



זמורתא תהא

לכבוד שמחת בת מצוה של

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שבת קדש פרשת עלה נעלה

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In gratitude to HaShem as our daughter Meira reaches the age of mitzvot, we have prepared this book of song, *Z'morta t'hei*.

The Talmud (Shabbat 106b) records an exchange in which the sage Abbaye challenges an apparently superfluous legal statement, saying, "*Gemara gamur z'morta t'hei?*" "Shall the lesson learned be as a song?" Rashi explains Abbaye to mean that in the context of talmudic debate, meaningless phrases are the equivalent of a mere song.

In the context of Shabbat meals, our songs of praise and thanks to God are most definitely not meaningless. The poetry of our tradition conveys multi-layered messages which inform and inspire, weaving together themes of Shabbat, Neshamah, Torah and Olam haBa. Seated at our Shabbat table, we aver emphatically, "*Z'morta t'hei!*" "It shall be a song!" May our song enhance your Shabbat.

We are indebted to Jay Michaelson for his work on the *Az Yashir Moshe* bentcher, from which we drew much of our Hebrew text and transliteration.

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Table of Contents

שְׁלוֹם עֲלֵיכֶם	2	Shalom Aleichem
אִשֶׁת חַיִל	4	Eishet Chayil
קִידוּשׁ לְלַיִל שַׁבָּת	6	Kiddush for Friday Night
קִידוּשׁ לְלַיִל יוֹם טוֹב	8	Kiddush for Yom Tov Night
בְּרַכַּת הַבָּנִים	12	Blessing of the Children
זְמִירוֹת לְלַיִל שַׁבָּת	14	Songs for Friday night
קִידוּשׁ אַ רְבָא	30	Kiddush for the Second Meal
זְמִירוֹת לְסַעוּדָה שְׁנֵינָה	34	Songs for the Second Meal
זְמִירוֹת לְסַעוּדָה שְׁלִישִׁית	40	Songs for the Third Meal
בְּרַכַּת הַמָּזוֹן	44	The Blessing after Bread
עַל הַמַּחֲקָה וּבִזְרָא נְפֹשׁוֹת	62	Blessings after other Food
הַבְּדֵלָה	66	Havdalah
מֵאֲמַר מֹשֶׁה אֶל פַּרְעֹה	68	Moshe's Proposal to Pharaoh

שלום עליכם¹

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרָת, מַלְאָכֵי עֲלִיוֹן²
מִמְלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן
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צִאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן
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כִּי מַלְאָכֵינוּ יִצְוּהוּ לָךְ לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ.
יְיָ יִשְׁמְרֶךָ וּבּוֹאֲךָ מֵעַתָּה וְעַד עוֹלָם.

¹ *Shalom Aleichem* is attributed to the Kabbalists of early seventeenth century Safed; it is found in a siddur printed in Prague in 1641. The poem is commonly viewed as a greeting for angelic visitors who escort us home from the synagogue on Friday night. (Talmud, Shabbat 119b) Rav Dovid Lifschitz explained that the greeting of “Shalom aleichem” is a blessing, wishing the recipient success in achieving *sh’leimut*, completeness. We are created lacking, and we are charged with reaching a state of completeness in the service of God - whose very name is Shalom. (1974 address, transcribed in *Tehillah l’Dovid*)

² Despite the ubiquity of this modern poem, greeting angels as we do in *Shalom Aleichem* is unusual in our tradition, for two reasons:

First, we generally treat angels as spiritually separate from humanity, such that we do not address them. For this reason, Chatam Sofer did not recite *Shalom Aleichem*. (Minhagei Chatam Sofer 5:6) For an example of a Talmudic address to angels which has fallen out of use because of this issue, see Aruch haShulchan Orach Chaim 3:2.

Second, *Shalom Aleichem* includes a request to the angels to offer us a blessing. Despite Yaakov’s biblical request for a blessing from an angel with whom he had fought (Bereishit 32:27), we traditionally view such

Shalom Aleichem¹

May God, Master of shalom, be with you, ministering angels, Heavenly angels²
from the King of the kings of kings, the blessed Holy One.

Enter in shalom, angels of shalom, Heavenly angels
from the King of the kings of kings, the blessed Holy One.

Bless me with shalom, angels of shalom, Heavenly angels
from the King of the kings of kings, the blessed Holy One.

Depart in shalom, angels of shalom, Heavenly angels
from the King of the kings of kings, the blessed Holy One.

For He will instruct His angels to be with you, to guard you on all of your paths.
God will guard your departure and your entry, now and forever.

requests in prayer with suspicion, for we are trained to approach God directly with our needs. Turning to intermediaries is seen as a first step toward idolatry. (Rambam, Commentary to Mishnah Avodah Zarah 4) Indeed, the Vilna Gaon (Keter Rosh 93) objected to the request for a blessing from these angels, and Rav Yaakov Emden limited his *Shalom Aleichem* to the first verse. This is why many Jews add two biblical sentences following *Shalom Aleichem*, declaring our understanding that angels are only emissaries of God, and our protection comes only from God.

Given these two concerns, why is this greeting for angels so popular? Perhaps it is because we recognize that Shabbat is already an encounter with another, more spiritual world. As Rav Kook described (pg. 66), our souls are meant to soar to the heavens, investigating and inhabiting ethereal realms, but the daily burden of earning our bread, and daily commerce with people who do not share these lofty goals, restrain us from achieving our heights. On Shabbat, we are at last granted the opportunity to spread our spiritual wings, and so we joyfully call out *Shalom Aleichem!* to the angels, our distant spiritual kin, as we join them in an elevated existence.

On a related note, see Beitza 16a, Taanit 27b, Zohar Tikkunim 24, Shaarei Teshuvah Orach Chaim 267:2, Peulat Tzaddik 1:148, Divrei Yatziv Orach Chaim 123 and Tzitz Eliezer 7:49:2, on the broadening of a Jew's soul [*neshamah yeteirah*] which occurs for Shabbat, perhaps associated with the arrival of these angels.

אשת חיל¹

אֵשֶׁת חַיִל מִי יִמְצָא וְרָחֵק מִפְּנִינִים מְכָרָה² :
בֵּטַח בָּהּ לֵב בְּעֵלָה וְשָׁלָל לֹא יִחְסָר :
גְּמֻלָתָהּ טוֹב וְלֹא רָע כֹּל יָמֵי חַיֶּיהָ :
דָּרָשָׁה צְמֹר וּפְשָׁתִים וַתַּעַשׂ בְּחִפְזָא כְּפִיָּה :
הָיְתָה כְּאֵנוּיּוֹת סוֹחֵר מִמְּרָחֵק תָּבִיא לְחֵמָה :
וַתִּקֶּם בְּעוֹד לֵילָה וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ :
זָמְמָה שְׂדֵה וַתִּקְחָהּ מִפְּרֵי כִפְיָה נֹטְעָה כָּרֶם :
חֲגָרָה בְּעוֹז מִתְּנִיָּה וַתֵּאֱמָר זְרַעוּתֶיהָ :
טָעְמָה כִּי טוֹב סִחָרָה לֹא יִכְבֶּה בְּלֵילָה גְּרָה :
יָדֶיהָ שָׁלְחָה בְּכִישׁוֹר וְכִפְיָה תִמְכּוּ פֶלֶךְ :
כִּפְיָה פָּרְשָׁה לְעֵנִי וַיָּדִיהָ שָׁלְחָה לְאַבְיוֹן :
לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג כִּי כָל בֵּיתָהּ לְבֹשׂ שָׁנִים :
מְרַבְּדִים עֲשֵׂתָהּ לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה :
נוֹדַע בְּשַׁעְרִים בְּעֵלָה בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ :
סָדִין עֲשֵׂתָהּ וַתִּמְכֹּר וַחֲגוּר נִתְּנָה לְכַנְעֲנִי :
עוֹז וְהָדָר לְבוּשָׁה וַתִּשְׁחַק לְיוֹם אַחֲרוֹן :
פִּיָּה פְתָחָה בְּחֵכְמָה וַתּוֹרֵת חֶסֶד עַל לְשׁוֹנָה :
צוּפִיָּה הִלִּיכּוֹת בֵּיתָהּ וְלָחֵם עֲצָלוֹת לֹא תֵאָכֵל :
קָמוּ בְּנֵיהָ וַיֵּאֱשְׁרוּהָ בְּעֵלָה וַיַּהֲלֵלָהּ :
רַבּוֹת בְּנוֹת עָשׂוּ חַיִל וְאֵת עֲלִית עַל כָּלָנָה :
שָׁקָר חֲחוֹן וְהִבֵּל הִלְפִי אִשָּׁה יָרְאֵת יֵי הִיא תִתְּהַלֵּל :
תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיַּהֲלֵלוּהָ בְּשַׁעְרִים מְעֻשְׂיָהּ :

¹ *Eishet Chayil* consists of the verses in Mishlei 31:10-31. Mishlei 31 begins with Batsheva, mother of King Solomon, rebuking her son and instructing him to turn away from a hedonistic pursuit of women and wine. Batsheva tells her son to turn his energies toward the service of his nation's needs, and then Batsheva describes the woman he ought to seek—the *eishet chayil*. This ideal wife seems to be modeled on Solomon's ancestress, Ruth, who is described in Ruth 3:11 with that very title.

Eishet Chayil¹

Who will merit to find a woman of righteous accomplishment,² whose worth exceeds pearls?
Her husband's heart trusts her, and he lacks no riches.
Every day of her life, she provides him with benefit, not harm.
She seeks wool and linen, and she creates with willing hands.
She is like a merchant's ships, bringing her bread from afar,
and she rises while it is yet night, giving food to her household and portions to her servants.
She plans for a field and acquires it; she plants a vineyard with the fruit of her hands.
She girds her loins with might, and she strengthens her arms.
She understands that trading is wise for her, so her lamp is not extinguished at night;
she extends her hands to the distaff, and her hands support the spindle.
She spreads her palm for the pauper, and extends her hands to the indigent.
She does not fear snow for her household, for all of them are clothed in red wool.
She makes blankets on her own; linen and purple wool are her clothes.
Her husband is known at the city gates, where he sits with the elders of the land.
She makes sheets and sells them, and markets belts to the merchant.
Bold strength and beauty are her garb; she is even glad regarding her final day.
She opens her mouth with wisdom, and upon her tongue is a lesson in kindness.
She scouts the needs of her household, and will not eat the bread of laziness.
Her children rise and praise her; her husband rises and sings of her.
Many daughters perform righteous accomplishments, but you ascend above them all.
Charm is false and beauty is vapour; a woman who reveres God is worthy of song.
Give her of the fruit of her hands, and her deeds will sing of her at the gates.

Alternatively, Rabbi Yechiel Hillel Altschuler (Metzudat Dovid to Mishlei 31:10) suggests that King Solomon authored the *Eishet Chayil* poem. Following his mother's rebuke regarding pursuit of materialism and pleasure, King Solomon responds by describing the wife he ought to seek, and he uses his mother, Batsheva, as the model.

² The term *chayil* is translated as "valour", "strength", "accomplishment" and "righteousness" in various texts. We have opted for "righteous accomplishment" matching the use of *chayil* in Ruth 3:11 and 4:11.

קידוש לליל שבת¹

[יש מקדימים : וְנִרְאָה אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד]
[בלחש : וַיְהִי עָרֵב וַיְהִי בֹקֵר]

יוֹם הַשַּׁשִּׁי. וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם.
וַיִּכְלֹו אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבָרֵי מְרֻנָּן וְרַבְנָן וְרַבּוֹתֵי :
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.²

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זָכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית,
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זָכָר לִיצִיאַת מִצְרַיִם.³
כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וְשִׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ הַשָּׁבֹת.

¹ Kiddush serves as our introduction to Shabbat, fulfilling both a biblical obligation (Shemot 20:7) to sanctify the day and a personal need to mark this time as distinct from the rest of the week. As the prophet Yeshayah said (58:13), we are meant to walk, talk and think differently on this day; Kiddush creates a moment of transition, in which we orient ourselves to this new identity.

² We use the past tense to translate the verb *borei* based on Berachot 52b and Aruch haShulchan Orach Chaim 167:7.

³ Our Kiddush invokes both Creation and the Exodus from Egypt as historical events related to Shabbat, echoing a dual theme found in the Aseret haDibrot [Ten Commandments]. In their first presentation in the

Kiddush for Friday Night¹

Recite while holding a full Kiddush cup:

[*Some preface:* And God saw all that He had made, and behold, it was very good]

[*In an undertone:* And it was evening, and it was morning,
the sixth day, and the heavens, the earth and their entire population were completed,
and God completed, on the seventh day, the tasks He had set out,
and God ceased performing, on the seventh day, all of the tasks He had set out.
And God blessed the seventh day and sanctified it,
for on that day He ceased performing all of the tasks God had created to do.

Listen, our masters and mentors, my teachers:

You are blessed, God, our Master, King of the universe, who has created fruit of the vine.²

You are blessed, God, our Master, King of the universe,
who has sanctified us with His commandments and desired us,
and who granted us His holy Shabbat with love and desire,
as a memorial to the deeds of the beginning,
for this day initiates the days of holy convocation, commemorating the exodus from Egypt.³
For You have chosen us and sanctified us from among all of the nations,
and You have granted us Your holy Shabbat, with love and desire.
You are blessed, God, who sanctifies Shabbat.

Drink, while seated.

Torah, Moshe tells the Jews to remember Shabbat because God created the world in six days. (Shemot 20:10)
In the second version, Moshe tells the Jews that God has given them Shabbat because He removed them from
Egyptian bondage. (Devarim 5:14)

Despite the above, nothing about Shabbat overtly links to the Exodus. Some have found connections, but
others suggest that the passage starting "For this day begins" should be read as we have rendered it here, that
Shabbat is the first special day mentioned in a biblical list of convocations which, in general, commemorate the
Exodus. For more, see Aruch HaShulchan Orach Chaim 271:27.

קידוש לליל יום טוב

בשבת :

[יש מקדימים : וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד]

[בלחש : וַיְהִי עֶרֶב וַיְהִי בֹקֶר]

יוֹם הַשְּׁשַׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם.

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,

כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בכל יום :

סָבְרִי מְרֻנָּן וְרַבְּנָן וְרַבּוֹתֵי :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם,

וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.¹

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׁוֹן,

אֶת יוֹם (הַשְּׁבִת הַזֶּה וְאֶת יוֹם)

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ,

חַג הַשְּׁבוּעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרַתֵנוּ,

חַג הַסִּכּוֹת הַזֶּה. זְמַן שִׂמְחַתֵנוּ,

הַשְּׁמִינֵי חַג הָעֲצָרֹת הַזֶּה. זְמַן שִׂמְחַתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכָר לִיציאת מִצְרָיִם.

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,

(וְשִׁבַּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחִלְתָּנוּ.

בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ (הַשְּׁבִת ו) יִשְׂרָאֵל וְהַזְמַנִּים.

(continued on the next page)

¹ What is "elevation above every tongue"? In Judaism, language is more than a means of conveying a message; language translates the thoughts of our soul into influential action, and so it has a spiritual character. See

Kiddush for Yom Tov Night

Recite while holding a full Kiddush cup:

On Shabbat:

[*Some preface:* And God saw all that He had made, and behold, it was very good]

[*In an undertone:* And it was evening, and it was morning,]

the sixth day, and the heavens, the earth and their entire population were completed,

and God completed, on the seventh day, the tasks He had set out,

and God ceased performing, on the seventh day, all of the tasks He had set out.

And God blessed the seventh day and sanctified it,

for on that day He ceased performing all of the tasks God had created to do.

On Shabbat and on weekdays:

Listen, our masters and mentors, my teachers:

You are blessed, God, our Master, King of the universe, who has created fruit of the vine.

You are blessed, God, our Master, King of the universe, who has chosen us from every nation,

and elevated us above every tongue,¹ and sanctified us with His mitzvot.

And You, God, our Master, have lovingly given us (Shabbatot for rest and) occasions for joy, festivals and dedicated times for celebration, this day of (Shabbat and this day of):

the festival of unleavened bread, the time of our liberation;

the festival of weeks, the time of the presentation of our Torah;

the festival of booths, the time of our joy;

the eighth, the festival of assembly, the time of our joy;

(with love,) a day of holy gathering, commemorating the exodus from Egypt.

For You have chosen us and sanctified us from among all of the nations,

and You have given us (Shabbat and) Your holy occasions (with love and desire), with joy and celebration.

You are blessed, God, who has sanctified (Shabbat and) Israel and these dedicated times.

(continued on the next page)

Bereishit 27:22, 31:47, 42:23; Devarim 28:49-50; Tehillim 81:6; Tehillim 114:1 with Ibn Ezra; Mechilta d'R' Yishmael Bo Pische 5; Onkelos to Bereishit 2:7; Berachot 19a; Megilah 27b; Erchin 15a; Nefesh haChaim 1:13 and 2:16; Pele Yoetz "Dibbur"; Shemirat haLashon Shaar haZechirah 7; Imrei Shammai Shemot 7:9

קידוש לליל יום טוב

במוצאי שבת :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ.¹
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל :
בֵּין קֹדֶשׁ לְחָל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ,
וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשְׁתָּ,
הַבְּדִלְתָּ וְקֹדֶשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ.
בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בסוכות:²

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישֵׁב בְּסֻכָּה.

בכל חג, חוץ מליל ז' ו' של פסח :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִמְּנוּ וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה.³

¹ The idea of “blessing God” seems odd; we usually view the act of blessing as reciting a prayer on behalf of the blessing’s recipient. When God blesses someone in the Torah, we view this as the granting of some gift to the blessing’s recipient. However, we have precedent for blessing God; the Talmud (Berachot 7a) records an incident in which God requested a blessing from the Kohen Gadol, Rabbi Yishmael ben Elisha! What, then, should we make of this?

Rabbi Chaim of Volozhin (Nefesh haChaim 2:2) contends that the term *berachah* is associated with *berreichah*, an ever-renewing spring, so that a blessing is a prayer for growth and renewal. When we bless God, we request that God increase and renew His presence in our world. Along similar lines, Rabbi Yechiel Michel Epstein (Aruch haShulchan Orach Chaim 5:1) contends that blessing God means requesting that God send us His blessings, a la Shemuel II 7:29. When we make this request, God responds.

Kiddush for Yom Tov Night

On Saturday night:

You are blessed, God, our Master, King of the universe, who has created the lights composing a flame.¹

You are blessed, God, our Master, King of the universe, who has distinguished:
between the sacred and the mundane,
between light and darkness,
between Israel and the nations,
between the seventh day and the six days of deeds.

Between the sanctities of Shabbat and holidays You have distinguished,
and the seventh day from the six days of deeds You have sanctified,
You have distinguished and sanctified Your nation, Israel, in Your holiness.
You are blessed, God, who has distinguished between the sacred and the sacred.

On Succot:²

You are blessed, God, who has sanctified us with His commandments and instructed us to sit in the Succah.

On every Yom Tov, other than the seventh and eighth nights of Pesach:

You are blessed, God, who has given us life, and sustained us, and brought us to this time.³

Drink, while seated.

It is also worth noting that we address God directly here, in “second person”, which might seem disrespectful. Rabbi Yechiel Michel Epstein (Aruch haShulchan Orach Chaim 5:2) suggests that we may speak directly regarding God’s actions, since we perceive those directly; when we speak of God Himself, though, we speak in “third person”. For more on this, see Nefesh haChaim 2:3-4.

² Despite its technical nature, we recite this blessing with the same beauty and concentration as for kiddush. (Mishneh Berurah 643:5) Some authorities rule that we do not recite this blessing in the rain, even on the first night. (ibid. 639:33, 35) Also, please see page 33, note 5 regarding sitting or standing for kiddush in the succah.

³ Some say to recite this before the blessing upon sitting in the Succah, after the first night; see Shulchan Aruch Orach Chaim 661 and the commentaries there.

ברכת הבנים¹

בנים :

יְשַׁמְד אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.²
יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יָאֵר יי פְּנֵי אֱלֹהֵי וַיְחַנְּדֶךָ.
יִשָּׂא יי פְּנֵי אֱלֹהֵי וַיִּשֶׂם לְךָ שְׁלוֹם.³

בנות :

יְשַׁמְד אֱלֹהִים כְּשָׁרָה רַבְקָה רַחֵל וְלֵאָה.
יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יָאֵר יי פְּנֵי אֱלֹהֵי וַיְחַנְּדֶךָ.
יִשָּׂא יי פְּנֵי אֱלֹהֵי וַיִּשֶׂם לְךָ שְׁלוֹם.

¹ We are taught that one human being may bless another human being, praying to God to aid the recipient, and that such a blessing should be taken seriously. (Berachot 7a, Megilah 15a) However, such a blessing could take place at any time; why is Shabbat a particularly propitious time for parents to bless their children?

Some suggest that we bless our children on Shabbat because the peace and happiness of the day prepare us to offer effective blessing. (See Shabbat 30b.) Others suggest that we draw the merit of our Shabbat observance into our blessing. (See Pele Yoetz "Berachot".) It is worth noting that the Maharil (Magen Avraham 559:1) and Chatam Sofer (Minhagei Chatam Sofer 6:14) blessed their children at the close of Shabbat, too.

Some customarily place this blessing before Kiddush, perhaps to connect it to the visit of the angels who come to our homes and provide us with blessing. Others recite it after Kiddush, as it is placed here, because it would be inappropriate for us to bless a human being before blessing God. (Nedarim 32b, Zohar 1:227)

² We bless our daughters to be like Sarah, Rivkah, Rachel and Leah, matching the blessing of Ruth to be like Rachel and Leah (Ruth 4:11), and the blessing Devorah gave to Yael (Shoftim 5:24, as explained in Sanhedrin 105b). Our choice of Ephraim and Menasheh for our sons is based on Yaakov's blessing (Bereishit 48:20), "Israel will bless with you, saying, 'May God make you like Ephraim and Menasheh.'" We might suggest a common theme for the male and female models: The women mentioned came from Aramean households and yet achieved greatness; Ephraim and Menasheh were raised in Egypt, but became tribes of Israel. We pray for our children to reach such heights as well, regardless of their beginnings.

Blessing of the Children¹

For sons:

May God make you as Ephraim and Menasheh.²

May God bless you and protect you.

May God turn His illumination toward you and grant you His favour.

May God show you His presence, and grant you shalom.³

For daughters:

May God make you as Sarah, Rivkah, Rachel and Leah.

May God bless you and protect you.

May God turn His illumination toward you and grant you His favour.

May God show you His presence, and grant you shalom.

³ The blessing we invoke for our children is the blessing presented by the kohanim to the Jewish nation, as recorded in Bamidbar 6. Literally, the last line of that blessing translates as, “May God raise His face to you, and grant you shalom.” However, we have followed Rabbi Avraham Ibn Ezra’s explanation; in his commentary to the Torah (Bamidbar 6:26), he explains that God “raising His face” refers to Divine revelation. Revelation is the opposite of the state of *hester panim*, in which one cannot perceive God in his life; we bless our children to see God wherever they turn.

Rav Yosef Albo (Sefer ha’Ikkarim 4:51) sees the blessing of the kohanim as a composite blessing. The first line promises material benefit and protection in this world, the second line pledges spiritual illumination, and the third line asks God to balance the competing drives in Shalom, so that we will achieve a state of completeness.

From a legal perspective, some debate whether a non-kohen may recite these biblical sentences as a blessing. Justifications include the idea that a non-kohen may recite this blessing when no kohen is present (Haflaah to Ketuvot 24b), that one may recite the blessing without the official “Baruch atah” introduction which normally precedes the blessing of the kohanim, and that one may recite the blessing without intending to perform an official mitzvah. There is another debate regarding use of one hand or two upon the heads of one’s children; see Torah Temimah to Bamidbar 6 and Yechaveh Daat 5:14.

זמירות לליל שבת : כל מקדש¹

כָּל מְקַדֵּשׁ שְׁבִיעֵי כְּרָאוּי לוֹ²
כָּל שׁוֹמֵר שַׁבַּת כְּדַת מִחְלָלוֹ³
שְׁכָרוּ הַרְבֵּה מְאֹד עַל פִּי פְּעָלוֹ
אִישׁ עַל מַחְנֵהוּ וְאִישׁ עַל דִּגְלוֹ.⁴

Kol mikadeish shevi'i kara'ui lo,
kol shomeir shabbat kadat meichalilo,
s'charo harbay m'od al pi pa'alo,
ish al machaneihu vi'ish al diglo.

אוֹהֲבֵי יי הַמְּחַכִּים בְּבִנְיָן אֲרִיאֵל
בְּיוֹם הַשַּׁבָּת שִׁישׁוּ וְשִׁמְחוּ כְּמִקְבְּלֵי מַתָּן נְחִלְיָאֵל.⁵
גַּם שָׂאוּ יְדָכֶם קֹדֶשׁ וְאָמְרוּ לְאֵל:
בְּרוּךְ יי אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל.⁷

Ohavei Adonai hamichakeem b'vinyan ariel,
b'yom hashabbat seesoo v'seemchu k'mikablei matan nachaliel,
gam si'oo yideichem kodesh v'imroo la'Eil
Baruch Adonai asher natan minuchah l'amo yisrael.

דוֹרְשֵׁי יי, זֶרַע אַבְרָהָם אוֹהֲבוֹ,⁸
הַמְּאַחֲרִים לְצִאת מִן הַשַּׁבָּת וּמְמַהְרִים לְבוֹא
וּשְׂמִיחִים לְשִׁמְרוֹ וּלְעֶרְב עֵרוּבוֹ
זֶה הַיּוֹם עֲשֵׂה יי, נְגִילָה וְנִשְׂמָחָה בוֹ.⁹

Dorshay Adonai, zera avraham ohavo,
ham'achareem latzayt min hashabbat umimahareem lavo,
usmeichim l'shamro ul'areiv eiruvo,
zeh hayom asah Adonai, nagilah v'nismichah bo.

Songs for Friday Night: Kol Mikadeish¹

Anyone who sanctifies the seventh fittingly,²
anyone who guards Shabbat from desecration, as the law requires,³
will receive exceedingly great reward, matching his deeds,
“each in his own camp, under his own flag.”⁴

Those who love God, awaiting construction of the Temple,
celebrate and rejoice⁵ on Shabbat, like those who received the gift of Nachliel.⁶
Also, raise your hands in sanctity and declare to God,
“Blessed is God, who has given rest to His nation, Israel!”⁷

Those who seek God, the seed of Avraham, who loved Him,⁸
who delay their departure from Shabbat and hasten to arrive,
rejoicing in guarding it and preparing its eruv:
“This is the day God has created; let us thrill and rejoice upon it!”⁹

¹ This poem is at least nine hundred years old; it is recorded in the 12th century Machzor Vitry (159). The poem first speaks of the reward for observing Shabbat and then describes how we observe Shabbat, before concluding with a prayer on behalf of those who observe Shabbat. Each verse ends with a biblical passage.

² “Sanctifying Shabbat fittingly” appears to borrow from Mishnah Zevachim 9:1, which says the altar in the Temple will only sanctify offerings which are fitting. This may also allude to a talmudic debate between Hillel and Shammai as to the most fitting way to honour Shabbat (Beitzah 16a).

³ This verse mentions both the mitzvah of honouring Shabbat actively and observing its prohibitions, alluding to the twin biblical commands of *Zachor* and *Shamor*.

⁴ Bamidbar 1:52, alluding to the family aspect of Shabbat; see also Horeb 182-183 on Shabbat and the family.

⁵ According to Malbim (Yeshayah 35:1 and 61:10), *simchah* is a state of joy, *sasson* is a public display of joy, and *gilah* is a sudden experience of unanticipated joy.

⁶ This refers to Torah; see Bamidbar 21:18 and Nedarim 55b.

⁷ Melachim I 8:56, the introduction to King Solomon’s blessing at the dedication of the First Temple.

⁸ God is described in Tanach as loving certain people, but only Avraham is described as loving God. (Yeshayah 41:8) “Those who seek God”, are Avraham’s children, for Avraham was the supreme seeker of God.

⁹ Tehillim 118:20, emphasizing our appreciation for this special day.

זמירות לליל שבת : כל מקדש

‘זָכְרוּ תּוֹרַת מֹשֶׁה’ בְּמִצְוֹת שַׁבַּת גְּרוּסָה,¹⁰
חֲרוּתָה לַיּוֹם הַשְּׁבִיעִי כְּפֹלֶה בֵּין רְעוּתֶיהָ מְשׁוּבָצָה^{12 11}
טְהוּרִים יִירְשׁוּהָ וַיְקַדְּשׁוּהָ בְּמֵאֵמַר כָּל אֲשֶׁר עָשָׂה
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.¹³

Zichru torat moshe b'mitzvat shabbat gerusah,
charutah layom hashevi'i k'chalah bein rei'ooteha mishoobatzah
tehorim yeerashooha v'yikadishooha b'ma'amar kol asher asah
vayichal Elohim bayom hashevi'i melachto asher asah.

יּוֹם קָדוֹשׁ הוּא מִבּוֹאוֹ וְעַד צֵאתוֹ
כָּל זֶרַע יַעֲקֹב וְכַבְדוּהוּ כְּדַבַּר הַמְּלֶכֶת וְדָתוֹ¹⁴
לְנוּחַ בּוֹ וְלִשְׁמוֹחַ בְּתַעֲנוּג אָכּוֹל וְשִׁתָּה
כָּל יְעַדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ.¹⁵

Yom kadosh hu meebo'o v'ad tzeito
kol zera ya'akov yichabdoohoo kidvar hamelech v'dato
lanooach bo v'lismo'ach b'ta'anoog ahchol b'shato
kol adat yisrael ya'asu oto.

מִשָּׁד חֲסִדִּיךָ לִידְעִיךָ אֵל קְנוֹא וְנִקָּם^{17 16}
נוֹטְרֵי לַיּוֹם הַשְּׁבִיעִי זָכוֹר וְשָׁמּוֹר לְהִקָּם¹⁸
שְׁמַחַם בְּבִגְנֵי שְׁלֵם, בְּאוֹר פְּנֵיךָ תִּבְהִיקָם¹⁹
וְרוּגוֹ מִדְּשׁוֹ בֵּיתְךָ וְנַחַל עֲדֻנֵיךָ תִּשְׁקָם^{22 21}

M'shoch chasdicha l'yod'echa El kano v'nokeim
notrei l'yom hashevi'i, zachor v'shamor l'hakeim
samcheim b'vinyan shaleim, b'or panecha tavheekeim
Yirviyoon meedeshen beitecha v'nachal adanecha tashkeim.

Songs for Friday Night: Kol Mikadeish

“Remember the Torah of Moshe,” taught with the mitzvah of Shabbat,¹⁰
which is engraved for the seventh day,¹¹ like a bride emplaced among her friends.¹²
Those who are pure will inherit and sanctify her with the declaration of the One who made all,
“And God completed, on the seventh day, the tasks He had set out.”¹³

It is a sacred day, from its arrival to its departure;
all of Jacob’s seed will honour it, in accord with the decree of the King and His law,¹⁴
to rest then and to rejoice with the pleasure of eating and drinking.
“All of the nation of Israel will practice it.”¹⁵

Extend Your generosity to those who love You,¹⁶ outraged and punishing God,¹⁷
to those who guard the seventh day, upholding “Remember” and “Guard.”¹⁸
Gladden them with the complete rebuilding, make them shine with the light of Your Face,¹⁹
“Sate them with the richness of Your house; give them of the river of Your delicacies to drink.”²⁰ ²¹

¹⁰ “Remember the Torah of Moshe” is the call of the prophet Malachi (3:22), in the last chapter of the Prophets, summoning the Jews to remember the Torah in order to merit to see, and survive, the day of Divine judgment. By invoking this verse here, the poet links Shabbat with that ultimate day. Also, the mitzvah of Shabbat is compared to the entire Torah; see Nechemiah 9:13, Yerushalmi Berachot 1:5 and Nedarim 3:9.

¹¹ The poet uses the term *charut* to invoke Shemot 32:16, where it describes the engraving of the Commandments, including Shabbat, on the two tablets.

¹² The image of Shabbat as a bride, and particularly a bride of the Jewish people, is found in Bava Kama 32b and Bereishit Rabbah 11:8. With the term *meshubatzah* we also compare the position of Shabbat among the other days with the position of the Jews among the nations, and with gems set into the gold of the Kohen Gadol’s breastplate (Shemot 28).

¹³ By invoking Bereishit 2:2, we link Shabbat with the very purpose of Creation.

¹⁴ Earlier we identified the Jewish people as children of Avraham seeking God; here we are identified as children of Yaakov honouring Shabbat “in accord with the decree of the King”. It is worth noting that Avraham and Yitzchak dealt with kings in less than respectful ways (Pharaoh, Avimelech, the King of Sdom), but Yaakov accorded the greatest honour to kings (Esav, Pharaoh, Yosef).

זמירות לליל שבת : כל מקדש

עזֹר לְשׁוֹבְתִים בְּשִׁבְעֵי בְּחָרִישׁ וּבְקֶצִיר עוֹלָמִים
פּוֹסְעִים בּוֹ פְּסִיעָה קֹטְנָה, סוֹעְדִים בּוֹ לְבָרֵךְ שְׁלֹשׁ פְּעָמִים²²
צְדָקָתָם תִּצְהִיר כְּאֹר שְׁבַעַת הַיָּמִים²³
יִי אֱלֹהֵי יִשְׂרָאֵל, הִבֵּה תָמִים.²⁴

יִי אֱלֹהֵי יִשְׂרָאֵל תְּשׁוּעַת עוֹלָמִים.²⁵

Azor lashovtim ba'shevi'i, bechareesh uvikatzeer olamim
pos'eem bo pesiah ketanah, so'adim bo levareich shalosh pe'amim
tzidkatam tatzheer k'or sheev'at hayamim
Adonai Elohei yisrael, havah tameem.

Adonai Elohei yisrael teshoo'at olameem.

¹⁵ Shemot 12:47

¹⁶ This line begins the poet's prayer on behalf of those who observe Shabbat, invoking a talmudic image of God extending favour (*chut shel chesed*) upon those whose piety is great, such as Queen Esther, those who study Torah at night and those who rebuke others out of pure altruism. (Megilah 13a, Chagigah 12b, Tamid 28a)

¹⁷ This description of God, from Nachum 1:2, seems out of place in a line about rewards for observing Shabbat. Perhaps, along the lines of Bereishit Rabbah 49:8, this is actually a request of God that He conquer His outrage in the merit of our love and our observance of Shabbat.

¹⁸ *Notrei* and *lhakem* may be puns on *nekimah* and *netirah*, terms for grudge-bearing and revenge (Vayikra 19:18); we ask that God not punish us, because we turn our grudge-bearing energies to Shabbat observance.

¹⁹ Mr. Arthur Spingarn notes that these two lines invoke the days of Creation: the light of Day 1 and Day 4, the water of Day 2 and Day 3, and the birds and beasts (*deshen*, the fat from bird and beast offerings) of Day 5 and Day 6. These are rewards given to those who observe Day 7 as Shabbat.

²⁰ This is Tehillim 36:9, part of a psalm describing Divine favour. The psalm includes the image of God extending favour to those who love Him (36:11), the opening line of this verse.

Songs for Friday Night: Kol Mikadeish

Aid those who halt upon the seventh, always, from plowing and harvesting,
taking small steps,²² and dining thereupon to bless three times.
Their righteousness will shine like the light of the seven days.²³
HaShem, God of Israel, grant a perfect lot!²⁴

HaShem, God of Israel, is eternal salvation.²⁵

²¹ The “river of Your delicacies”, according to Ralbag (Mishlei 15:1) refers to a state of happiness. However, it seems clear that this is also a reference to the waters of Eden; indeed, Vayikra Rabbah 27:1 explicitly makes this link.

²² This refers to the Talmud’s deduction (Shabbat 113a-b) from Yeshayah 58:13 that one should not take large steps on Shabbat.

²³ This alludes to the light created on the first day of Creation, which resides with God (Daniel 2:23); the righteousness of those who observe Shabbat will shine like that heavenly light. It also alludes to Tehillim 37:6, which promises that in the future God will display the righteousness of those who trust in Him, and it will shine forth. The verb used here for “shine”, *tatzhir*, is a reference to that verse in Tehillim; the verse promises that their righteousness will shine like the light of *tzaharayim*, the middle of the day. However, *tatzhir* may also reflect the *tzohar*, the window on the Ark of Noach (Bereishit 6:16), which provided illumination for all within.

²⁴ This is from King Saul’s request that God grant a “perfect lot” which would reveal truth, in Shemuel I 14:41.

²⁵ In Yeshayah 45:17, God is described as the eternal salvation of the Jewish people.

זמירות לליל שבת : מנוחה ושמחה

<p>מְנוּחָה וְשִׂמְחָה אִוֵּר לְיְהוּדִים, יוֹם שַׁבָּתוֹן, יוֹם מַחְמַדִּים. שׁוֹמְרֵי וְזוֹכְרֵי הַמָּה מְעִידִים, כִּי לְשִׁשָּׁה כָּל בְּרוּאִים וְעוֹמְדִים : שְׁמֵי שָׁמַיִם, אֶרֶץ וַיָּמִים, כָּל צְבָא מְרוֹם גְּבוּהִים וְרָמִים, תַּנִּין וְאָדָם וְחַיֵּית רְאֵמִים, כִּי בְיָהּ יְיָ צוּר עוֹלָמִים.¹</p>	<p>M'nuchah v'simchah or la'Yehudim, yom shabbaton yom mach'madim, shomrav v'zochrav heimah m'idim, ki l'shishah kol b'ru'im v'omdim. sh'mei shamayim eretz v'yamim, kol tz'va marom g'vohim v'ramim, tanin v'adam v'chayat re'eimim, ki b'Yah Adonai tzur olamim.</p>
<p>הוּא אֲשֶׁר דִּבֶּר לְעַם סְגֻלָּתוֹ : שָׁמֹר לְקִדְשׁוֹ מִבּוֹאוֹ וְעַד צֵאתוֹ,² שַׁבָּת קֹדֶשׁ יוֹם חֲמֻדָּתוֹ, כִּי בּוֹ שַׁבָּת אֵל מִכֹּל מְלֹאכְתּוֹ. בְּמִצְוֹת שַׁבָּת אֵל יַחֲלִיצֶךָ.³ קוּם! קְרָא אֵלָיו! יַחֲיֵשׁ לְאַמְצֶךָ. נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצֶךָ,⁴ אֲכֹל בְּשִׂמְחָה כִּי כָּבֵד רָצֶךָ.</p>	<p>Hu asher diber l'am s'gulato, shamor l'kad'sho mibo'o v'ad tzeito, shabbat kodesh yom chemdato, ki vo shavat El mikol m'lachto. B'mitzvat Shabbat El yachalitzach. Kum! K'ra eilav! Yachish l'amtzach. Nishmat kol chai v'gam na'aritzach, echol b'simcha ki ch'var ratzach.</p>
<p>בְּמִשְׁנֵה לֶחֶם וְקִדּוּשׁ רַבָּה,⁵ בְּרוּב מַטְעָמִים וְרוּחַ נְדִיבָה, יִזְכּוּ לְרַב טוֹב הַמִּתְעַנְּגִים בָּהּ, בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא.</p>	<p>B'mishneh lechem v'kiddush rabbah, b'rov mat'amim v'ruach n'divah, yizku l'rav toov ha'mitan'gim bah, b'vee'at go'eil l'chayei ha'olam haba.</p>

¹ This phrase comes from Yeshayah 26:4, in which we are summoned to put our faith in God eternally, for God is the source of the existence of all eternity. *Tzur* is a reference to Divine might, according to Radak's comments on that passage.

Songs for Friday Night: Menuchah v'Simchah

Rest and joy, light for the Jews,
a day of cessation, a day of delights.
Those who guard and remember it testify
that in six all were created, and they stood:
the heights of the heavens, the land and the seas,
the entire population of the heavens, tall and mighty,
the lizards and humans and great beasts,
for in God's might rests the existence of eternity.¹

As God declared to His treasured nation:
Guard it, to sanctify it from its entry to its exit,²
the holy Shabbat, the day of His delight,
for on this day God halted all of His tasks.
God will energize you³ with the commandment of Shabbat.
Arise! Call to Him! He will hasten to strengthen you.
Recite [the prayers] "The soul of all life" and "We will praise You",
Eat joyfully, for He has already desired you.⁴

With doubled bread and the Great Kiddush,⁵
with plentiful delicacies and a generous spirit,
they will merit the bountiful good due to those who take pleasure in her,
with the arrival of the Redeemer, ushering in life in the next world.

² This turn of phrase may hint to Shemot 28:35 and Vayikra 16:17, which describe Aharon's presence in the Holy of Holies, "from his entry to his exit". On Shabbat, we are like Aharon, the kohen gadol, in the Holy of Holies, communing with God as closely as one can in this world.

³ See our comments to *hachalitzenu* on page 52.

⁴ This phrase comes from Kohelet 9:7; the Sages (Vayikra Rabbah 20:2; Rashi Kohelet 9:7) explain this verse as a Divine message of encouragement. On Shabbat, we eat and drink without feeling guilty for our pleasure; God desires, and even commands, this celebration. [For another view of Kohelet 9:7, see Ibn Ezra there.]

⁵ The daytime kiddush is known as the Great Kiddush; see notes on page 30.

זמירות לליל שבת : מה ידידות

מה ידידות מנוחתך, את שבת המלכה,¹
בכו נרוץ לקראתך, בואי כלה נסוכה!
לבוש בגדי חמודות, להדליק נר בברכה,
ותכל כל העבודות, לא תעשו מלאכה.
להתענג בתענוגים, ברבורים ושלי ודגים.^{2,3}

Mah Yedidut m'nuchateich, aht Shabbat hamalkah,
b'chein narootz likrateich, bo'i challah n'suchah!
L'voosh bigdei chamudot, l'hadlik neir bivrachah,
vateichel kol ha'avodot, lo ta'asu m'lachah.
L'hitaneig b'ta'anugim, barburim u'slav v'dagim.

מערב מזמינים כל מיני מטעמים,
מבעוד יום מוכנים תרנגולים מפתמים,
ולערך בו כמה מינים, שתות זינות מבשמים,
ותפנקי מעדנים, בכל שלש פצמים.

Mei'erev mazminim kol meenei mat'amim,
mib'od yom muchanim tarn'golim m'futamim,
v'la'aroch kamah meenim sh'tot yeinot m'vusamim,
v'tafnukei ma'a'danim, b'chol shalosh p'amim.

נחלת יעקב יירש, בלי מצרים נחלה,⁴
ויכבדוהו עשיר נרש, ותזכו לגאולה,⁵
יום שבת אם תשמרו והייתם לי סגלה.
ששת ימים תעבדו, ובשביעי נגילה.

Nachalat Ya'akov yeerash, b'li m'tzarim nachalah,
veechab'duhu asheer varash, v'tizku lig'ulah,
yom Shabbat im tishmoru, vi'hiyeetem li s'gulah.
Sheishet yamim ta'avodu u'vash'vi'i nagilah.

Songs for Friday Night: Mah Yedidut

How beloved is your rest, you, the Shabbat Queen,¹
and so we run to greet you: Come, anointed bride!
Wearing delightful clothing, lighting lamps with a blessing,
with all of the work complete; you shall perform no tasks.
To enjoy pleasures, fattened fowl,² quail and fish.³
From beforehand we designate all manner of delicacy,
while it is yet day, fattened roosters are prepared,
and many kinds of food are arranged then, spiced wines for imbibing,
and refined delicacies, for all three occasions.
He will inherit the portion of Jacob, a boundless portion,⁴
Wealthy and indigent will honour Shabbat,⁵ and so you will merit redemption,
if you will guard Shabbat and you will be a treasure for Me.
You will work for six days, and on the seventh we will be ecstatic!

¹ Some sources, like Zohar Terumah 138a, identify Shabbat as מלכא, a King. However, the preponderance of sources identify Shabbat as כלה and מלכה, in feminine terms.

² The term *barburim* appears in Melachim I 5:3, in describing King Solomon's daily feast. The link is appropriate, for the Talmud (Mishnah Bava Metzia 7:1) says that all of us deserve to dine as King Solomon did, and it compares Shabbat meals, in particular, to those feasts (Ta'anit 29b).

³ No mention is made of meat here; we might be instructed to eat meat on Yom Tov, but on Shabbat we are to eat food we enjoy. (Shabbat 118a-b; Rambam, Mishneh Torah, Hilchot Shabbat 30:7, 10; Shulchan Aruch Orach Chaim 242:1; Aruch haShulchan Orach Chaim 242:42-45)

⁴ Literally, this refers to Shabbat 118a, where we are told that one who creates special *oneg* (pleasure) for Shabbat will receive a "boundless portion"; the Talmud ties this to the "portion of Yaakov" pledged in Yeshayah 58:14. Further, though, the Berdichever Rebbe (Kedushat Levi, Parshat Netzavim) explains that one who claims his reward on the basis of Divine mercy for Yaakov's family, rather than on the basis of his own greatness, will receive a boundless portion.

⁵ This may allude to Rabbi Akiva's counsel (Pesachim 112a) that an indigent person eat weekday food on Shabbat rather than borrow funds. He cannot fulfill *oneg*, but he can still honour the day by preparing for a dignified observance of Shabbat. See Rambam, Mishneh Torah, Hilchot Shabbat 30:2-3, 7.

זמירות לליל שבת : מה ידידות

חֲפָצִיךָ אֲסוּרִים, וְגַם לְחֹשֶׁב חֶשְׁבוֹנוֹת.
הֲרַהוּרִים מְתָרִים וְלִשְׁדָּךְ הַבְּנוֹת,¹
וְתִינוֹק לְלַמְדוֹ סֵפֶר, לְמַנְצֵחַ בְּגִינֹת,
וְלַהֲגוֹת בְּאִמְרֵי שֵׁפֶר בְּכֹל פְּנוֹת וּמַחְנוֹת.

Chafatzecha asurim, v'gam lachashov cheshbonot.
Hirhurim mutarim ul'shadeich habanot,
v'tinok l'lamdo seifer, lam'natze'ach bin'ginot,
v'la'hagot b'imrei shefer, b'chol peenot umachanot.

הַלּוֹכֵךְ תִּהְיֶה בְּנַחַת, עֲנֵג קָרָא לְשַׁבָּת.
וְהַשְּׂנֵה מְשַׁבַּחַת, כְּדַת נֶפֶשׁ מְשִׁיבַת.
בְּכֹו נֶפְשֵׁי לְךָ עֲרָגָה, וְלִנְיֹחַ בְּחַבַּת²
כְּשׁוֹשָׁנִים סוּגָה, בּוֹ יְנוּחוּ בֵּן וּבַת.

Heeloochach t'hei v'nachat, oneg k'ra la'Shabbat,
V'hasheinah m'shubachat, k'dat nefesh m'sheevat.
B'chein nafshi l'cha orgah, v'lanuach b'chibat
kashoshanim sugah, bo yanuchu bein u'vat.

מַעֲיִן עוֹלָם הֵבֵא יוֹם שַׁבָּת מְנוּחָה,³
כָּל הַמַּתְעַנְּגִים בָּהּ יִזְכּוּ לְרֹב שְׂמֵחָה.
מִחֲבָלֵי מְשִׁיחַ יִצְלוּ לְרוּחָה,⁴
פְּדוּתֵנוּ תִצְמִיחַ וְנִס יִגּוֹן וְאַנְחָה.

Mei'ein olam haba yom Shabbat m'nuchah,
kol hamitan'gim bah yizku l'rov simchah.
Mei'chevlei mashiach yu'tzalu lirvachah,
P'duteinu tatzmee'ach v'nas yagon va'anachah.

Songs for Friday Night: Mah Yedidut

Your [non-Shabbat] desires are prohibited, as is performing business calculations.
Thoughts of the weekday are permitted,¹ as is arranging the marriage of daughters,
and arranging to teach a child, and singing melodies,
and uttering fine lessons in every corner and camp.

Your gait should be calm; declare Shabbat a day of pleasure.
And sleep is praiseworthy, a prescription for refreshing the spirit.
And so my spirit calls for You, and for rest in the affection of
the one set apart as though bounded by lilies,² on this day will rest the son and daughter.

The day of Shabbat rest is a representation of the next world;³
all who take pleasure in it will merit great joy.
They will be rescued with relief from the pain of Mashiach;⁴
our redemption will sprout, and sorrow and moaning will flee.

¹ As recorded in the Shulchan Aruch (Orach Chaim 306:8) based on Shabbat 150a, one may contemplate his business on Shabbat. However, we should avoid such financial preoccupation on Shabbat, particularly if it would be stressful. (Aruch haShulchan Orach Chaim 306:1)

² The image of “bounded by lilies” is from Shir haShirim 7:3, a description of the Jewish nation. See, too, Hosheia 14:6, in which we are promised that we will flower like the lily. While some suggest that the *shoshanah* could be a rose, Ibn Ezra (Shir haShirim 2:2) says that the *shoshanah* has six petals, which is consistent with the lily rather than the rose.

³ The Talmud (Berachot 57b) says that Shabbat is 1/60 [the most minimal representation] of the next world. Also, Rashi explains that Tehillim 92 is called “A song for Shabbat” because the psalm, which makes no mention of Shabbat, discusses ultimate reward in the next world, echoing the otherworldly theme of Shabbat.

⁴ A midrash (Psikta Zutrita, Shemot 16:25) says that one who merits to observe Shabbat, eating the three meals of the day, will be saved from the labour pains preceding Mashiach’s arrival, the war of Gog and Magog associated with Mashiach’s arrival, and punishment in Gehennom.

זמירות לליל שבת : יה רבו¹

יה רבוֹן עֵלַם וְעֵלְמַיָּא,²
 אַנְתָּ הוּא מַלְכָּא מְלַךְ מַלְכָּיָא,
 עוֹבֵד גְבוּרְתֵיךָ וְתַמְהֵיךָ
 שְׁפַר קִדְמָךְ לְהַחַוְיָא.
 Yah ribon alam v'almaya,
 ahnt hu malka melech malchaya.
 ovad g'vurteich v'timhaya
 sh'far kodamach l'hachavaya,

שְׁבַחִין אַסְדֵּר צַפְרָא וְרַמְשָׂא,
 לָךְ אֵלְהָא קַדִּישָׂא דִּי בְרָא כָּל נַפְשָׂא,
 עִירִין קַדִּישִׁין וּבְגִי אֲנָשָׂא,
 חֵיּוֹת בְּרָא וְעוֹפֵי שְׁמַיָּא.
 Sh'vachin asadeir tzafra v'ramsha,
 lach Elaha Kaddisha dee v'ra kol nafsha,
 eerin kadeeshin uvnei enasha,
 cheivat b'ra v'ofei sh'maya.

רַבְרַבִּין עוֹבְדֵיךָ וְתַקִּיפִין,
 מְכַדְּרֵי רַמְיָא וְזַקֵּיף כְּפִיפִין.
 לוֹ יַחֲיֶה גְבַר שְׁנִין אֲלַפִּין,³
 לָא יַעוֹל גְבוּרְתֵיךָ בְּחֻשׁ בְּנַיָּא.
 Rav'r'vin ovdeich v'takeefin,
 macheich r'maya v'zakeif k'feefin,
 Lu yi'chzeh g'var sh'nin alfin,
 la yei'ol g'vurteich b'chush'b'naya.

אֵלְהָא דִּי לֵה יְקַר וְרַבּוּתָּא,
 פְּרוֹק יַת עֲנָד מִפּוּם אַרְיָוּתָּא,⁴
 וְאַפֵּיק יַת עַמָּךְ מִגּוֹ גְלוּתָּא,
 עַמָּךְ דִּי בְּחַרְתָּ מִכָּל אַמַּיָּא.
 Elaha dee leih y'kar ur'vuta,
 p'rok yat anach mipum ary'vata,
 v'apeik yaht ameich meego galuta,
 ameich dee v'chart mikol umaya.

לְמִקְדָּשֵׁךָ תוֹב וְלְקִדְשֵׁךָ קִדְשִׁין,
 אַתָּר דִּי בַּה יְחַדְּדוּן רוּחִין וְנַפְשִׁין,
 וַיְזַמְרוּן לָךְ שִׁירִין וְרַחֲשִׁין,⁵
 בִּירוּשָׁלַם קַרְתָּא דְשׁוּפְרָיָא.
 L'mikdasheich toov ul'kodesh kudshin,
 atar dee veih yechedun roochin v'nafshin,
 veezamrun lach sheerin v'rachashin,
 beeroosh'leim karta d'shufraya.

¹ This poem echoes, thematically and linguistically, the Book of Daniel's prayers to God. This is fitting for our Shabbat; Daniel, like us, lived in age of exile and prayed for a return to Israel.

² In Daniel 7:18, *alam almaya* describes eternal reward; this is appropriate for a song about Shabbat, which resembles our eternal reward.

Songs for Friday Night: Yah Ribon¹

God, Master of eternity,²
You are the King, the King of kings.
The deeds of Your might and Your wonders
it is proper to declare before You!

I will arrange praises morning and night,
to You, holy God, who created all life,
holy angels and sons of man,
beasts of the field and birds of the heavens!

Your deeds are great and mighty,
You lower the mighty and straighten the bent.
Were a man to live one thousand years³
he could not calculate Your might!

God, to whom belongs glory and greatness,
redeem Your flock from the mouth of the lions,⁴
and remove Your nation from the midst of the exile,
Your nation, whom You have selected from among all peoples!

Return to Your sanctuary, and to the holy of holies,
the place in which spirits and souls rejoice,
and they will sing songs, movements of the heart,⁵ to You,
in Jerusalem, City of Beauty!

³ This phrase comes from Kohelet 6:6, a verse which describes the futility of Man's life, however long it may be. Here, the poet uses the phrase to describe the futility of attempting to capture the greatness of God.

⁴ This passage invokes two images from the Book of Daniel, first using Daniel 5:18's description of God as possessor and dispenser of glory and greatness, and then calling upon God to save us, as He saved Daniel (Daniel 6) from the lions' den.

⁵ Tehillim 45:2 describes the heart's silent song as *rachash libi*, inaudible motion. Our mouths will sing to God audibly, and our hearts will beat in tandem.

זמירות לליל שבת : יום זה לישראל

יום זה לישראל אורה ושמחה, שבת מנוחה.	Yom zeh l'Yisrael ora v'simcha, Shabbat menucha.
צוית פקודים במעמד הר סיני, שבת ומועדים לשמור בכל שני, לערוך לפני משאת וארוחה, ¹ שבת מנוחה.	Tzivita pikudim b'ma'amad har sinai, Shabbat u'mo'adim lishmor b'chol shanai, La'aroch l'fanai mas'et va'arucha, Shabbat menucha.
חמדת הלבבות לאמה שבורה, לנפשות נכאבות נשמה יתרה, לנפש מצרה יסיר אנהה, שבת מנוחה.	Chemdat ha'levavot le'umah shevurah Lin'fashot nich'avot, neshama yeteira, L'nefesh m'tzeirah yasir anacha, Shabbat menucha.
קדשת ברכת אותו מכל ימים, בששת כלית מלאכת עולמים, בו מצאו עגומים השקט ובטחה, שבת מנוחה.	Kidashta beirachta oto mikol yamim, B'sheset kilita m'lechet olamim, Bo matzu agumim hash'ket u'vitcha, Shabbat menucha.
לאסור מלאכה צויתנו נורא, אזכה הוד מלוכה אם שבת אשמרה, אקריב שי למורה, מנחה מרקחה, ² שבת מנוחה.	L'issur m'lacha tzivitanu nora, Ezkeh hod melucha im shabbat eshmora, Akriv shai lamora, mincha merkacha, Shabbat menucha.
חדש מקדשנו זכרה נחרבת, טובך מושיענו, תנה לנעצבת, בשבת יושבת בזמר ושבחה, שבת מנוחה.	Chadesh mikdashenu zachra necherevet, Tuvcha moshī'einu t'na la'ne'etzevet, B'shabbat yoshevet b'zemer u'shvacha, Shabbat menucha.

Songs for Friday Night: Yom Zeh l'Yisrael

This day, for Israel, is light and joy,
a Shabbat of rest.

You issued commands at the gathering at Mount Sinai
to guard Shabbat and special occasions throughout my years,
to arrange before myself presents¹ and food,
a Shabbat of rest.

Hearts' desire for a broken nation,
for aching spirits, an added soul,
for a pained spirit it will remove sighs,
a Shabbat of rest.

You sanctified and blessed it from all days,
on the sixth You completed the task of creating worlds,
on that day, grieving people found silence and security,
a Shabbat of rest.

The prohibition against tasks, the Revered One commanded us;
I will merit royal splendour if I will guard Shabbat.
I will bring a gift to the Revered One,² a spiced offering,
a Shabbat of rest.

Renew our Temple, remember the ruined,
Your good, our Redeemer, give to the saddened one,
who sits on Shabbat in song and praise,
a Shabbat of rest.

¹ *Maseit*, the word used here for “presents”, comes from Yirmiyahu 40:5, where it describes a gift given by Nevuzaradan, a Babylonian general, to the prophet Yirmiyahu. This term normally refers to a gift meant to appease someone. We are meant to appease ourselves, helping ourselves celebrate Shabbat.

² Tehillim 76:12 uses *shai laMora* to describe the gifts all will bring before God in the Messianic future.

קידושא רבא לשבת¹

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם, בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם,
כִּי שִׁשֶּׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ.

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ.
שִׁשֶּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתֶּךָ,
וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ.
לֹא תַעֲשֶׂה כָּל מְלָאכָה,
אֲתָה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאִמָּתֶךָ וּבַהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ,
כִּי שִׁשֶּׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי.
עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

(ביום טוב ממשיכים בדרך שאחרי זה.)
סְבָרִי מְרֻנָּן וְרַבָּנָן וְרַבּוֹתֵי.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

¹ The nighttime kiddush is prescribed biblically, in Shemot 20. The daytime kiddush, on the other hand, is rabbinic in origin, although linked to biblical verses. (Pesachim 106a) Therefore, this kiddush lacks a unique blessing regarding the sanctification of the day, and is composed only of biblical passages describing the mitzvah of Shabbat, followed by a blessing recited upon an appropriate beverage. Noting this lesser status, we euphemistically title the daytime kiddush “Kidusha Rabbah”, “The great Kiddush”. (Mishneh Berurah 289:3) For more, see page 32, note 2.

Despite the lack of a biblical instruction to recite kiddush, the Sages accorded greater honour to the daytime meal than to the evening meal. (Pesachim 105a) Therefore, one who possesses a limited supply of delicacies should use them for the second meal of Shabbat.

Kiddush for the Second Meal of Shabbat¹

Recite while holding a full Kiddush cup:

And the Jewish people shall observe the Shabbat,
practicing Shabbat throughout their generations, an eternal covenant.
It is an eternal sign between Me and the Children of Israel,
for God created the heavens and earth in six days, and on the seventh He halted and rested.

Remember the day of Shabbat, to sanctify it.
Work for six days and perform all of your tasks,
and the seventh day will be Shabbat for HaShem your God.
Perform no tasks,
you, your son or daughter, your slave or maid, your animal, or the stranger at your gates,
for God created the heavens and the earth, the sea and all within in six days,
and He rested on the seventh day.
Therefore, God blessed the seventh day and made it holy.

(On Yom Tov, continue on the following page)

Listen, our masters and mentors, my teachers:

You are blessed, God, our Master, King of the universe, who has created fruit of the vine.

Drink, while seated.

Rabbi Yechiel Michel Epstein (Aruch haShulchan Orach Chaim 289:2) presented four reasons for the special honour accorded to the second meal of Shabbat:

- 1) Historically, people have scheduled their daily main meal for midday;
- 2) The Friday night meal is preceded by Friday's luncheon; the Shabbat morning meal offers the first sustenance of the day;
- 3) During the day, Shabbat is celebrated with the musaf service in the Beit haMikdash, and our meal corresponds to that service. There is no Shabbat service in the Beit haMikdash on Friday evening.
- 4) The daylight hours are of greater utility, and therefore greater value, than the nighttime hours.

קידושא רבא ליום טוב¹

(בשבת מתחילים עם הפסוקים של קידושא רבא דבשבת מן הדף הקודם)

אַלְה מוֹעֲדֵי יְיָ מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.²
וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל.³

סְבָרֵי מְרַגְּו וְרַבְּנֵי וְרַבּוֹתֵי.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

בסוכות:⁴

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה.

¹ Historically, there have been communities which recited a version of the kiddush from Yom Tov evening during the daytime, but this is assumed to be the result of a mistake. For an explanation of the obligation for kiddush on the morning of Yom Tov, see Tzitz Eliezer 6:7 as well as Yechaveh Daat 1:20.

² As we said on page 30, the daytime kiddush of Shabbat is rabbinic in origin. The same is true for the daytime kiddush of Yom Tov. However, the sages (Mechilta d'R' Yishmael Yitro BaChodesh 7) linked both of these daytime kiddush rituals to biblical passages. The Shabbat daytime kiddush is linked to Shemot 20:7 and Shemot 31:14. The Yom Tov daytime kiddush is linked to the verse we use to start kiddush itself (Vayikra 23:4), "These are the special occasions of God... which you shall declare at their times." Our kiddush is that declaration.

Vayikra 23:4 is also used for a separate lesson, to teach that the establishment of the special occasions of God, and indeed of the calendar itself, relies upon humanity. As a mishnah (Rosh haShanah 2:9) states in the name of God, "Whether they are on the right time or the wrong time, I have no special occasions other than these." In another talmudic passage (Rosh haShanah 25a) we are told that since the Torah says "them" [regarding the holidays] three times, we learn that the occasions we declare are binding even when the court errs, even when the court alters the calendar on purpose, and even when the court is tricked.

So it is that Vayikra 23:4 is most appropriate for kiddush, with which we celebrate Yom Tov; it is a source for our daytime kiddush, and for our ability to sanctify the calendar in general.

Kiddush for the Second Meal of Yom Tov¹

Recite while holding a full Kiddush cup:

(On Shabbat, begin with the verses of the Shabbat kiddush, found on the previous page)

These are the special occasions of God, holy gatherings, which you shall declare at their times.²
And Moshe related the appointed times of God to the children of Israel.³

Listen, our masters and mentors, my teachers:

You are blessed, God, our Master, King of the universe, who has created fruit of the vine.

*On Succot:*⁴

You are blessed, God, who has sanctified us with His commandments and instructed us to sit in the Succah.

*Drink, while seated.*⁵

³ Moshe's declaration of the special occasions, recorded in this verse (Vayikra 23:44), is understood in the Talmud (Rosh haShanah 24a) to teach that a central rabbinic court must actively declare the sanctification of the new month, once its start has been confirmed.

⁴ There is some debate regarding when one recites this blessing for kiddush during the day of Succot. This kiddush does not fulfill a biblical obligation and it may be viewed as a simple blessing upon wine, and wine does not warrant this blessing upon sitting in the succah. Therefore, some recommend that the blessing be recited only after the blessing upon the bread, instead of with kiddush. However, either practice is acceptable and one should follow personal custom. (Mishneh Berurah 639:7, 643:9)

⁵ The Rambam understands the blessing upon the succah as referring specifically to **sitting** in the succah, and so he contends that one should stand for kiddush, recite this special blessing, and then perform the mitzvah of sitting, despite the brief interruption this would create in sitting down. The Rosh contends that the mitzvah is to **dwell** in the succah, which one fulfills only upon eating. Therefore, one should sit for kiddush, recite the blessing upon the succah and then commence the meal immediately, without interruption. (Mishneh Berurah 639:20, 643:4)

זמירות לסעודה שניה: יום זה מכבד¹

יום זה מכבד מכל ימים,
כי בו שבת צור עולמים.
Yom zeh m'chubad meekol yamim,
ke vo shavat tzur olamim.

ששת ימים תעשה מלאכתך
ויום השביעי לאלהיך,
שבת, לא תעשה בו מלאכה,
כי כל עשה ששת ימים.
Sheishet yamim ta'aseh m'lachtecha
v'yom hashvee'i l'Eilohecha,
shabbat lo ta'aseh vo m'lachah,
ke chol asah sheishet yamim.

ראשון הוא למקראי קדש,
יום שבתון יום שבת קדש.
על כן כל איש ביניו יקדש,
על שתי לחם יבצעו תמימים.²
Rishon hu l'mikra'ei kodesh,
yom shabbaton yom shabbat kodesh.
Al kein kol ish b'yeino yikadesh,
Al sh'tei lechem yivtz'u t'meemim.

אכול משמנים, שנתה ממתקים,³
כי אל יתן לך כל בו דבקים
בגד ללבוש, לחם חקים,
בשר ודגים וכל מטעמים.
Echol mashmanim, sh'tei mamtakim,
ke El yeetein l'chol bo d'veikim
beged lilbosh, lechem chukim,
basar v'dagim v'chol mat'amim.

לא תחסר כל בו ואכלת ושבעת,
וברכת את יי אלהיך,
אשר אהבת,
כי ברכתך מכל העמים.
Lo techsar kol bo v'achalta v'savata, uveirachta
et Adonai Elohecha,
asher ahavta,
ke veirach'cha mikol ha'amim.

השמים מספרים כבודו,
וגם הארץ מלאה חסדו,
ראו כי כל אלה עשתה ידו,
כי הוא הצור פלעלו תמים.
Hashamayim m'saprim k'vodo,
v'gam ha'aretz mal'ah chasdo,
r'u ke chol eileh as'ta yado,
ke hu hatzur, pa'alo tameem.

Songs for the Second Meal: Yom Zeh Mechubad¹

This day is honoured from among all days,
for upon it the Artisan of all worlds halted.

For six days you shall perform your tasks
and the seventh day is for your God,
a day of halting, you shall perform no tasks then,
for He created all in six days.

It is the first of the convocations of holiness,
a day of halting, a day of holy cessation.
Therefore, every individual will sanctify it with his wine,
Upon two loaves, unblemished, they will slice.²

Eat rich foods, imbibe sweet drinks,³
for God will provide for all who cleave to Him
clothing to wear, portions of bread,
meat and fish and every delicacy.

You shall lack nothing on this day, and you shall eat and be satisfied,
and you shall bless God, your Master,
whom you have loved,
for He has blessed you from among all of the nations.

The heavens speak of His honour,
and the earth, too, is filled by His generosity,
Realize that all of this was formed by His hand,
for He is the Artisan, His deeds are perfect.

¹ This poem highlights, verse by verse, the different ways in which we honour Shabbat: We refrain from performing prohibited tasks, we eat dedicated meals, and we express gratitude to God.

² This phrase is a pun on the requirement of two unblemished loaves and the biblical identification (e.g. Devarim 18:13) of the Jewish people as unblemished.

³ This echoes Nechemiah's declaration to a penitent nation (Nechemiah 8:10) that God has forgiven them.

זמירות לסעודה שניה : יום שבתון

יום שבתון אין לשכוח, זכרו כריח הנח. יונה מצאה בו מנוח, ¹ ושם נוחו יגיעי כח.	Yom shabbaton ein lishko'ach, zichro k'rei'ach hanicho'ach. Yonah matz'ah bo mano'ach, V'sham yanoochu y'gee'ei cho'ach.
היום נכבד לבני אמונים, זהירים לשמרו אבות ובנים. חקוק בשני לחות אבנים, מרב אונים ואמיץ כח.	Hayom nich'bad liv'nei emunim, z'heerim l'shomro avot u'vanim, Chakuk bishnei luchot avanim, Meirov onim v'amitz ko'ach.
ובאו כלם בברית יחד, נעשה ונשמע אמרו קאחד. ופתחו וענו יי אחד! ² ברוך הנתן ליעף כח.	Uva'u chulam bivrit yachad, na'aseh v'nishma amru k'echad. Ufatchu v'anu Adonai echad! Baruch hanotein laya'eif koach.
דבר בקדשו בהר המור: יום השביעי זכור ושמור! וכל פקדיו יחד לגמור. חזק מתננים ואמץ כח.	Diber b'kodsho b'har hamor: Yom hashvi'i zachor v'shamor! V'chol pikudav yachad ligmor. Chazeik motnayim v'ametz ko'ach.
העם אשר נע, כצאן תעה, יזכור לפקדו ברית ושבועה לבל יעבר גם מקרה רעה, כאשר נשבעת על מי נח.	Ha'am asher na, katzon ta'ah, yizkor l'fokdo brit ushvu'ah l'val ya'avor bam mikrei ra'ah, ka'asher nishbata al mei no'ach.

¹ The Jewish nation is compared to the dove throughout the Torah. We are compared to Noah's dove which opted for God's bitter olives over Noah's food, and we are praised for a loyalty which matches the monogamy attributed to the dove. We are also praised for our naïve innocence, matching that of the dove, and our mitzvot

Songs for the Second Meal: Yom Shabbaton

The day of cessation is unforgettable,
its very mention like a pleasing aroma.
On this day the dove¹ found a place to rest,
and there the drained of strength will rest.

The day is honoured by the faithful children,
who are careful to guard it, parents and children.
It was engraved upon two stone tablets,
By the One of great force and mighty strength.

All of them entered, united, into a covenant,
“We will do and we will learn!” they stated as one.
They declared in response, “God is One!”²
Blessed is the One who strengthens the weary.

He spoke, in His holiness, on the mountain of myrrh:
Remember and Observe the seventh day!
And learn all of its commands, as one.
Gird your loins, and be strong.

For this nation which wandered, straying like sheep,
He will remember the covenant and oath
lest any evil fate befall them,
like the oath You swore upon the waters of Noah.

are compared to the dove’s protective wings. See Hosheia 7:11, Shir haShirim 6:9, Berachot 53b, Eruvin 18b, Zohar to Shemot 199a, Aderet Eliyahu to Yonah 1:1 and Ein Ayah to Berachot 53b.

² Rav Shlomo of Belz, building upon a combination of Midrash and Zohar, explained this passage: The Jews responded to each Commandment at Sinai, saying “Yes” for the commands and “No” for the prohibitions. However, the first two Commandments, one a command and the other a prohibition, were stated by God as one, and so the Jews did not know how to respond. At a loss, they simply declared, “God is One!” For more, see <http://bit.ly/L1CXjO>.

זמירות לסעודה שניה : דרור יקרא

¹ דְּרוֹר יִקְרָא לְבוֹ עִם בַּת, וַיִּנְצְרְכֶם כְּמוֹ בַבַּת, נְעִים שְׂמֶכֶם וְלֹא יִשְׁבַּת, שְׁבוּ וְנוּחוּ בַיּוֹם שַׁבָּת.	D'ror yikra l'vein eem baht, v'yin'tzorchem k'mo vavat, ne'im shimchem v'lo yooshbat, sh'vu v'noochu b'yom shabbat.
דְּרוֹשׁ נְוִי וְאוֹלָמִי, וְאוֹת יִשַׁע עֲשֵׂה עִמִּי. ² נִטַּע שׁוֹרֵק בְּתוֹךְ כַּרְמִי, שְׁעָה שׁוֹעֵת בְּנֵי עִמִּי.	D'rosh navi v'oolami, v'ot yesha asei eemee. N'ta soreik b'toch karmi, sh'ei shav'at b'nei ami.
³ דְּרוֹךְ פּוֹרָה בְּתוֹךְ בְּצָרָה, וְגַם בְּבַל אֲשֶׁר גְּבֵרָה! נְתוּץ צָרִי בְּאֵף וְעֵבְרָה, שְׁמַע קוֹלִי בַיּוֹם אֶקְרָא.	D'roch poora b'toch batzrah, v'gam bavel asher gavrah, N'totz tzarai b'af v'evrah, sh'ma kolee b'yom ekra.
אֱלֹהִים תֵּן בַּמִּדְבָּר הַר ⁴ הַדָּס שִׁטָּה בְּרוֹשׁ תִּדְהַר. וְלַמְזֵהִיר וְלַנְּזָהֵר, שְׁלוֹמִים תֵּן כְּמֵי נָהַר.	Elohim tein bamidbar har hadas shitah b'rosh tidhar. V'lamaz'hir v'laniz'har, sh'lomim tein k'mei nahar.
הַדּוֹךְ קָמִי אֵל קָנָא, בְּמוֹג לֵיבָב וּבְמִגְנָה. וְנִרְחִיב פֶּה וְנִמְלֵאנָה לְשׁוֹנֵינוּ לְךָ רֵיחַ. ⁵	Hadoch kamai El kana, b'mog leivav uvam'ginah. V'narchiv peh u'n'malenah l'shoneinu l'cha rina.
דְּעָה חֻכְמָה לְנַפְשֶׁךָ, וְהִיא כְּתֵר לְרֹאשֶׁךָ. נְצוֹר מִצְוֹת קְדוֹשֶׁךָ, שְׁמֹר שַׁבָּת קֹדֶשֶׁךָ.	D'ei chochmah l'nafshecha, v'hi cheter l'roshecha. N'tzor mitzvat k'doshecha, sh'mor shabbat kodshecha.

Songs for the Second Meal: Dror Yikra

He will proclaim liberty for boy and girl,¹
and protect you like the pupil of an eye,
The beauty of your name will not cease;
sit and rest on the day of Shabbat.

Seek my sanctuary and my hall,
and send a sign of salvation for me.
Plant a vine in my vineyard,²
Hear the cry of my people.

Trample the press in Batzrah,³
as well as victorious Babylon!
Cut down my foe, with rage and anger;
hear my voice on the day I call.

God, place upon a mountain in the wilderness
myrtle, acacia, cypress and plane tree,⁴
and for those who instruct and for those who pay heed,
send peace, like a flowing river.

Trample those who stand upon me, outraged God,
with a melting heart and ignominy.
We will open our mouth wide and fill
our tongues with song for You.⁵

Introduce knowledge to your soul,
and she will be a crown for your head.
Guard the command of your Holy One;
guard your holy Shabbat.

¹ This mirrors Yeshayah 61:1, in which Yeshayah is sent to inform the Jews that God will liberate them.

² This alludes to Yeshayah's description (5:2) of the way God tends to the Jews as a vine.

³ This verse draws upon Yeshayah 63, which describes Divine punishment of Israel's tormentors.

⁴ Yeshayah 41:19 offers the promise that God will send us oases in our exile.

⁵ Yeshayah 57:4 describes mouths opened in scorn; we now pledge to open our mouths to offer praise.

זמירות לסעודה שלישית : מזמור לדוד

מִזְמוֹר לְדָוִד. ¹	Mizmor l'daveed,
יְיָ רַעִי, לֹא אֶחְסָר. ²	Adonai ro'ee, lo echsar.
בְּנֵאוֹת דָּשָׁה יִרְבִּיצַנִי, עַל מֵי מְנַחֹת יִנְהַלְנִי.	Bin'ot desheh yarbeetzaynee, al mei m'nuchot y'nahalaynee.
נִפְשִׁי יִשׁוּבָב, יִנְחֲנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ.	Nafshee y'shovayv, yanchayni v'magilay tzedek l'ma'an sh'mo.
גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת, לֹא אֵירָא רַע כִּי אֵתָהּ עֹמְדִי, שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ הַמָּה יִנְחֲמֵנִי. תַּעֲרֹךְ לִפְנֵי שַׁלְחֹן נֶגְדַּ צַּרְרִי, ³ דִּשְׁנֶתָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רְוִיָה. אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיָּי, וְשִׁבְתִּי בְּבֵית יְיָ לְאֶרֶךְ יָמִים.	Gam kee aylaych b'gay tzalmavet, lo eera ra, kee ata eemadee, Shivticha umish'antecha hayma yinachamunee. Ta'aroch lifanai shooldchan neged tzorirai, deeshanta va'shemen roshee, kosee rivaya. Ach tov va'chesed yirdifunee kol yimay chayai, v'shavti b'veit Adonai l'orech yameem. ⁴

¹ This twenty-third chapter of Tehillim is perhaps best known as “The Funeral Psalm”, recited at the outset of that most solemn occasion. Therefore, some might be surprised to find this included as a song for the third meal of Shabbat. One might be further surprised to realize that the Talmud (Pesachim 118a) contains a view that this should be recited with the fourth cup of wine at the Pesach seder, instead of Psalm 118, “Hodu LaShem ki tov.” However, these uses of Psalm 23 are most understandable in light of a comment by Maharsha (Pesachim 118a) regarding Hallel. According to Maharsha, the goal of the chapters of Tehillim selected for Hallel is to reinforce our belief in the existence of God, Divine Creation, the miracles of the Exodus, the presentation of Torah from Heaven, and the ultimate Restoration of the Dead to Life. In other words, Hallel is meant to reinforce faith. If so, then Psalm 23 is most appropriate for the Hallel of a Pesach seder, as it contains the simple affirmation that God takes care of us, and therefore we lack nothing. Perhaps that affirmation of trust in God is also why Psalm 23 is appropriate for the third meal of Shabbat; as the Jew prepares to leave the Eden of Shabbat and enter a world in which his connection to God is less explicit, he re-affirms his connection by declaring, “God is my shepherd, I will not lack anything.”

² A shepherd is nurturer and protector, as well as disciplinarian and leader; it is not for naught that so many of the leaders of the Jewish people - Avraham, Rivkah, Yaakov, Rachel, Moshe, Tzipporah and David, for

Songs for the Third Meal: Mizmor l'Dovid

A song of David.¹
God is my shepherd,² I will not lack anything.
He makes me lie down in beautiful grassy areas,
He leads me by still waters.
He restores my soul, He leads me in paths of righteousness
for His Name's sake.
Even when I walk in the valley of the shadow of Death,
I will not fear evil, for You are with me,
Your rod and Your staff will comfort me.
You prepare a table before me opposite my enemies;³
You have anointed my head with oil, my cup overflows.
Only goodness and generosity shall pursue me all the days of my life,
and I will remain in the house of God forever. ⁴

example - began their careers as shepherds. When Moshe prayed for a proper successor, he insisted that the Jewish people not be left "like sheep without a shepherd." (Bamidbar 27:17) God plays all of these roles for the Jews, and all are welcome, the protector and the disciplinarian, conveying us at once Divine protection in our weakness and Divine expectations for our greatness. Thus He is said to wield both *shevet* and *mishenet*, punishing rod and supporting staff, and both of them are a comfort for the sheep.

³ Here the speaker changes identities. At first the speaker was a sheep, praising God for providing his basic needs: grass, water, a safe path. Now, though, the speaker has enemies; he is a human being, perhaps even an anointed prince as indicated by the oil upon his head and the cup of wine in his grasp. Regardless of our needs, whether as simple as those of the sheep or as all-consuming as those of a political leader, we are confident of Divine aid.

⁴ The psalmist's goal of dwelling eternally in the house of God is seen at various times in the book of Tehillim, such as here, Tehillim 27:4 and Tehillim 92:14. This is the goal of the Jew who nears the end of Shabbat; even though we know that we will soon need to enter a very different world, we wish to retain, to the extent possible, that experience of inhabiting a space protected by, and devoted wholly to, the Divine.

זמירות לסעודה שלישית : ידיד נפש¹

יְדִיד נֶפֶשׁ אָב הַרְחֵמוּ, מְשִׁיךְ עֲבָדְךָ אֶל רְצוֹנְךָ.²
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדְּרָךְ,
יַעֲרַב לוֹ יְדִידוֹתְךָ מִנְּפֹת צוּף וְכָל טַעַם.

Yedid nefesh av harachaman, m'shoch avdicha el r'tzonecha.
Yarootz avdicha k'mo ayal, yishtachaveh el mool hadarecha,
ye'erav lo y'deedotecha, meenofet tzoof v'chol ta'am.

הַדּוֹר, נְאֻה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלַת אֶהְבְּתְךָ!
אֲנִי אֵל נָא רְפֵא נָא לָהּ בְּהִרְאוֹת לָהּ לַעַם זִינְךָ,³
אֲזִי תִתְחַזֵּק וְתִתְרַפֵּא וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם.

Hadoor na'eh zeev ha'olam, nafshee cholat ahavatecha.
Ana El na r'fa na lah, b'harot lah no'am zeevecha,
Az titchazek v'titrapay, v'haita lah simchat olam.

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ, וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ,
כִּי זֶה כַּמָּה נְכֻסָּף נְכֻסְפֵי לְרֵאוֹת מְהִרָה בְּתַפְאֲרֹת עֲדֶךָ,
אֲלֵה חֲמֻדָּה לְבִי וְחוּסָה נָא וְאַל תִּתְעַלֵּם.

Vateek yehemoo na rachamecha, v'choosah na al ben ahoovecha,
Ke zeh kamah nichsof nichsafta, leerot m'heirah b'teeferet uzecha,
ayleh chamdah leebee, v'chusah na v'al tit'alam.

הִגְלָה נָא וּפְרֵשׁ חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ
תֹּאִיר אֶרֶץ מְכַבֹּדְךָ נְגִילָה וְנִשְׁמַחָה בְּךָ
מְהֵרָ אֶהֱבֵךָ כִּי בָּא מוֹעֵד וְחִנְנוּ כִּימֵי עוֹלָם.

Heegaleh na ufros chaveevee alai, et sookat sh'lomecha,
Ta'eer eretz mikvodecha, nageelah v'nismichah bach,
Mahayr ehov ke va mo'ayd, v'choneinu keemay olam.

Songs for the Third Meal: Yedid Nefesh¹

Beloved of the spirit, compassionate Father, draw Your servant to Your desire.²
Your servant will run like a deer, he will bow toward Your glory,
Your love will be sweeter to him than the honeycomb or any flavour.

Glorious One, Beautiful One, Radiance of the world, my spirit is sick for Your love!
Please, Mighty One, please heal her now, displaying to her the beauty of Your radiance,³
then she will be strengthened and healed, and she will have eternal joy.

Ancient One, let Your mercy now be moved; please have compassion for Your beloved child.⁴
I have yearned to swiftly see the splendour of Your might for so long;
it is this my heart has desired, please have compassion and be not hidden.

Reveal Yourself, please, and spread the shelter of Your peace upon me, my Beloved.
Illuminate the land with Your glory; we will thrill and rejoice in You.
Love, swiftly, for the appointed occasion has come, and show us favour as in days of old.

¹ In this poem, which dates to the 16th century if not earlier, the Jew calls upon God as his beloved and pleads with Him to draw near. There are several editions of Yedid Nefesh; we have chosen the edition used in the Artscroll *Yitzchak Yair* siddur.

² In the lines of this poem, the Jew sings of many relationships with his Creator. God is his beloved, his merciful father, his master and his healer. This reflects the complex palette of God's roles, as well as the many ways in which God associates with specific individuals, and the Jewish nation as a whole, in the Torah.

³ In Bamidbar 12, Miriam and Aharon spoke harshly regarding their brother Moshe. In particular, as seen from God's response to them, they saw themselves as Moshe's prophetic equal. Punishing them, God sentenced them both to *tzaraat*; Aharon's was healed immediately, but Miriam's *tzaraat* remained. (Shabbat 96b-97a; Ibn Ezra to Bamidbar 12:1) The victim of *tzaraat* is exiled from the Jewish camp, placed at a distance from God. (Bamidbar 5:1-4) Moshe prayed on behalf of Miriam, "Please, Mighty One, please heal her now." By invoking this prayer here, we compare ourselves to Miriam, afflicted and exiled from the Divine presence, and we ask God to take mercy upon us as He did in heeding Moshe's prayer for Miriam.

⁴ This clause could also be rendered "the son of Your beloved"; several ancestors of ours, such as Yaakov and King Solomon, were described biblically as beloved to God.

ברכת המזון

שִׁיר הַמַּעֲלוֹת בְּשׁוֹב יְיָ אֶת שְׂיֵבַת צִיּוֹן הַיְיִנוּ כְּחֻלְמִים.
אִזּוּ מְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.
אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי.
הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הַיְיִנוּ שְׂמִיחִים.
שׁוֹבָה יְיָ אֶת שְׂבִיתֵנוּ פְּאֶפְיָקִים בְּנִגְבִי,
הַזְרָעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּד יִלְדֵי וּבָכָה נִשְׂא מְשֶׁשׁ הַזָּרַע¹
בֵּא יְבוֹא בְרִנָּה נִשְׂא אֶלְמִתָּיו.
תִּהְלֵת יְיָ יִדְבֵר פִּי וּיְבָרֵךְ כָּל בֶּשֶׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
וְאֶנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ.
הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ.
מִי יִמְלֵל גְּבוּרֹת יְיָ יִשְׁמִיעַ כָּל תִּהְלֵתוֹ.

המזמן אומר : רבתי, נברך. [יש נשים שאמרות : גבירותי, נברך]²

עונים : יהי שם יי מברך מעתה ועד עולם.

המזמן : יהי שם יי מברך מעתה ועד עולם.

ברשות מרגן ורנגן ורבתי [או גבירותי], נברך (אלהינו) שאכלנו משלו.

עונים : ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

המזמן : ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

[יש מוסיפים : ברוך הוא וברוך שמו]

¹ The farmer who plants in tears is understood by Rashi as an image of hopelessness; Ibn Ezra adds an element of fear, as the farmer worries that his precious seeds may be destroyed. Both dimensions mirror the experience of Jews in exile throughout the millennia, raising children and perpetuating Judaism, spiritual farmers scattering 'seeds' with little reason for hope. We recognize that we have benefited from the physical seeds we have planted, and we look forward to the day when we will harvest the product of our metaphorical seeds as well.

² On women and mezuman, see Berachot 45a-b and Tosafot שאני; Rosh Berachot 7:4; Mishneh Torah, Hilchot Berachot 5:7; Shulchan Aruch Orach Chaim 199:6-7, Biur haGra there; Igrot Moshe Orach Chaim 5:9:10; Halichot Beitah 12:7-8 and footnote 14.

The Blessing After Meals

A song of ascents: When God will bring back Zion's captives, we will be as dreamers.
Our mouth will be filled with laughter, our tongues with joyous song.
They will say among the nations, "God has performed great deeds for them."
God will have performed great deeds for us! Indeed, we will rejoice.
Return our exiles, God, like springs appearing in the Negev;
those who plant in tears will harvest with joyous song.
The one who carries the seed for planting weeps as he walks;¹
he will carry his sheaves with joyous song.
My mouth will speak God's praises, and all flesh shall bless God's holy Name eternally.
And we will bless God, now and forever. Sing to God!
Thank God, for He is good, for His kindness is eternal.
Who could speak of God's deeds of might, making heard all of His praises?

For a mezuman of three, recite the following; include the parenthesized words if ten men participate.

Three men who dine together are obligated in this; three women may choose to do so.²

My masters, let us bless!

The others reply:

May God's name be blessed now and forever.

The leader responds and proceeds:

May God's name be blessed now and forever.

With your permission, our masters and mentors, my teachers, we will bless (our God)
from whose property we have eaten.

The others reply:

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

The leader responds:

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

In some communities the leader adds: He is blessed, and His Name is blessed.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הִנְנוּ אֶת הָעוֹלָם כְּלוּ בְּטוֹבוֹ בְּחוֹן בְּחֶסֶד וּבְרַחֲמִים.¹
 הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדוֹ,
 וּבְטוֹבוֹ הַגְּדוֹל תַּמִּיד לֹא חָסַר לָנוּ, וְאֵל יְחָסֵר לָנוּ מִזֶּוֹן לְעוֹלָם וָעֶד
 בְּעִבוּר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זָן וּמַפְרִיֵּס לְכָל,²
 וּמַטִּיב לְכָל וּמַכִּיִן מִזֶּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בְּרוּךְ אַתָּה יְיָ הִנְנוּ אֶת הַכֹּל.

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ
 עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֻבָה,⁴
 וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם,
 וּפְדִיתָנוּ מִבֵּית עַבְדִּים,
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרֵנוּ,
 וְעַל תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ,⁵
 וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ,
 וְעַל חַיִּים, חוֹן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ,
 וְעַל אֲכִילַת מִזֶּוֹן שֶׁאַתָּה זָן וּמַפְרִיֵּס אוֹתָנוּ
 תַּמִּיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.⁶

¹ Rabbi Yechiel Michel Epstein (Aruch haShulchan Orach Chaim 187:4) explained that these terms describe three levels of Divine aid. *Chein* provides the greatest bounty, *chesed* meets basic needs, and *rachamim* offers minimal assistance. The paragraph continues to state that God gives to all flesh in of these measures, and always in kindness, assisting each soul in a way that will be for the best in the end.

² Even when we sin and are unworthy, God will assist us for the sake of Divine honour. (Radak to Shemuel I 12:22)

³ The verb *zan* refers to feeding us, but we include our gratitude for broader forms of support with the verb *mefarneis*. (Mordechai, Berachot 217)

⁴ This praise of the land of Israel is so significant that one who omits it does not fulfill the biblical mitzvah of concluding a meal by thanking God for the land of Israel (Mishneh Berurah 187:6). This particular form of praise draws upon two sources: In His initial address to Moshe (Shemot 3:8), HaShem described Israel as “a

You are blessed, God, our Master, universal monarch,
who nourishes the entire world in His goodness, with favour, kindness and mercy.¹
He provides bread for all flesh, for His kindness is eternal,
and in His great goodness He has never failed and will never fail to provide our needs
for the sake of His great Name,² for He is the mighty God who nourishes and supports all,³
and He is good to all and He prepares food for all of His creations.
You are blessed, God, who nourishes all.

We thank You, God, our Master,
for You allotted to our ancestors a desirable, good and spacious land,⁴
and for You, God, our Master, brought us out of Egypt,
and You redeemed us from the house of slaves,
and for Your covenant, which You have stamped into our flesh,
and for Your Torah, which You have taught us,⁵
and for Your statutes, which You have conveyed to us,
and for the life, favour and kindness You have given us,
and for the consumption of the food with which You nourish and support us,
continually, daily, at every time and every hour.⁶

good and spacious land.” The description of Israel as *desirable* is found in Yirmiyah 3:19, describing the land God will grant to the re-united Jewish nation in a Messianic time. One might wonder at the description of Israel as “spacious”, but the Talmud (Gittin 57a) explains that the land will expand to meet the needs of all of its inhabitants as the Jews return to their land. For another approach, see page 65, note 1.

⁵ Mentioning the covenant of *brit milah* and the study of Torah is a requirement of Birkat haMazon. (Shulchan Aruch Orach Chaim 187:3) Neither is mentioned explicitly in the Torah’s instruction to thank God for our food, but the Talmud (Berachot 48b) specifies them in the formula for Birkat haMazon. Rashi explains that we were given the land of Israel in the merit of Avraham’s covenant of circumcision, and we keep the land in the merit of Torah, and so we thank God here for giving us the instructions with which we earn our desirable, good and broad land.

⁶ In this closing phrase we thank God for constant aid, citing ever-smaller units of time. An *eit*, as explained in Eliyah Rabbah (187:1), refers to a six-hour span; Rabbi Yechiel Michel Epstein (Aruch haShulchan Orach Chaim 187:9) links *eit* to *onah*, a twelve-hour period.

בפורים וחנוכה :

(ו) על הנסים ועל הפרקן
ועל הגבורות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה.

בפורים : בימי מרדכי ואסתר בשושן הבירה,
בשעמד עליהם המן הרשע,
בקש להשמיד להרג ולאבד את כל היהודים,
מנער ועד זקן, טף ונשים,

ביום אחד, בשלושה עשר לחדש שנים עשר הוא חדש אדר,
ושללם לבו.

ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו,
ותלו אותו ואת בניו על העץ.

בחנוכה : בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו,
בשעמדה מלכות נון הרשעה על עמך ישראל,
להשפיקם תורתך, ולהעבירם מחקי רצונך.

ואתה ברחמיך הרבים עמדת להם בעת צרתם.

רבת את ריבם, דנת את דינם, נקמת את נקמתם.

מסרת גבורים ביד חלשים, ורבים ביד מעטים,

וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך,

ולך עשית שם גדול וקדוש בעולמך,

ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה.

ואחר כן באו בניך לדביר ביתך,¹

ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות במצרות קדשך,²

וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

On Purim and Chanukah:

[And] for the miracles and for the redemption
and for the acts of might and for the rescues and for the battles
which You performed for our ancestors in those days, in this season.

On Purim continue here:

In the days of Mordechai and Esther, in Shushan, the capital,
when evil Haman arose upon them,
attempting to destroy, kill and eradicate all of the Jews,
from young to aged, children and women,
on one day, the thirteenth day of the twelfth month, the month of Adar,
and to take their spoils.
And in Your great mercy You foiled his counsel and You ruined his plots, and You returned his just
desserts upon his head, and they hung him and his sons upon the tree.

On Chanukah continue here:

In the days of Mattityahu, son of Yochanan, the Hasmonean High Priest, and his sons,
when the evil Greek empire arose upon Your nation, Israel,
to make them forget Your Torah and to divert them from the laws of Your will.
And You, in Your great mercy, arose for them in their time of trouble.
You fought their fight, You performed their judgment, You avenged them.
You gave the mighty to the weak, and the many to the few,
and the impure to the pure, and the wicked to the righteous, and the wicked to those involved in
Your Torah,
and You made a great and holy Name for Yourself in Your world, and You performed a great rescue
for Your nation, Israel, and a redemption, as we see today.
And then Your children came to Your Holy of Holies,¹
cleaned out Your room, purified Your sanctum, and kindled lamps in the yards of Your holy city,²
and established these eight days of Chanukah to praise and sing to Your great Name.

¹ Rashi (Melachim I 6:5) translates *dvir* as the *kodesh kodashim*, Holy of Holies.

² The term *chatzrot kodshecha* comes from Yeshayah 62:9, in which God pledges to restore the days of eating
in “the yards of Your holiness” in celebration of God. As rendered by Radak there, this refers to *maaser sheni*
and *neta revai*, which are eaten throughout the city of Jerusalem.

ועל הכל יי אלהינו אנחנו מודים לך ומברכים אותך.¹
יתברך שמו בפי כל חי תמיד לעולם ועד,
כְּתוּב: וְאַכְלֵת וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטֶּבֶה אֲשֶׁר נָתַן לְךָ.²
ברוך אתה יי על הארץ ועל המזון.

רחם (נא²) יי אלהינו
על ישראל עמך,
ועל ירושלים עירך,
ועל ציון משכן כבודך,
ועל מלכות בית דוד משיחך,
ועל הבית הגדול והקדוש שנקרא שמו עליו.³
אלהינו, אבינו!
רענו, זיננו, פרנסנו, וכלכלנו, והרויחנו,
והרוח לנו יי אלהינו מהרה מכל צרותינו,
ונא אל תצריכנו יי אלהינו
לא לידי מתנת בשר ודם ולא לידי הלואתם,⁴
כי אם לידך המלאה, הפתוחה, הקדושה והרחבה,⁵
שלא גבוש ולא נפלם לעולם ועד.

¹ The choice of words in Birkat haMazon is painstakingly sensitive to their biblical significance, and even to potential misunderstanding. Thus Elijah Rabbah (Orach Chaim 187:1) notes that we say *anachnu* instead of *anu*, even though both mean “we”, because the latter word could be read as “They will lament”, as is found in Yeshayah 19:8.

² The word *na*, which appears in some editions but not in others, is ambiguous; Rabbi Yechiel Michel Epstein writes that it may be understood as either “please” or “now”. (Aruch haShulchan Orach Chaim 188:2)

³ We solicit mercy for overlapping entities, such as Jerusalem and Zion, but each request for mercy is based upon a biblical passage regarding Divine mercy for that particular entity. (Avudraham)

⁴ In general, we avoid receiving aid from others; Rabbi Akiva even advised that one avoid all Shabbat delicacies rather than rely upon the aid of others. (Pesachim 112a, and see Tosafot there.) The Jews are compared to

And for everything, God, our Master, we¹ thank You and bless You.
May Your Name be blessed in the mouth of all living things, perpetually, forever,
as it is written: And you shall eat, and you shall be full, and you shall bless God, your Master, for the
great land He has given you.
You are blessed, God, for the land and for the food.

Have mercy (please²), God, our Master,
upon Israel Your nation,
and upon Jerusalem Your city,
and upon Zion, the resting place of Your glory,
and upon the empire of the house of David, Your anointed,
and upon the great and sacred house which carries Your Name.³
Our Master, our Father!

Tend to us, nourish us, support us and sustain us, and give us relief,
and speedily relieve us, God, our Master, from all of our enemies,
and please, God, our Master, do not make us need
the gifts of flesh and blood, and their loans,⁴
but only Your full, open, sacred⁵ and broad Hand,
so that we will never experience shame or humiliation.

Noach's dove, which opted to sustain itself with the bitter olive rather than accept sweet food from a human hand. (Eruvin 18b)

The Shulchan Aruch (Yoreh Deah 255:2) presents a nuanced position regarding reliance on the aid of other human beings: "One who needs to take, and cannot live without taking, such as one who is elderly or ill or suffering, and who haughtily refuses to take, is spilling blood and is liable for his life. All of his pain yields him only iniquity and sin. One who needs to take, and who pains himself and pushes it off and lives a life of pain to avoid paining the community, will not die before he is able to benefit others. Regarding such a person, Yirmiyah 17:7 says, 'Blessed is the man who trusts in God.'" Apparently, one may not refuse aid out of arrogance, but one may refuse aid out of a desire to spare the community a burden.

⁵ Rav Yosef Dov Soloveichik contended that *hakedoshah*, "sacred", should actually be *hagedushah*, "overflowing". (Nefesh haRav pg. 148) This edition is mentioned in Aruch haShulchan Orach Chaim 188:6, as well.

בשבת :

רצה והחליצנו יי אלהינו במצוותיך¹
ובמצות יום השביעי השבת הגדול והקדוש הזה,
כי יום זה גדול וקדוש הוא לפניך,
לשבת בו ולנוח בו, באהבה, כמצות רצונך.
וברצונך הניח לנו יי אלהינו
שלא תהא צרה ונגון ואנחה ביום מנוחתנו.
והראנו יי אלהינו בנחמת ציון עירך,
ובבגנו ירושלים עיר קדשך,
כי אתה הוא בעל הישועות ובעל הנחמות.

ביום טוב :

אלהינו ואלהי אבותינו,
יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר
זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך,²
וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל
לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום, ביום

ראש החדש	חג המצות	חג השבועות
הזכרון	חג הסוכות	השמיני חג העצרת

הזה.

זכרנו יי אלהינו בו לטובה.

ופקדנו בו לברכה.

והושיענו בו לחיים.

ובדבר ישועה ורחמים, חוס וחסנו,

ורחם עלינו והושיענו,

כי אליך עינינו, כי אל מלך חנון ורחום אתה.

¹ We have followed Rashi's translation to *chalutzei* in Divrei haYamim I 12:25, but Avudraham offers alternative explanations, including "satisfy", "release" and "refresh". See, too, Vayikra Rabbah 34:15.

On Shabbat:

Desire us, God, and energize us¹ through Your mitzvot,
and the mitzvah of the seventh day, the great and sacred Shabbat,
for this is a great and sacred day before You,
on which to cease and rest, out of love, according to Your will's command.
And at Your desire, let us rest, God, our Master,
so that there will be no trouble, sorrow or groaning on the day of our rest.
And show us, God, our Master, the comfort of Zion, Your city,
and the construction of Jerusalem, the city of Your holiness,
for You are the Saviour and Comforter.

On Holidays:

Our Master, Master of our ancestors,
may it ascend, come, reach, be seen, be desired, be heard, be called to mind and be remembered,
our record and memory,² and our ancestors' record, and the record of Mashiach son of David Your
servant,
and the the record of Jerusalem, city of Your holiness, and the record of Your entire nation, Israel,
before You, for rescue, for good, for favour, for kindness, for mercy, for life, for shalom, on the day of:

(insert as appropriate)

The start of the new month

The Celebration of Matzot

The Celebration of Weeks

Remembrance

The Celebration of Succot

The Eighth, the Celebration of Assembly

God, remember us on this day for good,
and consider us on this day for blessing,
and rescue us on this day for life.

And with a declaration of salvation and mercy, have pity and be gracious,
and have mercy upon us and rescue us,
for our eyes turn to You, for You are a gracious and merciful Master and King.

² Radak (Tehillim 8:5) suggests that *zecher* and *pekidah* may be synonymous, but *zecher* may refer to the aid God provides at birth, and *pekidah* may refer to on-going attention and aid. We ask God for both forms of help.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יי בּוֹנֵה (בְּרַחֲמֵינוּ) יְרוּשָׁלַיִם. אָמֵן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל, אָבִינוּ, מֶלְכֵנוּ, אֲדִירָנוּ, בּוֹרְאֵנוּ, גּוֹאֲלָנוּ, יוֹצְרָנוּ,
קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב,¹
רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל,
הַמְלִיךְ, הַטּוֹב וְהַמְטִיב לְכָל,
שֶׁבְכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יְטִיב לָנוּ,
הוּא גְמָלָנוּ, הוּא גּוֹמְלָנוּ, הוּא גִּמְלָנוּ לְעַד,
לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלָרוּחַ הַצָּלָה וְהַצְּלָחָה,
בְּרָכָה וַיְשׁוּעָה, נְחֻמָּה, פְּרִנְסָה וְכַלְכָּלָה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם,
וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחְסְרָנוּ.

¹ The fourth blessing of Birkat haMazon identifies many Divine roles, including “the Holy One of Jacob” and “the Shepherd of Israel”. Why do we link God to Yaakov, in particular?

Yeshayah 29:23 predicts regarding the Jews, “They will sanctify the Holy One of Jacob, and they will praise the God of Israel.” On this passage, Radak notes that God is defined as “the Holy One” uniquely in connection with Yaakov, under his given name of Yaakov and in his Yisrael capacity. Radak explains, “This is because Yaakov saw the sanctity of God in a prophetic vision, in the vision of a ladder standing on earth, with its head reaching heavenward.” This answer is itself cryptic, though; what was uniquely ‘holy’ about this vision of a ladder, and ascending and descending angels? Further, why do we connect it to Birkat haMazon?

Ramban (Vayikra 19:2) explains holiness as a state apart, an existence which is separate from unworthy association. We make ourselves holy by separating from sin, as well as from pursuits which are permissible but unworthy of our attention.

Perhaps Radak sees this holiness in the ladder image; God is far above, beyond our realm, and we are connected with Him only through intermediary angels which commute from our realm to the Heavenly court.

This notion of Divine separateness is consistent with Yaakov’s experiences, as opposed to those of his predecessor patriarchs, who lived in the world of the Divine. God expressed explicitly His desire to communicate with Avraham. (Bereishit 18:17-19) Yitzchak gained permanent attachment to God when he cooperated with Avraham and offered himself as a sacrifice to God, and he never left the land of God; he lived

And build Jerusalem, the holy city, speedily, in our day.
You are blessed, God, who (mercifully) builds Jerusalem. Amen.

You are blessed, God, our Master, King of the universe,
God, our Father, our King, our Power, our Creator, our Redeemer, our Maker,
our Holy One, the Holy One of Jacob,¹
our Shepherd, the Shepherd of Israel,
the King, who is good and who provides good for all,
who has provided good, who provides good, who will provide good for us, every day,
who has given to us, who gives to us, who will give to us forever,
with favour, generosity, mercy, respite, rescue and success,
blessing, salvation, comfort, support and sustenance, and mercy, life and shalom,
and all that is good, and who will never cause us to lack any benefit.

in the courtyard of Eden. Yaakov, on the other hand, became the first “Diaspora Jew”, wandering in exile and surviving trials and suffering without regular advice or reassurance from his Creator. From the day when he relied upon his mother’s wiles to receive a blessing she was certain was his due, to his decades of abuse at the hands of his uncle Lavan, to the kidnapping of Dinah, to the loss of his son Yosef, Yaakov lived without regular Divine counsel. In Yaakov’s life, God was “holy”, as in separate, indeed.

God did manifest Himself to Yaakov early in his life, though, as he set forth into exile, in that vision of the ladder. God told Yaakov, “Behold, I am with you, and I will guard you wherever you go, and I will bring you back to this land. I will not leave you until I have accomplished that which I have told you.” With this message, God softened the vision of a distant God, atop a ladder; God would be aware of all that happened in Yaakov’s life, and would protect him and bring him home. The same message would be reiterated toward the end of Yaakov’s life, on his way down to Egypt. The “Holy One of Jacob” is distant from this world, but He watches and stands ready to aid.

In this light, the “Holy One of Jacob” is particularly appropriate for Birkat haMazon. In a blessing which declares God to be part of our lives, providing the mundane food we eat, we acknowledge that there is another side to our Provider. God is holy, distant, otherworldly in the extreme. And yet, we gratefully note that God is “the Holy One of Jacob”, willing to attach Himself to us and to our world in our protection. We pray that just as God protected our ancestor and saw that he returned home, so He should protect us and bring us home to our land.

הַרְחֵמוּ, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.¹
הַרְחֵמוּ, הוּא יִתְבַּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.
הַרְחֵמוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָם אֱלֹהֵינוּ י
עוֹלָמִים.
הַרְחֵמוּ, הוּא יִפְרֹסֵנוּ בְּכָבוֹד.
הַרְחֵמוּ, הוּא יִשְׁבֹּר עָלֵנוּ מַעַל צְנֵאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרֶץ צִנּוֹ.
הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן זֶה שֶׁאֲכַלְנוּ עָלָיו.
הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
וְנִחְמוֹת.

הַרְחֵמוּ, הוּא יִבְרַךְ

לאב ואם : אֶת אָבִי מוֹרִי (בַּעַל הַבַּיִת הַזֶּה), וְאֶת אִמִּי מוֹרְתִי (בַּעַלֶּת הַבַּיִת הַזֶּה),
אם אוכל בבית של אחר : אֶת בַּעַל הַבַּיִת הַזֶּה וְאֶת בַּעַלֶּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת
זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם,
לעצמו ולמשפחתו : אוֹתִי (וְאֶת אִשְׁתִּי) (וְאֶת בְּעָלִי) (וְאֶת וְזַרְעִי) וְאֶת כָּל אֲשֶׁר לִי,
לאחרים האוכלים אתו : וְאֶת כָּל הַמְּסֻבִּין כָּאֲנִי,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,
כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ, אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, בְּכָל מַלְאָךְ, כָּל.²
כּוֹן יִבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן.

¹ The “HaRachaman” section of Birkat haMazon is appended to the four obligatory blessings that constitute the core text; as we do with the daily Amidah, we follow up our formal prayer with personal pleas.

Many editions of these added requests exist. In the ninth century, Rav Amram Gaon responded to a query from Jews in Spain by drafting a text of prayers and customs which have become known as “Seder Rav Amram Gaon”, and his text includes many “HaRachaman” requests not seen in today’s editions, including, “May the merciful One illuminate our eyes with the radiance of Torah”, “May the merciful One rescue us from an unusual death”, “May the merciful One rescue us from deterioration in the grave,” and, “May the merciful One rescue us from all forms of punishment.”

May the merciful One reign over us eternally.¹
May the merciful One be blessed in the heavens and on earth.
May the merciful One be praised across generations, glorified through us forever, persistently, and beautified through us forever, for all time.
May the merciful One support us with dignity.
May the merciful One break our yoke from upon our necks, and bring us, standing tall, to our land.
May the merciful One send great blessing to this home, and to this table on which we have eaten.
May the merciful One send us Elijah the Prophet, who is recalled for the best, and may he convey to us good news, salvation and comfort.

In the following lines, mention those who are appropriate to one's circumstances:

May the merciful One bless

...my father and mentor (man of this house) and my mother and mentor (woman of this house),
...the man of this house and the woman of this house, them and their household and their children
and all associated with them,
...me (and my husband / and my wife / and my children) and all associated with me,
...and all who recline here,

us, and all associated with us,

as our ancestors were blessed, Avraham, Isaac and Jacob, "with all" "of all" and "all".²

So may He bless us, all of us, together, with complete blessing; and let us say Amen.

² We ask God to bless us as He blessed Avraham, Yitzchak and Yaakov, and we invoke particular passages which mention the bounty they received: "And God blessed Avraham with all," "And I [Yitzchak] ate of all" and "God has given to me [Yaakov], and I possess all." On the face of it, this is simply a request that we, too, be given "all". However, there may be more to this blessing.

The Talmud (Sorah 5a) connects these three expressions of "all" with Iyov 24:24, "They will be lowered like all." The Talmud explains the link, saying, "One who is arrogant, and then recants his haughtiness, will be blessed like Avraham, Yitzchak and Yaakov." To this, Maharsha comments, "Even though the Patriarchs were blessed with all of this bounty, as emphasized by 'with all' 'of all' and 'all', they did not become arrogant."

Perhaps, then, we invoke these three 'alls' to ask God to bless us as Avraham, Yitzchak and Yaakov were blessed, to be given plenty and yet to remain humble.

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום,
ונשא ברכה מאת יי וצדקה מאלהי ישענו,
ונמצא חן ושכל טוב בעיני אלהים ואדם.¹

שבת: הרמון, הוא נחילנו יום שכלו שבת ומנוחה לחיי העולמים.
ראש חדש: הרמון, הוא יחדש עלינו את החדש הזה לטובה ולברכה.
יום טוב: הרמון, הוא נחילנו יום שכלו טוב.
ראש השנה: הרמון, הוא יחדש עלינו את השנה הזאת לטובה ולברכה.
סכות: הרמון, הוא יקים לנו את סכת דוד הנופלת.
בחנוכה ופורים, אם שכח "על הנסים": הרמון, הוא יעשה לנו נסים ונפלאות כמו שעשה
לאבותנו בימים ההם בזמן הזה. וממשיך בימי...

יש אומרים: הרמון, הוא יברך את מדינת ישראל.

הרמון, הוא יזכנו לימות המשיח ולחיי העולם הבא.
מגדול (בחול מגדיל) ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם,
עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל, ואמרו אמן.

¹ Here we ask God to help us find favour and a reputation for good insight in the eyes of both God and Man. This sentence is based on Mishlei 3:4, in which the same sentiment is worded as an imperative, an instruction for Man: Find favour and a positive reputation! The Talmud (Shekalim 3:2) cites this verse, along with a biblical passage (Bamidbar 32:22), "You shall be innocent before God and Israel", to explain why we are taught to be concerned with the opinions of others, to the extent that kohanim who handled public funds in the Beit haMikdash were required to take extreme measures to remain above suspicion.

Our verse adds a dimension to the biblical "You shall be innocent in the eyes of God and Man", though. As explained by Rav Menasheh Klein (Mishneh Halachot 5:95), one could satisfy the biblical imperative simply by avoiding suspicious conduct. By instructing the Jew to "find favour", Mishlei tells us that we must go out of our way to act in a way which will be perceived positively in the eyes of those around us.

May they identify merit for these [whom we have just blessed] and for us, for protective shalom, And we will receive blessing from God and a gift of righteousness from the God of our salvation, and we will find favour and a reputation for good insight in the eyes of our Master and of Man.¹

Insert as appropriate:

Shabbat: May the merciful One grant us a day that is entirely cessation and rest, for eternal life.

Rosh Chodesh: May the merciful One renew this month for us, for goodness and blessing.

Holidays: May the merciful One grant us a day which is entirely good.

Rosh HaShanah: May the merciful One renew this year for us, for goodness and blessing.

Succot: May the merciful One erect for us the fallen protection of David.

On Chanukah and Purim, one who forgot to say “And for the miracles” earlier includes this, and then continues with “In the days of” before returning to this point:

May the merciful One perform miracles and wonders, as He performed for our ancestors in those days, in this season.

Some include: May the merciful One bless the State of Israel.

May the merciful One find us worthy of the days of the Messiah and the life of the next world.

Tower of [*on non-holidays:* One who elevates] salvation for His king, who performs kindness for His anointed one, for David and his descendants eternally, who creates shalom in His heavens, may He make shalom upon us and upon all of Israel, and let us say Amen.

This focus on satisfying God and Man is reminiscent of Pirkei Avot 3:10, “If people are satisfied with a person, then God is satisfied with that person. If people are not satisfied with a person, then God is not satisfied with that person.” Certainly, the community may err in its judgment, but we are tasked with satisfying others nonetheless. See, too, Pirkei Avot 2:1.

Perhaps this request warrants inclusion in Birkat haMazon because the recognition of our good fortune leads us to be concerned lest others become jealous or suspicious of our bounty. Thus we ask God for help in maintaining a good reputation among our fellows.

יראו את יי קדשיו כי אין מחסור ליראיו.
 כפירים רשו ורעבו ודרשי יי לא יחסרו כל טוב.
 הודו ליי כי טוב כי לעולם חסדו.
 פותח את ידו ומשביע לכל חי רצון.
 ברוך הגבר אשר בטח ביי והיה יי מבטחו.
 נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש להם.¹
 יי עז לעמו יתן, יי יברך את עמו בשלום.

אם יש כוס של ברכה :

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

¹ How could King David say, "I have never seen a righteous person abandoned" (Tehillim 37:25)?

Radak seems to have been troubled by this question; he appended the word "entirely" to the sentence, in his commentary.

Chief Rabbi Lord Jonathan Sacks, in his book, *To Heal a Fractured World*, offers another explanation in the name of Rabbi Joseph Soloveitchik (although Rabbi Leo Jung attributed it to Mr. Moses Feuerstein):

"There is, however, a magnificent interpretation attributed to the late Rabbi Joseph Soloveitchik of blessed memory. He argued that the verb in the verse, raiti, "seen", should be understood as having the same meaning as it has in Esther 8:6... She says: "How can I see [raiti] disaster fall on my people? How can I see [raiti] the destruction of my kindred?" Here the verb means not simply to see but rather: to watch, to be a passive witness, to be a bystander.

"In this sense, said Rabbi Soloveitchik, the verse in Psalms should be read as: "When a righteous person was being forsaken or his children begging for bread, I never merely stood and watched." Understood thus, it has a similar meaning to the command (Vayikra 19: 16), "Do not stand still when your neighbour's life is in danger". As the Holocaust historian Yehudah Bauer put it: Thou shalt not be a bystander.

"Understood thus, the placing of the verse at the end of Birkat ha-mazon is beautifully symmetrical. Grace after meals begins by thanking G-d who feeds the hungry. It ends by urging us to do likewise. Having eaten and been satisfied and having blessed G-d, we now remind ourselves of those who do not have the blessing we have just enjoyed, who lack food - the righteous who are forsaken and the children forced to beg for bread. We commit ourselves, in King David's words, not to stand silently and watch, but to act and bring them help. For we may not rest satisfied while others go hungry. We must heed their cry, as G-d heeds ours."

Revere God, His holy ones, for those who revere Him do not lack.
Young lions experience want and hunger, but those who seek God will lack no benefit.
Praise God, for He is good; His kindness is forever.
You open Your hand and sate all living things according to their will.
The man who trusts in God is blessed; God will be his security.
I was young and I have aged, and I have never seen a righteous person abandoned, his descendants seeking bread.¹
God will give strength to His nation; God will bless His nation with shalom.

If there is a mezuman, and the leader holds a cup of wine, then the leader recites:
You are blessed, God, our Master, King of the universe, who has created fruit of the vine.

Drink, while seated.

To the words of Radak and Rabbi Sacks, we would add one more note: The book of Tehillim is neither a work of history nor a collection of prophecies. Rather, Tehillim is an archive of prayers.

Tehillim is King David's monument to Faith, a record of his relationship with his Creator throughout the epic struggles of the most embattled figure in all of Jewish Scripture. From family strife to national upheaval to international conflict, from punishment and rejection and distance from God to cycles of sin and repentance and love and longing for the Divine, from public humiliation to the vision of a triumphant Temple built, King David expressed in words the extremes of human emotion he experienced through the numerous religious apices and nadirs of his seventy years of life.

Through that lens, the words, "I have never seen a righteous person abandoned," may be more prayer than assertion. The king who had known dire circumstances—poverty, flight, life as a fugitive before King Shaul in the land of his foes, a son Avshalom who attempted to kill him in pursuit of his throne, another son Adoniyahu who staged a feast while his father lay on his deathbed in an attempt to claim the throne for himself—pledged fealty to God, saying, "Despite all of the suffering I have seen and experienced, I have faith that You would never truly abandon the righteous."

We invoke this prayer at the close of our Birkat haMazon, as part of our own assertion of faith. "The man who trusts in God is blessed, for I believe God will not abandon a righteous person, or his descendants. God will give strength to His nation, and He will send them shalom." This is King David's prayer, and ours as well.

על המחיה ובורא נפשות

This blessing is said after eating foods associated with the land of Israel, including grain products (other than bread), wine, grapes, figs, pomegranates, olives or dates.

ברוך אתה יי אלהינו מלך העולם

דגן	על המחיה ועל הפלפלה
יין	על הגפן ועל פרי הגפן
ענבים, תאנים, רמונים, זיתים, תמרים	על העץ ועל פרי העץ
דגן ויין	על המחיה ועל הפלפלה ועל הגפן ועל פרי הגפן

ועל תנובת השדה,
 ועל ארץ חמדה טובה ורחבה,¹
 שרצית והנחלת לאבותינו, לאכול מפריה ולשבוע מטובה.
 רחם נא יי אלהינו על ישראל עמך,
 ועל ירושלים עירך, ועל ציון משכן כבודך,
 ועל מזבחתך ועל היכלך.
 ובנה ירושלים עיר הקודש במהרה בְּיָמֵינוּ,
 והעלנו לתוכה, ושמחנו בבנינה,
 ונאכל מפריה ונשבוע מטובה,
 ונברךך עליה בקדשה ובטהרה.

שבת	ורצה והחליצנו ביום השבת הזה
ראש חודש	וזכרנו לטובה ביום ראש החדש הזה
פסח	ושמחנו ביום חג המצות הזה
שבועות	ושמחנו ביום חג השבועות הזה
סוכות	ושמחנו ביום חג הסוכות הזה
שמיני עצרת	ושמחנו ביום השמיני חג העצרת הזה
ראש השנה	וזכרנו לטובה ביום הזכרון הזה

(continued on the next page)

Blessings for Non-Bread Meals

This blessing is said after eating foods associated with the land of Israel, including grain products (other than bread), wine, grapes, figs, pomegranates, olives or dates.

You are blessed, God, our Master, universal monarch,

<i>For grain products</i>	for the nourishment and the sustenance,
<i>For wine</i>	for the vine and the fruit of the vine,
<i>For grapes, figs, pomegranates, olives or dates</i>	for the tree and the fruit of the tree,
<i>For grain products and wine</i>	for the nourishment and the sustenance, and for the vine and the fruit of the vine,

and for the produce of the field,
and for the desirable, good, and spacious land,¹
which You found favourable and granted to our ancestors,
to eat from her fruit and to be made full from her bounty.
Have mercy, please, God, our Master, on Israel Your people,
and on Jerusalem Your city, and on Zion, resting place of Your glory,
and on Your altars and on Your sanctuaries.

And rebuild Jerusalem, the holy city, speedily in our days,
and bring us up into her, and gladden us with her rebuilding,
and we will eat from her fruit and be made full from her bounty,
and we will bless You for her, in holiness and purity.

<i>On Shabbat</i>	And desire us and energize us on this Shabbat day,
<i>On Rosh Chodesh</i>	And remember us for the good on this start of the new month,
<i>On Pesach</i>	And gladden us on this Celebration of Matzot
<i>On Shavuot</i>	And gladden us on this Celebration of Weeks
<i>On Succot</i>	And gladden us on this Celebration of Succot
<i>On Shemini Atzeret</i>	And gladden us on this eighth day, the Celebration of Assembly,
<i>On Rosh haShanah</i>	And remember us for good on this Day of Remembrance,

(continued on the next page)

על המחיה ובורא נפשות

כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכָל, וְנוֹדָה לְךָ עַל הָאָרֶץ וְעַל

דגן	המחיה
יין	פְּרֵי הַגֶּפֶן
ענבים, תאנים, רמונים, זיתים, תמרים	הפירות
דגן ויין	המחיה ועל פְּרֵי הַגֶּפֶן

בְּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל

דגן	המחיה.
יין	פְּרֵי הַגֶּפֶן.
ענבים, תאנים, רמונים, זיתים, תמרים	הפירות.
דגן ויין	המחיה ועל פְּרֵי הַגֶּפֶן.

The following blessing is said after eating or drinking foods other than those listed above, such as fruits, vegetables, meat, dairy products, drinks (other than wine), etc.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא נִפְשוֹת רַבּוֹת וְחֶסְרוֹן
עַל כָּל מָה שֶׁבְּרָאתָ לְהַחֲיוֹת בָּהֶם נֶפֶשׁ כָּל חַי.
בְּרוּךְ חַי הָעוֹלָמִים.²

¹ We identify the land of Israel as a “desirable, good and spacious land”. This is a critical part of our blessing, which is founded on the biblical verse (Devarim 8:10) that instructs us to bless God for “the good land He has given you.” The Talmud (Berachot 48b) says that one who omits these words does not fulfill his requirement to thank God for his food; the Mishneh Berurah (187:6) says that this is so obvious that it does not even need stating. Rabbeinu Yonah (ibid.) says that we invoke these words because they are used to praise the land of Israel in Shemot 3:8 and Yirmiyahu 3:19. However, this is problematic; the land of Israel is desirable and good,

Blessings for Non-Bread Meals

For You, God, are good and provide good for all, and we thank You for the land and

<i>For grain products</i>	for the nourishment,
<i>For wine</i>	for the fruit of the vine,
<i>For grapes, figs, pomegranates, olives or dates</i>	for the fruit,
<i>For grain products and wine</i>	for the nourishment and the fruit of the vine,

Blessed are You, God, for the land and

<i>For grain products</i>	for the nourishment.
<i>For wine</i>	for the fruit of the vine.
<i>For grapes, figs, pomegranates, olives or dates</i>	for the fruit.
<i>For grain products and wine</i>	for the nourishment and the fruit of the vine.

The following blessing is said after eating or drinking foods other than those listed above, such as fruits, vegetables, meat, dairy products, drinks (other than wine), etc.

You are blessed, God, our Master, universal monarch,
who has created many living things and their deficiencies,
for all that You have created to sustain the spirits of all living things.
Blessed is the Giver of life to all worlds.²

and it was broad enough for the initial nation of Jews who entered from the wilderness, but is it truly spacious enough for all? One might suggest, based on the Talmud (Gittin 57a), that this praise refers to Israel's embrace of all Jews who enter. To whatever extent we need the land to expand, it will. Alternatively, Sfat Emet (Bo 5664) contends that the praise of Israel as "spacious" is meant on a spiritual level, describing the land as a place in which our potential to grow as Jews is unfettered. This contrasts Israel with Egypt (*Mitzrayim*), the land of spiritual boundaries (*metzarim*), where the king and the land enslaved us.

² As Radak (Yeshayah 26:4) explains, we identify God as the source and provider of strength for all that exists.

הבדלה

הִנֵּה אֵל יְשׁוּעָתִי אֲבֹטַח וְלֹא אֶפְחָד,¹
כִּי עָזִי וְזַמְרַת יְהוָה יְיָ וַיְהִי לִי לְיִשׁוּעָה.²
וּשְׂאֲבָתָם מִיָּם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.
לִי הַיְשׁוּעָה עַל עַמְּךָ בְּרִכְתֶּךָ סֵלָה.
יְיָ צְבָאוֹת עֲמָנוּ מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
יְיָ צְבָאוֹת אֲשֶׁר־י אֲדָם בְּטַח בְּךָ.
יְיָ הוֹשִׁיעָה הַמְּלֶכֶת יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.
לְיְהוּדִים הַיְתֵה אֹרְחָה וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר, כֹּן תִּהְיֶה לָנוּ.³
כּוֹס יְשׁוּעוֹת אֲשָׁא וּבְשָׂם יְיָ אֶקְרָא.

סְבָרִי מְרֻנָּן וְרַבְּנָן וְרַבּוֹתֵי.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶת הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶת הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׁמַיִם.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶת הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.⁴
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶת הָעוֹלָם
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בְּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

¹ The opening paragraph is composed of biblical verses - Yeshayah 12:2-3, Tehillim 3:9, ibid. 46:12, ibid. 84:13, ibid. 20:10, Esther 8:16, Tehillim 116:13 - which display our confidence in Divine protection. Different sets of verses have been used over time; see Machzor Vitry 150, Maharil Shabbat 41, Aruch haShulchan Orach Chaim 296:8. This is recited at home, providing a positive sign as we enter the week; similar verses follow the amidah, and so these verses are not needed before Havdalah in the synagogue. (Shulchan Aruch Orach Chaim 296:1)

² Rabbi Yechiel Hillel Altschuler (Metzudat Dovid) explains that God's strength is displayed, causing me to praise Him upon my rescue.

Havdalah

Behold, the mighty God is my salvation; I will trust, and I will not fear,¹
for strength and praise are with God, and He has been my salvation,²
and you will draw water, celebrating joyously, from the springs of salvation.
With God is salvation; Your blessing is upon Your nation! Selah.
God, Master of multitudes, is with us, our protection, the God of Jacob! Selah.
God, Master of multitudes - fortunate is the man who trusts in You!
God saves; the King will answer us on the day we call!
For the Jews there was illumination and joy and celebration and honour - so may it be for us!³
I will raise the cup of salvation, and I will call upon the name of God!

Listen, our masters and mentors, my teachers:
You are blessed, God, our Master, King of the universe, who has created fruit of the vine.
You are blessed, God, our Master, King of the universe, who has created varieties of spices.
You are blessed, God, our Master, King of the universe, who has created the colours of a flame.⁴
You are blessed, God, our Master, King of the universe,
who distinguishes between the sacred and the mundane,
between light and darkness,
between Israel and the nations,
between the seventh day and the six days of deeds.
You are blessed, God, who distinguishes between the sacred and the mundane.

Drink, while seated.

³ Rav Tzadok haKohen of Lublin (Pri Tzadik, Kedoshim 14) associates each of the celebratory items in this sentence with Shabbat. Illumination is linked with the Shabbat morning meal, in the Ari z"l's *Asader l'seudata* poem for that meal. Joy is linked with Shabbat, as seen in the Shabbat prayer, "May they rejoice in Your reign." Celebration is linked with circumcision (Megilah 16b), which the Zohar (II 92a) connects to Shabbat. Honour is linked with tefillin (Megilah 16b), which reveals God as Shabbat does. We pray, "So may it be for us," that just as we experience all of these on Shabbat, so we should experience them during the week. For another view, see Pri Tzadik, Zachor 13.

⁴ According to Rabbeinu Yonah, the term *me'orei ha'eish* refers to the multiple colours within a fire.

מאמר משה אל פרעה להציע לפניו לשלח את ישראל
Moshe's Declaration to Pharaoh, proposing that he release Israel
A Poem by Rabbi Avraham Yitzchak haKohen Kook

You know, mighty king,
why this man was created –
not to resemble beasts of the forest,
not to rise early to hunt,
as well, not for vapid frivolity,
but only to establish the world with justice,
to stand upon generosity,
to act honestly, righteously,
to educate his spirit with knowledge of Gd.

הלא תדע מלך אדיר
האדם הלו למה נוצר
לא להדמות לחיתו יער
לא לשחר לטרף
אף לא לשעשועי הבל
רק לכוון במשפט תבל
לקום על נדיבות
לפעול אמת וצדק
לחכם נפשו בדעת אלקים.

This is his mission upon earth,
to elevate his heart with knowledge, comprehension and skill.

זאת היא עלי ארץ תעודתו

For surely the wise Artisan would not put for naught
glorious power in the soul of Man,
her hand mighty, elevated to heights,
who will not cry *Enough!* as she amasses knowledge of
heights of the heavens, sacred seraphs,
radiant luminaries and shining spheres,
creatures of earth and residents of the lower realms,

כי הלא לא לתהו יתן אמן חכם
כח נהדר בנשמת אנוש
גברה ידה אל על התנשא
לא תאמר הון אם תצבור דעת
גבהי שחקים ושרפי קדש
מאורי אור וגלגלי נגה
יצורי תבל וכל דרי מטה

This poem was not written especially for Shabbat, but its themes—the human potential to soar to the heavens, the way our material pursuits mire us in a beastly mundanity, and the yearning to flee our personal Egypt and actualize our greatest selves—are the themes of Shabbat. Kiddush is our moment of Exodus, the abandonment of *melachah* is liberation from slavery, and the Shabbat table is the world of the Jew at his most elevated.

Man's spirit would not be sated
were he turn his heart to understand,
but he would yet increase and raise his wings,
to the Power above all powers he would speak wonders,
and his spirit would hasten to the light of the life of truth,
he would yearn and long to fly as do the sons of the flame,
to stand among the hosts of heaven,
to contemplate, to investigate their secrets,
to pleasure in the Creator of all,
to be filled with the radiance of the beauty of His desire,
the celestial beauty which eternally endures,
even to infinity its light will not dim.

It is not for naught that we envision in ourselves
a beautiful treasure, a fount of our strength,
but to give to this its due,
to afford it a broad space in which to dwell,
to increase its activities in the rooms of the heart,
until it should reach the boundary set by God,
for the celestial daughter to be imprisoned in her jail,
then he will begin to live the season of life,
life of truth, life that is new,
his eyes will be illuminated and filled with ecstasy,
from the glory of the beauty of an awesome, mighty honour,
which his spirit knows not how to gauge
while she yet dwells in this lowly realm.

This is the ambition of the length of a man's days.

לא תשבע נפש האדם
אם שם לב להשכיל
אך עוד יוסיף ישא אבר
עד אל אלים ידבר נפלאות
ונפשו תחוש אור חיי אמת
תכסף ותחשוק לעוף כבני רשף
לעמוד בצבאי מרום
להתבונן עדי חקר סודם
על יוצר כל להתענג
ולשבע זיו מנועם רצונו
נועם עליון הקם נצח
לא יועם אורו באין קץ.

לא לחנם נחזה בנו
אוצר נחמד מרים לנו קרן
אך לתת לו חקו
לתן יד לו במרחב לשבת
להשגיא פעלו בבתי לבב
עדי יגיע אלי גבול שם אלוה
להאסר בת מרום בבית כלאה
אז יחל חיות תקופת חיים
חיי אמת חיים חדשים
תאורנה עיניו ותשבענה גיל
מהוד הדרת כבוד נורא עז
לא ידעה נפשו לא תוכל שעהו
בעוד שבתה הנה פה בשפל.

זאת מטרת ארך ימי גבר.

אבל לדאבון לב אוהב צדק

But to the sorrow of a heart that loves righteousness,
we do not envision this in the great multitudes;
only in darkness do the sons of Man walk.

Here, look now in the breadth of your empire,
contemplate, investigate the deeds of your nation,
if not corruption and perversity and wicked foolishness,
selling themselves for evil and all revulsion of the spirit,
for every task that is degraded and shameful for a man,
even to crime does he send forth a hand,
to strike at nobles for their righteousness,
the light of the nation's knowledge is extinguished,
and the radiance of the celestial soul is dimmed,
in knowledge they are no greater than beasts of the field,
and in wicked deeds they are still more corrupt.

You, master to your nation, can you
bear to envision this,
the celestial portion entering decay,
the spirit of Man cast after the body,
the cheating of the weak in the land,
robbery of justice at every pass and turn,
thoughts of empty vapour and wandering,
emptiness and deception,
distancing every sacred idea from themselves,
toward every sacred preserve
they cannot gaze.

לא כן נחזה בהמון רבה
אך בחשכה בני איש יתהלכו.

הן הבט נא במרחבי מלכותך
התבונן על חקר עלילות עמך
אם לא עשק ונלוז ורשע כסל
התמכר לרע וכל געל נפש
לכל מלאכה נמבזה וחרפה לגבר
גם בעולתה ישלחו יד
עלי יושר להכות נדיבים
כבה אור מדע עם
וזהר נשמת מרומים הועם
לדעת לא גברו מבהמות שדי
ובפעל רשע מהם העמיקו שחת.

ואתה אדון לעמך הזאת
תוכל חזות
נחלת מרומים כי תלך תמס
נפש האדם כי אחרי גו תושלך
עשק רש במדינה
גזל משפט בכל עבר ופנה
מחשבות הבל ותעתועים
שוא ודבר מרמה
כל רעיון קדוש רחק מהם
אל כל נאווה בקדש
לא הבט יוכלו.

