, yehemu rachamecha  
vechus na al ben ohavach,  
Ki zeh kama nichsof nichsaf  
lir'ot betiferet uzecha.  
Ana, eili, machmad libi,  
chusha na, ve'al titalam.

וַתִּיק, יִהְיֶמוּ רַחֲמֶיךָ  
וְחוּס־נָא עַל־בֶּן אוֹהֲבְךָ  
כִּי זֶה כְּמָה נִכְסוֹף נִכְסוֹף  
לְרְאוֹת בְּתִפְאַרֶת עֲזֶךָ  
אָנָּה, אֵלִי, מַחְמַד לִבִּי  
חוּשָׁה־נָּא וְאַל תִּתְעַלֵּם

## Kabbalat Shabbat

*Kabbalat Shabbat is the collection of prayers to welcome in Shabbat. A selection of psalms and passages from the Talmud form Kabbalat Shabbat. Some explain that the six psalms represent the six days of the week, culminating in Lecha Dodi, in which we welcome in the Shabbat presence.*

*There are lots of empty spaces throughout the Shabbat Companion, for you to write down your own thoughts and reflections about each prayer.*

*Our sages say that prayer can be described as 'avoda she'balev - service of the heart.' Prayer can be a personal meditative practice, unique to each one of us. The UJS team invites you to browse through this Shabbat Companion, and use the Kabbalat Shabbat service as a time for differentiating between the week gone and the Shabbat just begun, the mundane and the holy, the darkness and the light.*

*Shabbat shalom from all of us at UJS.*

bifkudat y'shuah v'rachamim  
 ut'varcheinu brachot g'dolot.  
 V'tashlim bateinu v'tashken  
 shchinat'cha beineinu. V'zkeini  
 l'gadel banim uv'nei banim  
 chachamim un'vonim. Ohavei  
 Adonai yirei Elohim anshei  
 emet zerah kodesh b'Adonai  
 d'veikim. Um'irim et ha'olam  
 batorah uv'ma'asim tovim  
 uv'chol malechet avodat  
 ha'boreh. Anah sh'mah et  
 t'chinati ba'et hazot. Biz'chut  
 Sara, Rivkah, v'Rachel v'Leah  
 imoteinu. V'ha'er neireinu  
 shelo yichbeh l'olam va'ed  
 v'ha'er fanecha v'nivashe'ah  
 Amen.

בְּפִקּוּדַת יְשׁוּעָה וְרַחֲמִים  
 וּתְבָרְכֵנוּ בְּרַכּוֹת גְּדוֹלוֹת.  
 וְתַשְׁלִים בְּתֵינוּ וְתַשְׁכֵּן  
 שְׁכִינְתְּךָ בֵּינֵינוּ. וְזַכֵּנִי  
 לְגִדּוֹל בָּנִים וּבְנֵי בָנִים  
 חֲכָמִים וְנוֹבְנִים. אוֹהֲבֵי  
 יְהוָה יִרְאֵי אֱלֹהִים אֲנָשֵׁי  
 אֱמֶת זֶרֶחַ קֹדֶשׁ בְּיְהוָה  
 דְּבָקִים וּמְאִירִים אֶת הָעוֹלָם  
 בַּתּוֹרָה וּבְמַעֲשִׂים טוֹבִים  
 וּבְכָל מְלָאכַת עֲבוֹדַת  
 הַבּוֹרָא. אָנָּה שְׁמַע אֶת  
 תְּחִנָּתִי בְּעֵת הַזֹּאת בְּזָכוֹת  
 שָׂרָה וְרִבְקָה וְרָחֵל וְלֵאָה  
 אֲמוֹתֵינוּ. וְהָאֵר נֵירֵנוּ  
 שְׁלֹא יִכָּבֶה לְעוֹלָם וָעֶד  
 וְהָאֵר פָּנֶיךָ וְנוֹשְׁעָה  
 אָמֵן

May it be the will before God our Ruler, God and the God of our ancestors ,that God forgives me (and my beloved and my children and my father and my mother) and all my relatives. And that us and all Israel are given good and long lives. And that we are memorialised for good and blessing. And that we are redeemed with a redemption of salvation and mercy, and that we are blessed with great blessings. And that our households are made complete. And that God's spirit dwells among us. And that I merit to raise wise and understanding children and grandchildren; who love and fear God, people of truth, holy offspring, connected to God, and who illumine the world with Torah and good deeds and all the work of the Creator. Please, hear my prayer at this time. By the merit of Sarah and Rebecca and Rachel and Leah our foremothers. And cause our light to illuminate that it be not extinguished forever, and let your countenance shine, so that we are saved. Amen.

## Candle Lighting

Shabbat begins and ends with candles. The candles represent the commandment to remember and keep Shabbat, as well as creating a feeling of peace and harmony for Shabbat.

The following blessing is recited after lighting the Shabbat candles:

Baruch atah Adonai  
Eloheinu Melech haolam  
asher kid'shanu b'mitzvotav  
v'tzivanu l'hadlik ner  
shel Shabbat.

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר  
שֶׁל שַׁבָּת

Blessed are You, our Omnipotent God, Ruler of the universe, who has sanctified us with the commandments, and commanded us to kindle the Shabbat light.

## Meditation after Candle Lighting

Some have the custom to say the following prayer, including the words in brackets as applicable.

Y'hi ratzon milfanecha  
Adonai Elohai v'Elohei avotai.  
Shet'chonen oti (v'et dodi v'et  
banai v'et avi v'et imi) v'et kol  
korvai. V'titen lanu ul'chol  
Yisrael chayim tovim v'arukim.  
Vtitzk'reinu v'zichron tova  
uv'racha. V'tifkdeinu

יְהִי רָצוֹן מִלְּפָנֶיךָ  
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי.  
שֶׁתְּחַוֶּנֶן אוֹתִי (וְאֶת דּוּדִי  
וְאֶת בְּנֵי וְאֶת אָבִי וְאֶת אִמִּי)  
וְאֶת כָּל קְרוֹבֵי. וְתִתֵּן לָנוּ  
וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים  
וְאַרְכִּים. וְתִזְכְּרֵנוּ בְּזִכְרוֹן  
טוֹבָה וּבִרְכָּה. וְתִפְקְדֵנוּ

## Contents

Candle Lighting	4
Kabbalat Shabbat	6
Blessing the Children	91
Shalom Aleichem	93
Kiddush for Friday Night	101
Kiddush for Shabbat Day	105
Washing Hands	106
Blessing Over the Bread	106
Birkat Hamazon	107
Bendigamos	137
Zemirot	140
Tisch	165
Havdalah	174

This Shabbat companion has been put together with great care and attention to detail, to ensure that it can be used by all Jewish students, no matter their affiliation or how they practice their Judaism. Whilst every effort has been made, of course there will be language used or text that some may be less familiar with. Please do not hesitate to start a conversation around this with the UJS team, who will be more than happy to develop the text in future editions.

The text within this companion contains the name of God. Please treat it with the respect that you would any other similar book such as a siddur. If you are seeking to dispose of this companion please find your nearest genizah (Jewish book burial) or return it to the UJS office.

The front and back cover of the Shabbat Companion were designed and produced by Lola Harding, Student at Leeds Arts University, and Interfaith and Social Action Officer for Leeds JSoc 2023.

The UJS team are extremely proud to publish this, the second edition of our Shabbat Companion - קול שַׁבָּת, Kol Shabbat. Launched for UJS Convention 2023, this companion is for Jewish societies and Jewish students around the UK to elevate the Shabbat experience. Inside, you will find the full Friday night service, with explanations of the different customs and variations we hold in our extended Jewish family. We have also included classic Shabbat prayers and songs. Shabbat is the time for Jewish students to come together as one community, for prayers, meals and discussions. Shabbat is an invitation to pause from our week, and consider our priorities.

*Second Edition curated and created by Dora Hirsh, Jewish Engagement and Enrichment Officer, with support from the UJS Tzevet 2022-23*

*Designed and produced by Jodie Franks, Head of Programming 2022-3*

*First Edition published December 2021*

*Second Edition published February 2023*

*With grateful thanks to all of those who have contributed to the content of this Shabbat Companion, printed thanks to the support of the Jewish Youth Fund*

"Shabbat is a day of rest, of mental scrutiny and of balance. Without it the work days are insipid."

Chaim Nachman Bialik, Jewish Poet



# Shabbat Companion

---

קול שַׁבָּת

שבת שלום

# U.S. Jewish Community at a Glance