

סדר
הדלקת הנרות,
תקוני שבת ויד"ט,
ברכת המזון, שבע ברכות
וניגונים



CANDLE LIGHTING,
HYMNS FOR SHABBOS,
GRACE AFTER MEALS,
BETROTHAL
AND MARRIAGE CEREMONY
BLESSINGS AND SONGS

**HEBREW / ENGLISH
WITH TRANSLITERATION**

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Transliteration Note

The transliteration of the Hebrew prayers follows the Ashkenazic pronunciation of Eastern European Jewry, which is still in use in many traditional communities and institutions.

Pronunciation Key

ch should be pronounced with a German guttural sound, as in “L’chaim”;

a should be pronounced with a short the sound, as in *art*;

ai should be pronounced with the long a sound, as in *bay*;

e should be pronounced with the short e sound, as in *bed*;

ō should be pronounced with the long o sound, as in *bone*;

u should be pronounced with the long u sound, as in *brute*;

i should be pronounced with the long e sound, as in *beet*;

o should be pronounced with the short u sound, as in *fun*;

ī should be pronounced with the long y sound, as in *Why*.

- 1) Light the candles;
- 2) Draw your hands around the candles toward your face;
- 3) Cover your eyes with your hands and recite the appropriate berachah:

On Erev Shabbat:

Boruch atoh Adōnoy Elōhainu	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
melech ho-ōlom,	מֶלֶךְ הָעוֹלָם,
asher kidshonu b'mitzvōsov,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tzivonu l'hadlik	וְצִוָּנוּ לְהַדְלִיק
ner shel Shabbos Kōdesh.	נֵר שֶׁל שַׁבָּת קֹדֶשׁ:

On Erev Yom Tov:

Boruch atoh Adōnoy Elōhainu	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
melech ho-ōlom,	מֶלֶךְ הָעוֹלָם,
asher kidshonu b'mitzvōsov,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tzivonu l'hadlik	וְצִוָּנוּ לְהַדְלִיק
ner shel Yōm Tōv.	נֵר שֶׁל יוֹם טוֹב:

Shehe-cheyonu שִׁהֲחִינּוּ

On Erev Shabbat:

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the holy Shabbat.

On Erev Yom Tov:

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Yom Tov light.

Shehe-cheyonu

BLESSING FOR CANDLE LIGHTING

On Erev Shabbat and Yom Tov:

Boruch atoh Adōnoy Elōhainu	ברוך אתה יי אלהינו
melech ho-ōlom,	מלך העולם,
asher kidshonu b'mitzvōsov,	אשר קדשנו במצותיו,
v'tzivonu l'hadlik	וצונו להדליק
ner shel Shabbos	נר של שבת
v'shel Yōm Tōv. <i>Shehe-cheyonu</i>	ושל יום טוב: שהחיינו

On Erev Rosh HaShanah:

Boruch atoh Adōnoy Elōhainu	ברוך אתה יי אלהינו
melech ho-ōlom,	מלך העולם,
asher kidshonu b'mitzvōsov,	אשר קדשנו במצותיו,
v'tzivonu l'hadlik	וצונו להדליק
ner shel Yōm Hazikorōn.	נר של יום הזכרון:
<i>Shehe-cheyonu</i>	שהחיינו

On Erev Shabbat and Yom Tov:

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Shabbat and Yom Tov light. Shehe-cheyonu

On Erev Rosh HaShanah:

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Day of Remembrance. Shehe-cheyonu

On Erev Rosh HaShanah which falls on Shabbat:

Boruch atoh Adōnoy Elōhainu	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
melech ho-ōlom,	מֶלֶךְ הָעוֹלָם,
asher kidshonu b'mitzvōsov,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tzivonu l'hadlik	וְצִוָּנוּ לְהַדְלִיק
ner shel Shabbos v'shel Yōm	נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם
Hazikorōn. <i>Shehe-cheyonu</i>	הַזְכִּירוֹן: שֶׁהָחַיֵּנוּ

On Erev Yom Kippur:

Boruch atoh Adōnoy Elōhainu	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
melech ho-ōlom,	מֶלֶךְ הָעוֹלָם,
asher kidshonu b'mitzvōsov,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tzivonu l'hadlik	וְצִוָּנוּ לְהַדְלִיק
ner shel Yōm HaKipurim.	נֵר שֶׁל יוֹם הַכִּפּוּרִים:
<i>Shehe-cheyonu</i>	שֶׁהָחַיֵּנוּ

On Erev Rosh HaShanah which falls on Shabbat:

בָּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of Shabbat and the Day of Remembrance. Shehe-cheyonu

On Erev Yom Kippur:

בָּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Yom Kippur light. Shehe-cheyonu

On Erev Yom Kippur which falls on Shabbat:

Boruch atoh Adōnoy Elōhainu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
melech ho-ōlom,	מֶלֶךְ הָעוֹלָם,
asher kidshonu b'mitzvōsov,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tzivonu l'hadlik	וְצִוָּנוּ לְהַדְלִיק
ner shel Shabbos	נֵר שֶׁל שַׁבָּת
v'shel Yōm HaKipurim.	וְשֶׁל יוֹם הַכִּפּוּרִים:

Shehe-cheyonu שִׁהַחַיֵּינוּ



Boruch atoh Adōnoy Elōhainu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
melech ho-ōlom,	מֶלֶךְ הָעוֹלָם,
shehecheyonu, v'kiy'monu,	שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ
v'higionu lizman hazeh.	וְהִגִּיעָנוּ לְזִמַּן הַזֶּה:

On Erev Yom Kippur which falls on Shabbat:

בָּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of Shabbat and Yom Kippur. Shehe-cheyonu



Shehe-cheyonu

בָּרוּךְ Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

Y'hi rotzōn milfonecho,	יהי רצון מלפניך,
Adonōy Elōhainu vailōhai avōsainu,	יי אלהינו ואלהי אבותינו,
sheyiboneh bais hamikdosh	שיבנה בית המקדש
bim'hairoh v'yomainu,	במהרה בימינו,
v'sain chelkainu b'sōrosecho,	ותן חלקנו בתורתך,
v'shom na'avod'cho b'yiroh kimai	ושם נעבדך ביראה כימי
ōlom u'ch'shonim kadmōniyōs.	עולם וכשנים קדמוניות.

Prayer for Women after candle lighting:

Y'hi rotzōn milfonecho, Adōnoy	יהי רצון מלפניך,
Elōhī vailōhai avōsī,	יי אלהי אבותי,
shet'chōnain ōsi (v'es ishti	שתחונן אותי (ואת אישתי
v'es bonī, v'es b'nōsī, v'es ovi,	ואת בני, ואת בנותי, ואת אבי,
v'es imi), v'es kol k'rōvī,	ואת אמי), ואת כל קרובי,
v'sitain lonu ul'chol Yisroel	ותתן לנו ולכל ישראל
chayim tōvim va'aruchim,	חיים טובים וארוכים,
v'sizk'rainu b'zichrōn	ותזכרנו בזכרון

יהי May it be Your will, Lord our G-d and G-d of our fathers, that the Temple be rebuilt soon in our time, and grant our involvement with Your Torah. And there we will serve You with reverence as in days gone by, in olden times.

Prayer for Women after candle lighting:

יהי May it be Your will, Lord my G-d and Lord of my forefathers, that You show favor to me [my husband, my sons, my daughters, my father, my mother] and all my relatives; and that you grant us and all Jews a good and long life; that you remember us with a good remembrance and

tōvoh u'vrocho, v'sifk'dainu	מוֹכָה וּבְרָכָה, וְתַפְקְדֵנוּ
bifkudas y'shu'oh v'rachamim,	בְּפִקְדַת יְשׁוּעָה וְרַחֲמִים,
v'sashkain sh'chinoscho bainainu,	וְתַשְׁכֵּן שְׂכִינְתְּךָ בֵּינֵינוּ,
v'zakainu l'gadail bonim u'vnai vonim	וְזַכֵּנוּ לְגַדֵּל בְּנִים וּבְנֵי בָנִים
chachomim u'n'vōnim	חֲכָמִים וְנְבוֹנִים
ōhavai Adōnoy, yir'ai Elōhim,	אוֹהֲבֵי יי, יְרֵאֵי אֱלֹהִים,
anshai emes, zera kōdesh,	אֲנָשֵׁי אֱמֶת, זֶרַע קֹדֶשׁ,
ba-Adōnoy d'vaikim, u'm'irim es	בְּיְהוָה דְּבַקִּים, וּמְאִירִים אֶת
ho'ōlom baTorah u'v'maasim	הָעוֹלָם בַּתּוֹרָה וּבְמַעֲשִׂים
tōvim u'v'chol m'leches	טוֹבִים וּבְכָל מְלָאכָת
avōdas habōrai. Ono, sh'ma	עֲבוֹדַת הַבּוֹרָא, אָנָּה, שְׁמַע
es t'chinosi bizchus Soroh	אֶת תַּחֲנִיתִי בְּזִכּוֹת שָׂרָה
v'Rivkoh Rochail v'Layoh imōsainu,	וְרִבְקָה רַחֵל וְלֵאָה אִמּוֹתֵינוּ,
v'ho-air nairainu shelō yichbeh	וְהָאֵר נִרְנּוּ שְׁלֵא יִכְבֶּה
l'ōlom vo-ed, v'ho-air ponecho	לְעוֹלָם וָעֵד, וְהָאֵר פְּנִיךָ
v'ni'vo-shaioh. Amen.	וְנִשְׁעָה, אָמֵן.

blessing; that you consider us with consideration of salvation and compassion; that you cause Your presence to dwell among us. Grant me the privilege of raising children and grandchildren who are wise and understanding, who love G-d and fear the Lord, people of truth, holy offspring, attached to G-d, who illuminate the world with Torah and good deeds and with labor in the service of the Creator. Please, hear my request, in the merit of Sarah, Rivkah, Rachel, Leah, our mothers, and cause our light to shine and that it not be extinguished forever, and let your countenance shine so that we be saved. Amen.

Sholom Alaichem

The Talmud teaches that two ministering angels escort a person home from the synagogue on the eve of the Shabbos. If a Jew arrives home and finds a kindled lamp, a set table, and a made bed, the good angel says, "May it be G-d's will that it also be so next Shabbos." The evil angel is compelled to answer, "Amen." But if not — then the evil angel says, "May it be G-d's will that it be so next Shabbos." The good angel is compelled to answer, "Amen." *Sholom Alaichem* is based on the above passage. If every Jew is accompanied home by two ministering angels, then it is only proper that he greet them, bless them, and seek their blessing. The *zemer* is of comparatively recent origin, apparently composed by a Kabbalist of the seventeenth century. In the spirit of unity between G-d, ourselves, and others, we welcome the angels into our homes by singing *Sholom Alaichem*.

Upon returning home from the synagogue, the following is chanted:

Sholōm alaichem	שְׁלוֹם עֲלֵיכֶם
mal-achai hashorais	מַלְאָכַי הַשָּׁרַת
mal-achai elyōn, mimelech	מַלְאָכַי עֲלִיּוֹן מִמְלֶךְ
malchai hamlochim	מַלְכֵי הַמַּלְכִּים
hakodōsh boruch hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא:

Chant three times. ג' פעמים

Bō-achem l'sholōm	בּוֹאֲכֶם לְשָׁלוֹם
mal-achai hasholōm	מַלְאָכַי הַשָּׁלוֹם
mal-achai elyōn, mimelech	מַלְאָכַי עֲלִיּוֹן מִמְלֶךְ
malchai hamlochim	מַלְכֵי הַמַּלְכִּים
hakodōsh boruch hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא:

Chant three times. ג' פעמים

Upon returning home from the synagogue, the following is chanted:

שְׁלוֹם Peace unto you, ministering angels, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He. Chant three times.

בּוֹאֲכֶם May your coming be in peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He. Chant three times.

Aishes Chayil

The letters of the Hebrew alphabet, from aleph to tav, begin each line of *Aishes Chayil* (A Woman of Valor), which is part of Chapter 31 of the book of Mishlei (Proverbs). “R’ Yitzchok ben Nechemiah said: Just as G-d gave the Torah to Israel by means of the twenty-two letters [of the aleph-beis], so does He praise righteous women by the means of the twenty-two letters” (Yalkut Mishlei, ch. 31). Judaism is not limited to a particular day of the week, or to an institution like the synagogue. It pervades the home, family, and all areas of human endeavor. Historically, against the odds, despite persecution and poverty, the Jewish woman preserved the delicate fabric of the family, and therefore, above all, guaranteed the survival of the Jewish people. Thus on Shabbos, we sing praise to the woman of valor, a accomplished woman “who takes care of her family, is kind to the poor and needy, and above all is G-d fearing.” Traditionally, the Shabbos is referred to as a “bride” or a “queen.” The Midrash describes the relationship as follows: “R’ Shimon bar Yochai said: The Shabbos came before G-d and said, “Master of the Universe, for each day of the week there is a mate (Sunday and Monday, Tuesday and Wednesday, etc.), but I have no mate!” G-d replied, “The Nation of Israel will be your mate.” (Bereishis Rabbah 11:8)

Aishes cha-yil mi yimtzo
v'rochōk mipninin michroh.

Botach boh laiv ba-loh
v'sholol lō yechor.

G'molas-hu tōv v'lō ro
kōl y'mai cha-yeho.

Dorshoh tzemer ufishtim
vata-as b'chaifetz kapeho.

Hoysoh ko-oniyōs sōchair
mimerchok tovi lachmoh.

Vatokom b'ōd l'iloh
vatitain teref l'vaisoh
v'chōk l'na-arōsheho.

Zom'moh sodeh vaticochaihu
mipri chapeho not-oh korem.

Chogroh v'ōz mosneho

אִשֶּׁת חַיִּל מִי יִמְצֹא,

וְרוּחַק מִפְּנִינִים מְכַרָּה:

בְּטַח בָּהּ לֵב בְּעֵלָהּ,

וְשָׁלַל לֹא יַחְסֹר:

גְּמֻלָתָהּ טוֹב וְלֹא רָע,

כֹּל יְמֵי חַיֶּיהָ:

דְּרָשָׁה צְמֹר וּפְשִׁתִּים,

וּתְעַשׂ בְּחֶפְזָא בְּפִיהָ:

הִיטָה בְּאֲנִיּוֹת סוּחָר,

מִמְרַחֵק תְּבִיא לְחֶמָּה:

וּתְקַם בְּעוֹד לַיְלָהּ,

וּתְתַן טָרַף לְבֵיתָהּ,

וְחַק לְנִעְרֹתֶיהָ:

זְמָמָה שָׂדֵה וְתַקְחָהּ,

מִפְּרֵי כַפֵּיהָ נִמְעָה כָּרֶם:

חֲגָרָה בְּעוֹז מְתַנֶּיהָ,

אִשָּׁה Who can find a wife of excellence? Her value far exceeds that of gems. The heart of her husband trusts in her, he lacks no gain. She treats him with goodness, never with evil, all the days of her life. She seeks out wool and flax, and works willingly with her hands. She is like the merchant ships; she brings her food from afar. She rises while it is still night, gives food to her household, and sets out the tasks for her maids. She considers a field and buys it; from her earnings she plants a vineyard. She girds her

Ōz v'hodor l'vushoh
 vatis-chak l'yōm acharōn.
 Pihoh pos-choh v'chochmoh
 v'sōras chesed al l'shōnoh.
 Tzōfiyoh halichōs baisoh
 v'lechem atzlus lō sōchail.
 Komu voneho viy'ashruho
 ba-loh vay'hal'loh.
 Rabōs bonōs osu choyil
 v'at olis al kulonoh.
 Sheker hachain v'hevel hayōfi
 ishoh yir-as Adōnoy hi
 sishalol. T'nu loh mipri
 yodeho vihal'luho bash-orim
 ma-aseho.

עוז והדר לבושה,
 ותשחק ליום אחרון:
 פיה פתחה בחכמה,
 ותורת חסד על לשונה:
 צופיה הליכות ביתה,
 ולחם עצלות לא תאכל:
 קמו בניה ויאשרוה,
 בעלה ויהללה:
 רבות בנות עשו חיל,
 ואת עלית על כלנה:
 שקר החן והבל היפי,
 אשה יראת יי היא
 תתהלל: תנו לה מפרי
 ידיה, ויהללה בשערים
 מעשיה:

merchants with girdles. Strength and dignity are her garb; she looks smilingly toward the future. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She watches the conduct of her household, and does not eat the bread of idleness. Her children rise and acclaim her, her husband — and he praises her: Many daughters have done worthily, but you surpass them all. Charm is deceptive and beauty is naught; a God-fearing woman is the one to be praised. Give her praise for her accomplishments, and let her deeds laud her at the gates.

Mizmōr l'Dovid. Adōnoy rō-i,
 lō echsor. Bin-ōs deshe
 yarbitzaini, al mai m'nuchōs
 y'nahalaini. Nafshi y'shōvaiv,
 yanchaini v'ma-g'lay tzedek
 l'ma-an sh'mō. Gam ki ailaich
 b'gai tzalmoves, lō iro
 ro ki atoh imodi, shivt'cho
 umish-antecho haimoh
 y'nachamuni. Ta-arōch l'fonī
 shulchon neged tzō'reroy,
 dishanto vashemen rōshi,
 kōsi r'voyoh. Ach tōv
 vochesed yird'funi kol y'mai

מְזֻמֹּר לַדָּוִד, יְיָ רֵעִי
 לֹא אֲחַסֵּר: בְּנֵאוֹת דֶּשֶׁא
 יִרְבִּיצַנִי, עַל מַי מְנוּחֹת
 יִנְהַלֵּנִי: נַפְשִׁי יִשְׁוֵאֵב,
 יִנְחֵנִי בְּמַעְגְּלֵי צְדָק
 לְמַעַן שְׁמוֹ: גַּם כִּי אֵלֶיךָ
 בְּגַיִּא צְלָמוֹת, לֹא אֵירָא
 רַע כִּי אַתָּה עִמָּדִי, שְׂבִבְךָ
 וּמִשְׁעֲנֵתְךָ הֵמָּה
 יִנְחַמְנִי: תַּעֲרֹךְ לִפְנֵי
 שְׁלֹחַן נֹגֵד צַרְרִי,
 דִּשְׁנֵת בְּשֶׁמֶן רֹאשִׁי,
 כּוֹסֵי רוּיָה: אֵךְ טוֹב
 וְחֶסֶד יִרְדּוּבֹנִי כָּל יְמֵי

מְזֻמֹּר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will 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 will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life,

Kiddush

When the Kiddush is recited, everyone stands as the leader cradles a full cup of wine in the palm of his right hand. The cup should be held at least three *tefachim* (approximately 12 inches) above the table surface. The leader then recites the following, with himself as well as the assembled guests in mind:

The meaning behind this mitzva is “that we should become awakened through its performance to remember the greatness of this day, and to set firmly in our hearts the concept of Creation, ‘for in six days G-d created heaven and earth...’” (Sefer Hachinuch, 31)

The Torah states in the Ten Commandments: “Remember the Shabbos day and keep it holy.” (Exodus 20:8) This means that we are commanded to sanctify the Shabbos (i.e., pronounce its holiness) by reciting the Kiddush over wine, both on Friday night and on the following day. The Kiddush is recited over wine, which makes the occasion a festive one and emphasizes the importance of the *se’udah* as not simply a meal that we eat on Shabbos but also as a feast in honor of the Shabbos Queen. The *se’udah* is a celebration of the great gift which G-d has given us — the holy Shabbos. Furthermore, wine has been endowed with a special quality of “gladdening the hearts of people” (Psalms 104:15). When used for a holy purpose, it also gladdens G-d, as is written: “Wine gladdens G-d and man” (Judges 9:13).

Yōm Hashishi. Vay'chulu	יום הששי: ויכלו השמים
hashoma-yim v'ho-oretz	והארץ
v'chol tz'vo-om.	וכל צבאם:
Vay'chal Elōhim	ויכל אלהים
bayōm hashvi-i	ביום השביעי
m'lach'tō asher osoh,	מלאכתו אשר עשה,
va-yishbōs ba-yōm hashvi-i	וישבת ביום השביעי
mikol m'lach'tō	מכל מלאכתו
asher osoh.	אשר עשה:
Vay'vorech Elōhim	ויברך אלהים
es yōm hashvi-i	את יום השביעי
vay'kadaish ōsō,	ויקדש אתו,
ki vō shovas	כי בו שבת
mikol m'lach'tō	מכל מלאכתו
asher boro Elōhim la-asōs.	אשר ברא אלהים לעשות:

יום The sixth day. And the heavens and the earth and all their hosts were completed. And God finished by the seventh day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And God blessed the seventh day and made it holy, for on it He rested from all His work which God created to function.

v'raishis. T'chiloh l'mikro-ai	בְּרֵאשִׁית. תְּחִלָּה לְמִקְרָאֵי
kōdesh, zaicher litzi-as	קֹדֶשׁ, וְזָכַר לִיצִיאַת
mitzroyim. Ki vonu vocharto	מִצְרָיִם. כִּי בָנוּ בְּחֶרֶת
v'ōsonu kidashto	וְאוֹתָנוּ קִדְשָׁתָּ
mikol ho-amim,	מִכָּל הָעַמִּים,
v'shabbas kodsh'cho b'ahavoh	וְשַׁבַּת קֹדֶשְׁךָ בְּאַהֲבָה
uv'rotzōn hinchaltonu.	וּבְרָצוֹן הִנְחַלְתָּנוּ:
Boruch atoh Adōnoy,	בְּרוּךְ אַתָּה יי
m'kadaish hashabbos.	מְקַדֵּשׁ הַשַּׁבָּת:

The following berachah is added on Shabbat Chol HaMoed Sukkot, immediately after making Kiddush in the Sukkah.

Boruch atoh Adōnoy,	בְּרוּךְ אַתָּה יי
Elōhainu melech ho-ōlom,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher kidshonu b'mitzvōsov	אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו
v'tzivonu laishaiv basukoh.	וְצִוָּנוּ לַיִּשֵׁב בַּסֻּכָּה:

Shabbat as a heritage, in remembrance of the work of Creation; the first of the holy festivals, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and with love and goodwill given us Your holy Shabbat as a heritage. Blessed are You Lord, who hallows the Shabbat.

The following berachah is added on Shabbat Chol HaMoed Sukkot immediately after making Kiddush in the Sukkah.
 בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to dwell in the Sukkah.

Al N'tilas Yodayim

The Washing of the Hands

We wash our hands in order to purify ourselves before we break bread. In order to properly wash the hands, first remove all rings, as the water must completely cover your hands. Now take the cup in your left hand, and pour three times over the right hand (the water should cascade over the entire hand, up to the wrists). Then pass the cup to your right hand, and pour the water three times over the left hand. Before drying your hands, recite the following beracha:

Note: We do not speak between the washing of the hands and the breaking of the bread, because the two mitzvos are interrelated.

Upon washing the hands before a meal:

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov
v'tzivonu al n'tilas yodo-yim.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצִּוָנוּ עַל נְטִילַת יָדַיִם:

Upon washing the hands before a meal:

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

Hamotzi

When the Jews dwelt in the desert for forty years, G-d sustained them with the manna (food from heaven). Each day a single portion descended from the heavens, nourishing each person for a single day. On Friday, in preparation for Shabbos, G-d sent a double portion of manna so that the Jews would be able to observe the Shabbos laws and not have to gather and prepare food on the Shabbos day. In commemoration of this miracle, we make the blessing on two loaves of challah (*lechem mishna*). The challahs are placed on a napkin or challah board, and then covered with a decorative cloth, to remind us of the dew that protected and surrounded the Arava. To make the blessing, uncover the two Challahs. Place the right challah slightly above the left, and graze it lightly with the bread knife. Then say the following berachah:

On bread:

Boruch atoh Adōnoy,

Elōhainu melech ho-ōlom,

hamōtzi lechem min ho-oretz.

בָּרוּךְ אַתָּה יי

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

On bread:

בָּרוּךְ Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

Azamair bish'vochin,
l'mai-al gō pischin,
d'vachakal tapuchin,
d'inun kadishin.

N'zamin loh hashto,
bifsōro chadatoh,
uvimnartoh tavtoh,
d'nohoroh al raishin.

Y'mino u'smolo,
u'vainihu challoh,
b'kishutin ozlo,
u'monin u'lvushin.

Y'chabek lo ba'aloh,
u'veesōdoh diloh,
d'ovaid nī'cho lo,
y'hai katish katishin.

אָזמיר בשבּֿחין,
לַמַּיֵעַל גּוֹ פִּתְּחִין,
דְּבַחְקַל תַּפּוּחִין,
דִּאִנּוּן קַדִּישִׁין:

נִזְמִין לֹה הַשְּׁתָּא,
בְּפִתּוּרָא חֲדָתָא,
וּבמִנְרֵתָא טַבָּתָא,
דְּנִהָרָא עַל רֵישִׁין:

יְמִינָא וּשְׂמָאלָא,
וּבִינְיָהּוּ כְּלָהּ,
בְּקִשּׁוּטִין אֲזֹלָא,
וּמִאִנִּין וּלְבוּשִׁין:

יַחְבֵּק לֹה בְּעֵלָהּ,
וּבִיסוּדָא דִּילָהּ,
דְּעֵבֵד נִיחָא לֹה,
יְהֵא כַּתִּישׁ כַּתִּישִׁין:

אָזמיר I will cut away [the forces of evil] with songs of praise,
in order to enter the holy gates of Chakal Tapuchin.

We herewith invite her [the Shechinah] to the festive table,
with the beautiful candelabrum shining on our heads.

Between right and left the Bride approaches, adorned in
ornaments, jewels and robes.

Her husband embraces her; through this gathering which
brings her joy, the [forces of evil] will be utterly crushed.

V'iturin shavin loh,
umalko dil'ailoh,
d'yisatar kōloh,
b'kadish kadishin.

R'shimin u's'simin,
b'gō kol olmin,
b'ram atik yomin,
halo batish batishin.

Y'hai ra'avoh kamaï,
d'sishrai al amai,
d'yisanag lishmai,
bim'sikin v'doovshin.

Asadair lid'rōmoh,
m'narto dis'seemoh,

וְעִטּוּרֵינּוּ שִׁבְעִין לָהּ,
וּמַלְכָּא דְלֵעֲלָא,
דִּיתְעַטֵּר בְּלָא,
בְּקַדִּישׁ קַדִּישִׁין:

רְשִׁימִין וְסְתִימִין,
בְּגוֹ כָּל־עֲלָמִין,
בְּרַם עֲתִיק יוֹמִין,
הָלֹא בַטִּישׁ בַּטִּישִׁין:

יְהֵא רַעּוּא קַמָּה,
דְּתִשְׁרִיָּה עַל עַמָּה,
דִּיתְעַנְג לִשְׁמָה,
בְּמַתִּיקִין וְדוּבְשִׁין:

אַסְדַּר לְדְרֹמָא,
מְנַרְתָּא דְסְתִימָא,

She has seventy crowns; the supernal King becomes crowned with most sacred [songs of praise].

[The Shabbat] is engraved and inscribed within all worlds [which were brought forth by] the “Ancient of Days” through combining [the four pristine elements].

May it be His will that His presence rest upon His people who will delight for the sake of His Name in sweet things and honey.

I place to the south the mystical candelabrum;

v'shulchon im nahamoh,
bitzfōnoh orshin.

B'chamroh gō chasoh,
u'm'donai osoh,
l'orus va'arusoh,
l'haskofo chaloshin.

Na'avaid l'hōn kistrin,
b'milin yakirin,
b'shavin iturin,
d'al gabai chamshin.

Sh'chintoh tis'ator,
b'shis nahamei listor,
b'vovin tiskator [other
version: b'vovin tiskator,
b'shis nahamei listor],
v'zinin dich'nishin.

וּשְׁלַחַן עִם נְהַמָּא,
בִּצְפוּנָא אַרְשֵׁין:

בְּחַמְרָא גּוֹ כֶּפֶא,
וּמְדַאנִי אָפֶא,
לְאָרוּם וְאָרוּסָה,
לְהַתְקַפָּה חֲלָשִׁין:

נְעַבִּיד לְהוֹן בְּתָרִין,
בְּמַלִּין יְקִירִין,
בְּשִׁבְעִין עֲמֻרִין,
דְּעַל גַּבֵּי חַמְשֵׁין:

שְׂכִינְתָא תְּתַעֲטֵר,
בְּשִׁית נְהַמֵּי לְסַטְרָה,
בְּוִין תְּתַקְטֵר, (ט"א)
בְּוִין תְּתַקְטֵר,
בְּשִׁית נְהַמֵּי לְסַטְרָה),
וְזִינִין דְּכְנִישֵׁין:

I set in the north the table with the loaves;
With wine in the goblet and boughs of myrtle for the Bride
and Groom, to invigorate the weak.

We fashion for them crowns from precious words; seventy
crowns which transcend the fifty [Gates].

May the Shechinah be surrounded by the six loaves on
each side [of the table]; and may they correspond to the two
sets of six loaves and the other articles [of the Bet
Hamikdash].

Sh'visin u'shvin,
 m'so-o-vin dir'chikin,
 chavilin dim'ikin,
 v'chol zinai chavushin.

שְׁבִיתִין וּשְׁבִיקִין,
 מְסֻאָבִין דְּרַחֲקִין,
 חֲבִילִין דְּמַעֲיָקִין,
 וְכֹל זֵינֵי חֲבוּשִׁין:

L'mivtza al rifto,
 k'zayso uch'vay-oso,
 train yudin naktoh,
 s'simim u'frishin.

לְמִבְצָע עַל רִפְתָּא,
 כְּזַיְסוֹ וְכַבְיַעְתָּא,
 תְּרִין יוּדִין נִקְטָא,
 סְתִימִין וּפְרִישִׁין:

M'shach zaiso dach'yoh,
 d'tochanin raychayoh,
 v'nagdin nach'layoh,
 b'gavoh bil'chishin.

מְשַׁח זַיְסוֹ דְּכַיָּא,
 דְּתוֹחַנִין רַיְחַיָּא,
 וְנַגְדִין נַחְלַיָּא,
 בְּגוּהַ בְּלַחֲשִׁין:

Haloh naimoh rozin,
 u'milin dig'nizin,

הֲלֹא נַיְמָא רִזִין,
 וּמְלִין דְּגַנְזִין,

The impure powers who are far from holiness, the angels of destruction who oppress [man] and all those confined [in Purgatory] rest and have respite [on Shabbat].

To slice the challah, the size of an olive or of an egg, [interpreting] the two yuds either according to its simple or phonetic reading.

Olives [have within them] pure oil which when pressed in a millstone flow in a stream; so the bread contains within it divine secrets.

Let us discuss secrets of Torah,

Mizmōr l'Dovid. Adōnoy rō-i,
 lō echsor. Bin-ōs deshe
 yarbitzaini, al mai m'nuchōs
 y'nahalaini. Nafshi y'shōvaiv,
 yanchaini v'ma-g'lai tzedek
 l'ma-an sh'mō. Gam ki ailai ch
 b'gai tzalmoves lō iro ro,
 ki atoh imodi, shivt'cho
 umish-antecho haimoh
 y'nachamuni. Ta-arōch l'fonī
 shulchon neged tzōr'roy, dishanto
 vashemen rōshi, kōsi r'voyoh.
 Ach tōv vohesed yird'funi kol
 y'mai cha-yoy, v'shavti b'vais
 Adōnoy l'ōrech yomim.

מִזְמוֹר לְדָוִד, יי רעי
 לא אַחְסֵר: בְּנֵאוֹת דָּשָׁא
 יִרְבִּיצַנִי, עַל מֵי מְנוּחֹת
 יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבָב,
 יִנְחֵנִי בְּמַעְגְּלֵי צְדָק
 לְמַעַן שְׁמוֹ: גַּם כִּי אֵלֶּךְ
 בְּגֵיא צַלְמוֹת לֹא אֵירָא רָע,
 כִּי אַתָּה עִמָּדִי, שְׁבַמְךָ
 וּמִשְׁעֲנִנְתָּךְ הַמָּה
 יִנְחַמְנִי: תַּעֲרֹךְ לְפָנַי
 שֶׁלְחֹן נֶגֶד צָרְרִי, דִּשְׁנֹת
 בְּשֶׁמֶן רֹאשִׁי, כֹּסִי רְוִיָה:
 אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל
 יְמֵי חַיִּי, וְשִׁבְתִּי בְּבַיִת
 יי לְאֶרֶךְ יָמִים:

מִזְמוֹר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will 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 will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.

Askinu s'udoso
dimhaim'nuso, sh'laimoso
chedvoso d'malko kadisho.
Askinu s'udoso d'malko.
Do hi s'udoso d'atiko
kadisho, vachakal tapuchin
kadishin uz'ayr anpin asyon
l'sa-ado bahadai.

V'shomru b'nai yisro-ail es
hashabbos, la-asōs es hashabbos
l'dōrōsom b'ris ōlom. Baini
uvain b'nai yisro-ail ōs hi
l'ōlom, ki shaishes yomim
osoh Adōnoy es hashoma-yim
v'es ho-oretz, uva-yōm hashvi-i
shovas va-yinofash.

אַתְּקִינּוּ סְעוּדָתָא
דְּמַהִימְנוּתָא שְׁלִמְתָא
חֲדוּתָא דְּמַלְכָּא קְדִישָׁא:
אַתְּקִינּוּ סְעוּדָתָא דְּמַלְכָּא,
דָּא הִיא סְעוּדָתָא דְּעַתִּיקָא
קְדִישָׁא, וְחַקְל תַּפּוּחִין
קְדִישִׁין וְזַעַר אַנְפִּין אַתְּוּן
לְסַעְדָּא בְּהַרְדֵּיהּ:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת
הַשַּׁבָּת. לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתֶם בְּרִית עוֹלָם: בֵּינִי
וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם כִּי שֵׁשֶׁת יָמִים
עָשָׂה יי אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפֹשׁ:

אַתְּקִינּוּ Prepare the meal of perfect faith, which is the delight of the holy King; prepare the meal of the King. This is the meal of the holy Ancient One, and the holy Chakal Tapuchin and Z'eir Anpin come to join Him in the meal.

וְשָׁמְרוּ And the children of Israel shall observe the Shabbat, establishing the Shabbat throughout their generations as an everlasting covenant. It is a sign between Me and the children of Israel for all time, for in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested.

Zochōr es yōm hashabbos
 l'kadshō. Shaishes yomim
 ta-avōd v'osiso kol
 m'lach'techo. V'yōm hashvi-i
 shabbos la'Adōnoy elōhecho,
 lō sa-aseh chol m'lochoh,
 atoh uvincho uvitecho avd'cho
 va-amos-cho uv'hemtecho
 v'gaircho asher bish-orecho.
 Ki shaishes yomim osoh Adōnoy
 es hashoma-yim v'es ho-oretz,
 es ha-yom v'es kol asher bom,
 va-yonach ba-yōm hashvi-i,

Al kain bairach Adōnoy es
 yōm hashabbos va-y'kadshaihu.

זְכוֹר אֶת יוֹם הַשַּׁבָּת
 לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים
 תַּעֲבֹד וְעָשִׂיתָ כָּל
 מְלֶאכֶתְךָ. וַיּוֹם הַשְּׁבִיעִי
 שַׁבָּת לַיהוָה אֱלֹהֶיךָ.
 לֹא תַעֲשֶׂה כָּל מְלֶאכֶה.
 אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ
 וְאִמְתְּךָ וּבְהֵמָתְךָ
 וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ.
 כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
 אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם.
 וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי:

עַל כֵּן בְּרַךְ יְיָ אֶת
 יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

זְכוֹר Remember the Shabbat day to sanctify it. Six days you shall labor and do all your work, but the seventh day is Shabbat for the Lord your God; you shall not do any work — you, your son or your daughter, your manservant or your maidservant, or your cattle, or the stranger within your gates. For [in] six days the Lord made the heavens, the earth, the sea, and all that is in them, and rested on the seventh day —

עַל Therefore the Lord blessed the Shabbat day and made it holy.

Savri moronon,

סְבָרֵי מוֹרֹנוֹן:

On wine:

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
bōrai p'ri hagofen.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:

When wine is not available use bread:

Boruch atoh Adōnoy,
Elōhaynu melech ho-ōlom,
hamōtzi lechem min ho-oretz.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

The following berachah is added on Shabbat Chol HaMoed
Sukkot immediately after making Kiddush in the Sukkah.

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov
v'tzivonu layshay basukoh.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לַיִּשֵׁב בַּסֻּכָּה:

סְבָרֵי Attention, Gentlemen!

On wine:

בְּרוּךְ Blessed are You, Lord our God, King of the
universe, who creates the fruit of the vine.

When wine is not available use bread:

בְּרוּךְ Blessed are You, Lord our God, King of the
universe, who brings forth bread from the earth.

The following berachah is added on Shabbat Chol HaMoed
Sukkot immediately after making Kiddush in the Sukkah.

בְּרוּךְ Blessed are You, Lord our God, King of the
universe, who has sanctified us with His commandments
and commanded us to dwell in the Sukkah.

Asadair lis'udosoh,
b'tzafro d'shabbatoh,
v'azamin boh hashtoh,
atikoh kadishoh.

N'hōrai yishrai voh,
b'kidushoh raboh,
u'v'chamroh tovoh,
d'vai tech'dai nafshoh.

Y'shadair lon shufrai,
v'nechezai veekorai,
v'yachazai lon sisrai,
d'isa'mar bil'chishoh.

Y'galai lon ta'amai,
d'visraisar nahamai,

אֶסְדֵּר לְסַעֲדָתָא,
בְּצַפְרָא דְשַׁבְּתָא,
וְאֶזְמִין בְּהַּ הַשְּׁתָּא
עֲתִיקָא קַדִּישָׁא:

נְחֹרִיָּה יִשְׂרָי בְּהַ,
בְּקִדּוּשָׁא רַבָּא,
וּבְחַמְרָא טָבָא,
דְּבִיָּה תַחְדֵּי נַפְשָׁא:

יִשְׁדֵּר לֶן שׁוּפְרֵיָּה,
וְנַחְזֵי בִקְרִיָּה.
וְיַחְזֵי לֶן סַתְרֵיָּה,
דְּאַתְאַמַּר בְּלַחֲשָׁא:

יְגַלֵּה לֶן טַעְמֵי,
דְּבַתְרִיסַר נַחְמֵי,

אֶסְדֵּר I shall offer praise at the Shabbat morning meal,
and shall herewith invite the holy Ancient One.

May the supernal light shine thereon through the great
Kiddush and good wine that gladdens the soul.

May He send to us its resplendence and we shall behold
its glory; may He reveal to us His hidden things which
are said in secret.

May He disclose to us the reason for the twelve breads

t'galun pishgomin,
v'saimrun chidushoh.

L'atair p'sōroh,
b'rozoh yakiroh,
amikoh ut'miroh,
v'lav milsoh avshoh.

V'eelain milayoh,
y'hon lir'ki-ayoh,
v'samon mahn sharyoh,
haloh hahoo shimshoh.

R'vu yatir yisgai,
l'ailoh min dargai,
v'yeesav bas zoogai,
d'havas p'rishoh.

תְּגַלּוּן פִּישְׁגוֹמִין,
וְתִמְרוֹן חִדּוּשָׁא:
לְעֵטֵר פְּתוּרָא,
בְּרֹזָא יַקִּירוֹא,
עֲמִיקָא וְטְמִירָא,
וְלֹא מְלִתָּא אֲוִשָׂא:

וְאֵלִין מְלֵיא,
יְהוֹן לְרִקְיעֵיא,
וְתַמֵּן מֵאן שְׂרֵיא,
הֲלֵא הֵהוּא שְׂמֵשָׂא:

רְבוּ יַתִּיר יִסְגִי,
לְעֵלָא מִן דְּרִגְיָה,
וְיִסַּב בֵּת זִוְגִיָה,
דְּהוֹת פְּרִישָׂא:

the secrets [of the Torah] and deliver new insights [in it];

To adorn the table with the precious secrets [of the Torah], profound and hidden, which are ordinarily not to be revealed.

And these words will become firmaments. Who will abide therein? None other than the [Shechina which is allegorically called the] sun.

He will ascend to a more lofty level; and He will take to Himself His mate, [Israel,] from whom He was separated [during the week].

Mizmōr l'Dovid. Adōnoy rō-i,
 lō echsor. Bin-ōs deshe
 yarbitzaini, al mai m'nuchōs
 y'nahalaini. Nafshi y'shōvaiv,
 yanchaini v'ma-g'lai tzedek
 l'ma-an sh'mō. Gam ki ailaich
 b'gai tzalmoves lō iro ro,
 ki atoh imodi,
 shivt'cho umish-antecho haimoh
 y'nachamuni. Ta-arōch l'fonī
 shulchon neged tzōr'roy,
 dishanto vashemen rōshi,
 kōsi r'voyoh. Ach tōv vochesed
 yird'funi kol y'mai cha-yoy,
 v'shavti b'vais Adōnoy
 l'ōrech yomim.

מִזְמוֹר לְדָוִד, יְיָ רֵעִי
 לֹא אֶחְסָר: בְּנֵאוֹת דֶּשֶׁא
 יִרְבִּיצַנִי, עַל מַי מְנוּחֹת
 יְנַהֲלֵנִי: נַפְשִׁי יִשְׁוֵאֵב,
 יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק
 לְמַעַן שְׂמוֹ: גַּם כִּי אֵלֶךְ
 בְּגֵיא צַלְמוֹת לֹא אִירָא רָע,
 כִּי אֶתְהָ עִמּוֹדִי,
 שִׁבְתְּךָ וּמִשְׁעַנְתְּךָ הַמָּוָה
 יִנְחָמֵנִי: תַּעֲרֹךְ לְפָנַי
 שְׁלַחֵן נֶגֶד צָרָרִי,
 דִּשְׁאֵת בַּשֶּׁמֶן רֹאשִׁי,
 כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֶסֶד
 יִרְדְּפוּנִי כָּל יְמֵי חַיִּי,
 וְשִׁבְתִּי בְּבַיִת יְיָ
 לְאֶרֶךְ יָמִים:

מִזְמוֹר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will 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 will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.

Askinu s'udoso

dimhaimnuso, sh'laimoso
chedvoso d'malko kadisho.

Askinu s'udoso d'malko.

Do hi s'udoso

diz'air anpin, v'atiko kadisho
vachakal tapuchin kadishin
asyon l'sa-ado bahadai.

B'nai haicholo dichsifin,

l'mechezai ziv diz'air anpin.

Y'hōn hocho, b'hai tako,

d'vai malko b'gilufin.

Tz'vu lachado, b'hī va-ado,

b'gō irin v'chol gadfin.

Chadu hashto, b'hī sha-to,

אַתְּקִינּוּ סְעוּדָתָא

דְּמַהֲיִמְנוּתָא שְׁלַמְתָּא

חַדוּתָא דְּמַלְכָּא קְדִישָׁא:

אַתְּקִינּוּ סְעוּדָתָא דְּמַלְכָּא.

דָּא הִיא סְעוּדָתָא

דְּזַעַר אַנְפִּין. וְעַתִּיקָא קְדִישָׁא

וְחַקַּל תְּפוּחִין קְדִישִׁין

אַתֵּן לְסַעְדָּא בְּהַדְיָה:

בְּנֵי הַיְכָלָא דְּכִסְיִין.

לְמַחְזֵי זִיב דְּזַעַר אַנְפִּין:

יְהוֹן הַכָּא בְּהַאי תְּכָא.

דְּבִיָּה מַלְכָּא בְּגִלוּפִין:

צְבוּ לְחַדָּא בְּהַאי וְעַדָּא.

בְּגוּ עִירִין וְכֹל גְּדַפִּין:

חַדוּ הַשְּׁתָּא בְּהַאי שְׁעַתָּא.

אַתְּקִינּוּ Prepare the meal of perfect faith, which is the delight of the holy King; prepare the meal of the King. This is the meal of Z'eir Anpin, and the holy Ancient One and the holy Chakal Tapuchin come to join him in the meal.

בְּנֵי You princes of the palace, who yearn to behold the splendor of Z'eir Anpin: Be present at this meal at which the King leaves His imprint. Exult, rejoice in this gathering together with the angels and all supernal beings; Rejoice

d'vai ra-avo v'lais za-afin.

K'rivu li, chazu chaili,

d'lais dinin diskifin.

L'var natlin, v'lo olin,

hanai kalbin dachatzifin.

V'ho azmin, atik yōmin,

l'mitzcho adai y'hōn chalfin.

R'u dilay, d'galay lay,

l'vatolo b'chol k'lifin.

Y'shavai lōn, b'nōkvaihōn,

vitamrun b'gō chaifin.

Arai hashto, b'minchoso,

b'chedvoso diz'air anpin.

דְּבִיָּה רַעְוָא וְלִית זַעְפִּין:

קְרִיבוּ לִי חֲזוּ חֵילִי.

דְּלִית דִּינִין דְּתַקִּיפִין:

לְבַר נְטֻלִין וְלֹא עֲאֻלִין.

הֲנִי בְּלִבִּין דְּחֻצִיפִין:

וְהָא אֲזַמִּין עִתִּיק יוֹמִין.

לְמַחְצָא עָדֵי יְהוֹן חֲלָפִין:

רַעוּ דִּילֵיהּ דְּגַלֵּי לֵיהּ.

לְבַטְלָא בְּכָל קְלִיפִין:

יִשְׂוֵי לֹון בְּנוֹקְבִיָּהוֹן

וַיִּמְדִּירֵן בְּגוֹ כִּיפִין:

אַרְיֵי הַשְּׁתָּא בְּמִנְחָתָא.

בְּחֻדְוֹתָא דְּזַעִיר אַנְפִּין:

now, at this most propitious time, when there is no sadness. Draw near to Me, behold My strength, for there are no harsh judgments. They are cast out, they may not enter, these [forces of evil which are likened to] insolent dogs. I herewith invite the “Ancient of Days” at this auspicious time, and [the powers of impurity] will be utterly removed. It is His revealed will to annul all the powers of impurity; He will hurl them into their abysses and they will hide in the clefts of the rocks. For this time of Minchah is a time of joy for Z'eir Anpin.

[The wine cup is taken in the right hand and is held until after the *berachah* בורא פרי הגפן (. . . who creates the fruit of the vine.)] Then the cup is transferred to the left hand, and the box with the aromatic spices is held in the right for the *berachah* בורא מיני בשמים (. . . who creates various kinds of spices). [The spice box is set aside.] the wine cup is returned to the right hand for the *berachah* בורא מאורי האש (. . . who creates the lights of fire), and then [is transferred to the left hand and] the fingernails [of the right hand] are looked at in the light of the candles. Then the wine cup is returned to the right hand for the *berachah* המבדיל (. . . who makes a distinction).

Hinai ail y'shu-osi,
 evtach v'lō efchod,
 ki ozi v'zimros yoh Adōnoy,
 vī-hi li lishu-oh.
 Ush'avtem ma-yim b'sosōn
 mimī'nai hī'shu-oh.
 La'dōnoy hī'shu-oh,
 al amcho virchosecho seloh.
 Adonoy tz'vo-ōs imonu,
 misgov lonu Elōhay Ya-akōv
 seloh. Adonoy tz'vo-ōs,
 ashrai odom bōtaiach boch.

הִנֵּה אֵל יְשׁוּעָתִי,
 אֶבְטַח וְלֹא אֶפְחֹד,
 כִּי עֲזִי וְזִמְרֹת יְהוָה יֵי,
 וַיְהִי לִי לִישׁוּעָה.
 וּשְׁאַבְתֶּם מַיִם בְּשִׁשׁוֹן,
 מִמֵּינֵי הַיְשׁוּעָה.
 לַיְי הַיְשׁוּעָה,
 עַל עַמְּךָ בְּרִכְתְּךָ סֵלָה.
 יְי צְבָאוֹת עִמָּנוּ,
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב
 סֵלָה. יְי צְבָאוֹת,
 אֲשֵׁרֵי אָדָם בֵּטַח בְּךָ:

הִנֵּה Indeed, God is my deliverance; I am confident and shall not fear, for God the Lord is my strength and song, and He has been a help to me. You shall draw water with joy from the wellsprings of deliverance. Deliverance is the Lord's; may Your blessing be upon Your people forever. The Lord of hosts is with us, the God of Jacob is our everlasting stronghold. Lord of hosts, happy is the man who trusts in You. Lord help us; may

Adōnoy hōshi-oh, hamelech
ya-anainu v-yōm kor-ainu.
Li'hudim hoysoh ōroh
v'simchoh v'sosōn vikor, kain
tihyeh lonu. Kōs y'shu-ōs
eso, uvshaim Adōnoy ekro.

יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ
יַעֲנֵנוּ בַיּוֹם קָרָאנוּ:
לַיהוּדִים הִיְתָה אוֹרָה
וְשִׂמְחָה וְשִׂשׂוֹן וְיִקָּר, בֶּן
תְּהִיָּה לָנוּ. כּוֹס יִשׁוּעוֹת
אֲשָׂא, וּבָשִׂים יְיָ אֶקְרָא:
סִבְרֵי מֵרָנָן:

Savri moronon:

Over the wine:

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
bōrai p'ri hagofen.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:

Over the fragrant spices:

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
bōray minai v'somim.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְיָ בְשָׂמִים:

the King answer us on the day we call. For the Jews there was light and joy, gladness and honor — so let it be with us. I raise the cup of deliverance and invoke the Name of the Lord.

Over the wine:

סְבִרֵי Attention, Gentlemen!

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Over the fragrant spices:

בְּרוּךְ Blessed are you, Lord our God, King of the universe, who creates various kinds of spices.

After Havdalah, the following is said:

V'yiten l'cho ho'Elohim	וַיִּתֵּן לְךָ הָאֱלֹהִים
mital hashomayim u'mishmanai	מִטַּל הַשָּׁמַיִם וּמִשְׁמַנַּי
ho'oretz, v'rōv dogon v'sirōsh.	הָאָרֶץ, וְרֹב דָּגָן וְתִירֹשׁ:
Ya'avducho amim v'yishtachavu	יַעֲבֹדוךָ עַמִּים וַיִּשְׁתַּחֲוּוּ
l'cho l'umim. Hehvai gvir	לְךָ לְאֻמִּים, הִנֵּה גִבּוֹר
l'achecho v'yishtachavu l'cho	לְאַחֶיךָ וַיִּשְׁתַּחֲוּוּ לְךָ
b'nai imecho. Ōra-recho orur	בְּנֵי אִמֶּךָ, אַרְרִיךָ אֲרוּר,
u'm'vor'checho boruch. V'ail	וּמְבָרְכֶיךָ בָרוּךְ: וְאֵל
shadī y'voraich ōscho v'yaf'r'cho	שְׂדֵי יִבְרַךְ אֶתְךָ וַיַּפְרֵךְ
v'yarbecho, v'hoyiso lik'hal	וַיַּרְבֶּךָ, וְהֵייתָ לְקַהֲל
amim. V'yiten l'cho es birkas	עַמִּים: וַיִּתֵּן לְךָ אֶת בְּרַכַּת
Avrohom l'cho u'l'zaracho	אַבְרָהָם לְךָ וּלְזַרְעֶךָ
itoch, l'risht'cho es erez	אֶתְךָ, לְרִשְׁתְּךָ אֶת אֶרֶץ
m'gurecho asher nosan Elohim	מְגֻרְיֶךָ אֲשֶׁר נָתַן אֱלֹהִים

After Havdalah, the following is said:

וַיִּתֵּן May God give you of the dew of heaven, of the fat of the earth, and an abundance of grain and wine. Peoples shall serve you and nations bow down to you; be master over your brothers, and your mother's sons shall bow down to you. Those who curse you shall be cursed, and those who bless you, blessed. And may God, the Omnipotent, bless you and make you fruitful and numerous, so that you may become an assembly of peoples. May He bestow upon you the blessing of Abraham, upon you and upon your progeny with you, that you may inherit the land where you dwell, which God had given to

l'Avrohom. Mai-ail ovicho
 v'ya'azreko v'ais Shadi
 veevor'cheko, birchōs shomayim
 mai-ol, birchōs t'hom rovetzes
 tochas, birchōs shodayim
 vorocham. Birchōs ovicho govru
 al birchōs horī, ad ta'avas
 giv'ōs ōlom, tih'yeno l'rōsh
 Yosaif ul'kodkod n'zir echov.
 Va'a'haivcho u'vairach'cho
 v'hirbecho, u'vairach pri
 vitn'cho ufri admosecho,
 d'goncho v'sirōshcho
 v'yitzhorecho, shgar alofecho
 v'asht'rōs tzōnecho,

לְאַבְרָהָם: מֵאֵל אָבִיךָ
 וַיַּעֲזְרֶךָ וְאֵת שְׂדֵי
 וַיְבָרְכֶךָ, בְּרֹכַת שָׁמַיִם
 מֵעַל, בְּרֹכַת תְּהוֹם רֹבְצַת
 תַּחַת בְּרֹכַת שָׁדַיִם
 וְרוּחַם: בְּרֹכַת אָבִיךָ גִּבְרוּ
 עַל בְּרֹכַת הַרְי, עַד תְּאֹת
 גִּבְעַת עוֹלָם, תְּהִיִּי לְרֹאשׁ
 יוֹסֵף וּלְקֹדֶקֶד גִּזְרֵי אַחֲיוֹ:
 וְאַהֲבֶךָ וַיְבָרְכֶךָ
 וְהִרְבֶּךָ, וַיְבָרֶךְ פְּרִי
 כַּטְנֶךָ וּפְרִי אֲדָמְתֶךָ
 הַגֶּנֶז וְתִירְשֶׁךָ
 וַיְצַחֲרֶךָ, שְׁגַר אֱלֹפִיךָ
 וְעִשְׂתָּרֵת צֹאנֶךָ,

Abraham. It is from the God of your father who will help you, from the Omnipotent One who will bless you with blessings of heaven above, with blessings of the deep that couches below, with blessings of breast and womb. The blessings [bestowed by God] upon your father have surpassed the blessings [bestowed upon] my parents to the utmost bounds of the eternal hills — may they be upon the head of Joseph, upon the head of him who was separated from his brothers. He will love you and bless you and multiply you; He will bless the fruit of your womb and the fruit of your land, your grain, your wine and your oil, the

hirboh eschem, v'hinchem
 hayom k'choch-vai
 hashoma-yim lorōv.
 Adōnoy Elohai avosaichem
 yosaif alaichem kochem elef
 p'omim, viy'voraich eschem
 ka'asher dibair lochem.

Boruch ato bo'ir, u'voruch
 ato basodeh. Boruch tan'acho
 umishartecho. Boruch pri
 vitn'cho ufri admosecho ufri
 v'hemtecho, shgar alofecho
 v'asht'rōs tzōnecho. Boruch
 ato b'vō-echo, u'voruch ato
 b'tzaisecho. Y'tzav Adōnoy

הִרְבָּה אֶתְכֶם,
 וְהִנְכֶם הַיּוֹם כְּכּוֹכְבֵי
 הַשָּׁמַיִם לְרֹב:
 יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם,
 יִסַּף עֲלֵיכֶם כְּכֶם, אֶלֶף
 פְּעָמִים, וַיְבָרֵךְ אֶתְכֶם,
 כְּאֲשֶׁר דִּבֶּר לְכֶם:

בְּרוּךְ אַתָּה בְּעִיר, וּבְרוּךְ
 אַתָּה בְּשָׂדֶה: בְּרוּךְ טַנְאֶךָ
 וּמִשְׁאֲרֵיךָ: בְּרוּךְ פְּרֵי
 כַּטְנֶךָ וּפְרֵי אֲדָמְתְךָ וּפְרֵי
 בְהֵמְתְךָ, שִׁגְרֵי אֲלֹפֵיךָ
 וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ
 אַתָּה בְּבֵאֶךָ, וּבְרוּךְ אַתָּה
 בְּצֵאתְךָ: יְצוּ יְיָ

abundantly like fish in the midst of the earth. The Lord your God has multiplied you, and you are today as numerous as the stars in the sky. May the Lord, God of your fathers, make you a thousand times more numerous than you are, and bless you as He promised you.

בְּרוּךְ Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be your basket and your kneading-bowl. Blessed shall be the fruit of your womb and the fruit of your land, the fruit of your livestock, the increase of your cattle and the offspring of your sheep. Blessed shall you be in your coming,

it-cho es hab-rocho
 ba'asomecho uv'chol mishlach
 yodecho, u'vairach'cho bo'oretz
 asher Adōnoy Elohecho nosain
 loch. Yiftach Adōnoy l'cho
 es otzorō hatōv, es
 hashomayim losais m'tar
 artz'cho b'itō, ul'voraich
 ais kol ma'asai yodecho,
 v'hilviso gōyim rabim, v'ato
 lō silveh. Ki Adōnoy Elōhecho
 bairach'cho ka'asher diber loch,
 v'ha'avat'to gōyim rabim,
 v'ato lō sa'avōt,
 umoshalto b'gōyim rabim,

אֲתָךְ אֶת הַבְּרָכָה
 בְּאֶמְסִיךָ וּבְכָל מִשְׁלַח
 יָדְךָ, וּבְרָכָךְ בְּאֶרֶץ,
 אֲשֶׁר יי אֱלֹהֶיךָ נָתַן
 לְךָ: וּפְתַח יי לְךָ
 אֶת אוֹצְרוֹ הַטּוֹב אֶת
 הַשָּׁמַיִם לְתֵת מָטָר
 אֶרֶץךָ בְּעֵתוֹ, וּלְבָרֶךְ
 אֵת כָּל מַעֲשֵׂה יָדְךָ,
 וְהִלְוִית גּוֹיִם רַבִּים, וְאֵתָה
 לֹא תִלוֹה: כִּי יי אֱלֹהֶיךָ
 בְּרָכָךְ, כְּאֲשֶׁר דִּבֶּר לְךָ,
 וְהֵעֲבַמְתָּ גּוֹיִם רַבִּים,
 וְאֵתָה לֹא תִעֲבַמְתָּ,
 וּמִשְׁלַתָּ בְּגוֹיִם רַבִּים,

and blessed shall you be in your going. The Lord will command the blessing to be with you in your storehouses and in all things to which you put your hand, and He will bless you in the land which the Lord God gives to you. The Lord will open for you His good treasure, the heavens, to give rain for your land at its proper time, and to bless all the works of your hands; you will lend to many nations but you will not borrow. For the Lord your God has blessed you as He has promised you; you will make loans to many nations but you will not require loans; you will dominate many nations, but they will not rule over you.

v'kerev Yisro-ail oni, va'ani
 Adōnoy Elohaichem v'ain oḏ,
 v'lō yaivoshu ami l'ōlom.
 Ki v'simcho saitzai-u,
 uv'sholōm tuvooloon, hehorim
 v'hagvo'ōs yiftz'chu lifnaichem
 rino, v'chol atzai hasodeh
 yimcha-u chof. Hinai Ail
 y'shuosi, evtach v'lō
 efchod, ki ozi v'zimros Yoh
 Adōnoy, vai'hi li leeshu-oh.
 Ush'avtem mayim b'sosōn
 mimī'nai ha-y'shuoh.
 Va'amartem bayom hahu,
 hodu la-dōnoy kir'u vishmō,

בְּקֶרֶב יִשְׂרָאֵל אָנִי, וְאָנִי
 יְיָ אֱלֹהֵיכֶם וְאִין עוֹד,
 וְלֹא יִבְשׁוּ עַמִּי לְעוֹלָם:
 כִּי בְשִׂמְחָה תֵצְאוּ
 וּבְשָׁלוֹם תּוֹבְלוּן, הַהָרִים
 וְהַגְּבוּעוֹת יִפְצְחוּ לְפָנֵיכֶם
 רְנָה, וְכָל עֵצֵי הַשָּׂדֶה
 יִמְחָאוּ כָף: הִנֵּה, אֵל
 יִשׁוּעָתִי אֲבַטַח, וְלֹא
 אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְהוָה
 יְיָ, וְיֵהִי לִי לִישׁוּעָה:
 וּשְׂאֲבַתֶּם מַיִם בְּשִׁשׁוֹן
 מִמִּינַי הַיְשׁוּעָה:
 וְאַמְרַתֶּם בַּיּוֹם הַהוּא:
 הוֹדוּ לַיְיָ קְרָאוּ בְשֵׁמוֹ,

I am within [the people of] Israel, that I am the Lord your God, and there is none else; and My people will never be put to shame. For you will go out with joy, and be led forth in peace; the mountains and the hills will burst into song before you, and all the trees of the field will clap hands. Indeed, God is my deliverance; I am confident and shall not fear, for God the Lord is my strength and song, and He has been a help to me. You shall draw water with joy from the wellsprings of deliverance. And you will say on that day, "Offer thanks to the Lord,

hōdi-u vo'amim alilōsov,
 hazkiru ki nisgov shmō.
 Zamru Adōnoy ki gai-oos osoh,
 mooda-as zōs b'chol ho'oretz.
 Tzahali vorōni, yōsheves Tziōn,
 ki godōl b'kirbaich k'dōsh
 Yisro-ail. V'omar bayōm hahu,
 hinai Elohainu zeh,
 kivinu lō v'yōshi-ainu,
 zeh Adōnoy kivinu lō,
 nogilo v'nism'cho bishu-osō.
Bōrai niv sfosoyim sholōm
 sholōm lorochoḵ v'lakorōv
 omar Adōnoy ur'fosiv.

הודיעו בעמים עלילותיו,
 הזכירו, כי נשגב שמו:
 זמרו יי, כי גאות עשה,
 מודעת זאת בכל הארץ:
 צהלי ורני, ישבת ציון,
 כי גדול בקרבך קדוש
 ישראל: ואמר ביום ההוא:
 הנה אלהינו זה,
 קינינו לו וישענו,
 זה יי קינינו לו,
 נגילה ונשמחה בישועתו:
 בורא ניב שפתים שלום,
 שלום לרחוק ולקרוב
 אמר יי ורפאתיו:

proclaim His Name, make His deeds known among the nations;
 cause it to be remembered that His Name is exalted. Sing to the
 Lord for He has done great things; this is known throughout
 the earth. Raise your voice joyously and sing, you dweller in
 Zion, for the Holy One of Israel is great in your midst.” On
 that day [Israel] will say, “Indeed, this is our God in whom we
 have hoped that He should deliver us; this is the Lord in whom
 we have hoped; let us be glad and rejoice in His deliverance.”

בורא The Lord, Creator of the speech of the lips, says, “Peace,
 peace to him who is far and to him who is near, and I will heal

V'ruach lovsho es amosai rōsh	רוח לְבִשָּׁה אֶת עַמְשֵׁי רֹאשׁ
hasholishim, l'cho Dovid	הַשְּׁלִישִׁים, לְךָ דָּוִד
v'imcho ven Yishai, sholōm	וְעַמְךָ בֶן יִשָּׁי, שְׁלוֹם,
sholōm l'cho v'sholōm	שְׁלוֹם לְךָ וְשְׁלוֹם
l'ozrecho, ki azor'cho Elohecho,	לְעֹזְרֶךָ, כִּי עֹזְרֶךָ אֱלֹהֶיךָ,
vay'kablaim Dovid vayitnaim	וַיִּקְבְּלֵם דָּוִד וַיִּתְּנֵם
b'roshai hagdud. Va'amartem	בְּרֹאשֵׁי הַגְּדוּד: וְאַמַּרְתֶּם:
kō lechoi, v'ato sholōm	כֹּה לְחֵי, וְאַתָּה שְׁלוֹם,
u'vaischo sholōm, v'chōl asher	וּבֵיתְךָ שְׁלוֹם וְכֹל אֲשֶׁר
l'cho sholōm. Adōnoy ōz	לְךָ שְׁלוֹם. יי' עֹז
l'amō yitain, Adōnoy y'voraich	לְעַמּוֹ יִתֵּן, יי' יִבְרַךְ
es amō va'sholōm.	אֶת עַמּוֹ בְּשְׁלוֹם:



him.” A feeling enfolded Amasai, the chief of the captains [and he said], “We are yours, David, on your side, son of Yishai; peace be to you and peace to your helpers, for your God helps you. David received them and placed them at the head of the brigade. And you shall say, “May it be so throughout life! May you be at peace, and your household at peace, and all that is yours at peace.” The Lord will give strength to His people; the Lord will bless His people with peace.

On days when *Tachanun* is recited,
the following is said before washing the fingers:

Al naharōs bovel, shom	עַל־נְהָרוֹת בְּכָל שָׁם
yoshavnu gam bochinu	יִשְׁבְּנוּ גַם־בְּכִינֵנוּ
b'zochrainu es tziyōn.	בְּזֹכְרֵנוּ אֶת־צִיּוֹן:
Al arovim b'sōcho tolinu	עַל־עַרְבִים בְּתוֹכָהּ תְּלִינֵנוּ
kinōrōsainu. Ki shom sh'ailunu	בְּנִרוֹתֵינוּ: כִּי שָׁם שְׂאֵלֵנוּ
shōvainu divrai shir v'sōlolainu	שׁוֹבֵינוּ דְּבַר־יִשִׁיר וְתוֹלְלֵנוּ
simcho, shiru lonu mishir	שְׂמַחָה שִׁירוּ לָנוּ מִשִׁיר
tziyōn. Aich noshir es shir	צִיּוֹן: אֵיךְ נִשִׁיר אֶת־יִשִׁיר
Adōnoy al admas naichor.	יְהוָה עַל אֲדַמַּת נַיְחֹר:
Im eshkoachaich Yerusholoyim,	אִם אֶשְׂכַּחְךָ יְרוּשָׁלַיִם
tishkach y'mini. Tidbak l'shōni	תִּשְׁכַּח יְמִינִי: תִּדְבַּק לְשׁוֹנֵי
l'chiki, im lō ezk'raichi,	לְחִכֵּי אִם־לֹא אֶזְכְּרֶיכִי
im lō a'aleh es Yerusholayim	אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַיִם
al rosh simchosi. Z'chōr	עַל רֹאשׁ שְׂמַחָתִי: זְכוֹר יְיָ
Adōnoy livnai edom ais yom	לְבִנֵי אֲדוֹם אֶת יוֹם

On days when *Tachanun* is recited,
the following is said before washing the fingers:

עַל By the rivers of Babylon, there we sat and wept as we remembered Zion. There, upon the willows we hung our harps. For there our captors demanded of us songs, and those who scorned us — rejoicing, [saying,] “Sing to us of the songs of Zion.” How can we sing the song of the Lord on alien soil? If I forget you, Jerusalem, let my right hand forget its dexterity. Let my tongue cleave to my palate if I will not remember you, if I will not bring to mind Jerusalem during my greatest joy! Remember, O Lord, against

Yerusholoyim, ho'ōmrim oru
oru ad hay'sōd boh.

Bas bovel hash'dudoh,
ashrai she-y'shalem loch
es g'mulaich shegomalt lonu.

Ashrai sheyōchaiz v'nipaitz
es ōlodayich el hasola.

Lam'natzaiach binginos mizmor

shir. Elōhim y'chonainu
vivorchainu, yo'air ponov itonu

seloh. Loda'as bo'oretz
darkecho, b'chol gōyim

y'shuosecho. Yoducho amim
Elohim, yōducho amim kulom.

Yism'chu viran'nu l'umim, ki
sishpōte amim mishōr ul'umim

ירושלים האמרים ערו
ערו עד היסוד בה:

בת־כָּבֶל הַשְּׂדוּדָה
אשרי שישלם לך
את־גְּמוּלָךְ שְׁנֵמֶלֶת לָנוּ:

אשרי שיאחז ונפיץ
את־עוֹלָלֶיךָ אֶל־הַסֵּלַע:

לְמִנְצַחַת בְּנִינּוֹת מִזְמוֹר
שיר: אלהים יחננו

ויברכנו יאר פניו אתנו
סלה: לדעת בארץ

דרךך בכל־גוים
ישועתך: יודוך עמים

אלהים יודוך עמים כלם:
ישמחו וירננו לאמים כיר

תשפט עמים מישר ולאמים

the Edomites the day of the destruction of Jerusalem, when they said, "Raze it, raze it to its very foundation!" O Babylon, is are destined to be laid waste, happy is he who will repay you in retribution for what you have inflicted upon us. Happy is he who will seize and crush your infants against the rock!

לְמִנְצַחַת For the Choirmaster; a song with instrumental music; a Psalm. May God be gracious to us and bless us, may He make His countenance shine upon us forever; that Your way be known on earth, Your salvation among all nations. The nations will extol You, O God; all the nations will extol You. The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the

On days when *Tachanun* is not recited,
the following is said before washing the fingers:

Shir hama-alōs, b'shuv Adōnoy	שִׁיר הַמַּעֲלוֹת בְּשׁוּב יי
es shivas tziyōn hoyinu	אֶת־שִׁיבַת צִיּוֹן הֵינּוּ
k'chōlmim. Oz yimolai s'chōk	בְּחֹלְמִים: אִזּוּ יִמְלֵא שְׂחוֹק
pinu ulshōnainu rinoh, oz	פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ
yōm'ru vagōyim higdil Adōnoy	יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יי
la-asōs im aileh. Higdil	לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְּדִיל
Adōnoy la-asōs imonu, hoyinu	יי לַעֲשׂוֹת עִמָּנוּ הֵינּוּ
s'maichim. Shuvoh Adōnoy es	שְׂמַחִים: שׁוּבָה יי אֶת־
sh'visainu ka-afikim banegev.	שְׁבִיתֵנוּ בְּאֶפְקִים בְּנֶגֶב:
Hazōr-im b'dim-oh b'rinoh	הֲזָרְעִים בְּרִמְעָה בְּרִנָּה
yiktzōru. Holōch yailaich	יִקְצְרוּ: הַלֹּךְ יֵלֵךְ
uvochōh nōsai meshech	וּבָכָה נִשְׂא מִשָּׂדֶךְ־
hazora, bō yovō v'rinoh	הָרָע בְּאֵיבָא בְּרִנָּה
nōsai alumōsov.	נִשְׂא אֶלְמֹתָיו:

On days when *Tachanun* is not recited,
the following is said before washing the fingers:

שִׁיר A Song of Ascents. When the Lord will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with songs of joy; then will they say among the nations, "The Lord has done great things for these." The Lord has done great things for us; we were joyful. Lord, return our exiles as streams to arid soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying the bag of seed; he will surely return with songs of joy, carrying his sheaves.

V'shorim k'chōl'lim,
kōl mayonī boch.

וְשָׁרִים בְּחֻלְלִים
כָּל מַעֲנֵי בָּךְ:

Avorcho es Adōnoy b'chol ais,
tomid t'hilosō b'fi.

אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת
תָּמִיד תְּהִלָּתוֹ בְּפִי:

Sōfe dovor hakōl nishmoh
es hoElōhim y'roh,

סוֹף דְּבַר הַכֹּל נִשְׁמָע
אֶת־הָאֱלֹהִים יִרְאֵה

v'es mitzvōsov shmōr,
ki zeh kol ho-odom.

וְאֶת־מִצְוֹתָיו שְׁמֹר
כִּי־זֶה כָּל־הָאָדָם:

T'hilas Adōnoy y'daber pi,
veevoraich kol bosor
shaim kodshō l'ōlom vo'ed.

תְּהִלָּת יְיָ יְדַבֵּר־פִּי
וַיְבָרֶךְ כָּל־בָּשָׂר
שֵׁם קְדוֹשׁוֹ לְעוֹלָם וָעֶד:

Va'anachnu n'voraich Yoh,
mai'ato v'ad ōlom hal'luyoh.

וְאֲנַחְנוּ נְבָרְכֶךָ יְיָ
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

Singers as well as dancers [will sing your praise and say], “All my inner thoughts are of you.”

אֲבָרְכָה I will bless the Lord at all times; His praise is always in my mouth. Ultimately, all is known; fear God, and observe His commandments; for this is the whole purpose of man. My mouth will utter the praise of the Lord; let all flesh bless His holy Name forever. And we will bless the Lord from now to eternity. Praise the Lord.

Before washing the fingers, the following is said:

Zeh chailek odom	זֶה חֶלֶק אָדָם
rosho mai-Elōhim,	רֶשֶׁע מֵאֱלֹהִים
v'nachalas imrō mai-ail.	וְנַחֲלַת אָמְרוּ מֵאֵל:

After washing the fingers, the following is said:

Va-y'dabair ailī, zeh hashulchon	וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן
asher lifnai Adōnoy.	אֲשֶׁר לִפְנֵי יְהוָה:

When blessing with a quorum of three or more, the Leader begins:

Hav lon v'nivrich	הֲב לָן וְנִבְרַךְ
(Rabōsaī mir vel'n	אוּ בְרִיא רְבוּתֵי מִיר וְנִעְלִין
bentsh'n)	בְּעִנְיַתְשִׁין).

The others respond:

Y'hi shaim Adōnoy m'vōroch	יְהִי שֵׁם יי מְבֹרָךְ
mai-atoh v'ad olom.	מֵעַתָּה וְעַד עוֹלָם.

Before washing the fingers, the following is said:

זה This is the portion of a wicked man from God, and the heritage assigned to him by God.

After washing the fingers, the following is said:

וַיְדַבֵּר And he said to me: This is the table that is before the Lord.

When blessing with a quorum of three or more, the leader begins:

רְבוּתֵי Gentlemen, let us say the Blessings.

The others respond:

יְהִי May the Name of the Lord be blessed from now and to all eternity.

The others respond:

Boruch Elōhainu she-ochalnu בְּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ
 mishelō uv'tuvō choyinu. מִשְׁלֹו וּבְטוּבוֹ חַיֵּינוּ.

Those present who did not partake of the meal respond:

Boruch Elōhainu u'm'vōroch בְּרוּךְ אֱלֹהֵינוּ וּמְבָרֵךְ
 shmō tomid l'ōlom voed. שְׁמוֹ תָמִיד לְעוֹלָם וָעֶד.

At a wedding feast, the leader substitutes:

N'voraich Elōhainu נְבָרַךְ אֱלֹהֵינוּ
 she-hasimcho bim'ōnō שֶׁהַשְּׂמֵחָה בְּמַעוֹנֵנוּ
 she-ochalnu mishelō. שֶׁאָכַלְנוּ מִשְׁלֹו.

The others respond:

Boruch Elōhainu she-hasimcho בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְּׂמֵחָה
 bim'ōnō she-ochalnu mishelō בְּמַעוֹנֵנוּ שֶׁאָכַלְנוּ מִשְׁלֹו
 uv'tuvō choyinu. וּבְטוּבוֹ חַיֵּינוּ.

The others respond:

בְּרוּךְ Blessed be our God of whose bounty we have eaten and by
 whose goodness we live.

Those present who did not partake of the meal respond:

בְּרוּךְ Blessed be our God and praised be His Name continually
 forever and ever.

At a wedding feast, the leader substitutes:

בְּרַךְ [With your permission, esteemed gentlemen,] let us bless our
 God in whose abode there is joy, of whose bounty we have eaten.

The others respond:

בְּרוּךְ Blessed be our God in whose abode there is joy, of whose
 bounty we have eaten and by whose goodness we live.

Boruch atoh Adōnoy,
 Elōhainu melech ho-ōlom,
 hazon es ho-ōlom kulō
 b'tuvō b'chain b'chesed
 uv'rachamim. Hu nōsain
 lechem l'chol bosor, ki
 l'ōlom chasdō. Uv'tuvō
 hagodōl imonu tomid lō
 chosair lonu v'al yechar
 lonu mozōn l'ōlom vo-ed.
 Ba-avur sh'mō hagodōl,
 ki hu ail zon um'farnais
 lakōl, umaitiv lakōl
 umaichin mozōn l'chol
 b'riyōsov asher boro.

בְּרוּךְ אַתָּה יי
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ.
 בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
 וּבְרַחֲמִים. הוּא נוֹטֵן
 לֶחֶם לְכָל-בֶּשֶׂר. כִּי
 לְעוֹלָם חֶסֶדוֹ: וּבְטוֹבוֹ
 הַגָּדוֹל עִמָּנוּ תָמִיד לֹא
 חָסֵר לָנוּ וְאֵל יַחֲסֵר
 לָנוּ מִזֶּן לְעוֹלָם וָעֶד.
 בְּעֶבֶר שְׁמוֹ הַגָּדוֹל.
 כִּי הוּא אֵל זֶן וּמְפָרֵם
 לְכָל וּמְטִיב לְכָל
 וּמְכִין מִזֶּן לְכָל-
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who, in His goodness, provides sustenance for the entire world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack [food], and may we never lack food, for the sake of His great Name. For He, benevolent God, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures

v'al cha-yim chain vochesed	וְעַל חַיִּים חַן וְחֶסֶד
shechōnantonu, v'al achilas	שְׂחַוְנַנְתָּנוּ. וְעַל אֲכִילַת
mozōn sho-atoh zon um'farnais	מִזֹּזֵן שְׂאֲתָהּ זֶן וּמִפְּרִיָּם
ōsonu tomid b'chol yōm	אוֹתָנוּ תָּמִיד. בְּכָל-יוֹם
uv'chol ais uv'chol sho-oh.	וּבְכָל-עֵת וּבְכָל-שָׂעָה:

On Chanukah and Purim ועל הנסים (and . . . for the miracles)
is recited here.

V'Al hanisim v'al hapurkon	וְעַל הַנְּסִיִּם. וְעַל הַפְּרִקָּן.
v'al hagvurōs	וְעַל הַגְּבוּרוֹת.
v'al hat-shu-ōs	וְעַל הַתְּשׁוּעוֹת.
v'al haniflo'ōs	וְעַל הַנִּפְלְאוֹת.
she-osiso la-avōsainu	שְׂעַשִׂיתָ לְאַבוֹתֵינוּ
ba-yomim hohaim	בְּיָמֵם הַהֵם
bizman hazeh.	בְּזִמְנֵן הַזֶּה:

Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly nourish and sustain us every day, at all times, and at every hour.

On Chanukah and Purim ועל הנסים (and . . . for the miracles)
is recited here.

ועל And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time —

On Chanukah:

<i>Bimai</i> matisyohu ben yōchonon	בִּימֵי מַתִּיתָיו בֶּן יוֹחָנָן
kōhain godōl chashmōno-ee	כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי
uvonov. K'she-omdoh malchus	וּבְנוֹו. כְּשֶׁעֲמְדָה מַלְכוּת
yovon horsho-oh al amcho	יִוֹן הַרְשָׁעָה עַל עַמְךָ
yisro-ail l'hashkichom tōrosecho	יִשְׂרָאֵל לְהַשְׁכִּיחֵם תּוֹרַתְךָ
ulha-avirom maichukai	וּלְהַעֲבִירֵם מִחֻקֶּי
r'tzōnecho. V'atoh b'rachamecho	רְצֹנְךָ: וְאַתָּה בְּרַחֲמֶיךָ
horabim omadto lohem b'ais	הַרְבִּים עֲמַדְתָּ לָהֶם כְּעַת
tzorosom, ravto es rivom,	צָרָתָם. רַבַּת אֶת רִיבָם.
danto es dinom, nokamto es	דָּנַת אֶת דִּינָם. נִקְמַת אֶת
nikmosom, mosarto gibōrim	נִקְמַתָם. מִסֵּרְתָּ גִבּוֹרִים
b'yad chaloshim v'rabim b'yad	בְּיַד חֲלָשִׁים. וְרַבִּים בְּיַד
m'atim ut'mai-im b'yad	מְעֵטִים. וְטַמְאִים בְּיַד
t'hōrim ursho-im b'yad	טְהוֹרִים. וְרָשָׁעִים בְּיַד

On Chanukah:

בימי In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget your Torah and violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of

tzadikim v'zaidim b'yad ōskai
 sōrosecho. Ul'cho osiso shaim
 godōl v'kodōsh b'ōlomecho,
 ul-amcho yisro-ail osiso
 t'shu-oh g'dōloh ufurkon
 k'ha-yōm hazeh. V'achar kach
 bo-u vonecho lidvir baisecho
 ufinu es haicholecho v'tiharu
 es mikdoshecho v'hidliku nairōs
 b'chatzrōs kodshecho v'kov'u
 sh'mōnas y'mai chanukoh ailu
 l'hōdōs ul'halail l'shimcho
 hagodōl.

צַדִּיקִים. וְזָדִים בְּיַד עֹסְקֵי
 תּוֹרַתְךָ. וְלֶךְ עֲשִׂיתָ שָׁם
 גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ.
 וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרִקוֹן
 בְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן
 בָּאוּ בְנֵיךָ לְדַבֵּיר בֵּיתְךָ.
 וּפְנֵנו אֶת הַיְכָלְךָ. וְטַהַרְנוּ
 אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ גִרֹת
 בְּחִצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ
 שְׂמוֹנַת יָמֵי חֲנֻכַּה אֵלֵינוּ.
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ
 הַגְּדוֹל:

On Purim:

Bimai mord'chī v'estair

בִּימֵי מֹרְדֵכַי וְאֶסְתֵּר

the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

On Purim:

בימי In the days of Mordechai and Esther, in Shushan the

b'shushan habiroh k'she-omad	בְּשׁוּשַׁן הַבִּירוֹה. בְּשֶׁעֶמֶד
alaihem homon horosho.	עֲלֵיהֶם הָמֵן הָרָשָׁע.
Bikaish l'hashmid laharog	בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגַּ
ul-abaid es kol ha-y'hudim	וּלְאַבֵּד אֶת כָּל הַיְהוּדִים
mina-ar v'ad zokayn taf	מִנְעַר וְעַד זֶקֶן טַף
v'noshim b'yom echod	וְנָשִׁים בְּיוֹם אֶחָד.
bishlōshoh osor l'chōdesh	בְּשָׁלֹשׁה עָשָׂר לְחֹדֶשׁ
sh'naim osor hu chōdesh	שְׁנַיִם עָשָׂר. הוּא חֹדֶשׁ
ador ushlolom lovōz.	אָדָר. וּשְׁלֹלָם לְבוֹז:
V'atoh b'rachamecho horabim	וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים.
haifarto es atzosō	הִפַּרְתָּ אֶת עֲצָתוֹ.
v'kilkalto es machshavtō	וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.
vahashaivōso lō g'mulō b'rōshō	וְהִשְׁבוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ.
v'solu osōv'es bonov	וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו
al ho-aitz.	עַל הָעֵץ:

capital, when the wicked Haman rose up against them, and sought to destroy, slaughter and annihilate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, the month of Adar, and to take their spoil for plunder. But You, in Your abounding mercies, foiled his counsel and frustrated his intention, and caused the evil he planned — to recoil on his own head, and they hanged him and his sons upon the gallows.

m'shichecho v'al haba-yis	מְשִׁיחֶךָ. וְעַל הַבַּיִת
hagodōl v'hakodōsh shenikro	הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא
shimcho olov. Elōhainu	שִׁמְךָ עָלֵינוּ: אֱלֹהֵינוּ
ovinu r'ainu (On Shabbat and	אֲבֵינוּ רֵעֵנוּ (בשבת
Yom Tov: Rō'ainu) zōnainu	וּבְיָסוּב רֵעֵנוּ) זֹנֵינוּ
parn'sainu v'chalk'lainu	פָּרְנָסֵנוּ וְכַלְכְּלָנוּ
v'harvichainu v'harvach lonu	וְהַרְוִיחֵנוּ. וְהַרוּחַ לָנוּ
Adōnoy Elōhainu m'hairoh	יְיָ אֱלֹהֵינוּ מְהֵרָה
mikol tzorōsainu. V'no al	מִכָּל צָרוֹתֵינוּ. וְנָא אֵל
tatzrichainu Adōnoy Elōhainu	תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ
lō lidai matnas bosor	לֹא לַיְדֵי מַתַּנַּת בֶּשֶׂר
vodom v'lō lidai halvo-osom,	וְדָם וְלֹא לַיְדֵי הַלֶּוֹאֲתָם.
ki im l'yodcho hamlai-oh	כִּי אִם לַיְדֵיךָ הַמְּלֵאָה
hapsuchoh hakedōsho	הַפְּתוּחָה הַקְדוֹשָׁה
v'horchovoh, shelō naivōsh	וְהִרְחַבָּה שְׁלֹא גְבוּשׁ
v'lō nikolaim l'ōlom vo-ed.	וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

kingship of the house of David Your anointed, and upon the great and holy House over which Your Name was proclaimed. Our God, our Father, tend us (On Shabbat [and Festivals] substitute: Our Shepherd). nourish us, sustain us, feed us and provide us with plenty, and speedily, Lord our God, grant us relief from all our afflictions. Lord our God, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may never be shamed or disgraced.

On Shabbat add:

R'tzaih v'hachalitzainu Adōnoy
 Elōhainu b'mitzvōsecho
 uvmitzvas yōm hashvi-i
 hashabbos hagodōl v'hakodōsh
 hazeh. Ki yōm zeh godōl
 v'kodōsh hu l'fonecho
 lishbos bō v'lonuach bō
 b'ahavoh k'mitzvas r'tzōnecho.
 Uvirtzōncho honiyach lonu
 Adōnoy Elōhainu shelō s'hai
 tzoroh v'yogōn va-anochoh
 b'yōm m'nuchosainu. V'har-ainu
 Adōnoy Elōhainu b'nechomas
 tziyōn irecho uv'vinyan
 y'rushola-yim ir kodshecho ki
 atoh hu ba-al ha-y'shu-ōs
 uva-al hanechomōs.

רצה והחלצנו יי
 אלהינו במצותך
 ובמצות יום השביעי
 השבת הגדול והקדוש
 הזה. כי יום זה גדול
 וקדוש הוא לפניך.
 לשבת בו ולנוח בו
 באהבה במצות רצונך.
 ובמצונת הניח לנו
 יי אלהינו שלא תהא
 צרה ויגון ואנחה
 ביום מנוחתנו. והראנו
 יי אלהינו. בנחמת
 ציון עירך. ובבנין
 ירושלים עיר קדשך. כי
 אתה הוא בעל הישועות
 ובעל הנחמות:

On Shabbat add:

May it please You, Lord our God, to strengthen us through Your mitzvot, and through the mitzvah of the Seventh Day, this great and holy Shabbat. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your good will, Lord our God, bestow upon us tranquility, that there shall be no distress, sadness or sorrow on the day of our rest. Lord our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of deliverance and the Master of consolation.

On Sukkot: chag hasukōs hazeh.

On Shemini Atzeret: shmini atzeres
ha-chag hazeh.

On Rosh HaShanah: hazikorōn hazeh.

On Pesach, Shavuot and Sukkot — except on
Chol HaMoed — and on Rosh HaShanah add:

b'yōm tov mikroh kōdesh
hazeh.

Zochrainu Adōnoy Elōhainu bō
l'tōvoh, ufokdainu vō
livrochoh, v'hōshi-ainu vō
l'cha-yim tōvim. Uvidvar
y'shu-oh v'rachamim chus
v'chonainu v'rachaym olainu
v'hōshi-ainu, ki ailecho
ainainu, ki ail melech chanun
v'rachum otoh.

בסוכות: חג הסוכות הזה

בשמע"צ: שמיני עצרת
החג הזה

בראש השנה: הזכרון הזה

בשלוש רגלים (חוץ מחול
המועד) ובראש השנה:

ביום טוב מקרא קדש
הזה

זכרנו יי אלהינו בו

למוכה. ופקדנו בו

לברכה. והושיענו בו

לחיים טובים. ובדבר

ישועה ורחמים חוס

והננו ורחם עלינו

והושיענו. כי אלקיך

עינינו. כי אל מלך חנון

ורחום אתה:

On Sukkot:
the Festival of
Sukkot.

On Shemini Atzeret:
Shemini Atzeret,
the Festival.

On Rosh HaShana:
Remembrance.

On Pesach, Shavuot and Sukkot — except on Chol HaMoed — and on Rosh
HaShanah add:

On this holy Festival day.

Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

yaitiv lonu, hu g'molonu	יֵיטִיב לָנוּ, הוּא גִמְלוֹנוּ,
hu gōmlainu hu yigm'lainu	הוּא גִמְלוֹנוּ, הוּא יִגְמְלוֹנוּ
lo-ad, l'chain ul'chesed	לְעַד, לְחַן וְלַחֶסֶד
ul'rachamim ul'revach	וְלִרְחֻמִּים, וְלִרְוַח
hatzolah v'hatzlochoh	הַצְלָה וְהַצְלָחָה,
b'rochoh vishu-oh nechomoh	בְּרָכָה וְיִשׁוּעָה נַחֲמָה
parnosoh v'chalkoloh,	פְּרִנְסָה וְכִלְקָלָה,
v'rachamim v'cha-yim	וְרַחֲמִים וְחַיִּים
v'sholōm v'chol tōv, umikol	וְשָׁלוֹם וְכֹל טוֹב, וּמִכָּל
tuv l'ōlom al y'chasrainu.	טוֹב לְעוֹלָם אֵל יַחְסְרָנוּ:
Horachamon hu yimlōch	הֲרַחֲמָן הוּא יִמְלֹךְ
olainu l'ōlom vo-ed.	עָלֵינוּ לְעוֹלָם וְעַד:
Horachamon hu yisboraich	הֲרַחֲמָן הוּא יִתְבָּרֵךְ
bashoma-yim uvo-oretz.	בְּשָׁמַיִם וּבְאָרֶץ:

done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and deliverance, consolation, livelihood and sustenance, compassion, life, peace and all goodness; and may He never cause us to lack any good.

הֲרַחֲמָן May the Merciful One reign over us forever and ever.

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

Horachamon hu yishlach
lonu es ailiyohu hanovi
zochur latōv, vivaser lonu
b'sōrōs tōvōs y'shu-ōs
v'nechomōs.*

הַרְחֵמֵנוּ הוּא יִשְׁלַח
לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא
זָכוּר לְטוֹב וַיְבַשֵּׁר לָנוּ
בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
וְנַחֲמוֹת:*

Horachamon hu y'voraich es
ovi mōri ba-al haba-yis
hazeh, v'es imi mōrosi
ba-alas haba-yis hazeh, ōsom
v'es baisom v'es zar-om
v'es kol asher lohem,
ōsonu v'es kol asher

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת
אָבִי מוֹרֵי בַּעַל הַבַּיִת
הַזֶּה וְאֶת אִמִּי מוֹרְתִי
בַּעֲלַת הַבַּיִת הַזֶּה. אוֹתָם
וְאֶת בֵּיתָם וְאֶת זְרַעָם
וְאֶת כָּל אֲשֶׁר לָהֶם.
אוֹתָנוּ וְאֶת כָּל אֲשֶׁר

הַרְחֵמֵנוּ May the Merciful One send us Elijah the prophet —
may he be remembered for good — and let him bring us good
tidings, deliverance and consolation.

הַרְחֵמֵנוּ May the Merciful One bless my father, my teacher, the
master of this house and my mother, my teacher, the mistress
of this house; them, their household, their children, and all
that is theirs; us, and all that is ours. Just as He blessed our

*) Many follow the custom of adding:
Horachamon hu y'voraich es
adoinainu moirainu v'rabainu.

עַ כְּמָה מַחֲסִידִים נוֹהָגִים לְוַמַּר:
הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת
אָדוֹנֵינוּ מוֹרְנוּ וְרַבֵּינוּ:

הַרְחֵמֵנוּ May the Merciful One bless our master, our teacher, and our Rebbe.

lonu, k'mō shebai-rach es
avōsainu Avrohom Yitzchok
v'Ya-akōv bakōl mikōl kōl,
kain y'voraich ōsonu
kulonu yachad bivrochoh
sh'laimoh, v'nōmar omain.

Mimorōm y'lamdu olov
v'olainu z'chus shet'hai
l'mishmeres sholōm.

V'niso v'rochoh mai-ais
Adōnoy ut'zdokoh mai-Elōhai
yish-ainu. V'nimtzo chain
v'saichel tōv b'ainai
Elōhim v'odom.

לְנוּ. כְּמוֹ שֶׁבֵרַךְ אֶת
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק
וְיַעֲקֹב. בְּכֹל מְכֹל כּוֹל.
כֵּן יְבָרֵךְ אוֹתָנוּ (בְּנֵי בְרִית)
כָּלֵנוּ יַחַד בְּבִרְכָה
שְׁלָמָה. וְנֹאמֵר אָמֵן:
מִמְרוֹם יִלְמְדוּ עָלֵינוּ
וְעַלֵּנוּ זְכוֹת שְׂתֵהֵא
לְמִשְׁמֶרֶת שְׁלוֹם.
וְנִשְׂא בְרַכָּה מֵאֵת
יְיָ. וְצַדִּיקָה מֵאֱלֹהֵי
יִשְׂרָאֵל. וְנִמְצָא חֵן
וְשִׁכְל טוֹב בְּעֵינֵי
אֱלֹהִים וְאָדָם:

forefathers, Abraham, Isaac and Jacob, “in all things,” “by all things,” with “all things,” so may He bless all of us together (the children of the Covenant) with a perfect blessing, and let us say, Amen.

From heaven, may there be invoked upon him and upon us such merit which will bring enduring peace. May we receive blessing from the Lord and kindness from God our deliverer, and may we find grace and good understanding in the eyes of God and man.

For "Additions to the Blessing after a Meal Following a Circumcision," see p. 89.

On Shabbat:

Horachamon hu yanchilainu הַרְחַמֵּן הוּא יִנְחִילֵנוּ
 l'yōm shekulō shabbos um'nuchoh לְיוֹם שֶׁכָּלוּ שַׁבָּת וּמְנוּחָהּ
 l'cha-yai ho-ōlomim. לְחַיֵּי הָעוֹלָמִים:

On Rosh Chodesh:

Horachamon hu y'chadaish olainu הַרְחַמֵּן הוּא יַחְדֵּשׁ עָלֵינוּ
 es hachōdesh hazeh אֶת הַחֹדֶשׁ הַזֶּה
 l'tōvoh v'livrochoh. לְטוֹבָה וְלְבְרָכָה:

On Festivals:

Horachamon hu yanchilainu הַרְחַמֵּן הוּא יִנְחִילֵנוּ
 l'yōm shekulō tōv. לְיוֹם שֶׁכָּלוּ טוֹב:

On Sukkot:

Horachamon hu yokim lonu הַרְחַמֵּן הוּא יָקִים לָנוּ
 es sukas dovid hanōfeles. אֶת סֹכַת דָּוִד הַנוֹפֵלֶת:

On Rosh HaShanah:

Horachamon hu y'chadaish olainu הַרְחַמֵּן הוּא יַחְדֵּשׁ עָלֵינוּ
 es hashonoh hazōs אֶת הַשָּׁנָה הַזֹּאת
 l'tōvoh v'livrochoh. לְטוֹבָה וְלְבְרָכָה:

For "Additions to the Blessing after a Meal Following a Circumcision," see p. 89.

On Shabbat:

הַרְחַמֵּן May the Merciful One let us inherit that day which will be all Shabbat and rest for life everlasting.

On Rosh Chodesh:

הַרְחַמֵּן May the Merciful One renew for us this month for good and for blessing.

On Festivals:

הַרְחַמֵּן May the Merciful One let us inherit that day which is all good.

On Sukkot:

הַרְחַמֵּן May the Merciful One restore for us the fallen sukkah of David.

On Rosh HaShanah:

הַרְחַמֵּן May the Merciful One renew for us this year for good and for blessing.

Horachamon hu y'zakainu
 limōs haMoshiach ulcha-yai
 ho-ōlom haboh. Magdil
 (On Shabbat, Festivals, Rosh Chodesh
 and Chol HaMoed substitute: Migdōl)
 y'shu-ōs malkō v'ōseh
 chesed limshichō l'Dovid
 ul'zar-ō ad ōlom. Ōseh
 sholōm bimirōmov, hu
 ya-aseh sholōm olainu v'al
 kol yisro-ail, v'imru omain.
Yiru es Adōnoy k'dōshov
 ki ain machsōr lirai-ov.
 K'firim roshu v'ro-aivu

הַרְחֵמֵנו הוּא יִזְכֵּנוּ
 לַיָּמֹת הַמְּשִׁיחַ וְלַחַיֵּי
 הָעוֹלָם הַבּוֹה: מַגְדִּיל
 (בַּשַּׁבָּת וּבְיוֹם וְרוֹשׁ חֹדֶשׁ
 וְכוּחַל הַחַוֵּי מִגְדוֹל)
 יִשְׁעוּ-אֶת מַלְכוֹ וְעֹשֶׂה
 חֶסֶד לְמִשְׁיחוֹ לְדָוִד
 וְלִזְרָעוֹ עַד עוֹלָם: עֹשֶׂה
 שְׁלוֹם בְּמִירוֹמוֹ הוּא
 יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
 יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ
 כִּי אֵין מַחְסוֹר לִירְאוֹ:
 בְּפִירִים רָשׁוּ וְרֵעִבוּ

הַרְחֵמֵנו May the Merciful One grant us the privilege of reaching the days of the Mashiach and the life of the World to Come. He gives great deliverance (On Shabbat, Festivals, Rosh Chodesh and Chol HaMoed substitute: He is a tower of deliverance) to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

יִרְאוּ Fear the Lord, you His holy ones, for those who fear

CONCLUDING BLESSING AFTER CERTAIN FOODS

The following *berachah* is said after eating cooked [or baked] food prepared from the five species of grain [wheat, barley, rye, oats or spelt], after wine, or after grapes, figs, pomegranates, olives or dates.

If one ate any of these fruits and also cake and drank wine, he should combine the three blessings into one and say the following:

Blessed are You... for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree, for the produce of the field, and for the precious land... and we offer thanks to You for the land, for the sustenance, for the fruit of the vine and for the fruits. Blessed are You Lord, for the land, for the sustenance, for the fruit of the vine and the fruits.

על המתיקה ועל הכלכלה, ועל
הגפן ועל פרי הגפן, ועל העץ
ועל פרי העץ, ועל תנובת
השדה ועל ארץ חמדה וכו'.

וחותם ונודה לך על הארץ
ועל המתיקה, ועל פרי הגפן,
ועל הפרות, ברוך אתה יי על
הארץ ועל המתיקה, ועל פרי
הגפן והפרות:

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,

ברוך אתה יי
אלהינו מלך העולם.

After food prepared from the five kinds of grain:

al hamichyoh v'al hakalkoloh,

על חמשה מיני דגן
על המתיקה ועל הכלכלה

After wine:

al hagefen v'al p'ri hagefen,

על היין
על הגפן ועל פרי הגפן

After grapes, figs, pomegranates, olives or dates:

al ho-aitz v'al p'ri ho-aitz,

על פירות משבעת המינים
על העץ ועל פרי העץ

ברוך Blessed are You, Lord our God, King of the universe for

After food prepared from
the five kinds of grain:

After
wine:

After grapes, figs, pome-
granates, olives or dates:

the sustenance and
the nourishment,

the vine and the
fruit of the vine,

the tree and the
fruit of the tree,

v'al t'nuvas hasodeh, v'al eretz	ועל תנובת השדה ועל ארץ
chemdoh tōvoh ur'chovoh	חמדה טובה ורחבה
sherotziso v'hinchalto	שרצית והנחלת
la-avōsainu le-echōl mipiryoh	לאבותינו לאכול מפריה
v'libō-a mituvoh. Rachem noh,	ולשבע מטובה. רחם נא
Adōnoy Elōhainu, al yisro-ail	יי אלהינו על ישראל
amecho, v'al y'rushola-yim	עמך ועל ירושלים
irecho, v'al tziyōn mishkan	עירך ועל ציון משכן
k'vōdecho, v'al mizb'checho v'al	בבורך ועל מזבחה ועל-
haicholecho. Uv'nai y'rushola-yim	היכלך. ובנה ירושלים
ir hakōdesh bimhairoh	עיר הקדש במהרה
v'yomainu, v'ha-alainu l'sōchoh	במינו והעלנו לתובה.
v'samchainu voh un'vorech'cho	ושמחנו בה ונברךך
bikdushoh uv'tohoroh,	בקדשה ובטהרה.
On Shabbat:	בשבת
ur'tzai v'hachalitzainu b'yōm	ורצה והחליצנו ביום
hashabbos hazeh,	השבת הזה

for the produce of the field, and for the precious, good and spacious land which You have graciously given as a heritage to our ancestors, to eat of its fruit and be satiated with its goodness. Have mercy, Lord our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up to it and make us rejoice in it, and we will bless You in holiness and purity.

On Shabbat: May it please You to strengthen us on this Shabbat day.

On Rosh Chodesh, Yom Tov and Chol HaMoed:

v'zochrainu l'tōvoh b'yōm

On Rosh Chodesh:

rōsh hachōdesh hazeh,

On Rosh HaShanah:

hazikorōn hazeh,

On Pesach:

chag hamatzōs hazeh,

On Shavuot:

chag hashovu-ōs hazeh,

On Sukkot:

chag hasukōs hazeh,

On Shemini Atzeret:

shmini atzeres ha-chag hazeh,

ki atoh Adōnoy tōv umaitiv

lakōl, v'nōdeh l'cho

al ho-oretz, v'al

בר"ח ויו"ט ובחול המועד

וְזָכְרָנוּ לְטוֹבָה בְּיוֹם

בְּרֵאשׁ חֹדֶשׁ

רֵאשׁ הַחֹדֶשׁ הַזֶּה.

בְּרֵאשׁ הַשָּׁנָה

הַזֶּה הַזֶּה.

בַּפֶּסַח

חַג הַמַּצּוֹת הַזֶּה

בַּשְּׁבֻעוֹת

חַג הַשְּׁבֻעוֹת הַזֶּה

בְּסוּכוֹת

חַג הַסֻּכּוֹת הַזֶּה

בַּשְּׁמִעִי"צ

שְׁמִינִי עֶצְרֵת הַחַג הַזֶּה.

כִּי אַתָּה יי טוֹב וּמְטִיב

לְכָל וְנוֹדֵה לְךָ

עַל הָאָרֶץ וְעַל

On Rosh Chodesh, Yom Tov and Chol HaMoed:

Remember us for good on this day of

On Rosh Chodesh:

Rosh Chodesh

On Shavuot:

the Festival of
Shavuot.

On Rosh HaShanah:

Remembrance.

On Sukkot:

the Festival of
Sukkot.

On Pesach:

the Festival of Matzot.

On Shemini Atzeret:

Shemini Atzeret,
the Festival.

For You, Lord, are good and do good to all, and we offer thanks to You for the land and for

MARRIAGE CEREMONY BLESSINGS

The *berachah* is recited over a cup of wine, then the following is said:

Boruch ato Adonoy Elohainu	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
melech ho-ōlom, asher kidshonu	מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
b'mitzvōsov, v'tzivonu al	בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
ho'aroyōs, v'osar lonu es	הָעֲרִיזוֹת. וְאָסַר לָנוּ אֶת
ho'arusōs, v'hitir lonu es	הָאָרוּסוֹת. וְהִתֵּר לָנוּ אֶת
han'suōs lonu al y'dai chupo	הַנְּשׂוּאוֹת לָנוּ עַל־יְדֵי חֻפָּה
v'kidushin. Boruch ato Adonoy,	וְקִדּוּשֵׁין: בְּרוּךְ אַתָּה יי
m'kadaish amō Yisro-ail	מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל
al y'dai chupo v'kidushin.	עַל־יְדֵי חֻפָּה וְקִדּוּשֵׁין:

The groom drinks [of the wine], then the bride.

The groom then betrothes the bride with a ring and says:

Harai at m'kudeshes li	הֲרִי אֶת מְקַדְּשֵׁת לִי
b'taba'as zō,	בְּטַבְעֶת זוֹ
k'das Mōshe v'Yisro-ail.	כְּדַת מֹשֶׁה וַיִּשְׂרָאֵל:

MARRIAGE CEREMONY BLESSINGS

The *berachah* is recited over a cup of wine, then the following is said:

בְּרוּךְ Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning illicit marriages, forbidden to us the betrothed and permitted to us those who are married to us by the rite of chupah and kiddushin (consecration). Blessed are You Lord, who sanctifies His people Israel through chupah and kiddushin.

The groom drinks [of the wine], then the bride.

The groom then betrothes the bride with a ring and says:

הֲרִי With this ring, you are consecrated to me according to the law of Moses and Israel.

The Ketubah (marriage contract) is read, the *berachah* over the wine is said again, and then the following blessings are chanted.

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
shehakōl boro lichvōdō.

Boruch atoh Adōnoy, Elōhaynu
melech ho-ōlom, yōtzair ho-odom.

Boruch atoh Adōnoy, Elōhainu
melech ho-ōlom, asher yotzar
es ho-odom b'tzalmō, b'tzelem
d'mus tavnisō, v'hiskin lō
mimenu binyan aday ad. Boruch
atoh Adōnoy, yōtzair ho-odom.

Sōs tosis v'sogail ho-akoroh,
b'kibutz boneho l'sōchoh
b'simchoh. Boruch atoh Adōnoy,
m'samaiach tziyōn b'voneho.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַכֹּל בְּרָא לְכַבְדּוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם יוֹצֵר הָאָדָם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר
אֶת־הָאָדָם בְּצַלְמוֹ בְּצִלְמֵ
דְמוֹת תְּבַנְיָתוֹ. וְהִתְקִין לוֹ
מִמֶּנּוּ בְנֵי עַדֵי עַד. בְּרוּךְ
אַתָּה יי יוֹצֵר הָאָדָם:

שׂוֹשׁ תְּשִׁישׁ וְתִגַּל הַעֲקָרָה
בְּקְבוּץ בְּנֵיהָ לְתוֹכָהּ
בְּשִׂמְחָה. בְּרוּךְ אַתָּה יי
מְשַׂמַּח צִיּוֹן בְּבָנֶיהָ:

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has created all things for His glory.

בְּרוּךְ Blessed are You, Lord our God, King of the universe, Creator of man.

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who created man in His image, in the image [of His] likeness [He fashioned] his form, and prepared for him from his own self an everlasting edifice. Blessed are You Lord, Creator of man.

שׂוֹשׁ May the barren one [Jerusalem] rejoice and be happy at the ingathering of her children to her midst in joy. Blessed are You Lord, who gladdens Zion with her children.

Make the blessing over the cup of wine:

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
bōrai p'ri hagofen.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
בוֹרֵא פְרֵי הַגֶּפֶן:

The groom and bride drink.



HORACHAMON FOR CIRCUMCISION

The following is recited after the paragraph beginning ממרום ילמדו
(From heaven . . .) p. 78.

Horachamon hu y'voraich avi
hayeled v'imō, v'yizku l'gadlō
l'chanchō ul'chakmō,
miyōm hashmini vohol-oh
yairotzeh domō,
vihi Adōnoy Elōhov imō.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אָבִי
הַיָּלֵד וְאִמּוֹ. וְיִזְכּוּ לְגַדְלוֹ
לְחַנּוּכּוֹ וּלְחֻקָּמוֹ.
מִיּוֹם הַשְּׁמִינִי וְהַלְאָה
יִרְצָה דָמוֹ.
וְיִהִי יי אֱלֹהֵינוּ עִמּוֹ:

Make the blessing over the cup of wine:

בָּרוּךְ Blessed are You, Lord our God, King of the universe, who
creates the fruit of the vine.

The groom and bride drink.



HORACHAMON FOR CIRCUMCISION

The following is recited after the paragraph beginning ממרום ילמדו
(From heaven . . .) p. 78.

הַרְחֵמֵנוּ May the Merciful One bless the father and mother of the child;
may they merit to raise him, to train him, and to educate him to be a
scholar. From the eighth day onward his blood is accepted; may the
Lord his God be with him.

Horachamon hu y'voraich ba-al
b'ris hamiloh, asher sos
la'asōs tzedek b'giloh,
vishalaim po-olō
umaskurtō k'fuloh,
v'yitnaihu l'ma-loh l'mo-loh.

Horachamon hu y'voraich rach
hanimōl lishmōnoh, v'yih'yu
yodov v'libō lo'ail emunoh,
v'yizkeh lir-ōs p'nai hashchinoh,
sholōsh p'omim bashonoh.

Horachamon hu y'voraich
hamol b'sar ho-orloh,
ufora umotzatz d'mai hamiloh,
ish hayorai v'rach halairov
avōdosō p'suloh,
im sh'losh aileh
lō ya-aseh loh.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ בְּעַל
בְּרִית הַמִּילָה. אֲשֶׁר שָׂשׂ
לַעֲשׂוֹת צְדָק בְּגִילָה.
וַיִּשְׁלַם פְּעֻלוֹ
וּמִשְׁבְּרָתוֹ כְּפִוְלָה.
וַיִּתְנֶהוּ לְמַעַלָּה לְמַעַלָּה:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ רַךְ
הַנְּמוּל לְשִׁמּוֹנָה. וַיְהִי
יָדָיו וְלִבּוֹ לְאֵל אֱמוּנָה.
וַיִּזְכֶּה לְרֵאוֹת פְּנֵי הַשְּׂכִינָה.
שָׁלֹשׁ פְּעֻמִּים בַּשָּׁנָה:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ
הַמּוֹל בְּשַׂר הָעֶרְלָה.
וּפְרַע וּמְצִץ דָּמֵי הַמִּילָה.
אִישׁ הָיָא וְרַךְ הֵלֵבֵב
עַבְדּוֹתוֹ פְּסוּלָה.
אִם שָׁלֹשׁ אֵלֶּה
לֹא יַעֲשֶׂה לָּהּ:

הַרְחֵמֵנוּ May the Merciful One bless the sandek at the circumcision, who happily performed this good deed in joy. May He reward his deed and double his recompense and exalt him higher and higher.

הַרְחֵמֵנוּ May the Merciful One bless the tender infant who has been circumcised on the eighth day; may his hands and heart be faithful to God; and may he merit to behold the Divine Presence three times a year.

הַרְחֵמֵנוּ May the Merciful One bless the mohel who performed the circumcision, the periah and metzitzah. If a timid or faint-hearted man fails to perform these three parts of the mitzvah, his service is invalid.

Horachamon hu yishlach lonu הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ
 m'shichō hōlaich tomim, מְשִׁיחוֹ הוֹלֵךְ תָּמִים.
 biz'chus chasan lamulōs domim, בְּזִכּוֹת חַתָּן לְמוֹלוֹת דָּמִים.
 l'vasair b'sōrōs tōvōs לְבִשְׂרָה בְּשׂוֹרוֹת טוֹבוֹת
 v'nichumim, l'am echod m'fuzor וְנִחְוִימִים. לְעַם אֶחָד מְפֹזָר
 umfōrod bain ho-amim. וּמְפֹרָד בֵּין הָעַמִּים:

Horachamon hu yishlach lonu הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ
 kōhain tzedek asher lukach כֹּהֵן צַדִּיק אֲשֶׁר לָקַח
 l'ailōm, ad huchan kis-ō לְעֵלֹם. עַד הוֹכֵן כֶּסֶּא
 kashemesh v'yohalōm, va-yolet כְּשֶׁמֶשׁ וַיְהִלֹם. וַיֵּלֶט פָּנָיו
 ponov b'adartō va-yiglōm, בְּאַדְרֵתוֹ וַיִּגְלֹם.
 b'risi hoysoh itō בְּרִיתִי הִיְתָה אֵתוֹ
 hacha-yim v'hasholōm. הַחַיִּים וְהַשְּׁלוֹם:

On weekdays continue הרחמן (*May the Merciful One . . .*), p. 80;
 on Shabbat, Festivals, or Rosh Chodesh continue with the appropriate הרחמן, p. 79.

הַרְחֵמֵנוּ May the Merciful One send us, in the merit of the blood of
 circumcision, His Mashiach who walks in perfection, to bring good
 tidings and consolation to a unique people dispersed and scattered
 among the nations.

הַרְחֵמֵנוּ May the Merciful One send us [Elijah] the righteous priest, who
 was taken into concealment until his seat, resplendent as the sun and
 precious stones, is prepared for him; who covered his face with his
 mantle and enwrapped himself; with whom was made My covenant of
 life and peace.

On weekdays continue הרחמן (*May the Merciful One . . .*), p. 80;
 on Shabbat, Festivals, or Rosh Chodesh continue with the appropriate הרחמן, p. 79.

When the Festival occurs on Shabbat [recite in an undertone Hymns For Friday Evening and the beginning of Kiddush for Friday Evening until יום הששי (*The sixth day...*), p. 47.] then continue here:

Askinu s'udoso d'malko	אֲתִקְיִנוּ סְעוּדַתָּא דְּמַלְכָּא
ilo-o, do hi s'udoso	עֲלֵאָהּ, דָּא הִיא סְעוּדַתָּא
d'kudsho brich hu ushchintai.	דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵיהּ.
Yōm hashishi. Va-y'chulu	יּוֹם הַשְּׁשִׁי: וַיְכַלּוּ
hashomayim v'ho-oretz v'chol	הַשָּׁמַיִם וְהָאָרֶץ וְכָל-
tz'vo-om. Va-y'chal Elōhim	צְבָאָם: וַיְכַל אֱלֹהִים
bayōm hashvi-i m'lach'tō	בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
asher osoh, va-yishbōs ba-yōm	אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם
hashvi-i mikol m'lach'tō	הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ
asher osoh. Va-y'vorech Elōhim	אֲשֶׁר עָשָׂה: וַיְבָרֵךְ אֱלֹהִים
es yōm hashvi-i	אֶת-יוֹם הַשְּׁבִיעִי
va-y'kadaish ōsō,	וַיְקַדֵּשׁ אֹתוֹ,
ki vō shovas mikol m'lach'tō	כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ
asher boro Elōhim la-asōs.	אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

When the Festival occurs on Shabbat [recite in an undertone Hymns For Friday Evening and the beginning of Kiddush for Friday Evening until יום הששי (*The sixth day...*), p. 47.] then continue here:

וַיְתִקְיֵנוּ Prepare the meal of the supernal King. This is the meal of the Holy One, blessed be He, and His *Shechinah*.

יּוֹם The sixth day. And the heavens and the earth and all their hosts were completed. And God finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And God blessed the Seventh Day and made it holy, for on it He rested from all His work which God created to function.

When a Festival occurs on a weekday, begin here:

Savri moronon: סְבְרֵי מְרָנָן:

Boruch atoh Adōnoy, בְּרוּךְ אַתָּה יי
Elōhainu melech ho'ōlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borai p'ri hagofen. בּוֹרֵא פְרֵי הַגֶּפֶן:

Boruch atoh Adōnoy, Elōhainu בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
melech ho'ōlom, asher bochar מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
bonu mikol om, v'rōm'monu בְּנוּ מִכָּל עַם וְרוֹמַמְנוּ
mikol lošhōn, v'kid'shonu מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ
b'mitzvōsov. Vatitain lonu בְּמִצְוֹתָיו, וַתִּתֵּן לָנוּ
Adōnoy Elōhainu b'ahavoh יי אֱלֹהֵינוּ בְּאַהֲבָה
[on Shabbat: shabbosōs lim'nucho (וַשַּׁבַּת שְׁבֻתוֹת לְמִנוּחָה
u]mōadim l'simcho, chagim (וּמוֹעֲדִים לְשִׂמְחָה חַגִּים
uz'manim l'sosōn, es yōm וְזִמְנִים לְשִׁשּׁוֹן אֶת יוֹם
[on Shabbat: hashabbos hazeh (וַשַּׁבַּת הַשַּׁבָּת הַזֶּה
v'es yōm] (וְאֶת יוֹם)

When a Festival occurs on a weekday, begin here:

סְבְרֵי Attention, Gentlemen!

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, Lord our God, have given us in love (*On Shabbat*: Sabbaths for the rest and) festivals for rejoicing, holidays and seasons for gladness, (*On Shabbat*: this Shabbat day and) this day of

[on Shabbat: b'ahavoh] mikroh	מִקְרָא (וּשְׁבַח בְּאַהֲבָה) מְקָרָא
kōdesh, zai-cher litzias mitzroyim.	קֹדֶשׁ זָכָר לְיִצְיָאֵת מִצְרַיִם.
Ki vonu vochartoh v'ōsonu	כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ
kidashtoh mikol ho'amim,	קֹדֶשְׁתָּ מִכָּל הָעַמִּים,
[on Shabbat: v'shabbos] u'mōadai	(בְּשַׁבַּת וְשַׁבָּת) וּמוֹעֲדֵי
kodshecho [on Shabbat: b'ahavoh	קֹדֶשְׁךָ (בְּשַׁבַּח בְּאַהֲבָה)
uv'rotzōn] b'simcho uv'sosōn	וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן
hinchaltonu Boruch atoh Adōnoy,	הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יי,
m'kadaish [on Shabbat: hashabbos	מְקַדֵּשׁ (בְּשַׁבַּח הַשַּׁבָּת
v'lyisro-ail v'hazmanim.	י) וְיִשְׂרָאֵל וְהַזְּמַנִּים:

Boruch atoh Adōnoy,	בְּרוּךְ אַתָּה יי,
Elōhainu melech ho-ōlom,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
shehecheyonu v'kiy'monu	שֶׁהַחַיְנוּ וְקִיְּמָנוּ
v'higionu lizman hazeh.	וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:

On the first night of Sukkot, the following berachah is said before the preceding שהחיינו (... who has granted us life).

(On Shabbat: in love,) a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your holy (On Shabbat: Shabbat and) Festivals (On Shabbat: in love and goodwill,) in joy and gladness, You have given us as a heritage. Blessed are You, Lord, who sanctifies (On Shabbat: the Shabbat and) Israel and the [festive] seasons.

ברוך Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

On the first night of Sukkot, the following berachah is said before the preceding שהחיינו (... who has granted us life).

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov
v'tzivonu laishai v basukoh.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לַיֵּשֶׁב בְּסֻכָּה:

When a Festival occurs at the conclusion of Shabbat, the following two blessings ("Havdalah") are said before שהחיינו.

Boruch atoh Adōnoy,
Elōhainu melech ho-ōlom,
bōrai m'ōrai ho-aish.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאֹרֵי הָאֵשׁ:

Boruch atoh Adōnoy, Elōhainu
melech ho-ōlom, hamavdil
bain kōdesh l'chōl, bain ōr
l'chōshech, bain Yisro-ail
lo'amim, bain yōm hashvi-i
l'shaishes y'mai hama'aseh.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל
בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.

בָּרוּךְ Blessed are You, Lord our God, King of the universe,
who has sanctified us with His commandments and
commanded us to dwell in the Sukkah.

When a Festival occurs at the conclusion of Shabbat, the following two
blessings ("Havdalah") are said before שהחיינו.

בָּרוּךְ Blessed are You, Lord our God, King of the
universe, who creates the lights of fire.

בָּרוּךְ Blessed are You, Lord our God, King of the universe,
who makes a distinction between sacred and profane,
between light and darkness, between Israel and the nations,
between the Seventh Day and the six work days; between

Bain k'dushas Shabbos
 lik'dushas Yōm Tōv hivdaltōh,
 v'es yōm hashvi-i mishaises
 y'mai hama'aseh kidashtōh.
 Hivdalto v'kidashto es amcho
 Yisro-ail bik'dushosecho.
 Boruch atoh Adōnoy,
 hamavdil bain kōdesh l'kōdesh.

בין קדשת שבת
 לקדשת יום טוב הַבְּדַלְתָּ,
 וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁתַּת
 יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ,
 הַבְּדַלְתָּ וְקִדְשָׁתָּ אֶת עַמְּךָ
 יִשְׂרָאֵל בְּקִדְשֹׁתֶיךָ.
 בְּרוּךְ אַתָּה יְיָ,
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:



the holiness of the Shabbat and the holiness of the Festival
 You have made a distinction, and have sanctified the
 Seventh Day above the six work days. You have set apart
 and made holy Your people Israel with Your holiness.
 Blessed are You, Lord, who makes a distinction between
 holy and holy.

[When the Festival occurs on Shabbat recite in an undertone the first paragraphs of Kiddush For the Shabbat Day, p. 31 until מרנו (Attention Gentlemen!) then continue מועדי אלה (These are the Festivals...) or תקנו (Blow...). When Rosh HaShanah falls on a weekday, omit אתקינו (Prepare...) and begin ותקעו].

<i>Askinu</i> s'udoso d'malko,	אַתְּקִינוּ סְעוּדָתָא דְּמַלְכָּא,
shlaimoso chedvoso d'malko	שְׁלִימָתָא חֵדְוָתָא דְּמַלְכָּא
kadisho, doh hi s'udoso	קַדִּישָׁא, דָּא הִיא סְעוּדָתָא
d'kudsho brich hu	דְּקוּדְשָׁא בְּרִיךְ הוּא
ush'chintai.	וּשְׁכִינְתִּיהָ.

On the three Festivals:

<i>Aileh</i> mō-adai Adōnoy,	אֵלֶּה מוֹעֲדֵי יי
mikro-ai kōdesh,	מִקְרָאֵי קֹדֶשׁ,
asher tikt'u	אֲשֶׁר תִּקְרְאוּ
ōsom b'mōadam.	אוֹתָם בְּמוֹעֲדָם:

[When the Festival occurs on Shabbat recite in an undertone the first paragraphs of Kiddush For the Shabbat Day, p. 31 until מרנו (Attention Gentlemen!) then continue מועדי אלה (These are the Festivals...) or תקנו (Blow...). When Rosh HaShanah falls on a weekday, omit אתקינו (Prepare...) and begin ותקעו].

אתקינו Prepare the meal of the King, the complete delight of the holy King. This is the meal of the Holy One, blessed be He, and His *Shechinah*.

On the three Festivals:

אלה These are the festivals of the Lord, holy assemblies, which you shall proclaim at their appointed times.

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TZOMOH L'CHO NAFSHI

Tzomoh l'cho nafshi, koma l'cho v'sori,
b'eret tziyoh v'oyaf b'li moyim.

Kain bakōdesh chazisicho lir'ōs ooz'cho u'chvōdecho.

My soul thirsts for You, my flesh longs for You; in a parched and weary land with no water. So [I long] to behold You in the Sanctuary, to see Your might and Your glory.

1.

עמאה לך

צמאה לך נפשי כמה לך בשרי
בארץ ציה ועוף בלי מים.
כן בקדש חיותך לראות עוף ובבדוד.

HU ELŌKEINU

Hu Elokeinu, hu ovinu, hu malkainu,
hu moshianu, hu yōshianu v'yig'olainu
shainis b'korōv, v'yashmianu b'rachamov l'ainai
kol chi laimōr, hain go'alti es-chem acharis
kivraishis, lih'yōs lochem lailōkim.

He is our God; He is our Father; He is our King; He is our Deliverer. He will save and redeem us once more, shortly; and in His mercy will let us hear, in the sight of every living thing, as follows: 'Behold, I have redeemed you at the end of time as in the days of yore, to be your God.'

2.

הוא אלקינו

הוא אלקינו, הוא אבינו, הוא מלכנו,
הוא מושיענו, הוא יושיענו ויגאלנו
שנית בקרוב וישמענו ברחמיך לעיני
כל חי לאמר: הן גאלתי אתכם אחרית
כבראשית, ליהיות לכם לאלקים.

V'HI SHE'OMDOH

V'hi she'omdoh la'avosainu v'lonu, shelō echod
bilvad omad olainu l'chalōsainu, eloh sheb'chol
dōr vo'dōr omdim olainu l'chalōsainu,
v'Hakodōsh Boruch Hu matzilainu miyodom.

This [God's promise] is what has stood by our fathers and us! For not just one alone has risen against us to annihilate us, but in every generation they rise against us to annihilate us; and the Holy One, blessed be He, saves us from their hand!

3.

הוא שעמדה

והוא שעמדה לאבותינו ולנו, שלא אחד
בלבד עמד עלינו לבלותנו, אלא שבכל
דור ודור עמדים עלינו לבלותנו,
והקדוש ברוך הוא מצילנו מידם.

DARK'CHO ELŌKAINU

Dark'cho Elokeinu l'ha'arich apecho loro'im
v'latōvim v'hi s'hilosecho. L'ma'ancho Elokeinu
asai v'lō lonu, r'ai amidosainu dalim v'raikim.

It is Your way, our God, to be forbearing toward the wicked and toward the good; and that is Your praise. Our God, act for Your own sake, not ours! Behold how we stand before You, poor and bereft [of good deeds].

4.

דרכך אלקינו

דרכך אלקינו, להאריך אפך לרעים
ולטובים, והיא תהלהך. למענה אלקינו
עשה ולא לנו, ראה עמידתנו דלים ורקים.

RACHAMONOH D'ONAI

Rachamonoh d'onai la'anaiy anainoh.
Rachamonoh d'onai lis'virai liboh anainoh.

May the Merciful One, who answers the poor, answer us. May the Merciful One who answers the broken-hearted, answer us.

5.

רחמנא דעני

רחמנא דעני לעיני ענינא.
רחמנא דעני לתבירי לבא ענינא.

HO'ADERES V'HOEMUNOH

Ho'aderes v'ho'emunoh l'chi ōlomim.
Habinoh v'habrochoh l'chi ōlomim.
Haga'avoh v'hagduloh l'chi ōlomim.
Hadai-oh v'hadibur l'chi ōlomim.
Ha'hōd v'he'hodor l'chi ōlomim.
Hava'ad v'havosikus l'chi ōlomim.
Haziv v'hazōhar l'chi ōlomim.
Hacha-yil v'hachōsen l'chi ōlomim.

6.

האדרת והאמונה

האדרת והאמונה, לחי עולמים.
הבינה והברכה, לחי עולמים.
הנאה והגדלה, לחי עולמים.
הדעה והדבור, לחי עולמים.
ההוד וההודר, לחי עולמים.
הנעד והתיקות, לחי עולמים.
הזיו והזוהר, לחי עולמים.
החיל והחוסן, לחי עולמים.

Hateches v'hatohar l'chi ölimim.
 Ha-yichud v'ha-yiroh l'chi ölimim.
 Hakeser v'hakovd l'chi ölimim.
 Halekac v'halibov l'chi ölimim.
 Ham'luchoh v'hamemsholoh l'chi ölimim.
 Hanö v'hanaitzach l'chi ölimim.
 Hasigui v'hasegev l'chi ölimim.
 Ho'öz v'ho'anovoh l'chi ölimim.
 Hap'dus v'hap'ayr l'chi ölimim.
 Hatzvi v'hatzedek l'chi ölimim.
 Hakrioh v'hakdushoh l'chi ölimim.
 Horön v'horömainös l'chi ölimim.
 Hashir v'hashevach l'chi ölimim.
 Hat'hiloh v'hatiferes l'chi ölimim.

הטובים והטהורים, לְחַי עוֹלָמִים.
 היחוד והיראה, לְחַי עוֹלָמִים.
 הכתר והקבוד, לְחַי עוֹלָמִים.
 הלךק והלבוּב, לְחַי עוֹלָמִים.
 המלכות והממשלה, לְחַי עוֹלָמִים.
 הגוֹ' והנצח, לְחַי עוֹלָמִים.
 הסגוּי והשגב, לְחַי עוֹלָמִים.
 הגוֹ' והעוֹר, לְחַי עוֹלָמִים.
 הפדות והפאר, לְחַי עוֹלָמִים.
 הצבִי והצדק, לְחַי עוֹלָמִים.
 הקריאה והקדשה, לְחַי עוֹלָמִים.
 הרון והרוממות, לְחַי עוֹלָמִים.
 השיר והשבח, לְחַי עוֹלָמִים.
 ההלה וההפארת, לְחַי עוֹלָמִים.

Power and trustworthiness, to Him who lives forever. Understanding and blessing, to Him who lives forever. Grandeur and greatness, to Him who lives forever. Knowledge and speech, to Him who lives forever. Majesty and splendor, to Him who lives forever. Convocation and zealotness, to Him who lives forever. Resplendence and radiance, to Him who lives forever. Valor and might, to Him who lives forever. Adornment and purity, to Him who lives forever. Oneness and awe, to Him who lives forever. Crown and honor, to Him who lives forever. Torah and perception, to Him who lives forever. Kingship and dominion, to Him who lives forever. Beauty and victory, to Him who lives forever. Supremacy and transcendence, to Him who lives forever. Strength and humility, to Him who lives forever. Redemption and magnificence, to Him who lives forever. Glory and righteousness, to Him who lives forever. Invocation and sanctity, to Him who lives forever. Song and exaltation, to Him who lives forever. Melody and praise, to Him who lives forever. Adonation and grace, to Him who lives forever.

ANIM Z'MIRÖS

An'im z'mirös v'shirim eh'erög, ki ailechoh nafshi
 sa'arög. Nafshi chomdoh b'tzail yodechoh,
 loda'as kol roz södecho.

*I shall sing hymns and weave melodies, because my soul longs for You. My soul desires Your shelter,
 to know all Your mystery.*

7.

אנעים ומירות
 אנעים ומירות ושרים אארוג, כי אילך נפש
 תערוג. נפש תמדה בצלך רך,
 לדעת כל רח סודך.

ASADAIR LIS'UDOSH

Asadair lis'udosoh, b'tzafroh d'shabbatoh,
 v'azamin boh hashtoh, atikoh kadishoh.
 N'hörai yishrai voh, b'kidushoh raboh,
 u'v'chamroh tovoh, d'vai tech'dai nafshoh.
 Y'shadair lon shufrai, v'nechezai veekorai,
 v'yachazai lon sirsai, d'isa'mar bil'chishoh.
 Y'galei lon ta'amei, d'visraisar nahamei,
 d'inoon os bishmei, k'filoh u'klishoh.
 Te'röroh dil'a'loh, d'vai chayai chöloh,
 v'yisrabai chailoh, v'sisak ad raishoh.
 Chadoo chatzdai chakloh, b'dibur u'v'koloh,
 umalilu miloh, m'sikoh k'duvshoh.
 Kodom ribon olmin, b'milin s'simin,
 t'galun pispomin, v'saimrun chidushoh.
 L'atair p'söroh, b'rozoh yakiroh,

8.

אסדר לסעדוּתא
 אסדר לסעדוּתא בצפרא דשבטא,
 ואזמין בה השתא ומתקא קדישא.
 נהוריה ישרי בה, בקדוּשא רבא,
 ובחמרא טובא, דבה תחדי נפשא.
 ישדר לן שופריה, ונחזי בקריה,
 ונחזי לן סתריה, דאתאמרי בלחישא.
 גילה לן מעמי דבתריסר נהמי,
 דאנון את בשמיא, כפילא וקלישא.
 צורא דלעלא, דבה תי כלא,
 ויתבי חילא, ותסק עד רישא.
 חדו חצדי תקלא, כדבור ובקלא,
 ומלילו מלה, מתקא כדובשא.
 קדם רבון ע'למי, כמלין סתימין,
 תגלון פתמי, ותימרון חדישא.
 לעשר פתורא, ברוא יקרא,

DUREN MARKOV

Tzomoh l'cho nafshi, komah l'cho b'sori.
 Ai ti duren markov tchto ti yedyesh
 na yormarkov, nye kuplayesh nye p'ridayesh,
 tolka robish svarkov.

My soul thirsts for You, my flesh longs for You. Oh, you foolish merchant! Why do you travel to the market-place? You do not buy, nor do you sell. You only stir up trouble.

12.

דורען מאַרקו
 צומאָה לך נאָפּש, קומאָה לך ב'סורי.
 עי טי דורען מאַרקו טשעש טו יעדעש
 נא יאָרמאַרקו, ניע קופּלאַיעש ניע פּראַדיאַיעש,
 טאָלכאַ רובּיש סוואַרקו.

Ki Onu Amecho

Ki onu amecho v'atoh Eloka'inu,
 Onu vonecho v'atoh ovainu.
 Onu avodecho v'atoh adōnainu,
 Onu k'holechoh v'atoh chelkainu.
 Onu nachalosecho v'atoh gō'rolainu,
 Onu tzōnecho v'atoh rō'ainu.
 Onu karmecho v'atoh nōtrairu.
 Onu p'ulosecho v'atoh yōtrairu.
 Onu ra'ayosecho v'atoh dōdainu,
 Onu s'gulosecho v'atoh Elōkainu.
 Onu amecho v'atoh malkainu,
 Onu ma'amirecho v'atoh ma'amirainu.

For we are Your people and You are our God; we are Your children and You are our Father. We are our servants and You are our Master; we are Your congregation and You are our portion. We are Your inheritance and You are our lot; we are Your flock and You are our Shepherd. We are Your vineyard and You are our Watchman; we are Your handiwork and You are our Creator. We are Your beloved one and You are our Beloved; we are Your treasure and You are our God. We are Your nation and You are our King; we are Your chosen people and You are our acknowledged God.

13.

כי אנו אֱמֶכָה
 כי אנו עמך ואתה אֱלֹהֵינוּ,
 אנו בנך ואתה אָבֵינוּ.
 אנו עבדך ואתה אֲדֹנָינוּ,
 אנו קְהֵלְךָ ואתה חֵלְקֵנוּ.
 אנו נַחֲלוֹשֶׁךָ ואתה גֹּרְלָנוּ,
 אנו צֹנֶיךָ ואתה רוֹעֵנוּ.
 אנו כַּרְמֶךָ ואתה נוֹטְרֵינוּ,
 אנו פְּעֻלֹתְךָ ואתה יוֹצְרֵנוּ,
 אנו רֵעֵי־עֵינֶיךָ ואתה דוֹדֵנוּ,
 אנו סְגֻלֹתְךָ ואתה אֱלֹהֵינוּ.
 אנו עַמְּךָ ואתה מַלְכֵנוּ,
 אנו מַאֲמִירֶיךָ ואתה מַאֲמִירֵנוּ.

Ki Elōkim

Ki Elōkim yōshia tziyon, v'yivneh orai yehudah,
 v'yoshvu shom viraiushuhoh, v'zerah avodot
 yincholuhu, v'ohavai shmō yishk'nu voh.

For God will deliver Zion, and build the cities of Judah, and they will settle there and possess it. And the seed of His servants will inherit it, and those who love His Name will dwell in it.

1.

כי אֱלֹהִים יוֹשִׁיעַ צִיּוֹן וַיְבַנֶּה עָרֵי יְהוּדָה
 וַיֹּשְׁבוּ שָׂם וַיְרַשְׁוּהָהּ. וַיִּזְרַע עֲבֹדָיו
 וַיַּחֲלוּהָ וְאֹהֲבֵי שְׁמוֹ יִשְׁכְּנוּ בָהּ.

Yosisu V'yism'chu

Yosisu v'yism'chu b'cho kol m'vakshecho, v'yōmru
 somid yigdal Elōkim ohavai y'shuosecho. Va'ani
 oni v'evyon Elōkim chusho li, ezri um'falti otoh,
 Hashem al t'achar.

Let them exult and rejoice in You, all those who seek You, and let them say continually, "Be magnified, God," those who love Your deliverance. As for me, being poor and needy, God, hasten to me, my help and my rescuer are You, Lord, do not delay.

2.

וַיִּשְׂשׂוּ וַיִּשְׂמְחוּ
 וַיִּשְׂשׂוּ וַיִּשְׂמְחוּ בְּכֹל מִבְּקִשְׁתְּךָ וַיֹּאמְרוּ
 תְּמִיד יִגְדַל אֱלֹהִים אֹהֲבֵי יְשׁוּעָתְךָ. וְאֲנִי
 עֲנִי וְעֵבְיוֹן, אֱלֹהִים חוֹשֶׁה לִּי, עֲזְרֵנוּ וּמַפְלְטֵנוּ אֲתָהּ,
 ה' אֵל תֹּאחֲרֵנוּ.

B'cho Hashem Chosisi

B'cho Hashem chosisi, al aivōshoh l'olom.

In You, Lord, I have taken refuge, let me not be ashamed, ever.

3.

בך ה' חֲסִיתִי
 בך ה' חֲסִיתִי, אֵל אֲבוֹשָׁה לְעוֹלָם.

K'MÔFAIS HOYISI 4. כמופת הייתי
כמופת הייתי לְרבים, וְאתָה מַחְסֵי עוֹ.
K'môfais hoyisi l'rabim, v'atoh machsi õz.
I became an example for the multitude, and You were my mighty refuge.

Ovõ BIGVURÕS 5. אבוא בגבורת
אבוא בגבורת ה' אֱלֹקִים,
אֶבְיֹר צְדָקְתְּךָ לְבָרְךָ.
Ovõ bigvurõs Hashem Elõkim,
azkir tzidkoscho l'vadecho.
I will assert the mighty acts of my Master, God; I will mention Your righteousness [Yours] alone.

T'RANAINO S'FOST 6. תרננה שפתי
תרננה שפתי כי אִמְרָה לָךְ וְנִפְשֵׁי אִשְׁרֵי
פְרִיתָ.. [גַם לְשׁוֹנֵי כָל הַיּוֹם תְּהַגֵּה צְדָקְתְּךָ
כי בּוֹשׁוּ כִי חָפְצוּ מִבְּקֶשְׁךָ יַעֲתִי.]
Tranaino s'fosti ki azamro loch, v'nafshi asher
podiso. [Gam l'shõni kol hayõm tehgeh tzidkosecho,
ki võshu ki chofru m'vakshai ro'o'si.]
My lips will rejoice when I sing to You, and [also] my soul which You have redeemed. [My tongue also, all the day will tell of Your righteousness; are they are ashamed for they are humiliated those who seek my harm].

YIFRACH B'YOMOV 7. יפרח בימיו
יִפְרַח בְּיָמָיו צְדִיק וְרַב שְׁלוֹם עַד כְּלֵי יוֹרֵךְ.
וְיִרְדֵּךְ מִיָּם עַד יָם וּמִיַּמֶּר עַד אַפְסֵי אֲרָץ.
לְפָנָיו יִכְרַעוּ צַיִים וְאֶבְיֹר עִפְרָי לְחַבּוֹ.
Yifrach b'yomov tzadik, v'rõv sholõm ad b'li yoraiach,
v'yaird miyom ad yom uminohor ad afsai oretz,
l'fonov yichru u'tziyim v'oyvov ofor y'lachaichu.
In his days let the righteous flourish, and abundance of peace, until the moon will be no more. And may he have dominion from sea to sea, and from the river until the ends of the earth.

MI LI VASHOMAYIM 8. מי לי בשמים
מי לי בשמים וְעַמְּךָ לֹא תִפְצֹתִי בְּאָרֶץ.
כִּלְהָ שָׁמַיִם וְלִבִּי צוּר לְקַבֵּי וְחֶלְקִי
אֱלֹקִים לְעוֹלָם.
Mi li vashomayim v'imcho lõ chofatzti vo'oretz.
Koloh sh'airi u'l'vovi, tzur l'vovi v'chelki
Elõkim l'õlom.
Whom have I in heaven [but You,] and besides You I desire nothing on earth. My flesh and my heart yearn, The rock of my heart and my portion is God, forever.

VAILÕKIM MALKI MIKEDEM 9. ואלוקים מלכי מקדם
ואלוקים מלכי מקדם
פַּעֲלֵל יִשְׁעוֹת מִקְרֵב הָאָרֶץ.
Vailõkim malki mikedem,
põail y'shuõs b'kerev ho'oretz.
And [yet,] God is my King of old, performing acts of deliverance in the midst of the earth.

V'CHOL KARNAI 10. וכל קרני
וְכָל קַרְנֵי רְשָׁעִים אֲגַדֵּעַ תְּרוֹמְמַנָּה קְרַנּוֹת
צְדִיק. אֶבְיֹר אֶלְבִּישׁ בִּשְׁתׁ וְעִלְיוֹ יִצְיֵן נֹרוֹ.
V'chol karnai r'shoim agadai'a, t'rõmamno karnõs
tzadik. Oyvov albish bõshes v'olov yotzitz nizrõ.
And all the horns [pride] of the wicked I will cut off, uplifted will be the pride of the righteous. His enemies I will clothe with shame, but upon him his crown will shine.

NÕDOH B'HUDOH 11. נדוד ביהודה
נדוד ביהודה אֱלֹקִים בְּיִשְׂרָאֵל גְּדוֹל שְׁמוֹ.
וְיְהִי בְשֵׁלֶם סִבּוֹ וּמִעֲנֹתָו בְּצִיּוֹן.
Nõdoh bi'hudoh Elõkim, b'yisroail godõl shmõ.
Vay'hi v'sholaim sukõ, u'm'õnosõ v'tziyõn.
In Judah God is known, in Israel His Name is great. When His Tabernacle was in Shalem, and His dwelling place in Zion.

V'YAI'D'u KI ATOH

V'ya'id'u ki atoh shimcho Hashem l'vadecho,
elyōn al kol ho'oretz.

Then they will know that You, Whose Name is Lord, are alone, the Most High over all the earth.

19.

ידעו כי אתה
יְדַעו כִּי אַתָּה שִׁמְךָ ה' לְבָרְךָ
עֲלִיּוֹן עַל כָּל הָאָרֶץ.

YAILCHU MAICHAYIL EL CHOYIL

Yailchu maichayil el choyil, yairo-eh el Elōkim
b'tziyōn. Moginainu r'ai Elōkim,
v'habait p'nai m'shichecho.

They go from strength to strength, [every one] appears before God in Zion. Behold our shield [the temple] Oh God and look upon the face of Your anointed.

20.

ולכו מחיל אל חיל
יִלְכוּ מִחִיל אֶל חִיל רְאֵה אֵל אֱלֹקִים
בְּצִיּוֹן. כִּגְנָנוּ רְאֵה אֱלֹקִים
וְחַבַּט פְּנֵי מִשְׁחֵיךָ.

ROTZISO HASHEM

Rotziso Hashem artzecho, shavtoh sh'vus Ya'acōv.
Halō atoh toshuv t'chayainu, v'amchoh yism'chu voch.
Har'ainu Hashem chasdecho, v'yesh'acho tita'in lonu.
Ach korōv leeraiv-ov yish'ō, lishkōn kovōd b'artzainu.

Lord, You have shown favor to Your land, You have returned the captivity of Jacob. Will You not indeed revive us again that Your people may rejoice in You? Show us Your kindness, Lord, and grant us Your salvation. Near to those who fear Him is His deliverance.

21.

רצית ה'
רָצִיתָ ה' אֶרֶץ שְׁבֹת יַעֲקֹב.
הֲלֹא אַתָּה תִּשְׁבּוּ תַּיִנוּ וְנִמְנָה יִשְׁמְחוּ בְךָ.
הֲרֵאֵנוּ ה' חֶסֶדךָ וְיִשְׁעֶךָ תִּתֵּן לָנוּ.
אֵךְ קָרוֹב לְרִאֲוֵי יִשְׁעוֹ לִשְׁבֹּת בְּאֶרְצֵנוּ.

ŌDCHO HASHEM ELŌKĪ

Ōdcho Hashem Elōhki b'chol l'vovi, va'a'chabдох
shimcho l'ōlom. Samai-ach nefesh avdecho,
ki ailecho Hashem nafshi eso. Kol gōyim asher osiso,
yovū-u v'yishtachavu l'fonecho Hashem veechabdoo
lishmecho. Ki godōl atoh, v'ōseh niflo-ōs atoh
Elōkim l'vadecho.

I will thank You, my Master, my God, with all my heart and I will glorify Your Name, forever. Make glad the soul of Your servant, for, to You, my Master, I lift up my soul. All nations which You have made will come and bow down before You, my Master, and they will give honor to Your Name. For You are great and do wondrous things, You alone God.

22.

אודך ה' אלקי
אֹדְךָ ה' אֱלֹקֵי כָּבֵד לִבִּי וְאֶבְכַרְךָ
שִׁמְךָ לְעוֹלָם. שִׂמְחַנֵּנִי נֶפֶשׁ עַבְדְּךָ
כִּי אֵלֶיךָ ה' נַפְשִׁי אֲשָׂא. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ
לְשִׁבְתָּם וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ ה' וַיִּבְכְּרוּ
לְשִׁבְתָּם. כִּי גֹדֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת אַתָּה
אֱלֹקִים לְבָרְךָ.

ŌHAIV HASHEM

Ōhaiv Hashem sha'arai tziyōn mikōl mishk'nōs
Ya'acōv. Ul'tziyōn yai-omar ish v'ish yulad boh,
v'hu y'chōn'neho' elyōn.

Lord loves the gates of Zion more than all the dwellings of Jacob. But of Zion it will be said "This man and that man was born there, and He will establish her above [all others]."

23.

אהב ה'
אֲהַב ה' שַׁעְרֵי צִיּוֹן מִכָּל מִשְׁכַּנֹּת
יַעֲקֹב. לְצִיּוֹן יֵאָמֵר אִישׁ וְאִשׁ יֵלֵד בָּהּ
וְזֵיוָא וְכֹנְנֶה עֲלֵיהֶן.

SHIR MIZMŌR LIVNAI KŌ'RACH

Shir mizmōr livnai kō'rach, lam'natzaiach al
machalas l'anōs maskil l'haimon ho'ezrochi.
Tovō l'fonecho t'filosi, hatai ozn'cho l'rimosi.
Va'ani ailecho. Hashem shivati, uvaboker t'filosi
s'kadmecho.

A song, a Psalm of the sons of Korach, to the chief musician, upon Machalas Leanos, an instruction of Heïman the Etzrahite. Let my prayer come before You, incline Your ear to my song. But as for me, to You, Lord, I cry, and in the morning my prayer will be early to greet you.

24.

שיר מזמור לבני קרח
שִׁיר מִזְמוֹר לְבְנֵי קִרַח לְמִנְצַחַת עַל
מַחְלַת לַעֲנוֹת מִשְׁכִּיל לְרִמְיָן הָאֲדוּרִי.
תְּבוֹא חֶסֶדךָ תְּפִלְתִּי הַטָּה אֲנִיךָ לְרִמְיָן.
וְאֲנִי אֵלֶיךָ ה' שִׁוְעִיתִי וּבִקְרָךְ תְּפִלְתִּי
תִּקְרָךְ.

KORATI V'RIS

Korati v'ris livchiri, nishbati l'dovid avdi.
Motzosi Dovid avdi, b'shemen kodshi m'shachtiv.

I have made a covenant with My chosen, I have sworn to David, My servant. I have found David My servant, with My holy oil I have anointed him.

25.

ברתי ברית
ברתי ברית לבחירי נשבעתי לדוד עברי.
מצאתי דוד עברי בשמן קדשי משחתי.

SHUVO HASHEM AD MOSI

Shuvo Hashem ad mosi, v'hinochaim al avodecho.
Sab'ainu vaböker chasdecho un'ran'noh v'nism'cho
b'chol yomainu. Yairo-eh el avodecho fo'olecho,
vahadorcho al b'naihem. Veehee nöam Hashem
Elökainu olainu, uma'asai yodainu kön'noh olainu,
uma'asai yodainu kön'naihu.

Turn Lord — how long? And change Your mind about Your servants. Satisfy us in the morning with Your kindness, and we will sing and rejoice throughout our days. Let be revealed to Your servants, Your deeds and Your splendor be upon their children. May the pleasantness of my Master our God be upon us, and the work of our hands established for us, and the work of our hands — establish it.

26.

שובה ה' עד מתי
שובה ה' עד מתי והנחם על עבדיך.
שבענו בבקר חסדך וירגנה ונשמחה
בכל ימינו וראה אל עבדך פעלך
והרחך על בניהם. ויהי נעם ה'
אלקינו עלינו ומעשה ידיו בוננה עלינו
ומעשה ידיו בוננהו.

ÖRECH YOMIM

Örech yomim asbi-aihu, v'ar-aihu bishuosi.

I will satiate him with longevity, and will let him see My deliverance.

27.

אריך ימים
אריך ימים אשבעהו ואראהו בישועתי.

OHOR ZORUA

אור זרוע
אור זרוע לצדיק ולישרי לב שמחה. שמוח
צדיקים בה' והודו לזכר קדשו.

MIZMOR SHIR

28. מזמור שיר
מזמור שיר ליום השבת. טוב להודות לה',
ולזמר לשמך עליון. להגיד בבוקר חסדך,
ואמונתך בלילות. צדיק במקור יפרת, כאור
בלבנו ישתנה.

ZOCHAR CHASDO

34. זכר חסדו
זכר חסדו ואמנתו לבית ישראל ראו כל אפסי
ארץ את ישועת אלקינו. הריעו לה' כל הארץ
פצחו ורגעו ושמרו. זמרו לה' בכבוד בכבוד וקול
ומרה. בהצצרות וקול שופר הריעו לפני המלך
ה'.

HASHEM MELECH

29. ה מלך
ה' מלך נאות לבש לבש ה' עו התאזר אף
תבון תבל כל המוטו. נבון בסאך מאו מעולם
אתה.

YODO SHIMCHO

35. יודו שמך
יודו שמך גדול ונרא, קדוש הוא: רוממו ה'
אלקינו, והשתחוו להרים רגליו, קדוש הוא:
רוממו ה' אלקינו, והשתחוו להר קדשו, כי
קדוש ה' אלקינו:

KAIL NEKOMOS

30. איל נקמות
קל נקמות ה' קל נקמות הופיע. הנשא שפט
הארץ השב נגמול על גאים.

MIZMOR LESODA

36. מזמור לתודה
מזמור לתודה, הריעו לה' כל הארץ: עברו את
ה' בשמחה, באו לפניו בהנהגה: דעו כי ה' הוא
אלהים, הוא עשנו ולו אמתנו, עמו וצאן
מריעות: באו ישערו בתודה הצרתיו בתהלה,
הודו לו ברכו שמו: כי טוב ה' לעולם חסדו,
ועד הר יודו אמנותו:

NEKADMOH PONOV

31. נקדמה פניו
נקדמה פניו בתודה בומרות גריע לו. כי קל
גדול ה' ומלך גדול על כל אלקים.

SHIRU LAHASHEM

32. שירו לה'
שירו לה' שיר חדש שירו לה' כל הארץ. שירו
לה' ברכו שמו בששור מיום ליום וישועתי

1. It Happened Yom Kippur

It happened Yom Kippur as they were praying. A truck pulled up, the sergeant was saying, "A war has broke out, we need all our men, to serve *l'ma'an Hashem*."

Young Mottel turned 'round to his father beside him. "Father, advise me before I go fight them. Give me a *berachah*, I should have *hatzlocho*, and let's hope we meet once more."

"Oh! Mottel, my son, do not be dejected. If you have a *Mezuzah*, you'll be protected. Set aside time during each day, to study our Torah and pray.

Speak to the soldiers that will be with you. Teach them *b'chol drochecho do-aihu*, *Hashem yishmor tzayscho* safe and secure, until you'll be with us once more."

2. The Little Bird

The little bird is calling, it wishes to return. The little bird is wounded, it cannot fly but yearn. It's captured by the vultures, it's crying bitterly: "Oh! to see my nest again, Oh! to be redeemed."

This little bird of silver, so delicate and rare, still chirps among the vultures, outshining all that's there. How long, how long it suffers! How long will it be? When will come the eagle, and set the little bird free?

The little bird's *Yisroel*, the vultures are our foes. The painful wound is *Golus*, which we all feel and know. The nest is *Yerusholayim*, where we yearn to be once more. The eagle is *Moshiach*, whom we are waiting for.

3. Wake Up Yidden

Wake up Yidden, from this dream of *Golus*. Get ready to bring *Moshiach Tzidkeinu*. *Geulah's* coming swiftly towards us. *Hinai ze omaid achar koslainu*.

There will be no more wars, no more lions' roar, *umolo ho-oretz dai-o*. In a *mikdosh*, built of flames, we'll give thanks to His name, and march to the *geulo* with the *Rebbe Shlita*.

4. The L-rd of Hosts

Hashem once made an angel, and gave him quite a chore,
"Go and search the whole wide world, and bring back to my door

The thing that is most valuable, the thing I cherish most,

Yes, I'll let you back in heaven then," said the L-rd of hosts.

The angel flew the whole wide world, 'till a twinkle caught his eye,
It came from a golden box, with diamonds piled high,

He flew that box to Heaven, and the gateman said to him:

"Yes, it certainly is a treasure, but Hashem won't let you in."

The angel flew the world again, and this time to a war,

He saw an act of bravery, like none he'd seen before

A soldier jumped upon a bomb, to save the lives of friends

And with the first drop of the soldier's blood, the angel flew again.

The keeper of the gate told him: "Were it up to me, I'd let you in right now, with that drop of blood I see,

But the L-rd of hosts has told me, that I cannot let you in

Until the utmost cherished precious thing, is brought back here to Him."

The angel flew the world again, till he saw a sinner's face

It was covered by a *Tallis*, which was hiding his disgrace,

And from a deep-felt sense of shame, something started to appear,

And the angel flew with all his might, and he grabbed that precious tear.

The gates of heaven opened up, and light filled up the sky,

The Holy One Himself took the teardrop, and He cried:

"My gates are always open, says the L-rd of hosts, And a tear drop of repentance, is the thing I cherish most."

Hashem once made an angel, and gave him quite a chore:

"Go and search the whole wide world, and bring back to My door,

The thing that is most valuable, the thing I cherish most,

Yes I'll let you back in heaven then,
I'll let you back in heaven then,

Yes, I'll let you back in heaven then,"
Said the L-rd of hosts.

5. G-d is Alive and Well in Jerusalem

If I ever get back to California
I'm going to round up every Jew I've ever known.
I'm going to sit them right down here in front of
me,

Take this guitar and sing them all this song:

G-d is alive and well in Jerusalem
People pray three times a day to Him
Throw away the cars, the bars, the stocks 'n bonds
and upkept lawns

Grab a boat, a plane, if need be — swim.

Some folks got a Lincoln Continental,
With tinted glass so nobody sees in.
Just one time I'd like to roll down their window
And say: "You ain't gonna fool the L-rd with this
hunk of tin."

G-d is alive and well in Jerusalem, yeah
People pray three times a day to Him
Throw away the cars, the bars, the stocks 'n bonds
and upkept lawns

Grab a boat, a plane, if need be — swim!"

6. Dollar Bill

One day a dollar bill went floating through the air,
It flew into a synagogue and no one else was there;
It landed on the *Bimah* and it tried to go to sleep,
But from the Aron Kodesh a voice began to speak:

"Who is in my synagogue?" The dollar bill said "I,
I've come here from America, there's nothing I
can't buy;

That's why people worship me, now tell me, who
are you?"

"My name is the Torah, and all I say is true."

"Tell me, tell me Torah, why do you speak so sad?
You live in this nice synagogue, I think you should
be glad!"

"I've always lived with Israel," the Torah did reply,
"and my people do not listen, and I just wonder
why."

The dollar bill was laughing as it flew into the air,
It flew into the street and some people gathered
there;

Everyone was jumping up to get it in their hand,
Everyone was jumping up in the Promised Land.

And somewhere in the synagogue, very late at
night,

There burns an olive oil lamp, it's the eternal light,
And from the Aron Kodesh a cry is heard once
more,

And if you look real close you can see the
teardrops on the floor.

7. Beggar Woman

Today she was sitting on the street,
Sorrow in her eyes, a tin cup at her feet,
Holes in her stockings, and holes in her shoes,
She's an old beggar woman, no stranger to bad
news.

I reached in my pocket to give a bill or two,
In my heart I was trying to think what I could do,
She thanked me for the money, I turned to walk
away

But I waited for a moment, as she began to say:

"G-d loves the widow and the orphan and the
blind,
The old and the needy who haven't got a dime,
G-d loves the sickly, in His eyes we're all the
same,
And G-d will love you too, you just call upon His
name."

I don't know where she came from, I don't know
her at all,
The wrinkles in her face, they kind of tell it all;
So reach in your pocket, and give a bill or two,
And you can thank G-d in heaven that the beggar
isn't you.

G-d loves the widow and the orphan and the blind,
The old and the needy, who haven't got a dime,
G-d loves the sickly, in His eyes we're all the
same,

And G-d will love you too, you just call upon His
name.

8. My Zaide

My Zaide lived with us in my parents' home,
He used to laugh, he put me on his knee,
And he spoke about his life in Poland,
He spoke, but with a bitter memory,
And he spoke about the soldiers who would beat
him,
They laughed at him, they tore his long black coat,
And he spoke about a synagogue that they burnt
down one day,
And the crying that was heard beneath the smoke.

Chorus:

But Zaide made us laugh, Zaide made us sing
And Zaide made a kiddush Friday night,
And Zaide, oh my Zaide, how I love him so,
And Zaide used to teach me wrong from right.

His eyes lit up when he would teach me Torah,
He taught me every line so carefully,
He spoke about our slavery in Egypt,

And I would scream: "Shabbos,
Shabbos, Shabbos, Shabbos.
Shabbos, Shabbos, Shabbos, Shabbos,
Shabbos, Shabbos, Shabbos, Shabbos,
Shabbos Ha-yom la-Hashem,
Shabbos Ha-yom la-Hashem."

13. Ain't Gonna Work on Saturday

Chorus:

Ain't gonna work on Saturday,
Ain't gonna work on Saturday,
Double, double, triple pay
Won't make me work on Saturday,
Ain't gonna work on Saturday,
It's Shabbos Kodesh.

Repeat chorus after each stanza.

I'm big Gedalia Goomber,
I'm not exactly small,
But really not so very big,
Just seventeen feet tall,
I'm really rigged for working,
For that, I'm very fit,
Six days a week I'm at it,
And on the seventh day, I quit.

I once helped raise a building,
And on the hundredth floor
I was carrying a load of bricks,
An easy ton or more,
And here, it's late on Friday,
I knew I'd have to stop,
So I yelled: "Watch out below!"
And let the whole thing drop.

At driving a locomotive
I thought I'd take a crack,
I had the throttle wide open,
Zooming down the track,
And here it's almost Shabbos,
The sun's about to set,
So I dove into a mudhole,
And the train is running yet.
I worked down in a coal mine,
And lost myself alright,
I couldn't tell the days apart,
Because there was no light,
So I set myself to digging,
Just as fast as you may please,
And I popped up in an hour,
Where the people speak Chinese.
I worked at Cape Kennedy,
And things were going right,

A great big rocket ship was set
On the launching site,
And here it's getting dark,
Shabbos was coming soon,
So I pushed the starting button
And spent Shabbos on the moon.

I turned to deep-sea diving
And took an awful chance,
On a sunken steamer's deck
I got caught by my pants,
And trapped beneath the ocean,
I couldn't set me free,
But I went home for Shabbos,
And dragged the boat with me.

I dress my best on Shabbos,
Three meals I feast me fine,
I make a royal Kiddush
On a barrel full of wine,
And when I sing my Zemiros
For a thousand miles, they know
That I'm enjoying Shabbos,
For Hashem has told us so.

14. Hashem is Everywhere

Hashem is here, Hashem is there,
Hashem is truly everywhere,
Hashem is here, Hashem is there,
Hashem is truly everywhere.

Up, up, down, down,
Right, left, and all around,
Here, there, and everywhere,
That's where He can be found.

Up, up, down, down,
Right, left, and all around,
Here, there, and everywhere,
That's where He can be found.

15. We Want Moshiach Now

Am Yisroel, have no fear,
Moshiach will be here this year.
Am Yisroel, have no fear,
Moshiach will be here this year.

We want Moshiach Now,
We want Moshiach Now,
We want Moshiach Now,
We don't want to wait!

We want Moshiach Now,
We want Moshiach Now,
We want Moshiach Now,
We don't want to wait!

Ov HORACHAMIM

Ov Horachamim shōchain m'rōmim b'rachamov
ho-atzumim hu yīfkōd b'rachamim... Yīzk'raim
Elōkainu l'tōvoh im sh'or tzadikai ōlom.

May the All-Merciful Father who dwells in the supernal heights, in His profound compassion remember with mercy ... May our God remember them with favor together with the other righteous of the world.

OVINU MALKAINU

Ovinu malkainu, ain lonu melech eloh otoh.

Our Father, our King, we have no King but You.

OVINU MALKAINU

Ovinu malkainu chonainu va-anainu
ki ain bonu ma-asim, asai imonu tz'dokoh
vochesed v'hōshi-ainu.

Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; deal charitably and kindly with us and deliver us.

EVEN MO-ASU

Even mo-asu habōnim hoysoh l'rōsh pinoh.
Mai-ais Hashem hoysoh zōs, hi niflos b'ainainu.

The stone which the builders scorned has become the chief cornerstone. From the Lord has this come about; it is wondrous in our eyes.

ACHAINU KOL BAIS YISRO-AIL

Achainu kol bais yisro-ail, han'sunim b'tzoroh
uv'shivvoh, ho-ōm'dim bayn ba-yom uvain
ba-yaboshoh, hamokōm y'rachaim alaihem
v'yōtzi-aim mitzoroh lirvochoh, umai-afailoh
l'ōroh, umishibud lig'ulah, hashto ba-agoloh
uvizman koriv.

If any of our brethren, members of the house of Israel, find themselves in trouble or in captivity, whether they are at sea or on dry land, may God take pity on them and deliver them from their trouble to well-being, from darkness to light, from captivity to freedom, now — swiftly — soon!

ACHAS SHO-ALTI

Achas sho-alti mai-ais Hashem, ōsoh avakaish.
Shivti b'vais Hashem kol y'mai cha-yi,
lachazōs b'nō-am Hashem ul'vakair b'haicholō.

One thing I have asked of the Lord, this I seek, that I may dwell in the House of the Lord all the days of my life, to behold the pleasantness of the Lord, and to visit in His Sanctuary.

AILEH VORECHEV

Aileh vorechev v'aileh vasusim
va-anachnu b'shaim Hashem nazkir.
haimoh kor'u u'nofolu, va'anachnu kamnu vanis'ōdod.

Some [rely] upon chariots and some upon horses, but we [rely upon and] invoke the Name of the Lord our God. They bend and fall, but we rise and stand firm.

16.

אב הרחמים

אב הרחמים שוכן מרומים, ברחמיו
העצומים הוא יפקוד ברחמים... יזכרם
אלקינו לטובה עם שאר צדיקי עולם.

17.

אבינו מלכנו

אבינו מלכנו אין לנו מלך אלא אתה.

18.

אבינו מלכנו

אבינו מלכנו חנונו ונחנו
כי אין לנו מעשים עשה עמנו צדקה
וחסד וחושענו.

19.

אבן מאסו

אבן מאסו הבונים, היתה לראש פנה.
מאת ה' היתה זאת, היא נפלאת בעינינו.

20.

אחנו כל־בית ישראל

אחנו כל־בית ישראל, הנחנו בצרה
ובשבירה, העמקרים בין כים ובין
ביבשה, המקום ירחם עליהם
ויציאם מצרה לרוחה, ומאפלה
לאורה, ומשעבוד לגאולה, השתא בעגלא
ובמנו קריב.

21.

אחת שאלתי

אחת שאלתי מאת ה' אותה אבקש.
שבתי בבית ה' כל ימי חיי,
לחיות בנעם ה' ולבקד בהיכלו.

22.

אלה ברבב

אלה ברבב ואלה בסוסים,
ואנחנו בשם ה' נזכיר.
המו קרעו ונפלו, ואנחנו קמנו ונתעודד.

KAIL HAHODO-OS

Kail hahodo-ös, adön hasholöm, m'kadaish
hashabbos umvoraich sh'vi-i, umainiyach
bikdushoh l'am m'dushnai öneg, zaicher
l'ma-asai v'raishis.

He is the God worthy of thanks, the Master of peace, who sanctifies the Shabbat and blesses the Seventh Day and brings rest with holiness to a people satiated with delight — in remembrance of the work of Creation.

23.

אל ההודאות
אל יהודאות ארון השלום, מקדש
השבת ומברך שביעי ומניח
בקדושה לעם מרשני ענג, וכר
למעשה בראשית.

KAILI ATOH

Kaili atoh v'ödekoh, Eloki aröm'mekoh.

You are my God and I will praise You, My God — and I will exalt You.

24.

אלי אתה
אלי אתה ואודה, אלהי ארומקה.

AILECHO HASHEM EKRO

Ailecho Hashem ekro, v'el Hashem es-chanon.

Sh'ma Hashem v'chonaini, Hashem heyaih özair li.

I called to You, O Lord, and I made supplication to the Lord. Lord, hear and be gracious to me; Lord, be a help to me.

25.

אלהי ה אקרא
אלהי ה אקרא, ואל ה אפתחני.
שמע ה ותנני, ה' יהיה עוזר לי.

ONO B'CHÖ-ACH

Ono b'chö-ach g'dulas y'minchoh tatir tz'ruroh.

Kabal rinas amcho, sagvainu taharainu nöroh.

We implore You, by the great power of Your right hand, release the captive. Accept the prayer of Your people; strengthen us, purify us, Awesome One.

26.

אנא בכח
אנא בכח גדלת ומינה תתיר צרורה.
קבל רצת עמך שגבנו טהרנו נוראה.

ANI MA-AMIN

Ani ma-amin be'emunoh sh'laimoh b'vi-as

haMoshiach, v'af al pi sheyismamai-ah, im kol zeh
achakeh lö b'chol yom she-yovö.

I believe with perfect faith that the Moshiach will come; and even though he may take his time, I will expect his arrival each and every day.

27.

אני מאמין
אני מאמין באמונה שלמה בביאת
המשיח, ואף על פי שיהיממה, עם כל זה
אחכה לו בכל יום שיבא.

ASHER BORO

Asher boro sosön v'simchoh, choson v'chaloh,

giloh rinoh ditzoh v'chedvoh, ahavoh v'achavoh,

v'sholöm v'rai-oos. M'hairoh Hashem Elökainu

yishoma b'orai v'hudoh uv'chutözs y'rusholo-yim

köl sosön v'köl simchoh, köl choson v'köl kaloh.

Who created joy and happiness, groom and bride, gladness, jubilation, cheer and delight, love, friendship, harmony and fellowship. Lord our God, let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness, the sound of a groom and the sound of a bride.

28.

אשר ברא
אשר ברא ששון ושמחה, חתן וכלה,
גילה רגה רצה ורחוקה, אהבה ואהבה
שלום ורעות. מבורה ה' אליהנו
ישמע בעירי יהודה ובחוצות ירושלים,
קול ששון וקול שמחה, קול חתן וקול כלה.

ATOH HORAISO LODA-AS

Atoh horaiso loda-as ki Hashem hu ho-Elökim,

ain öd milvadö.

You have been shown to know that the Lord is God; there is none else aside from Him.

29.

אתה הראת לדעת
אתה הראת לדעת, כי ה' הוא האלקים,
אין עוד מקבדו.

HAL'LU ES HASHEM

Hal'lu es Hashem kol gōyim, shabchuhu kol
ho-umim. Ki govar olainu chasdō, ve-emes
Hashem l'ōlom, ha'l'ukoh.

*Praise the Lord, all you nations; extol Him, all you peoples. For His kindness was mighty over us,
and the truth of the Lord is everlasting. Praise the Lord.*

38.

הללו את ה'
תללו את ה' כל גוים, שבחווהו כל
האומים. כי נבד עלינו חסדו ואמת
ה' לעולם וללדויה.

HAMALOCH HAGō-AIL

Hamaloch hagō-ail ōsi mikol ro y'vorech es
han'orim, v'yikorai vohem sh'mi v'shaim avōsi
Avrohom v'Yitzchok, v'yid'gu lorōv b'kerev ho-oretz.

*May the angel who has delivered me from all evil bless the lads, and may my name and the name of
my fathers Abraham and Isaac be called upon them, and may they increase abundantly like fish in
the midst of the earth.*

39.

המלאך הגואל
המלאך הגואל אתי מכל רע, ויברך את
הנערים, ויקרא בהם שמי ושם אבותי
אברהם ויצחק, וידגו לרוב בקרב הארץ.

HINAI KAIL Y'SHU-OSI

Hinai kail y'shu-osi, evtach v'lō efchod, ki ozi
v'zimros koh Hashem, vay'hi li lishu-oh. Ush'avtem
ma-yim b'sosōn mimi' nai ha-y'shu-oh. LaHashem
hay'shu-oh, al amcho virchosecho seloh.

*Indeed, God is my deliverance; I am confident and shall not fear, for God the Lord is my strength
and song, and He has been a help to me. You shall draw water with joy from the wellsprings of
deliverance. Deliverance is the Lord's; may Your blessing be upon Your people forever.*

40.

הנה א-ל ישועתי
הנה אל ישועתי אבטח ולא אפחד, כי עז
ונומרת יהי ה', ויהי לי לישועה. וישאבתם
מים בששון ממעייני ה'ישועה, לה'
ה'ישועה על עמך ברכהך סלה.

HINAI YOMIM BO-IM

Hinai yomim bo-im... V'hishlachi ro-ov
bo-oretz. Lō ro-ov lalchem v'lō tzomo lama-yim,
ki im lishmō-a es divrai Hashem.

*Behold, days are coming when I will send a famine in the land; not a famine of bread, nor a thirst for
water, but of learning the words of the Lord.*

41.

הנה ימים באים
הנה ימים באים... והשלחתי רעב
בארץ, לא רעב לחם ולא צמא למים,
כי אם לשמע את דברי ה'.

HINAI MAH TōV

Hinai mah tōv umah no-im, sheves achim gam yochad.

Behold, how good and how pleasant it is when brethren also dwell together in unity.

42.

הנה מה טוב
הנה מה טוב ומה נעים שבת אחים גם יחד.

V'HO-AIR AINAINU

V'ho-air ainainu b'sōrosecho, v'dabaik libainu
b'mitzvōsecho, v'yachaid l'vovainu l'ahavoh
ul'yir-oh es sh'mecho, shelō naivōsh v'lō
nikolaim v'lō nikoshail l'ōlom vo-ed.

*Enlighten our eyes in Your Torah, cause our hearts to cleave to Your commandments, and unite our
hearts to love and fear Your Name, and may we never be put to shame, disgrace or stumbling.*

43.

והאר עינינו
והאר עינינו בתורתך, ודבק לבנו
במצותיך, ויחד לבנו לאהבה
וליראה את שמך, שלא נבוש ולא
נכלם ולא נקשל לעולם ועד.

VA-Y'HI BISHURIN MELECH

Va-y'hi bishurun melech b'his-asaif roshai om,
yachad shivtai Yisro-ail.

*He became King of Yeshurun when the leaders of the people assembled, when the tribes of Israel were
united.*

44.

ויהי בישורון מלך
ויהי בישורון מלך בהתאסף ראשי עם,
יחד שבתי ישראל.

- V'YA-AZÖR V'YOGAIN** 45. ויעזור ויגן
V'ya-azör v'yogain v'yöshi-a l'chol hachösım bö. ויעזור ויגן ויושיע לְכֹל הַחֹסִים בּוֹ.
And may He help, shield and deliver all who trust in Him.
- V'CHOL MA-AMINIM** 46. וכל מאמינים
V'chol ma-aminim shehu chı v'ka-yom, וְכֹל מְאֲמִינִים שֶׁהוּא חַי וְקַיִם,
hatöv umaitiv loro-im v'latövım. הַטּוֹב וְהַטֵּיב לְרָעִים וְלַטּוֹבִים.
And all believe that He lives and is eternal. He is good and does good to the wicked and to the good.
- V'LIRUSHOLA-YIM İRCHO** 47. ולירושלים עירך
V'lirushola-yım ircho b'rachamim toshuv, וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תִּשׁוּב,
v'sishkön b'söchoh ka-asher dibarto, uv'nai ösoh וְתִשְׁכַּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ
b'koröv b'yomainu binyan ölom, v'chisai dovid וּבְקִרְוֵב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכַסֵּא דָוִד
avd'cho m'hairoh l'söchoh tochin. עֲבֹדְךָ מִיָּדָה לְתוֹכָהּ תְּכִין.
Return in mercy to Jerusalem Your city and dwell therein as You have promised; and rebuild it, soon in our days, as an everlasting edifice; speedily establish therein the throne of David Your servant.
- V'OLU MÖSHI-İM** 48. ועלו מושיעים
V'olu möshi-im b'har tziyön lishpöt es har aısov, וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשִׁפְטָא אֶת הַר עֵשׂוּ,
v'hoysoh lashem hamluchoh. V'hoyoh Hashem וְהָיְתָה לַה' הַמְלִיכָה. וְהָיָה ה'
l'melech al kol ho-oretz, bayöm hahu yihyeh לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי
Hashem echod ushmö echod. ה' אֶחָד וּשְׁמוֹ אֶחָד.
Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the Lord's. The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.
- UFORAZTO** 49. ופרצת
Uforaztöh yomoh vokaidmoh v'tzofönoh vongeboh. וּפְרַצְתְּ יוֹמָה וְקָרַמְתָּ וְצַפְנָה וְנִגְבְּהָ.
Draw together our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary.
- V'KORAIV P'ZURAINU** 50. וקרב פזורינו
V'korai v'zurainu mibayn hagöyım, un'futzösaidnu וְקָרַב פּוֹזְרֵינוּ מִבֵּין הַגּוֹיִם וְתַפְּצוֹתֵינוּ
kanais miyark'sai oretz. Vahavi-ainu l'tziyön כִּנְסָם מִיָּרְכֵי אֶרֶץ-וְהִבִּיאֵנוּ לְצִיּוֹן
ir'cho b'rinoh, v'lirushola-yım bais mikdoshcho עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
b'simchas ölom. בְּשִׂמְחַת עוֹלָם.
Draw together our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary.
- ÜR-AI VONIM** 51. וראה בנים
Ur-ai vonim l'vonecho, sholöm al Yisro-ail. וְרֵא הַבְּנִים לְבָנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.
May you see [the] children of your children, peace upon Israel.
- ÜSH'AVTEM MA-YİM** 52. ושאתם מים
Ush'avtem ma-yım b'sosön mimi'nai ha-y'shu-oh. וּשְׁאַתֶּם מַיִם מִמְעַיְנֵי הַיְשׁוּעָה.
You shall draw water with joy from the wellsprings of deliverance.
- V'SOMACHTO** 53. ושמתם בחגך
V'somachto b'chagecho, v'hoyiso ach somaich. וּשְׂמַחְתָּ בְּחַגְךָ יְהִיִּית אֶךְ שְׂמֵחָ.
You shall rejoice on your holidays, and you will be exclusively happy.

ZIVCHU 54. זבחו זבחי צדק
Ziv-chu ziv-chai tzedek, u'vit-chu el Hashem,
rabim òmrin mi yar'ainu tòv. זבחו זבחי צדק ובטחו אל ה'.
רבִּים אֹמְרִים מִי יֵרְאֵנוּ טוֹב.

Offer the sacrifices of righteousness and trust in the Lord. Many say, "Who will show us good?"

CHONAINU HASHEM CHONAINU 55. חננו ה' חננו
Chonainu Hashem chonainu, ki rav sova-nu vuz. חֲנֵנוּ ה' חֲנֵנוּ, כִּי רַב שָׁכַנְנוּ בָּהּ.

Be gracious to us, Lord, be gracious to us, for we have been surfeited with humiliation.

Tòv L'hòdòs 56. טוב להודות
Tòv l'hòdòs lashem ul'zamair l'shimcho elyòn. טוֹב לְהוֹדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.
L'hagid babòker chasdecho ve-emunos-cho balailòs. לְהַגִּיד בַּבֹּקֶר חֲסֵדְךָ, וְאֱמוּנָתְךָ בַּלַּיְלוֹת.

It is good to praise the Lord, and to sing to Your Name, O Most High; to proclaim Your kindness in the morning, and Your faithfulness in the nights,

Y'vorech'cho 57. יברך
Y'vorech'cho Hashem mitziyòn ur-ai b'tuv יִבְרַכְךָ ה' מִצִּיּוֹן וְרֵאָה כְּטוֹב
y'rusholoyim. Y'vorech'cho Hashem mitziyòn וְיִרְשָׁלַיִם. יִבְרַכְךָ ה' מִצִּיּוֹן
kol y'mai cha-yecho. כָּל יְמֵי חַיֶּיךָ.
Ur-ai vonim l'vonecho, sholòm al yisro-ail. וְרֵאָה כְּנוֹם לְבִנְיָהּ, שְׁלוֹם עַל יִשְׂרָאֵל.

May the Lord bless you out of Zion, and may you look upon the good of Jerusalem all the days of your life. May you see [the] children of your children, peace upon Israel.

Y'min Hashem 58. ימין ה'
Y'min Hashem ròmaimoh, y'min Hashem òsoh choyil. יְמִין ה' רוֹמְמָהּ יְמִין ה' עֹשֶׂה חַיִל.

The right hand of the Lord is exalted; the right hand of the Lord performs deeds of valor!

Yosis Ola-yich 59. יושיש עליך
Yosis ola-yich Elòkoyich, kimsòs choson al kaloh. יוֹשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ כַּמְשׁוֹשׁ חֲתָן עַל כְּלָהּ.

Your God will rejoice over you as a bridegroom rejoices over his bride.

Yism'chu Hashoma-yim 60. ישמחו השמים
Yism'chu hashoma-yim v'sogail ho-oretz, יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
yir-am ha-yom umlò-ò. יִרְעַם הַיָּם וּמְלֵאָהּ.

The heavens will rejoice, the earth will exult; the sea and its fullness will roar.

Yisro-ail B'tach 61. ישראל בטח
Yisro-ail b'tach bashem, ezrom umoginoh hu. יִשְׂרָאֵל בָּטַח בַּיהוָה, עֲזָרָם וּמָגַנָּם הוּא.

Israel, trust in the Lord; He is their help and their shield.

Kòh Omar Hashem 62. כה אמר ה'
Kòh omar Hashem: motzo chain bamidbor, כֹּה אָמַר ה': מָצָא חַן בַּמִּדְבָּר
am s'ridai chorev, holòch l'hargi-ò Yisro-ail. עַם שְׂרִירַי תָּרַב, הֹלֵךְ לְתִרְגֵּינֵי יִשְׂרָאֵל.

Thus says the Lord: The people who survived the sword have found grace in the wilderness; now I go to give Israel rest.

Ki Kail Pò-ail 63. כי איל פועל
Ki kail pò-ail y'shu-òs otoh, uvonu vocharto כי אֵיל פּוֹעֵל יִשְׁעוֹת אֹתָהּ, וּבְנֵי חֲתָרְתָּ
mikol am v'loshòn, v'kairavtonu l'shimcho מִכָּל עַם וְלִשְׁוֹן, וְקִרְבַּתְנֵנוּ לְשִׁמְךָ

LAIV TOHÖR

Laiiv tohöör b'ro li Elëökim, v'ruach nochön
chadaish b'kirbi. Al tashlichaini milfonecho,
v'ruach kodsh'cho al tikach mimeni.

From a pure heart for me, God, and restore the proper spirit to me. Do not cast us out of Your presence, and do not take Your Spirit of Holiness away from us.

L'CHO HASHEM HAGDULOH

L'cho Hashem hagduloh v'hagvuroh v'hatif-eres
v'hanaitzach v'ha'höd, ki chol bashoma-yim
uvo-oretz. L'cho Hashem hamamlochoh
v'hamisnasai l'chöl l'rösh.

Lord, Yours is the greatness, the power, the glory, the victory, and the majesty; for all in heaven and on earth [is Yours]. Lord, Yours is the kingship and You are exalted, supreme over all rulers.

L'CHU VONIM

L'chu vonim shimu li, yir-as Hashem alamedchem.
Mi ho-ish hechofaitz cha-yim, öhaiiv yomim lir-ös
töv. N'tzör l'shöncho mairo, us'fosecho midabair
mirmoh.

Come, children, listen to me; I will teach you fear of the Lord. Who is the man who desires life, who loves long life wherein to see goodness? Guard your tongue from evil, and your lips from speaking deceitfully.

L'MA-AN ACHAI

L'ma-an achi v'rai-oy adabroh no sholöm boch.
L'ma-an bais Hashem Elökainu avakshoh töv loch.

For the sake of my brethren and friends, I ask that there be peace within you. for the sake of the House of the Lord our God, I seek your well-being.

L'SHONOH HABO-OH

L'shonoh habo-oh biy'rushola-yim habnuych.
Next year may we be in rebuilt Jerusalem.

MAH TÖVU

Mah tövu öholecho Ya-aköv, mishk'nösecho Yisro-ail.
Va-ani b'röv chasd'cho ovö vaisecho, eshtachaveh
el haichal kodsh'cho b'yir-osecho.

How goodly are your tents, O Jacob, your dwelling places, O Israel! And I, through Your abundant kindness, come into your house; I bow toward Your holy sanctuary in awe of You.

M'HAIROH

M'hairoh Hashem Elökainu yishoma b'orai y'hudoh
uv'chutzös v'rushola-yim, köl sosön v'köl simchoh,
köl choson v'köl kaloh, köl mitzhalös chasonim
maichuposom, un'orim mimishtai n'ginosom.

Lord or God, let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness, the sound of a groom and the sound of a bride, the sound of exultation of grooms from under their chupah, and youths from their joyous banquets.

72.

לב טהור
לב טהור ברא לי אלקים, ורוח נכון
חדש בקרבי. אל תשליכני מלפניך,
ורוח קדשך אל תקח ממני.

73.

לך ה' הגדולה
לך ה' הגדולה, והגבורה, והתפארת
והנצח, וההוד, כי כל בשמים
ובארץ, לך ה' הממלכה
והמתנשא לכל לראש.

74.

לכו בנים
לכו בנים שמעו לי, יראת ה' אלמדכם.
מי האיש התפזן חיים, אהב ימים לראות
טוב. נצור לשונך מרע, ושפתך מדבר
מירמה.

75.

למען אחי
למען אחי ורעי אדרבה נא שלום בקי.
למען בית ה' אלקינו אבקשה טוב לך.

76.

לשנה הבאה
לשנה הבאה בירושלים הבנויה.

77.

מה טובו
מה טובו אהליך יעקב, משכנתך ישראל.
ואני רבב חסדך אבא ביה, אשתתיה
אל תוכל קדשך ביראתך.

78.

מורה
מורה ה' אלקינו ישמע בערי יהודה
ובחוצות ירושלים, קול ששון וקול שמחה,
קול חתן וקול בלית, קול מצהלות חתנים
מחפתם ונערים ממשחה נענים.

MÔDEH ANI L'FONECHO

Môdeh ani l'fonecho melech chî v'ka-yom,
shehechezarto bi nishmosi b'chemloh,
raboh emunosecho.

*I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me;
Your faithfulness is great.*

79.

מודה אני לפניך
מֹדֵה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם,
שֶׁהִחַיְתָּהּ בִּי נִשְׁמֹתִי בְּחֶמְלֶךָ,
רַבּוֹה אֱמוּנָתְךָ.

MIZMŌR SHIR

Mizmōr shir chanukas habayis l'Dovid. Arōmimcho
Hashem ki dilisoni, v'lō simachto öyvi li.

*A Psalm, a Song of Dedication of the House, by David. I exalt You Lord, for You have uplifted me,
and did not allow my enemies to rejoice over me.*

80.

מזמור שיר
מזמור שִׁיר הַנְּחִיטָה הַבַּיִת לְדָוִד. אֲרוֹמִימְךָ
ה' כִּי דִלִּיסֹנִי וְלֹא שִׂמַּחְתָּ אֹיְבֵי לִי.

MIN HAMAITZAR

Min hamaitzar korosi Koh, ononi vamerchav Koh.

From out of distress I called to God; with abounding relief, God answered me.

81.

מִן הַמִּצָּר
מִן הַמִּצָּר קָרָאתִי יְהוָה, וְעָנָו בְּכִפְרֵיב יָהּ.

NA-AR HO-YISI

Na-ar ho-yisi gam zokanti, v'lō ro-isi tzadik ne-ezov
v'zar'ō m'vakesh lochem. Hashem öz l'amō yitain,
Hashem y'voraich es amō vasholēm.

*I was young and I have grown old, yet I have never seen a righteous man forsaken, nor his children
begging for bread. The Lord will give strength to His people; the Lord will bless His people with peace.*

82.

נַעַר הָיִיתִי
נַעַר הָיִיתִי גַם וְקָנִיתִי וְלֹא רָאִיתִי צַדִּיק נִעְזָב
וְזָרַעוּ מִבְּקֶשׁ לֶחֶם. ה' עַז לְעַמּוֹ יִתֵּן,
ה' יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

SIMON TÖV

Simon töv umazol töv y'hai lonu ul'chol Yisro-ail,
omain.

May there be a good omen and good mazal for us and for all Israel. Amen.

83.

סִימֹן טוֹב
סִימֹן טוֹב וּמָזָל טוֹב יְהֵא לָנוּ וְלְכָל יִשְׂרָאֵל,
אָמֵן.

IVDU

Ivdu es Hashem b'simchoh, bö-u l'fonov birnonoh.

Serve the Lord with joy; come before Him with exaltation.

84.

עֲבְדוּ
עֲבְדוּ אֵת ה' בְּשִׂמְחָה, בְּאוֹ לִפְנֵי בְרִנָּה.

ÖD YISHOMA

Öd yishoma b'orai y'hudoh uvchutözös y'rusholoyim,
köl sosön v'köl simchoh, köl choson v'köl kaloh.

*May there still be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the
sound of happiness, the sound of a groom and the sound of a bride.*

85.

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

AL AILEH

Al aileh ani vöchiyoh, hasichyenhoh ho-atzomöz
ho-aileh.

I or these things; can these bones live?

86.

עַל אֵלֶּה
עַל אֵלֶּה אֲנִי בּוֹכֵית, הַתְּחִינָה הַנְּעֻמּוֹת
הָאֵלֶּה.

ÖMDOS HOYU RAGLAINU

Ömdos hoyu raglainu bish-ora-yich y'rushola-yim.
Y'rushola-yim habnuyoh, k'ir shechubroh loh yachdov.
L'shonoh habo-oh biy'rusholoyim.

*Our feet stood within your gates, Jerusalem. Jerusalem which is built as a city that fosters
togetherness.*

87.

עַמְדוֹת הַיָּם
עַמְדוֹת הַיָּם רַגְלֵינוּ בְּשַׁעְרֵי יְרוּשָׁלַיִם.
יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה לָהּ יַחְדָּו.
לְשִׁנָּה הַבָּאָה בִּירוּשָׁלַיִם.

libō l'dōr vodōr.

לבֹּו לְדֹר וּדֹר.

Many are the thoughts in the heart of man, but it is the counsel of the Lord that endures. The counsel of the Lord stands forever; the thoughts of His heart throughout all generations.

S'U SH'ORIM

S'u sh'orim roshaichem v'hinos'u pis-chai òlom,
v'yovōd melech hakovōd.

95.

שאו שערִים
שאו שְׁעָרִים רַשָׁיְכֶם, וְהִנְשֵׂאוּ פִתְחֵי עוֹלָם,
וְיִבֹאוּ מֶלֶךְ הַקְּבוֹד.

Lift up your heads, O gates; lift them up, eternal doors, so the glorious King may enter.

SHABCHI Y'RUSHOLA-YIM

Shabchi y'rushola-yim es Hashem,
hal'li Elōka-yich tziyōn.

96.

שבּחֵי יְרוּשָׁלַיִם
שִׁבְּחֵי יְרוּשָׁלַיִם אֵת ה',
הַלְלֵי אֱלֹהֵי צִיּוֹן.

Praise the Lord, O Jerusalem; Zion, extol your God.

Y'HI RATZŌN

Y'hi ratzōn milfonecho, Hashem Elōkainu vailōkai
avōsainu, sheyiboneh bais hamikdosh bim-hairoh
v'yomainu, v'sain chelkainu b'sōrosecho.

97.

שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ
יְהִי רִצּוֹן מִלִּפְנֵיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה
בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.

May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.

SHIROH CHADOSHOH

Shiroh chadoshoh shib'chu g'ulim, l'shimcho
al s'fas ha-yom. Yachad kulom hōdu v'himlichu
v'omru: Hashem yimlōch l'ōlom vo-ed.

98.

שִׁירָה חֲדָשָׁה
שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִים לְשִׁמְךָ
עַל שִׁפְתֵי הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ
וְאָמְרוּ: ה' אֱלֹהֵינוּ וְעַד.

With a new song, the redeemed people extolled Your great Name at the seashore; all of them in unison gave thanks and acclaimed Your sovereignty, and said: The Lord shall reign forever and ever.

SISU V'SIMCHU

Sisu v'simchu b'simchas Tōrah
u'snu kovōd laTōrah.

99.

שִׂישׁוּ וּשְׂמְחוּ
שִׂישׁוּ וּשְׂמְחוּ בְּשִׂמְחַת תּוֹרָה
וְהִנְנוּ קְבוֹד לַתּוֹרָה.

Rejoice and exult on Simchat Torah, and pay homage to the Torah.

SH'MA B'NI

Sh'ma b'ni musar ovicho, v'al titōsh tōras imecho.

100.

שִׁמְעוּ בְנֵי
שִׁמְעוּ בְנֵי מוֹסֵר אָבִיךָ, וְאַל תִּמְשׁוּ תוֹרַת אִמְךָ.

Listen, my son, to your father's guidance, and do not discard your mother's teaching.

SH'MA YISRO-AIL

Sh'ma Yisro-ail, Hashem Elōkainu, Hashem echod.

101.

שִׁמְעוּ יִשְׂרָאֵל
שִׁמְעוּ יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד.

Hear, O Israel, the Lord is our God, the Lord is One.

SHIFCHI KAMA-YIM

Shifchi kama-yim libaich, nōchach p'nai Hashem.

102.

שִׁפְכֵי כַּמְיָם
שִׁפְכֵי כַּמְיָם לְבָבְךָ נִכַח פְּנֵי ה'.

Pour out your heart like water in the direction of the Lord's presence.

TORAH TZIVOH

Torah tzivoh lonu Mōshe, mōrosho k'hilas Ya'acōv.

103.

תּוֹרַת צִוָּה
תּוֹרַת צִוָּה לָנוּ מֹשֶׁה, מוֹרְשָׁה קְהֵלֵת יַעֲקֹב.

The Torah which Moses commanded us is the heritage of the Congregation of Jacob.

Tōras Hashem

Tōras Hashem t'mimoh, m'shivas nofesh.
Aidus Hashem ne-emonoh, machkimas pesi.

*The Torah of the Lord is perfect, restoring the soul; the testimony of the Lord is trustworthy, making
use the simpleton.*

104.

תורת ה' תמימה, משיבת נפש.
תורת ה' נאמנה, מחכימת פתי.
עדות ה' נאמנה, מחכימת פתי.

TACHAS ASHER KINAY

Tachas asher kinai lailōkov,
va'y'chapair al b'nai yisro-ail.

Because he was ardent for his God atonement for the children of Israel.

105.

תחת אשר קנא
תחת אשר קנא לאלקו
ויכפר על בני ישראל.

ניעט ניעט

ניעט ניעט ניקאוא קראמיע ווא אדנאווא.

ניע זשורישצו

ניע זשורישצו בלאפצי מושטא סנאמי בודיעט מו פאיעדס דא קארטשינאקו טאם אי וואקא בודיעט.

עורנו אל חו

עורני קל חי להכניע, את יצר המפתח המרויח, מבלתיך אין מושיע. לחושיעני. אודה עלי פשעי אהה תשא שני
דלתי תשובה חי פתח לי, כי שבתו מחטאי ומעלי, אגא צורי שמע קולי מהר עניי. אודה עלי פשעי אהה תשא שני
סוד ימיך הפשוטה, לקבל נפש המתחרטה, ולא תוסיף עוד חטאי אלקי קוני. תרחק נא מעליה, חכרת
כת הצפוני.

מפי קל

אין אדיר כה, ואין ברוך כבן עמרים, אין גדולה בתורה, ואין דורשה בישראל.
אין תדור כה, ואין ומיך כבן עמרים, אין זכיה בתורה, ואין חקמיה בישראל.
אין טהור כה, ואין ישר כבן עמרים, אין כבודה בתורה, ואין לומדיה בישראל.
אין מלך כה, ואין גביא כבן עמרים, אין סגלה בתורה, ואין עוסקיה בישראל.
אין פודה כה, ואין צדיק כבן עמרים, אין קדשה בתורה, ואין רוממיה בישראל.
אין קדוש כה, ואין רחום כבן עמרים, אין שמויה בתורה, ואין תומכיה בישראל.

נמצא בכתבי קודש של הרב הקדוש רבי לוי יצחק מבארדיטשאב זצוק"ל, וז"ל:

**סגולה גדולה להצלחה שיאמרו אנשים ונשים וטף בקשה זו בכל מוצאי שבת קודש קודם הבדלה
שלש פעמים, ובטוח אני שיעליחו בודאי אי"ה:**

גאט פון אברהם און פון יצחק און פון יעקב:

בעהש דיין לוי פאלק ישראל פון אלעם ביזען אין דיינעם לויב אז דער ליבער שבת קודש גייט אונעק.
אז די וואך און דער חודש און דער יאר זאל אונז צוא קומען צו אמונה שלימה צו אמונת חכמים צו
אהבת חברים. צו דביקת הבווא ב"ה. מאמין צו זיין בשלש עשרה עקרים שלך ובגאולה קרובה במקרה
במינוי. ובתורת המתים. ובנבואת משה רבנו עליו השלום:

רבנו של עולם דו ביזט דאך הנותן ליעף כה. גיב דיינע ליבע יודישע קינדערליך אויך כח דרך צו
ליבען. אין גאר דרך צו דינען און קיין אנדערין חלילה נישט. און אז די וואך און דער חודש און דער יאר
זאל אונז קומען צו געזונד און צו מיל און צו ברכה והצלחה. און צו חסד און צו בני חיי אריכי ומווני
ורחי וסעיקתא דשמיא לנו ולכל ישראל ונאמר אמן.

Chorus:

*Oh Moshiach, how we want you now
How long for you must we wait
Oh Moshiach, how we want you now
When you come, it will be great*

Every Jew, child and elders together
Work had, and keep up the fight
And if we do, then we'll be able to weather
The darkness of the Golus night

Chorus

Every Jew, child and elders together
Work had, and keep up the bren
Just like we do, yes, us kids in the army
the Army of Tzivos Hashem

Chorus

109. WE'VE EXISTED SO LONG

We've existed so long,
For the Torah kept us strong,
And the Torah will never disappear —
oh, no!

Through the ages it was brought
By the children, who were taught
To follow it, and constantly declare
I'm a Jew, and I'm proud
And I'll sing it out loud
'Cause forever, that's what I'll be
I'm a Jew, and I'm proud
And it's without a doubt
That Hashem is always watching over me.

110. EVERY YID

Every Yid possesses a Neshama from above
It's clear and pure, and brighter even than
the sun
Even if he is far from Torah, and his guf is
low
Within him is a Neshama, though it may
not show
With this thought in mind, we must set our
goal
To love every Jew with all our heart and
soul
Through Ahavas Yisroel, we come to love
Hashem
We'll honor his Torah as a priceless gem
As soon as we arise, our Nefesh weeps and
cries

106. OH REBBE

With a Tehillim, he sat through the night
Pondering deeply into his plight
The Rebbe's image in front of his eyes
Oh, where is Moshiach, he sighs

Three times a day, we would have the great
z'chus

The Nossi Hador would come daven with us
How can I live and a Shabbos goes by
Without a Farbrenger, he cries

Oh Rebbe, oh Rebbe, we need you

ה', ה', אל רחום
We're sick of the Golus, can't bear any more
Why can't You open the door
Your children are yearning to be with You
How long on this torture continue
Bring the Geulah, fulfilling Your vow
To bring Moshiach, but now

107. OH WHY

Oh, why we Jews all cry
Are things so tough, we've had enough
We've worked and slaved all through these
years

Oh, when will Hashem wipe away our tears
Oh, when will we walk hand in hand
With Moshiach to the Promised Land
Oh, when will we walk hand in hand
With Moshiach to the Promised Land
We're thrown around from here to there
It isn't fair, but our Bitachon is strong
All the Jews are spread apart
It breaks our heart, but it won't be for long
For soon, we will walk hand in hand...
Soon we'll hear a sound that's near
Telling us that the time is now
For the sound will be Eliyahu Hanavi
And Moshiach will come to fulfill G-d's vow
And then we will walk hand in hand...

108. OH MOSHIACH

What can we do, that will help bring
Moshiach
If we do our Mitzvos, without delay
And what will happen if we do them quite
proper
Then we'll have the Geulah, today

I know that He's listening, He always does,
 its true,
 For I've received a promise, and so have
 you.

That Hashem will lead us, out of Golus,
 It wont be to much longer, I know,
 And then, together we will Davven,
 together we will sing,
 And praise and thank Hashem for
 everything.

Chorus

116. WITH A TEHILLIM

(Tune of Ani Maamin JEP)

With a Tehillim he sat through the night
 Pondering deeply into his plight
 The Rebbe's image in front of his eyes
 Oh where is Moshiach he cries
 Three times a day we would have the great
 Zechus
 The Nossi Hador would come Davven with
 us

How can I live when a Shabbos goes by
 Without a Farbrengen he cries

Oh Rebbe! Oh Rebbe! We need you
 Hashem, Hashem, Keil Rachum
 Were sick of this Golus cant bear any more
 Why cant you open the door

Your children are yearning to be with you
 How long can this torture continue
 Bring the Geulah, fulfilling your vow
 To bring Moshiach right now.

Unanswered, he lifts his eyes and
 desperately does cry.

Chorus:

115. SOMEDAY, WE WILL ALL BE TOGETHER

(Tune of Someday - MBD)

They learned in a dark, frigid cellar,
 Alone, just a small group of men,
 When in rushed the soldiers, and led them
 all away,

The flame of Torah flickered on that day.

So many tears, so much sorrow,
 The pain has lasted thousands of years,
 But soon well stop crying, the cruelty will
 end,
 And Melech HaMoshiach will descend.

Chorus:

Someday, we will all be together,
 Someday, well be sheltered and warm,
 Never will we have to, express any fear,
 Our scars and our wounds will disappear.

Avrohom and Yitzchok will be there to
 greet us,

Yaakov and his sons will stand by and
 smile,

Moshe Rabeinu will lead us once again,
 In Yerushalayim, Bezras Hashem.

We learn every day, and we Davven,
 We ask Hashem, please bring those old
 times back,

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