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Scan code to hear
audio recordings of
each song and
blessing:



Shabbos Dinner at Home in 7 Steps

1. Light a minimum of two Shabbos candles (before sunset) with blessings and prayers (Page 19). Some have the custom to place money in a tzedakah (charity) box before lighting candles. See page 8 for details.
2. Sing "Shalom Aleichem" (page 22) and "Eishet Chayil" - while standing. See page 9 for details.
3. Bless children and/or guests individually with the traditional blessings (page 26) or your own personal blessing. It is ideal to put your hand on the head of the person you are blessing to "confer" the blessing with love upon them. You can also say something about them that you appreciate, etc.
4. Recite Kiddush (See details on page 10, text on page 26) over a full cup of kosher wine or grape juice. See page 10 for details.
5. Wash hands before making the hamotzi blessing over the challah (see procedure on page 13) and make hamotzi blessing on two whole loaves or rolls. Dip bread in salt (or honey during the High Holiday season), and distribute to everyone. See page 13 for details.

6. Enjoy your festive Shabbos meal and include words of Torah and sing Zemirot (Shabbos Songs) between courses.
7. Recite the Birkat HaMazon - Grace After Meals (page 29) with the Shabbos additions.

Scan code for
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The What, How and Why of Shabbos Dinner

Candle Lighting

(Page 19)

On Shabbos we are on a date with the Almighty. It is a time of great intimacy between us and our Creator, between us and our spouses and between us and our friends and family. We usher in the sanctity of Shabbos by lighting candles which sets the tone of intimacy.

A prime reason for the Shabbos lights is to increase the enjoyment of the day and avoid the tension that would occur if people were stumbling around in the dark.

Kindling the Shabbos lights has traditionally been the mitzvah of women, but if no woman is present, a man is obligated to kindle Shabbos lights.

Lighting candles is one of the most significant rituals that Jewish people have preserved throughout the centuries.

Candles are lit 18 minutes before sunset. Check myzmanim.com for local times.

Traditionally, two candles are lit representing the two aspects of Shabbos - the positive things we do to make the day special and the things we refrain from doing. Some have the custom to light an additional candle for each child. As we ignite the wick representing each of them, we think about the power and impact our own behaviors, choices, and modeling of values has on our kids. When we light Shabbat candles in our home and with/for our children, we send them an integral message: each of you lights up not only my world, but the whole world as well.

“Shalom Alaychem”

(Page 22)

We sing a song welcoming angels into our home and ask that they bestow peace and tranquility upon us and our family. Peace is the hallmark of Shabbos, from the lighting of the candles, to the “Shabbat Shalom” (a peaceful Shabbos) greeting that is shared.

The Talmud explains, that when we enter the home on Friday night we are escorted by two angels, one good and the other bad. If the table is set and the home is ready to receive the Shabbos Queen the good angel says to the other “May it be this way next week,” and the bad angel must respond “Amen.” If the home is not ready, the bad angel says to the good one “May it be this way next week,” and the good angel must affirm.

Once we welcome the angels into our home and request that they bestow peace upon us we kindly ask them to leave. Why would we invite someone into our homes and then ask them to leave before we even sit down to eat?

On Shabbos we are on a date with the Almighty. Just as when one is on a date, she would kindly ask the waiter to leave once he’s taken their order, so too, once the angels have accomplished what they came for, we kindly ask them to excuse themselves so that we may resume our date with our Creator.

Kiddush

(Page 26)

*We celebrate Shabbos as a tribute to God's act of creation.
We testify to this act of creation through Kiddush which
sanctifies the day as holy.*

In Kiddush we mention that God created the universe and that He took us out of Egypt. What's the connection between these two events? Shabbos testifies to the fact that God created the world and is still actively involved and concerned with the world He created. The Exodus was the first time in history that we clearly saw that God was still watching out for us. We recall this every week during Kiddush to reflect how He still 'has our back.'

We recite Kiddush over a glass of kosher wine or grape juice. Wine is a substance that can be abused thereby turning us into the most animalistic beings possible. If used properly though, it gladdens the heart and raises us up to elevated heights. This is the constant challenge of our lives. Everyday we are surrounded with base physicality and we are given opportunities to elevate these mundane experiences and lift them up to become something holy. Kiddush transforms the meal we are about to experience from a physical exercise, into a spiritual experience.

Kiddush does not have to be said in Hebrew. It is acceptable to say it in English or any other language, although Hebrew is preferred, and a person should make an effort to learn the Hebrew.

From the time the sun sets (or, for a woman, once the candles are lit), until after Kiddush is made, one should not eat or drink anything.

The procedure is as follows:

1. The table should be set with the challahs on the table, covered on top and below (e.g. a challah cover on top, and the challah board below).
2. You should use a special Kiddush cup that holds at least 4 1/2 ounces. Fill the cup to the rim (our joy should be "full"). If you don't have a Kiddush cup, any cup may be used, as long as it holds 4 1/2 ounces and is preferably not disposable.
3. Any kosher wine or grape juice can be used.
4. The one making Kiddush should have in mind to include the others in the blessings; thus Kiddush is being made on their behalf. Likewise, those present should have in mind the same. It is proper to also keep in mind that, by reciting Kiddush, one is fulfilling a Torah commandment.
5. Some people stand on Friday night while making Kiddush because through Kiddush we are testifying to the creation of the world. Just as witnesses in a Jewish court stand when giving testimony, so do we stand when making Kiddush.

(On Shabbos day there is no "coming in" to witness, so most people make Kiddush while seated.)
6. Those being included in Kiddush should be sure to answer "Amen" after the blessing of the wine ("borei peri ha-gafen"), and after the concluding blessing that follows.

(We do not speak between the saying of a blessing and the fulfillment of the blessing. Thus each person should refrain from speaking until they taste a sip of the wine or grape juice. The person making Kiddush should remind everyone of this beforehand, to avoid uncomfortable nodding and shaking of heads when someone asks a question or makes a comment.)

7. When the blessings are complete, everyone should be seated (if they weren't already). The one who led the blessings then pours at least 2 ounces of the wine or grape juice in his cup and drinks in one or two gulps (this is no time to savor and sip). "Drinking," according to the Talmud, constitutes at least a "cheekful," or approximately two ounces. Only the person making Kiddush on behalf of everyone present need do this.

The balance of the Kiddush wine or grape juice is then distributed in little glasses, or cups, to all those who were included in Kiddush (they need have only a taste). More grape juice or wine can be added to the cup before sharing with all the guests.

Hand Washing

(Page 29)

We wash our hands before eating a bread meal to remind ourselves to elevate the process of 'breaking bread' to become an uplifting spiritual experience.

We generally interact with the physical world through our hands and therefore they represent our actions. Before we eat a substantial meal (with bread) we wash our hands to show that we are elevating our actions (i.e. the eating we are about to do) to be more holy and spiritual. We're not just feeding our bodies, we're feeding our souls as well.

This is why the literal translation of the blessing we make is *"You, God, are the Source of all blessing, Our God, King of the Universe that sanctifies us with His mitzvot and has commanded us to raise up the hands"* and not *"to wash the hands."*

The procedure to wash your hands is as follows:

Hold the cup in your left hand and fill it up. Now wash the right hand twice and then the left hand twice, raise up both hands and make the blessing:

***Baruch ata Ado-nai, Elo-heinu melech haolam asher kidishanu
b'mitzvosov v'tzivanu al nitilas yadayim***

Now, dry your hands and remain silent until after eating the bread so that there is no interruption between washing the hands and eating the bread.

Challah

The bread we eat on Shabbos represents the spiritual bread-like food (manna) that God provided for the Jewish people in the desert. The word 'challah' comes from the special mitzvah that we perform when setting aside a special portion of the dough.

Two whole loaves of Challah are used at every Shabbos meal. Any bread may be used.

The loaves should be on the table and covered during Kiddush. The Challahs are lifted up while the following blessing is recited:

***Baruch ata Adonai Eloheinu Melech HaOlam
Hamoza! Lechem Min Ha'Aretz***

***You, God, are the Source of all blessing,
Our God, King of the Universe
Who takes out the bread from the ground.***

Once the blessing is said, the Challah is cut and dipped in salt. On Friday night we cut the bottom challah first and Shabbos day we cut the top one.

The person reciting the blessing should eat the first piece and then cut the remaining slices for the other guests in order to minimize the interruption between the blessing and eating of the bread.

What is the significance of bread?

Bread represents a partnership with God. There are so many steps involved in creating bread, some which seem to require our input (planting the wheat, making and kneading the dough, baking the bread, etc.) and some that we clearly could not have controlled on our own (sunlight, etc.) This displays our relationship with our Creator.

Why is challah called “challah”?

The word “challah” is the portion that is taken from the dough before it is baked and given to the Cohen in the temple as a way of giving back to community servants. This practice is still done today when preparing bread and we even make reference to this mitzvah when referring to our special Shabbos bread.

“Hashem spoke to Moses, saying, "Speak to the Children of Israel and say to them; When you come to the Land to which I bring you, it shall be that when you will eat of the bread of the Land, you shall set aside a portion for Hashem. As the first of your kneading you shall set aside a loaf as a portion, like the portion of the threshing-floor, so shall you set it aside. From the first of your kneading shall you give a portion to Hashem, for your generations.” (Numbers 15:17-21)

Why do we use two challahs?

The bread we eat on Shabbos represents the spiritual bread-like food (manna) that God provided for the Jewish people in the desert. Since they received a double portion of manna before Shabbos, we have two complete loaves at every meal. This food fell from day to day and could not be stored up. This taught the Jewish people to trust in God. We too, remember this message of trust in Hashem when we eat our Challah every week.

“Hashem said to Moses, "Behold! - I shall rain down for you food from heaven; let the people go out and pick each day's portion on its day, so that I can test them, whether they will follow My teaching or not. And it shall be that on the sixth day when they prepare what they bring, it will be double what they pick every day.” (Exodus 16:4-5)

Why are they braided?

The traditional six braided challah represents the unification of the Jewish people.

We take two challahs with a total 12 strands (6 strands/challah x 2 challahs) one strand for each of the tribes of the Jewish People and bring them together when making the blessing.

Why is there a plate under the challah?

The table cloth or plate that is under the challah (in combination with the cover on top) represents the protective layer of dew that surrounded the manna to keep it fresh and pure.

Why are they covered?

Normally, the blessing on bread proceeds the blessing made on wine. On Shabbos, because we make Kiddush the blessing is made in the reverse order. In order to not “embarrass” the bread we cover it, so that it should not “see” the wine.

Obviously, bread does not have feelings. As we cover the bread we are reminded how careful we must be to not cause another person pain. If we are concerned about the “feelings” of the challah, an inanimate object, how much more so must we be considerate of other’s feelings.

Why is it dipped in salt?

1. Our table is considered an altar and in the Holy Temple salt was offered together with every offering.
2. Salt never spoils or decays, therefore, it is symbolic of our eternal covenant with God.
3. Salt also adds taste to everything. Our bond with God is supposed to add meaning and flavor to every moment of our lives; even when we are not directly involved in spiritual pursuits.
4. Just as salt is a compound (NaCl) so too, man is a compound of body and soul. When we eat a meal which can be a very physical act we remind ourselves that we do not need to just nourish our bodies, but our souls as well.

Candle Lighting

Candles should be lit 18 minutes before sunset.

On Shabbat, first light the candles and then say the blessing below.

Always let the candles burn naturally; never extinguish them yourself.

If for some reason a candle goes out before completely burning down, don't worry, you have already fulfilled the mitzvah.

Once lit, the candles should not be moved until after Shabbat.

Many have embraced the custom of depositing a few coins in a tzedakah (charity) box just before candle lighting time.

Arms are motioned three times, hands drawn over the flames as if to bring the light toward you, then covering your face as the special blessing is said:

Candle Lighting Blessings

**ברוך אתה ה' אלוקינו מלך העולם
אשר קידשנו במצוותיו וציונו
להדליק נר של שבת**

**Baruch ata Ado-noy Elo-heinu melech
ha-olam asher kid'shanu
be'mitzvo'sav ve-tzivanu lehadlik ner
shel Shabbos.**

**You God, are the Source of all blessing,
King of the Universe, Who made us
holy with His commandments and
commanded us to kindle the Shabbat
light.**

*Many recite the following prayer **after** Candle lighting:*

May it be Your will, Ado-nai my God and God of my fathers, to be gracious to me (and to my spouse, children, parents) and to all my family; grant us and all Israel good and long life; remember us for good and blessing; consider us for salvation and compassion; bless us with great blessings; make our household complete, crowning our home with the feeling of Your Divine Presence dwelling among us.

Make me worthy to raise learned children and grandchildren, who are wise and understanding, who love and fear God, people of truth, holy and attached to God, who will dazzle the world with Torah and goodness and service of God. Please hear our prayers, in the merit of our matriarchs Sarah, Rebecca, Rachel and Leah, and ensure that the glow of our lives will never be dimmed. Show us the glow of Your face and we will be saved. Amen.

יהי רצון מלפניך ה' אלוהי ואלהי אבותי שתחונן אותי ואת אישי (ואת בני ואת אבי ואת אמי) ואת כל קרובי, ותתן לנו ולכל ישראל חיים טובים וארוכים, ותזכרנו בזיכרון טובה וברכה, ותפקדנו בפקודת ישועה ורחמים, ותברכנו ברכות גדולות, ותשלים ביתנו, ותשכן שכינתך בינינו, וזכנו לגדל בנים ובני בנים, חכמים ונבונים, אוהבי ה', יראי אלהים, אנשי אמת, זרע קדש, בה' דבקים, ומאירים את העולם בתורה ובמעשים טובים, ובכל מלאכת עבודת הבורא. אנא שמע את תחינתי בעת הזאת, בזכות שרה ורבקה ורחל ולאה אמותינו. האר נרנו שלא יכבה לעולם ועד, והאר פניך ונושעה, אמן.

Shalom Alaychem

shalom alaichem
malachai hashares
malachai elyon
mimelech
malachai hamlachim
hakadosh baruch hu

boachem l'shalom
malachai hashalom malachai elyon
mimelech
malachai hamlachim
hakadosh baruch hu

barchuni l'shalom
malachai hashalom malachai elyon
mimelech
malachai hamlachim
hakadosh baruch hu

tzes-chem l'shalom
malachai hashalom malachai elyon
mimelech
malachai hamlachim
hakadosh baruch hu

שְׁלוֹם עֲלֵיכֶם מְלָאכֵי הַשָּׁרֵת מְלָאכֵי עֲלִיוֹן מִמְּלֶכֶךְ מְלָכֵי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בּוֹאֲכֶם לְשָׁלוֹם מְלָאכֵי הַשָּׁלוֹם מְלָאכֵי עֲלִיוֹן מִמְּלֶכֶךְ מְלָכֵי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בְּרַכּוֹנִי לְשָׁלוֹם מְלָאכִי הַשָּׁלוֹם מְלָאכִי עָלֶיּוֹן מִמֶּלֶךְ מַלְכִּי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

צַאֲתְכֶם לְשָׁלוֹם מְלָאכִי הַשָּׁלוֹם מְלָאכִי עָלֶיּוֹן מִמֶּלֶךְ מַלְכִּי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

Eyshes Chayil

Eishet Chayil mi yimtza, vrachok mi'pninim michrah.
Batach bah lev ba'alah, vshalal lo yechsar.
G'malathu tov v'lo ra kol y'mei chayeha.
Darsha tsemer ufishtim, vata'as b'chefetz kapeha.
Hay'tah ka-oniyot socher, mimerchak tavi lachma.
Vatakom b'od laila, V'titen teref l'veitah v'chok l'na'aroteha.
Zam'mah sadeh v'tikachehu, mi'pri khapeha nat'ah karem.
Chag'rah b'oz motneha, vat'ametz z'ro'oteha.
Ta'ama ki tov sachrah, lo yichbe valayla nerah.
Yadeha shilcha v'kishor, v'khapeha tam'chu phalech.
Kapah par'sah l'ani, v'yadehah shil'cha la-evyon.
Lo tira l'veitah mishaleg, ki khol beitah lavush shanim.
Marvadim as'tah lah, shesh v'argaman l'vushah.
Nodah bash'arim ba'alah, b'shivto im ziknei aretz.
Sadin as'tah vatimkor, v'chagor nat'nah la'kna'ani.
Oz v'hadar l'vushah, vatischak l'yom acharon.
Piha pat'cha b'chochmah, v'torat chesed al l'shonah.

Tsofiya halichot beita, v'lechem atzlut lo tochel.

Kamu vaneha v'y'ashruhah, ba'alah vay'hal'lah.

Rabot banot asu chayil, v'at alit al kulanah.

Sheker hachen v'hevel hayofi, ishah yir'at adonai hi tithalal.

T'nu lah mip'ri yadeha, vihal'luha bash'arim ma'aseha.

אֶשֶׁת חַיִּל מִי יִמָּצָא, וְרָחֵק מִפְּנִינִים מְכָרָה.
בְּטַח בָּהּ לֵב בַּעֲלָהּ, וְשָׁלָל לֹא יַחְסֹר.
גִּמְלָתָהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ.
דִּרְשָׁה צָמֹר וּפְשָׁתִים, וַתַּעַשׂ בַּחֲפָץ כָּפִיָּה.
הִיטָהּ כְּאֻנִּיּוֹת סוֹחֵר, מִמָּרְחָק תָּבִיא לַחֲמָה.
וַתִּקֶּם בְּעוֹד לִילָהּ, וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֵק לְנַעֲרֹתֶיהָ.
זָמְמָה שָׂדֶה וַתִּקְחָהּ, מִפְּרִי כָפִיָּה נָטְעָה כָּרֶם.
חָגְרָה בְּעוֹז מִתְּנִיָּהּ, וַתֵּאֱמָץ זְרוּעֹתֶיהָ.
טָעְמָה כִּי טוֹב סַחְרָהּ, לֹא יִכָּבֶה בַּלִּילָה נֶרָה.
יָדֶיהָ שָׁלְחָה בְּכִישׁוֹר, וְכָפִיָּה תִמְכּוּ כָּלָךְ.
כָּפָה פְּרִשָּׁה לְעֵנִי, וַיָּדִיָּה שָׁלְחָה לְאַבְיוֹן.
לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג, כִּי כָל־בֵּיתָהּ לִבְשׁ שָׁנִים.
מִרְבָּדִים עָשְׂתָה־לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה.
נֹדַע בְּשָׁעָרִים בַּעֲלָהּ, בְּשִׁבְתּוֹ עִם זִקְנֵי־אַרְץ.
סָדִין עָשְׂתָה וַתִּמְכֹּר, וַחֲגוֹר נָתַנָּה לְפָנַעֲנִי.
עוֹז וְהִדָּר לְבוּשָׁהּ, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.
פִּיהָ פָּתְחָה בְּחִכְמָהּ, וַתּוֹרֵת חֶסֶד עַל לְשׁוֹנָהּ:
צוּפִיָּה הִלִּיכּוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:
קָמוּ בָנֶיהָ וַיֵּאשְׁרוּהָ, בַּעֲלָהּ וַיַּהֲלֵלָהּ:
רַבּוֹת בָּנוֹת עָשׂוּ חַיִּל, וְאַתָּה עָלִית עַל כָּלָנָה:
שָׁקֵר הַחוֹן וְהַבֵּל הַיָּפִי, אֲשֶׁה יִרְאֵת ה' הִיא תִתְהַלָּל:
תָּנוּ לָהּ מִפְּרִי יָדֶיהָ, וַיַּהֲלִלוּהָ בְּשָׁעָרִים מְעֹשִׂיהָ

10 A woman of valor, who can find? Her worth is far beyond that of rubies

11 Her husband's heart trusts in her, and lacks no treasures.

12 She is good to him, never bad, all the days of her life.

13 She looks for wool and flax, and sets her hand to them willingly.

14 She is like a merchant fleet, she brings her bread from afar.

15 She rises while it is still night, and supplies provisions for her household, the daily fare of her maids.

16 She sets her mind on a field and acquires it; she plants a vineyard through the fruit of her handiwork.

17 Her loins are girded with strength, and her arms are mighty.

18 She sees that her business thrives; her lamp never goes out at night.

19 She sets her hand to the distaff; and her fingers work the spindle.

20 She stretches out her palms to the poor; she extends her hand to the needy.

21 She does not fear for her household on account of snow, for her whole house is dressed in crimson.

22 She makes covers for herself; her clothing is linen and purple.

23 Her husband is known in the gates, where he sits among the elders of the land.

24 She makes cloth and sells it, and offers a girdle to the Canaanite.

25 She is clothed with strength and splendor; and laughs until the last day.

26 She opens her mouth with wisdom, and the teaching of kindness is upon her tongue.

27 She oversees the activities of her household, and never eats bread of idleness.

28 Her children stand and rejoice in her, her husband praises her.

29 Many women have displayed valor, but you rise above them all.

30 Grace is falsehood and beauty is vapid; a woman who fears God is the one who shall be praised.

31 Give her the fruit of her hands, and let her be praised in the gates by her very own deeds.

Children's Blessings

For Girls:

Y'simeich Elo-him k'Sarah,
Rivkah, Rachel, v'Leah.

For Boys:

Y'simcha Elohim k'Efrayim
v'chi-Menasheh

For Everyone:

Y'varechecha Ado-nai V'yish'm'recha.

Ya'er Ado-nai panav eilecha vichuneka. Yisa Ado-nai panav
eilecha v'yasem l'cha shalom.

May G-d Bless you and guard you. May the light of G-d shine upon you, and may G-d be gracious to you. May the presence of G-d be with you and give you peace.

Friday Night Kiddush

(Quietly: Va-ye-hee erev, va-ye-hee voker.)

Yom Ha-shishi. Va-ye-chulu hasha-mayim vi-ha-aretz vi-chole tzi-va-am. Va-yichal Elohim ba-yom hashe-vi'i milach-to asher asa.

Va-yish-bose ba-yome hashe-vi'l mi-kole milach-to asher asa.
Va-ye-varech Elohim es yom hashe-vi'i va-yi-kadesh oso. Kee
voe shavas mi-kole milach-toe asher bara Elohim la-a-sose.

Savri maranan ve-rabanan ve-rabosai: Baruch ata Adonoy,
Eloheinu melech ha-olam, borei peri ha-gafen. (Others respond:
"Amen")

Baruch ata Adonoy, Elo-heinu melech ha-Olam, asher kidish-
anu bi-mitz-vosav vi-ratza vanu, vi-Shabbos kod-sho bi-ahava
uv-ratzon hin-chi-lanu, zikaron lima-aseh vi-raishis. Ki hu yom
ti-chila li-mikra-ay kodesh, zay-cher li-tzi-as mitz-rayim. Ki
vanu vachar-ta vi-osanu kidash-ta mikol ha-amim. Vi-shabbos
kod-shicha bi-ahava uv-ratzon hinchal-tanu. Baruch ata
Adonoy, mi-kadesh ha-shabbos. ("Amen")

וְיְהִי עֶרֶב וְיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אוֹתוֹ כִּי בּו שַׁבַּת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

סְבָרֵי מְרֻנָּה וְרִבְנוֹת
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פְּרִי הַגֶּפֶן

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ וְשַׁבֵּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכְרוֹן
לְמַעֲשֵׂה בְּרָאשִׁית כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זִכָּר
לִיצִיאַת מִצְרַיִם כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל הָעַמִּים
וְשַׁבֵּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ
הַשַּׁבֵּת

(Quietly: It was evening and it was morning.) The sixth day. So the heavens and the earth were finished, with all their complement. On the seventh day, God had completed His work which He had undertaken, and He rested on the seventh day from all His work which He had been doing. Then God blessed the seventh day and made it holy, because on it He ceased from all His creative work, which God had brought into being to fulfill its purpose.

You, God are the Source of all blessing, King of the Universe, Creator of the fruit of the vine. (Others respond: "Amen")

You, God are the Source of all blessing, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Shabbat, in love and favor, as our heritage. Blessed are you God, Who sanctifies Shabbat. (Others respond: "Amen")



Blessing on washing the hands: (see procedure on Page 13)

Baruch ata ado-nai elo-heinu melech ha'olam asher kidishanu
b'mitzvosav v'tzivanu al nitilas yadayim

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Grace After Meals

Shir ha-maalot,
beshuv Adonai et shivat tziyon
hayinu ke-cholmim.
Az yimalei sechok pinu
u-leshoneinu rinah
az yomru va goyim
higdil Adonai la'asot im eileh.
Higdil Adonai la'asot imanu
hayinu semeichim.
Shuvah Adonai et sheviteinu
ka-afikim ba-negev.
Ha-zorim be-dimah be-rinah
yiktzoru. Haloch yeileich
u'vachoh nosei meshech ha-
zara, bo yavo ve-rinah
nosei alumotav.

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יי אֶת
שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים: אֲזַ
יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ
רִנָּה. אֲזַ יֹאמְרוּ בַּגּוֹיִם הַגְּדִיל
יי לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יי
לַעֲשׂוֹת עִמָּנוּ. הָיִינוּ שְׂמֵחִים:
שׁוּבָה יי אֶת שְׁבִיתֵנוּ
כְּאַפִּיקִים בְּנֶגֶב: הַזְרָעִים
בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּךְ
יֵלֵךְ וּבִכָּה נִשָּׂא מִשָּׁךְ הַזֶּרַע.
בֹּא יֵבֵא בְּרִנָּה. נִשָּׂא אֲלֻמֹּתָיו

*A Song of Ascents. When the Ado-nai brought Zion out of captivity, we
were like people in a dream. At the time, our mouth was filled with
laughter and our tongue with cries of joy; at the time it was said
among the nations, "The Ado-nai has done great things for them."*

The Ado-nai had done great things for us; we were happy.

*Let our captivity, Ado-nai, be a thing of the past,
like dried-up streams in the Negev. Those who sow in tears shall reap in
joy. The man who weeps as he trails the seed along
will return with cries of joy, carrying his sheaves.*

When three or more men have
eaten together, one invites
the others to join him in
Grace After Meals:

Rabotai nevareich.

My friends, let us say the
blessing.

The others answer:

Yehi sheim Adonai mevorach
mei-atah ve-ad olam.

The leader continues:

Yehi sheim Adonai mevorach
mei-atah ve-ad olam.

Biresht -- maranan ve-
rabanan ve-rabotai, nevareich
(If there are ten men present
add: Eloheinu)
she-achalnu mishelo

Baruch (Eloheinu) she-
achalnu mishelo
uve-tuvo chayinu.

אם מברכים בזימון המברך אומר:

רַבּוֹתַי נְבָרֵךְ:

המסובים עונים: יְהִי שֵׁם "

מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:

המברך אומר: בְּרִשּׁוֹת מְרַנֵּן

וְרַבָּנָן וְרַבּוֹתַי נְבָרֵךְ

(בעשרה: אֱלֹהֵינוּ) שְׂאֲכָלְנוּ

מִשְׁלֹ:

המסובים עונים: בָּרוּךְ (בעשרה:

אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹ

וּבְטוּבוֹ חַיֵּינוּ: בָּרוּךְ הוּא

וּבָרוּךְ שְׁמוֹ:

All continue: (individuals
begin here)

Baruch ata Adonai,
Eloheinu melech ha-
olam,
ha-zan et ha-olam
kulo
be-tuvo be-chein be-
chesed uve-rachamim
hu notein lechem le-
chol basar,
ki le-olam chasdo.
Uve-tuvo ha gadol
tamid lo chasar lanu
ve'al yechsar lanu
mazon le-olam vaed.
Ba'avur shemo ha
gadol
ki hu El zan u-
mefarneis la-kol
u-meitiv la-kol u-
meichin mazon
le-chol beriyotav
asher baro.
Baruch ata Adonai,
ha-zan et ha-kol.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם. הֵזֵן אֶת
הָעוֹלָם כֻּלּוֹ. בְּטוֹבוֹ בָּחַן
בְּחֶסֶד וּבְרַחֲמִים. הוּא
נוֹתֵן לֶחֶם לְכָל בָּשָׂר. כִּי
לְעוֹלָם חֲסִדּוֹ: וּבְטוֹבוֹ
הַגָּדוֹל תַּמִּיד לֹא חָסַר
לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּזֶן
לְעוֹלָם וָעֶד. בְּעֶבּוֹר שְׁמוֹ
הַגָּדוֹל. כִּי הוּא אֵל זֶן
וּמִפְרִיָס לְכָל וּמִטֵּיב לְכָל
וּמִכִּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא: בָּרוּךְ אַתָּה
יי. הֵזֵן אֶת הַכֹּל:

Nodeh lecha Adonai
 Eloheinu
 al she-hinchalta la-
 avoteinu
 eretz chemdah tovah
 u-rechavoh
 ve-al she-hotzeitanu
 Adonai Eloheinu mei-
 eretz mitzrayim
 u feditanu mi-belt
 avadim,
 ve-al beritcha she-
 chatamta bi-vesareinu,
 ve-al Toratcha she-
 limadetanu,
 ve-al chukecha she-
 hodatanu,
 ve-al chayim chein va-
 chesed she-
 chonantanu,
 ve-al achilat mazon
 sha-ata zan u-
 mefarneis otanu tamid
 be-chol yom uve-chol
 eit uve-chol sha'ah

נוֹדֶה לְךָ יי אֱלֹהֵינוּ. עַל
 שֶׁהִנְחַלְתָּ לְאַבֹּתֵינוּ
 אֶרֶץ חֲמֻדָּה טוֹבָה
 וְרַחֲבָה. וְעַל שֶׁהוֹצַאתָנוּ
 יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם.
 וּפְדִיתָנוּ מִבֵּית עֲבָדִים.
 וְעַל בְּרִיתְךָ שְׁחַתַּמְתָּ
 בְּבִשְׁרֵנוּ. וְעַל תּוֹרַתְךָ
 שֶׁלִּמַּדְתָּנוּ. וְעַל חֻקֶּיךָ
 שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן
 וְחֶסֶד שֶׁחֻנַּנְתָּנוּ. וְעַל
 אֲכִילַת מָזוֹן שֶׁאַתָּה זֵן
 וּמִפְרִיָס אוֹתָנוּ תָמִיד.
 בְּכָל יוֹם וּבְכָל עֵת וּבְכָל
 שָׁעָה:

Ve-al ha-kol Adonai
 Eloheinu
 anachnu modim lach u-
 mevarchim otach
 yitbarach shimcha be fi
 kol chai
 tamid le-olam va-ed.
 Ka-katuv, ve-achalta ve-
 savata u-veirachta
 et Adonai Elohecha al ha-
 aretz ha-tovah asher
 natan lach.
 Baruch atah Adonai, al
 ha-aretz ve-al ha-mazon.

Racheim na Adonai
 Eloheinu
 al Yisrael amecha
 ve-al Yerushalayim irecha
 ve-al tziyon mishkan
 kevodecha
 ve-al malchut beit David
 meshichecha

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ
 מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.

יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל
 חַי תָּמִיד לְעוֹלָם וָעֶד:
 כִּכְתוּב. וְאָכַלְתָּ
 וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת
 יי אֱלֹהֶיךָ עַל הָאָרֶץ
 הַטֹּבָה אֲשֶׁר נָתַן לָךְ:
 בָּרוּךְ אַתָּה יי. עַל
 הָאָרֶץ
 וְעַל הַמָּזוֹן:

רַחֵם נָא יי אֱלֹהֵינוּ
 עַל יִשְׂרָאֵל עַמְּךָ. וְעַל
 יְרוּשָׁלַיִם עִירְךָ. וְעַל
 צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ.
 וְעַל מַלְכוּת בֵּית דָּוִד
 מְשִׁיחֶךָ

ve-al ha-bayit ha gadol
 vecha-kadosh she-nikra
 shimcha alav.
 Eloheinu avinu re'einu
 zuneinu
 parneseinu ve-
 chalkeleinu
 ve-harvicheinu ve-
 harvach lanu
 Adonai Eloheinu
 meheirah mi-kol
 tzaroteinu.
 Ve-na al tatzricheinu
 Adonai Eloheinu
 Lo lidei matnat basar va-
 dam ve-lo lidei
 halva'atam,

ki im le-yadcha ha-
 melel'ah ha-petucha
 ha-kedoshah vecha-
 rechavah,
 she-lo neivosh ve-lo
 nikaleim le-olam vaed.

. וְעַל הַבַּיִת הַגָּדוֹל
 וְהַקְדוֹשׁ שֶׁנִּקְרָא
 שִׁמְךָ עָלָיו: אֱלֹהֵינוּ.
 אָבִינוּ. רֵעֵנוּ זִוְגֵנוּ
 פֶּרְנֶסֵנוּ וְכָלכְלֵנוּ
 וְהַרְוִיחֵנוּ. וְהַרְוֵחַ לָנוּ
 " אֱלֹהֵינוּ מְהֵרָה
 מִכָּל צָרוֹתֵינוּ. וְנָא
 אַל תִּצְרִיכֵנוּ "

אֱלֹהֵינוּ לֹא לַיָּדִי
 מִתְּנַת בָּשָׂר וְדָם וְלֹא
 לַיָּדִי הַלְוָאתָם

. כִּי אִם לַיָּדְךָ
 הַמֵּלֶאכָה. הַפְּתוּחָה.
 הַקְּדוֹשָׁה וְהַרְחֲבָה.
 שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכָּלֵם
 לְעוֹלָם וָעֶד:

Special paragraph for Shabbat:

Retzeih ve-hachalitzeinu
Adonai Eloheinu be-
mitzvotcha
uve-mitzvat yom ha-shevi
ha-Shabbat ha gadol vеха-
kadosh ha-zeh.
Ki yom zeh gadol ve-
kadosh hu lefanecha
lishbot bo ve-lanuach bo
be-ahavah ke-mitzvat
retzonecha.
Uvi-retzoncha haniyach
lanu Adonai Eloheinu
she-lo tehei tzarah ve-
yagon va-anachah be-yom
menuchateinu.
Ve-hareinu Adonai
Eloheinu be-nechamat
tziyon irecha
uve-vinyan Yerushalayim
ir kodshecha
ki atah hu baal ha-yeshuot
u-vaal ha-nechamot.

רְצֵה וְהַחֲלִיצֵנוּ יי
אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ
וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי
הַשַּׁבָּת הַגָּדוֹל
וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם
זֶה גָּדוֹל וְקָדוֹשׁ הוּא
לִפְנֶיךָ לְשַׁבֵּת בּוֹ
וּלְנוּחַ בּוֹ בְּאַהֲבָה
כְּמִצְוֹת רְצוֹנְךָ.
וּבְרְצוֹנְךָ הֵנִיחַ לָנוּ יי
אֱלֹהֵינוּ שְׁלָא תִּהְיֶה
צָרָה וְיָגוֹן וְאַנְחָה
בְּיוֹם מְנוּחָתֵנוּ.
וְהִרְאֵנוּ יי אֱלֹהֵינוּ
בְּנֶחֱמַת צִיּוֹן עִירְךָ
וּבִבְנֵי יְרוּשָׁלַיִם עִיר
קִדְשְׁךָ כִּי אַתָּה הוּא
בֹּעַל הַיְּשׁוּעוֹת וּבֹעַל
הַנְּחָמוֹת.

U-veneih Yerushalayim
ir ha-kodesh bi-meheirah
ve-yameinu.

Baruch atah Adonai,
boneh ve-rachamav
Yerushalayim.

Amein.

Baruch atah Adonai,
Eloheinu melech ha-
olam,
ha-Eil avinu malkeinu
adireinu boreinu
go'aleinu yotzreinu
kedosheinu kedosh
Yaakov,
ro'einu ro'eih Yisrael
ha-melech ha-tov vеха-
meitiv la-kol
shebechol yom va-yom
hu heitiv hu meitiv hu
yeitiv lanu.

Hu gemalanu hu
gomleinu hu yigmeleinu
la-ad

וּבְנֵה יְרוּשָׁלַיִם עִיר
הַקֹּדֶשׁ בְּמַהֲרָה
בְּיָמֵינוּ. בָּרוּךְ אַתָּה
יְי. בּוֹנֵה בְּרַחֲמָיו
יְרוּשָׁלַיִם: אָמֵן:
בָּרוּךְ אַתָּה יְי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הָאֵל. אָבִינוּ. מַלְכֵנוּ.
אֲדִירֵנוּ. בּוֹרְאֵנוּ.
גּוֹאֲלֵנוּ. יּוֹצֵרֵנוּ.
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב.
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב
לְכָל. שֶׁבְּכָל יוֹם וַיּוֹם
הוּא הַמְּטִיב הוּא
מְטִיב הוּא יִמְטִיב לָנוּ.
הוּא גִמְלָנוּ הוּא
גּוֹמְלָנוּ הוּא יְגַמְלָנוּ
לְעַד

lechein le-chesed ule-
 rachamim
 ule-revach hatzalah ve-
 hatzlacha beracha
 viyshuah nechama
 parnasa ve-chalkalah
 ve-rachamim ve-chayim
 ve-shalom ve-chol tov,
 umi-kol tuv le-olam al
 yechasreinu.

Ha-rachaman hu yimloch
 aleinu le-olam va'ed.
 Ha-rachaman hu
 yitbarach ba-shamayim
 uva-aretz.
 Ha-rachaman hu
 yishtabach le-dor dorim
 ve-yitpa'eir banu la'ad
 u'le-neitzach netzachim
 ve-yit'adar banu la'ad
 ule-olmei olamim. Ha-
 rachaman hu
 yefarneseinu be-chavod.
 Ha-rachaman hu yishbor
 uleinu mei'al tzavareinu

לֶחֶן וּלְחֶסֶד
 וְלִרְחֻמִּים וּלְרוּחַ.
 הַצָּלָה וְהַצָּלָחָה.
 בְּרָכָה וְיִשׁוּעָה.
 נְחָמָה. פְּרִנְסָה
 וְכִלְכָּלָה. וְרַחֲמִים
 וְחַיִּים וְשָׁלוֹם וְכֹל
 טוֹב. וּמִכָּל טוֹב
 לְעוֹלָם אֶל יַחְסְרֵינוּ:

הַרְחֲמֵן הוּא יִמְלֹךְ
 עָלֵינוּ לְעוֹלָם וָעֶד:
 הַרְחֲמֵן הוּא יִתְבָּרֵךְ
 בַּשָּׁמַיִם וּבָאָרֶץ:
 הַרְחֲמֵן הוּא יִשְׁתַּבַּח
 לְדוֹר דּוֹרִים. וְיִתְפָּאֵר
 בָּנוּ לְעַד וּלְנֶצַח
 נְצָחִים. וְיִתְהַדָּר בָּנוּ
 לְעַד וּלְעוֹלָמֵי
 עוֹלָמִים: הַרְחֲמֵן הוּא
 יִפְרִנְסֵנוּ בְּכָבוֹד:
 הַרְחֲמֵן הוּא יִשְׁבֹּר
 עָלֵנוּ מֵעַל צָוָרֵינוּ

ve-hu yolicheinu
komemiyut le-artzeinu.

Ha-rachaman hu
yishlach berachah
merubah ba-bayit ha-
zehve-al shulchan zeh
she-achalnu alav. Ha-
rachaman hu yishlach
lanu et Eiliyahu ha-navi
zachur la-tov
viyvaser lanu besorot
tovot yeshuot
venechamot.

Ha-rachaman hu
yevareich...
-et kol ha-mesubin kan
otanu ve-et kol asher
lanu,
kemo she-nitbarchu
avoteinu Avraham
Yitzhak ve-Yaakov
ba-kol mi-kol kol,

וְהוּא יוֹלִיכֵנוּ
קוֹמְמִיּוֹת לְאַרְצֵנוּ:

הוּא יִשְׁלַח לָנוּ בְּרָכָה
מְרֻבָּה בַּבַּיִת הַזֶּה
וְעַל שֻׁלְחָן זֶה
שֶׁאֲכָלְנוּ עָלָיו:
הַרְחֵמֵן הוּא יִשְׁלַח
לָנוּ אֶת אֱלִיָּהוּ
הַנָּבִיא זְכוּר לְטוֹב
וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יְשׁוּעוֹת
וְנִחָמוֹת:

הַרְחֵמֵן הוּא יְבָרֵךְ
אֶת... אוֹתָנוּ וְאֶת כָּל
אֲשֶׁר לָנוּ. כְּמוֹ
שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ
אַבְרָהָם יִצְחָק
וַיַּעֲקֹב, בְּכָל. מְכָל.
כָּל.

kein yevareich otanu
kulanu yachad
biverachah sheleimah
ve-nomar amein.

Ba-marom yelamdu
aleihem ve-aleinu
zechut she-tehei le-
mishmeret shalom.
Ve-nisa verachah mei-eit
Adonai
u-tzedakah mei-Elohei
yisheinu.
Ve-nimtza chein ve-
seichel tov be-einei
Elohim ve-adam.

On Shabbat:
Ha-rachaman hu
yanchileinu yom she-
kulo Shabbat
u-menuchah le-chayei
ha-olamim.

כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ
יַחַד בְּבִרְכָּה שְׁלֵמָה.
וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ
עֲלֵיהֶם וְעֲלֵינוּ זְכוּת
שְׁתֵּהא לְמִשְׁמֶרֶת
שְׁלוֹם. וְנִשָּׂא בְּרָכָה
מֵאֵת יי'. וצְדָקָה
מֵאֱלֹהֵי יִשְׂרָאֵל.
וְנִמְצָא חַן וְשִׁכְל טוֹב
בְּעֵינֵי אֱלֹהִים וְאָדָם:

בשבת: הַרְחֵמֵן הוּא
יַנְחִילֵנוּ יוֹם שְׁכָלו
שַׁבָּת וּמְנוּחָה לַחַיִּי
הָעוֹלָמִים.

Ha-rachaman hu
yezakeinu liymot ha-
moshiach
ule-chayei ha-olam ha-
ba.

Migdol yeshuot malko
ve-oseh chesed li-
meshicho
le-David ule-zaro ad
olam.
Oseh shalom bi-
meromav
hu ya'aseh shalom aleinu
ve-al kol Yisrael
ve-imru amein.

הַרַחֲמָן הוּא יִזְכֵּנוּ
לַיְמֹת הַמָּשִׁיחַ וּלְחַיֵּי
הָעוֹלָם הַבָּא:

[מִגְדָּל / מִגְדִּיל]
יְשׁוּעוֹת מֶלֶךְ וְעֹשֶׂה
חֶסֶד לַמָּשִׁיחַ לְדָוִד
וּלְזָרְעוֹ עַד עוֹלָם:
עֹשֶׂה שָׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

Yeru et Adonai kedoshav
 ki ein machsor liyreiv'av.
 Kefirim rashu ve-ra'eivu
 ve-dorshei Adonai lo
 yachseru chol tov.
 Hodu ladonai ki tov
 ki le-olam chasdo.
 Potei'ach et yadecha u-
 masbia le-chol chai
 ratzon.
 Baruch ha-gever asher
 yivtach ba'Adonai
 ve-hayah Adonai
 mivtacho.
 Na'ar hayiti gam zakanti
 ve-lo ra'iti tzaddik
 ne'ezav
 ve'zaro mevakeish
 lachem.
 Adonai oz le-amo yitein
 Adonai yevareich et amo
 va-shalom.

יִרְאוּ אֶת יי קְדוֹשׁוֹ
 כִּי אֵין מַחְסוֹר
 לִירְאָיו: כְּפִירִים רָשָׁו
 וְרַעְבוּ וְדוֹרְשֵׁי יי לֹא
 יַחְסְרוּ כָּל טוֹב: הוֹדוּ
 לַיי כִּי טוֹב כִּי לַעוֹלָם
 חֲסִדּוֹ: פֹּתֵחַ אֶת יָדָךְ
 וּמַשְׂבִּיעַ לְכָל חַי
 רְצוֹן: בָּרוּךְ הַגֶּבֶר
 אֲשֶׁר יִבְטַח בַּיי וְהָיָה
 יי מְבֹטָחוֹ: נַעַר
 הָיִיתִי גַם זָקֵנְתִי וְלֹא
 רָאִיתִי צַדִּיק נֶעְזֵב
 וְזָרְעוֹ מִבִּקְשׁ לֶחֶם:
 יי עַז לַעֲמוֹ יִתֵּן יי
 יְבָרֶךְ אֶת עַמּוֹ
 בְּשָׁלוֹם:

English Translation of Grace After Meals

*You Ado-nai are the Source of all blessing, Sovereign of the
world,*

*who provides food for the entire world
in His goodness, with grace, kindness, and mercy.*

*He supplies bread for all living beings,
for His kindness is everlasting.*

*Because of His great goodness,
we have never lacked food, nor will we ever lack it
on account of His great name*

*since He is God who feeds and provides for all
and is good to all and who supplies food
for all His creatures which He brought into being.*

*You Ado-nai are the Source of all blessing,
who provides food for all.*

*We thank You, Ado-nai our God,
for having given the heritage to our fathers
of a lovely, fine and spacious land,
and for having brought us out, Ado-nai our God, from Egypt,
and for rescuing us from slavery,*

*and also for Your covenant which You sealed in our flesh,
as well as for Your Torah which You taught us,
and Your laws of which You told us,
and for the life, grace and kindness You have granted us,
and for the food which You supply and provide for us
constantly, every day, all the time, and at every hour.*

*So for everything, Ado-nai our God,
we thank You and bless You
may Your name be blessed in the speech of all living beings,
constantly, for all time.
For it is written: "And you shall eat, and be satisfied, and bless
Ado-nai your God for the good land He gave you."
You Ado-nai are the Source of all blessing,
for the land and for the food.*

** * **

*Have mercy, pleas, Ado-nai our God,
on Israel Your people,
on Jerusalem Your city,
on Zion the home of your glory,*

*on the kingdom of the house of David, Your anointed one,
and on the great and holy house which is called by Your name.*

*Our God, our Father, look after us and feed us,
give us a livelihood and support us,
and provide a respite for us -- a respite for us,
Ado-nai our God, soon, from all our troubles.*

*And please, let us not be dependent, Ado-nai our God,
neither on a gift, nor on a loan from a human being,
but rather on Your full, open, holy and generous hand,
so that we should never feel embarrassed or ashamed.*

We Add on Shabbat:

*Be pleased, Ado-nai our God, to strengthen us through Your
commandments, especially the commandment of the seventh
day, this great and holy Shabbat. For this is indeed a great
and holy day for You; to rest and be at ease, with loving
concern for the command of Your will. So may it please You to
grant us rest, Ado-nai our God, with no trouble, or
unhappiness, or weeping on our day of rest. And let us
witness, Ado-nai our God, the consolation of Zion, Your city,
and the building up of Jerusalem, Your holy city, for you are
the Ado-nai of redemption, and the Ado-nai of consolation.*

*And may You build up Jerusalem,
the holy city, rapidly in our lifetimes.
You Ado-nai are the Source of all blessing, who in His mercy,
builds up Jerusalem.
Amen.*

** * **

*You Ado-nai are the Source of blessing, Sovereign of the world
God who is our Father, our King, our Mighty One, our Creator,
our Redeemer, our Maker, our Holy One-the Holy One Jacob
our Shepherd, the Shepherd of Israel
the King who is good and does good to all
who each and every day
has been good, is good and will be good to us.
He gave, gives, and will always give us
grace, kindness, and mercy,
and respite, deliverance, and success, blessing
and salvation, comfort, a livelihood and sustenance,
and mercy and life and peace and everything that is good
and may He never let us lack anything that is good.*

May the Merciful One rule over us forever.

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

May the Merciful One be praised for generation upon generation, and may He be glorified through us forever and ever, and may He be honored through us eternally.

May the Merciful One grant us an honorable livelihood.

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

May the Merciful One send us Elijah the prophet who is remembered for good who will bring us good tidings of salvation and comfort.

** * **

*May the Merciful One bless... all who are seated here,
us, together with all that is ours,
just as our fathers, Abraham, Isaac and Jacob,
were blessed totally so may He bless us, all of us together,
with a complete blessing, and let us say, Amen.*

*May a plea be heard on high, for them and for us,
which will result in the security of peace.
So may we receive a blessing from the Ado-nai
and righteousness from the God of our salvation.
So may we find favor and understanding
in the sight of God and man.*

*We add on Shabbat:
May the Merciful One bring us the day that will be totally
Shabbat and rest in everlasting life.*

** * **

*May the Merciful One make us worthy of the days of the
Messiah and the life of the world to come.*

*He brings about great victories for His king and shows
kindness to his anointed one to David and to his descendants
forever. He who makes peace in His high places, may He bring
about peace for us and for all Israel, and say, Amen.*

** * **

*Stand in awe of the Ado-nai, you who are His holy ones,
for there is nothing lacking to those who stand in awe of Him.
Even young lions suffer want and hunger, but those who seek
the Ado-nai will not lack any good thing.*

*Give thanks to the Ado-nai, for He is good, for His kindness is
everlasting. You open Your hand and satisfy the desire of all
living. Blessed is the man who trusts in the Ado-nai, and who
makes the Ado-nai the object of his trust.*

*I was young and I have become old, and yet I never overlooked
a deserving man who was destitute,
with his children begging for bread.*

*May the Ado-nai give strength to His people. May the Ado-nai
bless his people with peace.*

Kiddush for Shabbos Morning

וְשִׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת

V'shom'ru v'nay yisro-ayl es hashabbos, la-asos
es hashabbos

לְדֹרוֹסוֹם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי-יִשְׂרָאֵל אוֹת הִיא

l'dorosom b'ris olom. Bayni uvayn b'nay yisro-ayl os hi

לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-הַשָּׁמַיִם וְאֶת-

l'olom, ki shayshes yomim osoh adonoy es hashoma-
yim v'es

הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

ho-oretz uva-yom hash'vi-i shovas va-yinofash.

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד

Zochor es yom hashabbos l'kad'sho. Shayshes
yomim ta-avod

וַעֲשִׂיתָ כָּל-מְלָאכָתָךְ. יוֹם הַשְּׁבִיעִי שַׁבָּת, לִי אֱלֹהֶיךָ,

v'osiso kol m'lachtecho. V'yom hash'vi-i shabbos
ladonoy elohecho,

לֹא תַעֲשֶׂה כָּל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ עִבְדְּךָ

lo sa-aseh chol m'lochoh atoh uvincho
uvitecho avd'cho

וְאַמְתָּהּ וּבְהֶמְתָּהּ וְגִרָהּ אֲשֶׁר בְּשִׁעְרֶיהָ. כִּי שֵׁשֶׁת-יָמִים

va-amos'cho uvhemtecho v'gayr'cho asher bish-
orecho. Ki shayshes yomim

עָשָׂה יְיָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-

osoh adonoy es hashoma-yim v'es ho-oretz es ha-
yom v'es kol

אֲשֶׁר-בָּם וַיֵּנַח בַּיּוֹם הַשְּׁבִיעִי,

asher bom, va-yonach ba-yom hash'vi-i,

עַל-כֵּן בֵּרַךְ יְיָ אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

al kayn bayrach adonoy es yom hashabbos vai-
kad'shayhu.

סִבְּרִי מָרְנֹן וְרַבָּנֹן וְרַבּוֹתֵי:

Sovray moronon v'rabonon v'rabosai:

For wine:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Boruch atoh adonoy, elohaynu melech ho-olom,
boray p'ri hagofen.

L'khu ni'ra-ni'nah LAh-dō-nai,
 Na-ree-ah li'tsur yeesh-ei-nu.
 N'ka-d'mah fa-nav b'to-dah,
 Beez-mee-rōt na-ree-ah lo.
 Kee Eil ga-dol Ah-dō-nai,
 U-melekh ga-dōl al kol el-o-heem.
 A-sher bi'ya-doe mekh-ke-ray ah-rets,
 Vi'to-a-fot ha-reem lo.
 A-sher lo ha-yam vi'hu ah-sa-hu,
 Vi'yah-beh-shet yah-dav yah-tsa-ru.
 Bo-u nish-ta-kha-veh vi'nikh-ra-ah,
 Niv-ri'khah lif-nay Ah-dō-nai o-sei-nu
 Kee hu E-lo-hei-nu, va-ah-nakh-nu
 Ahm mar-ee-to vi'tson yah-doe,
 Ha-yom eem bi'ko-lo teesh-ma-u.
 Al tak-shu
 li'vav-khem ki-m-ree-vah,
 Ki'yom ma-sa ba-mid-bar.
 A-sher nee-su-nee a-vo-tei-khem,
 B'kha-nu-nee, gam ra-u fa-ah-lee.
 Ar-ba-eem sha-nah a-kut b'dor,
 Va-o-mar am to-ei lei-vav haym,
 V'haym lo yah-d'u d'ra-khai.
 A-sher neesh-ba'-tee v'a-pee,
 Eem y'vo-un el m'nu-kha-tee.

לְכוּ נִרְנְנָה לַה'
 נִרְיֶעָה לְצוֹר יִשְׁעֵנו.
 נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה,
 בְּזִמְרוֹת נִרְיֶע לּוֹ.
 כִּי אֵל גָּדוֹל ה',
 וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
 אֲשֶׁר בִּידוֹ מַחְקֵי אָרֶץ,
 וְתוֹעֲפּוֹת הָרִים לּוֹ.
 אֲשֶׁר לּוֹ הַיָּם וְהוּא עָשָׂהוּ,
 וַיִּבְשֶׁת יָדָיו יַצְרוּ.
 בָּאוּ וַיִּשְׁתַּחֲוֶה וַיִּכְרַעַה,
 וַיִּבְרַךְ לִפְנֵי ה' עֲשֵׂנוּ
 כִּי הוּא אֱלֹהֵינוּ, וַנֶּאֱחָנּוּ
 עִם מַרְעִיתוֹ וְצֹאן יְדוֹ,
 הַיּוֹם אִם בָּקְלוּ תִשְׁמְעוּ.
 אַל תִּקְשׁוּ
 לְבַבְכֶם כְּמִרְיָבָה,
 כִּיּוֹם מִסָּה בְּמִדְבָּר.
 אֲשֶׁר נִסּוּנִי אֲבוֹתֶיכֶם,
 בְּחַנּוּנִי, גַּם רָאוּ פִּעְלִי.
 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
 וְאָמַר עִם תַּעֲיִ לִבָּב הֵם,
 וְהֵם לֹא יָדְעוּ דֶּרֶכִּי.
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי,
 אִם יִבְאוּן אֶל מְנוּחָתִי.

Kabbalat Shabbat begins with a clarion call to the Jewish people to praise God and celebrate His dominion.

Psalm 95

Come, let us sing joyously to God! Let us cry out to the Rock of our Salvation. Let us come before Him with thanks, let us cry out to Him with song. For the Lord is a great God, a great King over all the other powers. For all the hidden mysteries of the world are His, as are the highest mountains. For the sea is His, and He made it; His hands formed the dry land. Come, let us prostrate ourselves and bow down and kneel before God, our Creator. For He is our God and we are the nation that is His flock, the sheep He shepherds with His hand, today, if we only listen to His voice. Do not harden your hearts as you did on the day you quarreled, when you were tested in the Sinai Desert. For your fathers tested Me for naught despite having seen all I did on their behalf. I was angry with that generation for forty years, and I said, "They are a nation whose heart has strayed and they do not know My ways;" for I swore in My anger that they would not enter the Land of Israel.

Shee-ru LAh-dō-nai sheer kha-dash,
 shee-ru LAh-dō-nai kol ha-ah-rets.
 Shee-ru LAh-dō-nai bar'khu sh'mo,
 ba-s-ru mi-yom l'yom y'shu-a-tō.
 Sa-p'ru va-go-yim k'vo-dō,
 b'khol ha-a-meem neef-l'o-tav.
 Kee ga-dol Ah-dō-nai u-m'hu-lal m'ōd,
 no-ra hu al kol el-o-heem.
 Kee kol el-o-hei ha-ah-meem
 el-ee-leem,
 VAh-dō-nai sha-ma-yeem ah-sah.
 Hod v'ha-dar l'fa-nav,
 ōz vi'tif-eh-ret b'mik-da-shō.
 Ha-vu LAh-dō-nai mish-p'khōt
 a-mim,
 ha-vu LAh-dō-nai ka-vōd va-ōz.
 Ha-vu LAh-dō-nai k'vōd sh'mō,
 s'oo min-kha u-vō-oo
 l'khats-ro-tav.
 Hish-ta-kha-vu lAh-dō-nai
 b'had-rat ko-desh,
 khi-lu mee-pa-nav kol ha-a-rets.
 Eem-ru va-goyim Ah-dō-nai ma-lakh,
 af tee-kon tei-veil bal tee-mōt,
 ya-deen a-meem b'mei-sha-reem.
 Yis-m'khu ha-sha-mayeem v'ta-geil
 ha-a-rets,
 yeer-am ha-yam oom-lō-ō.

שִׁירוּ לַה' שִׁיר חֲדָשׁ,
 שִׁירוּ לַה' כָּל הָאָרֶץ.
 שִׁירוּ לַה' בָּרְכוּ שְׁמוֹ,
 בַּשָּׁרוּ מִיּוֹם לְיוֹם יִשְׁוּעָתוֹ.
 סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ,
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל ה' וּמַהֲלֵל מְאֹד,
 נוֹרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי כָל אֱלֹהֵי הָעַמִּים
 אֱלִילִים,
 וְה' שָׁמַיִם עָשָׂה.
 הוֹד וְהַדָּר לִפְנָיו,
 עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.
 הָבוּ לַה' מִשְׁפָּחוֹת
 עַמִּים,
 הָבוּ לַה' כְּבוֹד וְעֹז.
 הָבוּ לַה' כְּבוֹד שְׁמוֹ,
 שִׂאוּ מִנְחָה וּבֹאוּ
 לְחַצְרוֹתָיו.
 הִשְׁתַּחֲווּ לַה'
 בַּהֲדַרְת קֹדֶשׁ,
 חִילוּ מִפְּנָיו כָּל הָאָרֶץ.
 אָמְרוּ בְּגוֹיִם ה' מֶלֶךְ,
 אַף תִּכּוֹן תִּבְלָל בַּל תִּמוּט,
 יָדִין עַמִּים בְּמִישְׁרֵיהֶם.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
 הָאָרֶץ,
 יִרְעַם הַיָּם וּמִלְאוּ.

Ya-a-loz sa-dai v'khol a-sher bō,
 az y'ra-n'nu kol a-tsei ya-ar.
 Leef-nei Ah-dō-nai kee va,
 kee va leesh-pōt ha-a-rets,
 yish-pōt tei-veil b'tse-dek,
 v'a-meem be-e-mu-na-tō.

יֵעֲלֹ שְׁדֵי וְכָל אֲשֶׁר בּוֹ,
 אֲז יִרְנְנוּ כָּל עַצֵּי יָעַר.
 לִפְנֵי ה' כִּי בָא,
 כִּי בָא לְשַׁפֵּט הָאָרֶץ,
 יִשְׁפֹט תֵּיבֵל בְּצִדֶּק,
 וְעַמִּים בְּאַמוֹנָתוֹ.

Psalm 96 alludes to the future, to an era of universal acknowledgement of God as the Source of all abundance in the world. It begins with a call to all the nations of the world to acknowledge His dominion and providence, and progresses from there to the entire physical world proclaiming the same – the heavens, the earth, all flora and fauna on the land, and the aquatic life in the seas.

Psalm 96

Sing a new song to God! Let all the [people of] the land sing to God. Sing to God and bless His Name, announce His salvation from day to day. Speak of His honor among the nations, of His wonders among all the peoples. For God is great and very praiseworthy, more awesome than all “gods.” For all the gods of the nations are idols, and it is God who made the heavens. Inner and outer beauty are before Him, strength and splendor in His sanctuary. Acknowledge God, families of the nations, attribute honor and strength to God. Acknowledge the honor of God’s name, raise an offering to Him

and come to His courtyards. Bow to God in the outer beauty of His holiness, enlist the whole land before Him. Let the nations proclaim that God ruled, that he established the world so that it does not falter, and that He judges peoples fairly. The heavens will rejoice and the land will celebrate, the sea and the creatures that fill it will cry out in happiness. The field and everything in it will be joyful; then all of the trees of the forest will sing merrily – before God, for He will have arrived, He will have arrived to judge the earth. He will judge the world righteously, and the nations with His truth.



The Talmud relates the following statement: “A person loses one five-hundredth of his vision when he takes large steps and runs about during the week. His vision is restored by looking at the Kiddush cup of wine on Friday night” (Shabbat 113b).

What could this esoteric statement possibly mean? Obviously, the Sages were trying to teach us something significant, beyond the literal meaning of the words. Metaphorically, these words tell us that when a person is emotionally involved in his business during the week and runs about frantically taking care of his dealings, then his proper perspective on life – his vision – becomes distorted.

On Shabbat one has the chance to regain a proper perspective on life. The world outside, including business, comes to a halt, allowing one to pursue the things that are truly important. This is the meaning of, “his vision is restored by looking at the Kiddush cup of wine on Friday night.”

(Rabbi Yitzchak Berkowitz, The Jerusalem Kollel)



Psalm 97

תהלים צז

Ah-dō-nai ma-lakh, ta-geil ha-ah-rets,
 yis-m'khu ee-yeem ra-beem.
 A-nan va-a-ra-fel s'vee-vav,
 tse-dek u-mish-paht m'khon kees-ō.
 Aish l'fa-nav tei-leikh,
 oot-la-heit sa-veev tsa-rav.
 Hei-ee-ru v'ra-kav tei-veil,
 ra-a-ta va-ta-kheil ha-a-rets.
 Ha-reem ka-dō-nag na-ma-su
 mi-leef-nei Ah-dō-nai,
 mi-leef-nei A-don kol ha-a-rets.
 Hee-gee-du ha-sha-my-eem tseed-ko,
 v'ra-u khol ha-a-mim k'vo-dō.
 Yei-vo-shu kol o-v'dei fe-sel,
 ha-meet-ha-l'leem ba-e-lee-leem,
 heesh-ta-kha-vu lo kol e-lo-heem.
 Sha-m'a va-tees-makh Tsee-on,
 va-ta-geil-na b'not Y'hu-dah,
 l'ma-an meesh-pa-te-kha Ah-dō-nai.
 Kee ah-tah Ah-dō-nai el-yōn
 al kōl ha-a-rets,
 m'od na-a-lei-ta al kol e-lo-heem.
 O-ha-vei Ah-dō-nai, seen-u ra,
 sho-meir naf-shōt kha-see-dav,
 mi-yad r'sha-eem ya-tsee-leim.
 Or za-ru-ah la-tsa-deek,
 ul-yeesh-rei leiv sim-kha.
 Seem-khu tsa-dee-keem BAh-dō-nai,
 v'ho-du l'zei-kher kad-shō.

ה' מֶלֶךְ תִּגְלֵה הָאָרֶץ,
 יִשְׁמְחוּ אַיִּים רַבִּים.
 עָנֹן וְעֶרְפֹל סָבִיבוּ,
 צֶדֶק וּמִשְׁפָּט מָכוֹן כְּסֹא.
 אֵשׁ לִפְנֵי תֵלֶךְ,
 וּתְלַהֵט סָבִיב צָרוֹ.
 הָאִירוּ בְּרָקָיו תִּבְלֵה,
 רָאֵתָה וּתְחִל הָאָרֶץ.
 הָרִים כְּדוֹנָג נִמְסוּ
 מִלִּפְנֵי ה',
 מִלִּפְנֵי אֲדוֹן כָּל הָאָרֶץ.
 הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ,
 וְרָאוּ כָל הָעַמִּים כְּבוֹדוֹ.
 יִבְשׁוּ כָל עֲבָדֵי פֶסֶל,
 הַמִּתְהַלְלִים בְּאֱלִילִים,
 הַשֹּׁתְתָחוּ לוֹ כָּל אֱלֹהִים.
 שִׁמְעָה וּתִשְׁמַח צִיּוֹן,
 וּתְגַלְנָה בְּנוֹת יְהוּדָה,
 לִמְעַן מִשְׁפָּטֶיךָ ה'.
 כִּי אַתָּה ה' עֲלִיוֹן
 עַל כָּל הָאָרֶץ,
 מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים.
 אֲהַבֵּי ה' שְׁנֹאוֹ רָע,
 שֹׂמֵר נַפְשׁוֹת חֲסִידָיו,
 מִיַּד רָשָׁעִים יִצִּילֵם.
 אוֹר זָרַע לְצַדִּיק,
 וְלִישָׁרֵי לֵב שִׁמְחָה.
 שִׁמְחוּ צַדִּיקִים בַּה',
 וְהוֹדוּ לִזְכַּר מְדֻשָּׁן.

Psalm 97 describes God's administration of justice through nature and the natural world's acknowledgement of its role as the means through which God exercises providence.

Psalm 97

When God will reign, the world will rejoice, myriads of islands will be glad. He will be surrounded by cloud and fog, His throne is founded on righteousness and justice. Fire will go before Him and consume His enemies all around. His lightening will illuminate the world; the people will see and tremble. Mountains will melt like wax before God – before the Lord of the entire world. The heavens will tell of His righteousness and all the nations will see His honor. All the worshippers of graven images, those who revel in idols, shall shrivel, and all gods will bow to Him. Zion shall hear and rejoice, and the daughters of Judah will celebrate on account of Your justice, God. For You are the loftiest God over the entire world; You are vastly superior to all other “gods.” Those who love God hate evil; He guards the souls of His pious people and saves them from the hand of the wicked. Light is sown for the righteous, and happiness for the upright of heart. Let the righteous rejoice in God, and express thanks when mentioning His Holy Name.

Miz-mor, shee-ru LAh-dō-nai shir
kha-dash,
kee neef-la-ot a-sa,
Ho-shee-ah lō y'mee-nō
ooz-ro-a kad-shō.
Ho-dee-a Ah-dō-nai y'shu-ah-tō,
l'ei-nei ha-goyim gee-la tseed-ka-tō.
Za-khar khas-dō ve-e-mu-na-tō
l'veit Yis-ra-eil,
ra-u khol af-sei a-rets eit
y'shu-at E-lo-hei-nu.
Ha-ree-u LAh-dō-nai kol ha-a-rets,
peets-khu v'ra-n'nu v'za-mei-ru.
Zam'ru LAh-dō-nai b'khee-nor,
b'khee-nor v'kōl zim-ra.
Ba-kha-tso-ts'rot v'kōl shofar,
ha-ree-u leef-nei ha-me-lekh Ah-dō-nai.
Yeer-am ha-yam oom-lō-ō,
tei-veil v'yo-sh'vei va.
N'ha-rot yeem-kha-ukhaf,
ya-khad ha-reem y'ra-nei-nu.
Leef-nei Ah-dō-nai kee va leesh-pōt
ha-a-rets,
yeesh-pōt tei-veil b'tse-dek,
v'a-meem b'mei-sha-reem.

מִזְמוֹר, שִׁירוֹ לַה' שִׁיר
חֲדָשׁ,
כִּי נִפְלְאוֹת עָשָׂה.
הוֹשִׁיעָה לוֹ יְמִינוֹ,
וְזָרוּעַ קִדְשׁוֹ.
הוֹדִיעָה יְשׁוּעָתוֹ,
לְעֵינֵי הַגּוֹיִם גְּלָה צִדְקָתוֹ.
זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ
לְבֵית יִשְׂרָאֵל,
כֹּאז כָּל אֶפְסֵי אֶרֶץ אֵת
יְשׁוּעַת אֱלֹהֵינוּ.
הֲרִיעוּ לַה' כָּל הָאֶרֶץ,
בַּחֲצוֹ וּרְנֵנוּ וְזָמְרוּ.
זָמְרוּ לַה' בְּכִנּוֹר,
בְּכִנּוֹר וְקוֹל זִמְרָה.
בַּחֲצָרוֹת וְקוֹל שׁוֹפָר,
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ ה'.
יִרְעֵם הַיָּם וּמִלְאוּ,
תִּבֵּל וַיִּשְׁבִּי בָהּ.
נְהַרּוֹת יִמְחָאוּ כָּה,
יַחַד הָרִים יִרְגְּנוּ.
לִפְנֵי ה' כִּי בָא לְשַׁפֵּט
הָאֶרֶץ,
יִשְׁפֹּט תִּבֵּל בְּצִדְקָה,
וְעַמִּים בְּמִישְׁרִים.

Psalm 98 looks beyond the natural providence of the preceding psalm; it describes God's miraculous involvement in the world. It also alludes to the future eradication of any seeming alternatives to His dominion.

Psalm 98

A Song – sing a new song to God, for He has performed wonders; His right hand and His holy arm have helped Him. God has made His salvation known; He revealed His righteousness to the nations. He recalled His kindness and His promise to the House of Israel; all the reaches of the world saw God's salvation. Let the entire world cry out in song to God, let it burst forth in song and play music. Play music to God with the harp, with the harp and the sound of music. With trumpets and the sound of the shofar, break out in song before God the King. Let the sea and all that fills it, the world and all its inhabitants, roar. Let the rivers clap hands and the mountains sing together. Before God who has come to judge the land; He shall judge the land with righteousness and the nations in fairness.

Ah-dō-nai ma-lakh yeer-g'zu a-meem,
 yo-sheiv k'ru-veem, ta-nut ha-a-rets.
 Ah-dō-nai b'tsee-on ga-dōl,
 v'ram hu al kol ha-a-meem.
 Yo-du sheem-kha ga-dōl v'nō-ra,
 ka-dōsh hu.
 V'ōz melekh meesh-paht a-heiv,
 a-ta kō-nan-ta mei-sha-rim,
 mish-pat uts-da-kah
 b'Ya-a-kov a-tah a-see-tah.
 Ro-m'mu Ah-dō-nai E-lo-hei-nu,
 v'heesh-ta-kha-vu la-ha-dom rag-lav:
 "Ka-dōsh hu!"
 Mo-she v'A-ha-ron b'kho-ha-nav,
 u-Sh-mu-eil b'ko-r'ei sh'mō,
 ko-reem el Ah-dō-nai v'hu ya-a-neim.
 B'a-mood a-nan y'da-beir a-lei-hem,
 sha-m'ru ei-do-tav v'khok
 na-tan la-mō.
 Ah-dō-nai E-lo-hei-nu a-tah
 a-nee-tom,
 Eil no-sei ha-yee-tah la-hem,
 V'no-keim al a-lee-lo-tam.
 Ro-m'mu Ah-dō-nai E-lo-hei-nu,
 v'heesh-ta-kha-vu l'har kad-shō,
 kee ka-dōsh Ah-dō-nai E-lo-hei-nu.

ה' מֶלֶךְ יִרְגְּזוּ עַמִּים,
 יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.
 ה' בְּצִיּוֹן גָּדוֹל,
 וְכֵם הוּא עַל כָּל הָעַמִּים.
 יוֹדוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא,
 קְדוֹשׁ הוּא.
 וְעַז מֶלֶךְ מִשְׁפָּט אֱהָב,
 אֶתָּה כּוֹנֵנֶת מִיִּשְׁרָאִים,
 מִשְׁפָּט וְצִדְקָה
 בִּיעֲקֹב אֶתָּה עֲשִׂיתָ.
 רוֹמְמוּ ה' אֱלֹהֵינוּ,
 וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו,
 קְדוֹשׁ הוּא.
 מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו,
 וְשִׁמְעוֹאֵל בְּקֹרְאֵי שְׁמוֹ,
 קֹרְאִים אֶל ה' וְהוּא יַעֲנֵם.
 בְּעִמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
 שְׁמְרוּ עֲדוֹתָיו וְחַק
 נָתַן לָמוֹ.
 ה' אֱלֹהֵינוּ אֶתָּה
 עֲנִיתָם,
 אֵל נִשְׂאֵה יְהִיֵּת לָהֶם,
 וְנִקֵּם עַל עֲלִילוֹתָם.
 רוֹמְמוּ ה' אֱלֹהֵינוּ
 וְהִשְׁתַּחֲווּ לַהֲרַק קִדְשׁוֹ,
 כִּי קְדוֹשׁ ה' אֱלֹהֵינוּ.

Once the world recognizes God's dominion, humanity will need to act in harmony with His ways. The world will embrace God's laws of justice and righteousness, which the Jewish people have observed since their inception.

Psalm 99

When God will reign, the nations will tremble; He Who dwells upon the cherubs shall shake up the world. God Who dwells in Zion is great and lofty over all the nations. They shall thank Your great and awesome Name; it is holy. Power belongs to the King who loves justice; You founded honesty; the justice and righteousness of Jacob you have made. Praise the Lord our God and bow down in His sanctuary – He is holy. Moshe, Aharon, with his priests, and Shmuel among those who call His Name, they called out to God and He answered them. He spoke to them in a pillar of cloud; they obeyed his testimonies and whatever decrees He gave to them. Lord our God, You answered them, You were forgiving to them and revengeful towards those who plotted against them. Praise the Lord our God and bow down at His holy mountain, for the Lord our God is holy.

It is customary to stand during this psalm, which is sung aloud by the congregation.

Psalm 29

תהלים כט

Miz-mor leh-Dav-eed,
 ha-vu LAh-dō-nai be'-nay ay-leem.
 Ha-vu LAh-dō-nai ka-vōd va-ōz.
 Ha-vu LAh-dō-nai k'vōd shemo,
 heesh-takh-ah-voo LAh-dō-nai
 bi-ha-d'rat kō-desh.
 Kol Ah-dō-nai al ha-my-eem,
 Eil ha-ka-vōd, heer-eem
 Ah-dō-nai al my-eem ra-beem.
 Kol Ah-dō-nai ba-kō-akh
 kol Ah-dō-nai be-ha-dar.
 Kol Ah-dō-nai sho-veir a-ra-zeem
 vay'sha-beir Ah-dō-nai et ar-zei
 ha-l'va-nōn.
 Va-yar-key-deim k'mō ei-gel,
 l'va-non v'sir-yon
 k'mo ven r'ei-meem.
 Kol Ah-dō-nai kho-tseiv la-ha-vōt aish.
 Kol Ah-dō-nai ya-khil mid-bar,
 ya-khil Ah-dō-nai mid-bar Ka-desh.
 Kol Ah-dō-nai y'kho-leil ah-ya-lōt,
 va-ye-khe-sof y'a-rōt,
 oov-hei-kha-lō ku-lō o-meir ka-vōd.
 Ah-dō-nai la-ma-bul ya-shav,
 va-yei-shev Ah-dō-nai melekh l'olam.
 Ah-dō-nai ōz l'a-mo yee-tein,
 Ah-dō-nai y'va-reikh et ah-mo
 va-sha-lom.

מִזְמוֹר לְדָוִד,
 הָבוּ לַה' בְּנֵי אֱלִים.
 הָבוּ לַה' כְּבוֹד וָעֹז.
 הָבוּ לַה' כְּבוֹד שְׁמוֹ,
 הַשְׁתַּחֲוּוּ לַה'
 בְּהַדְרַת קֹדֶשׁ.
 קוֹל ה' עַל הַמַּיִם,
 אֵל הַכְּבוֹד הַרְעִים,
 ה' עַל מַיִם רַבִּים.
 קוֹל ה' בַּכַּף,
 קוֹל ה' בְּהַדָּר.
 קוֹל ה' שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֹּר ה' אֶת אֲרָזֵי
 הַלְבָּנוֹן.
 וַיִּרְקִידֵם כְּמוֹ עֵגֶל,
 לְבָנוֹן וּשְׁרִיֹן
 כְּמוֹ בֶן רְאֵמִים.
 קוֹל ה' חֹצֵב לִהְיוֹת אֵשׁ.
 קוֹל ה' יַחֲלִי מִדְבָּר,
 יַחֲלִי ה' מִדְבָּר קָדֵשׁ.
 קוֹל ה' יַחֲלִיל אֵילֹת,
 וַיַּחֲשֹׁף יַעְרוֹת,
 וַבְּהִיכְלוֹ בָּלוּ אִמֹר כְּבוֹד.
 ה' לַמִּבּוֹל יָשָׁב,
 וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם.
 ה' עֹז לְעַמּוֹ יִתֵּן,
 ה' בִּרְכָּךְ אֶת עַמּוֹ
 בְּשָׁלוֹם.

Psalm 29 mentions God's Name eighteen times. It is the blueprint for the eighteen blessings in the Amidah, the silent prayer formulated by our Sages. The psalm also mentions the "voice" of God seven times, symbolizing the seven days of creation, and reflecting his communication with mankind.

It is customary to stand during this psalm, which is sung aloud by the congregation.

Psalm 29

A song of praise by David – Attribute to God, O angels, attribute to God honor and power. Give God the honor due His Name, bow down to God in the glory of His sanctity. God's voice is upon the waters, the God of glory thunders, God is upon vast waters. God's voice is in power! God's voice is in majesty! God's voice shatters the cedars – and God shattered the cedars of Lebanon. And He made them dance like a calf, Lebanon and Syria like young réems (beautiful and powerful horned animals); God's voice cuts through flames of fire. God's voice makes the desert tremble; God made the Kadesh Desert tremble. The voice of God frightens the deer and strips the forests bare; while in His Sanctuary they will proclaim, "Glory." God presided over the Flood, and God was established as King forever. God will give strength to His nation, and bless His nation with peace.

Ana B'koakh

אנא בכח

Ana b' koakh gedulat yeminkha,
 ta-teer tzeh-roo-rah:
 Ka-beil reenat am-kha,
 sag-vei-nu tahareinu nōra:
 Nah gee-bōr door-shei yekhood-kha,
 ki-va-vat sham-reim:
 Bar-khaym ta-ha-raym, ra-kha-mei
 tzeed-kaht-kha, tameed gam-leim:
 Kha-seen kadosh, bi-rōv toov-kha,
 nah-hail ah-dah-teh-kha:
 Ya-kheed gay-eh, li-am-kha pi-nay,
 zokhray kidooshah-teh-kha:
 Shavahteynu kabeil, oo-shema
 tza-kah-taynu, yodeah ta'aloomōt:
 Barukh shem kavod Mal-khoo-tō
 l'ōlam va'ed:

אנא בכלח גדולת ימינך,
 תתיר צרורה:
 קבל רנת עמך,
 שגבנו טהרנו נורא:
 נא גבור, דורשי יחודך,
 כבבת שמרם:
 ברכם טהרם, רחמי
 צדקתך, תמיד גמלם:
 חסין קדוש, ברוב טובך,
 נהל עדתך:
 יחיד גאה, לעמך פנה,
 זוכרי קדשתך:
 שועתנו קבל, ושמע
 צעקתנו, יודע תעלמות:
 ברוך שם כבוד מלכותו
 לעולם ועד:

Ana Bokoakh was composed almost two thousand years ago by Rabbi Nekhunia Ben Hakana. The prayer contains forty-two words, the initials of which form one of God's Names. According to Kabbalistic tradition, it is the Name through which God created the world. As such, it provides an appropriate prelude to our welcoming Shabbat which celebrates the culmination of Creation.

Ana B'koakh

Please, with the might of Your great right hand, overlook our shortcomings. Accept the song of Your nation; strengthen us, and purify us, Awesome One! Please, Mighty one, guard those who seek Your unity like the pupil of Your eye. Bless them, purify them, have compassion on them, and always bestow Your righteous benevolence upon them. Powerful, Holy God, lead Your flock in Your great goodness. One and only Exalted One, turn to Your people who proclaim Your holiness. Accept our prayer, and hear our cries, Knower of hidden things.

Blessed is the Name of His glorious kingdom forever and ever.

Lekha Dōdee

לכה דודי

*Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah*

לְכָה דוּדִי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Sha-mōr v'za-khōr b'dee-bur eh-khad,
heesh-mee-a-nu Eil ham-yu-khad.
Ah-dō-nai eh-khad oosh-mo eh-khad,
l'sheim ool-teef-e-ret v'leet-hee-la.*

שְׁמֹר וְזָכוּר בְּדַבּוּר אֶחָד,
הִשְׁמִיעֵנוּ אֵל הַמַּיְחָד,
ה' אֶחָד וְשֵׁמוֹ אֶחָד,
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיהָ.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Leekrat Shabbat lekhu v'nei-l'kha,
kee hee m'kor ha-b'ra-khah.
mei-rosh mi-keh-dem n'su-khah,
sof ma-a-seh, b'ma-kha-sha-va
t'khee-la.*

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נִסּוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה
תִּתְחַלֶּה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Mik-dash me-lekh, eer m'lu-khah,
ku-mee tz'ee mi-tokh ha-ha-fei-khah,
rav lakh she-vet b'ei-mek ha-ba-khah,
v'hu ya-kha-mol a-la-yikh khem-la.*

מִקְדָּשׁ מִלֶּךְ עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה,
רַב לָךְ שַׁבָּת בְּעֶמְקַת הַבְּכָא,
וְהוּא יְחַמּוּל עֲלֶיךָ חֲמִלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

Hit-na-a-ree! Mei-a-far ku-mee!
 leev-shee beeg-dei teef-ar-teikh, a-mee!
 Al yad ben Yee-shai, beit
 ha-lakh-mee,
 kar-va el naf-shee g'a-lah.

**Lekha dōdee leekrat ka-lah,
 p'nei Shabbat nika-belah**

Hit-ō-r'ree! Hit-ō-r'ree!
 kee vah ō -reikh! Ku-mee ō -ree,
 u-ree u-ree, sheer da-bei-ree;
 k'v ō d Ah-dō-nai a-la-yeekh neeg-la.

**Lekha dōdee leekrat ka-lah,
 p'nei Shabbat nika-belah**

Lō tei-vō-she v'lō tee-ka-l'mee;
 ma teesh-tō-kha-khee, oo-mah
 te-heh-mee?
 bakh ye-khe-su a-ni-yei a-mee,
 v'neev-n'tah eer al tee-lah.

**Lekha dōdee leekrat ka-lah,
 p'nei Shabbat nika-belah**

V'ha-yu leem-she-sah shō-sa-yeekh,
 v'ra-kha-ku, kol m'va-l'a-yeekh;
 ya-sees a-la-yeekh E-lo-ha-yeekh,
 keem-sōs kha-ton al ka-lah.

**Lekha dōdee leekrat ka-lah,
 p'nei Shabbat nika-belah**

הַתְּנַעֲרִי מֵעַפָּר קוּמִי,
 לְבָשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עָמִי,
 עַל יָד בֶּן יִשְׂרָאֵל בֵּית
 הַלַּחֲמִי,
 קִרְבָּה אֶל נַפְשִׁי גְאֻלָּהּ.

לְכֵה דוּדִי לְקִרְאָת פְּלָה,
 פְּנֵי שַׁבָּת נִקְבְּלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי,
 כִּי בָּא אוֹרֶךְ קוּמִי אוּרִי,
 עוֹרִי עוֹרִי שִׁיר דְּבָרִי,
 כְּבוֹד ה' עֲלֶיךָ נִגְלָה.

לְכֵה דוּדִי לְקִרְאָת פְּלָה,
 פְּנֵי שַׁבָּת נִקְבְּלָה:

לֹא תִבּוֹשִׁי וְלֹא תִבְלָמִי,
 מַה תִּשְׁתַּחֲוֶה וּמַה
 תִּתְהַלֵּם,
 בְּךָ יִחַס וְעָנִי עָמִי,
 וְנִבְנְתָה עִיר עַל תְּלָהּ.

לְכֵה דוּדִי לְקִרְאָת פְּלָה,
 פְּנֵי שַׁבָּת נִקְבְּלָה:

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵסִיד,
 וְרַחֲקוּ כָּל מִבְלָעִיד,
 יִשְׂשַׁשׁ עֲלֶיךָ אֱלֹהֶיךָ,
 כְּמִשׁוֹשׁ חֶתָן עַל פְּלָה.

לְכֵה דוּדִי לְקִרְאָת פְּלָה,
 פְּנֵי שַׁבָּת נִקְבְּלָה:

*Ya-meen oos-mol teef-ro-tsee,
v'et Ah-dō-nai ta-a-ree-tsee;
al yad eesh ben par-tsee,
v'nees-m'khah v'na-gee-lah.*

יָמִין וּשְׂמאל תִּפְרוֹצִי,
וְאֵת ה' תַּעֲרִיצִי,
עַל יַד אִישׁ בֶּן פָּרֹצִי,
וְנִשְׁמָחָה וְנִגִּילָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכֵה דוּדֵי לְקִרְאָת פֶּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

Stand up and turn around to greet the "Shabbat Queen"

*Bo-ee v'sha-lōm, a-te-ret ba'-lah;
gam b'seem-khah oov-tsaw-ha-lah.
toch e-mu-nei am s'gu-la.
Bo-i kha-la! Bo-i kha-la.*

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה,
גַּם בְּשִׁמְחָה וּבְצַחֲלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאִי כָלָה. בּוֹאִי כָלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכֵה דוּדֵי לְקִרְאָת פֶּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

Lekha Dodi

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

The One and Only God proclaimed both “Preserve” and “Remember” [the Shabbat] in a single word; God is One and His Name is One, for renown, splendor and praise.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Let us go and greet the Shabbat for it is the source of all abundance. It was established from the beginning, from days of yore, and it is the final result embedded in the original thought [of creation].

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Sanctuary of the King, royal city! Stand up and leave the upheaval! It is beneath you to dwell in the valley of tears – and God will show you compassion.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Shake off the dust and stand up! Don the clothes of my nation’s splendor, through the son of Yishai from Bethlehem (King David). My soul is close to redemption...

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Awaken yourself, awaken yourself, for your light has come; stand up and shine! Wake up, wake up, and speak in song; God’s honor is revealed upon you.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Be not embarrassed, be not ashamed. Why are you depressed and why are you emotional? The poor of My nation depend on you, as the city shall be rebuilt on its hilltop.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Those who plunder you shall be plundered, and all those who consume you shall be distanced; your God will rejoice over you as a groom rejoices over a bride.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Break out right and left, and praise God and we shall rejoice and celebrate through the man who descends from Peretz (Messiah).

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Stand up and turn around to greet the "Shabbat Queen."

Come in peace, crown of her husband, with rejoicing and so too with enlightenment among the faithful treasured nation – Come O bride, Come O bride!

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Miz-mor sheer l'yom ha-Shabbat.
 Tov l'ho-dot la-Ah-dō-nai, ool-za-meir
 l'shim-kha el-yon.
 L'ha-geed ba-bō-ker khas-de-kha,
 ve-e-mu-na-t'kha ba-lei-lōt.
 a-lei a-sor va-a-lei na-vel,
 a-lei hee-ga-yōn b'khee-nor.
 Kee si-makh-ta-nee Ah-dō-nai
 b'fa-a-le-kha,
 b'ma-a-sei ya-de-kha a-ra-nein.
 Ma ga-d'lu ma-a-se-kha Ah-dō-nai,
 m'od a-m'ku makh-sh'vo-te-kha.
 Ish ba-ar lo yei-da,
 ookh-sil lo ya-vin et zot.
 Beef-ro-akh r'sha-eem k'mo ei-sev,
 va-ya-tsee-tsu kol pō-a-lei a-ven,
 l'hee-sha-m'dam a-dei ad.
 V'a-ta ma-rom l'o-lam Ah-dō-nai.
 Kee hee-nei o-y've-kha Ah-dō-nai,
 kee hee-nei o-y've-kha yo-vei-do,
 yeet-pa-r'du kol po-a-lei a-ven.
 Va-ta-rem k'r-eim kar-nee,
 ba-lo-tee b'she-men ra-a-nan.
 Va-ta-beit ei-nee b'shu-rai,
 ba-ka-meem a-lai m'rei-eem,
 tish-ma-'na az-nai.
 Tsa-deek ka-ta-mar yif-rakh,
 k'eh-rez ba-l'va-non yis-geh.

מזמור שיר ליום השבת.
 טוב להדות לה' ולזמר
 לשמך עליון.
 להגיד בבקר חסדך,
 ואמונתך בלילות.
 עלי עשור ועלי נבל,
 עלי הגיון בכנור.
 כי שמחתני ה'
 בפעלך,
 במעשי ידך ארננו.
 מה גדלו מעשיך ה',
 מאד עמקו מחשבתך.
 איש בער לא ידע,
 וכסיל לא יבין את זאת.
 בפרח רשעים כמו עשב,
 ויציצו כל פעלי און,
 להשמידם עדי עד.
 ואתה מרום לעלם ה'.
 כי הנה איביך ה',
 כי הנה איביך יאבדו,
 יתפרדו כל פעלי און.
 ותתם פראים קרני,
 בלתי בשמן רענו.
 ותבט עיני בשורי,
 בקמים עלי מרעים,
 תשמענה אזני.
 צדיק בתמר יפרח,
 כארז בלבנון ישגה.

Sh'tu-leem b'veit Ah-dō-nai,
 b'khats-rōt E-lo-hei-nu yaf-ri-khu.
 Ōd y'nu-vun b'sei-va,
 d'shei-neem v'ra-a-na-neem yi-h'you,
 L'ha-geed Kee ya-shar Ah-dō-nai,
 Tsu-ree, v'lo av-la-ta bō.

שְׁתוּלִים בְּבֵית ה',
 בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
 עוֹד יִנוּבּוֹן בְּשֵׂיבָה,
 דְּשֵׁנִים וְרַעְנָנִים יִהְיוּ.
 לְהַגִּיד כִּי יֵשֶׁר ה'
 צוּרֵי וְלֹא עֲלֻתָּהּ בּוֹ.

The Levites recited Psalm 92 on Shabbat in the Beit Hamikdash, the Holy Temple. The psalm conveys the clarity King David reached on Shabbat, the day in which everything comes full circle. He finally understood that although the wicked may appear to prosper in this world, their pleasure is fleeting. It is the righteous who will ultimately prevail. The wicked are compared to grass which grows quickly and seems to flourish, but dries up in an instant. In contrast, the righteous are compared to a date palm; although it takes a long time for the date palm to grow, it eventually becomes firmly planted into the ground, it is long-lived, and continues to bear fruit well into old age.

Psalm 92

A song of praise for the day of Shabbat. It is good to thank God and to sing praise to Your lofty Name. To tell over your kindness in the mornings and your faithfulness in the nights, on the ten-stringed instrument, on the lute, with song expressed through the harp. For God – you have gladdened me with Your acts, I sing of Your handiwork. How great are Your deeds, God, how deep are Your thoughts. A foolish man knows not, a naïve person does not understand this, how the wicked flourish like grass and all their iniquitous deeds blossom – yet it is only to destroy them forever. But You are lofty forever God! For behold, Your enemies, God, Your enemies shall be destroyed and all of their iniquitous deeds shall unravel. And my pride shall rise up like a réem, I shall be drenched in pleasant oil. And my eye shall gaze upon my foes, my ears shall hear of the downfall of those who rise up against me. The righteous shall flourish like a date palm, and tower like a cedar of Lebanon. They are firmly planted in the House of God; they shall flourish in the courtyards of our God. They shall continue to produce fruit in old age, they will be robust and fresh. To proclaim that God is upright – my Rock in whom there is no injustice.

Psalm 93

תהלים צג

*Ah-dō-nai ma-lakh gay-oot la-veish,
 la-veish Ah-dō-nai, ōz heet-a-zar,
 Af tee-kon tei-veil bal tee-mot.
 Na-khon kees-a-kha mei-az,
 mei-o-lam a-ta.
 Na-s'ū n'ha-rot, Ah-dō-nai,
 na-s'ū n'ha-rot ko-lam,
 yis-u n'ha-rot dakh-yam.
 Mi-ko-lōt ma-yeem ra-beem
 a-dee-reem mish-b'rei yam,
 adeer ba-ma-rōm Ah-dō-nai.
 Ei-doe-tekha ne-eh-mnu m'ōd,
 l'vei-t'kha na-a-va kō-desh,
 Ah-dō-nai, l'ō-rekh ya-meem.*

ה' מָלַךְ גָּאוֹת לְבֹשׁ,
 לְבֹשׁ ה' עֵז הַתְּאֵזָר,
 אַף תִּכּוֹן תִּבְלָל בַּל תִּמּוֹט.
 נִכּוֹן בְּסֶאֱךָ מֵאֶז,
 מֵעוֹלָם אַתָּה.
 נִשְׂאוּ נְהָרוֹת ה',
 נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכָאִם.
 מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בְּמָרוֹם ה'.
 עֲדִיתְךָ נֶאֱמָנוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ,
 ה' לְאַרְךָ יָמִים.

Kabbalat Shabbat concludes with Psalm 93 which alludes to the Messianic era when God's dominion over the world will be evident to all.

Psalm 93

[In the Messianic era all shall proclaim] God has reigned, He has donned himself with grandeur. He is girded in power [and all will recognize that] He founded the world so it shall not falter. Your throne was established since creation. You are eternal. Like rivers they raised, O God, like rivers they raised their voice; like rivers they shall raise their destructiveness. From the sounds of the mighty waters, from the breakers of the ocean [they will proclaim], "You are powerful on high, God." Your testimonies [to the prophet] regarding Your House, the dwelling of holiness, are very faithful, O God, may it be for lengthy days.

Scan code to hear
audio recordings of
each song



English Songs

Conversation in the Womb

My dear brother,
Look around and tell me what your eyes behold,
Don't deny that you see, it's only you and me,
Our existence, it is empty, it is cold,
Our existence, it is empty, it is cold.

But dear brother,
You must have faith that we are not the only ones,
'cause in the distance there's a place,
Where we'll stand up tall and straight,
Oh, I believe that there is a world to come,
Yes, I believe that there is a world to come.

My dear brother,
Don't be blind, don't be stubborn, don't be set.
Imagination it's all right, but it won't light up the night,
What you see is exactly what you get;
What you see is exactly what you get.

But dear brother,
You will surely find when all is said and done
That the future it will show, There is so much we don't know
Oh I believe that there is a world to come,
Yes I believe that there is a world to come.

My dear brother, Where have you gone?,
Is this the moment I have known?
I can faintly hear the cry,
My dear brother must have died,

It's all over now forever I'm alone,
It's all over now forever I'm alone.

But dear brother,
Please don't mourn me when my life has just begun,
What you hear are sounds of joy,
"Congratulations, it's a boy,"
Oh I believe that there is a world to come,
Yes I believe that there is a world to come.

'cause what you hear are sounds of joy,
"Congratulations, it's a boy,"
Soon you'll be here with me in this world to come.
Soon you'll be here with me in this world to come.

Ilu Finu

אילו פיננו מלא שירה כים ולשוננו רינה כהמון גליו
Ilu finu mulei, mulei shira kayam ul'shoneinu rina, rina k'hamon galav

ושפשושינו שבח כמרכבי רקיע ועינינו מאירות כשמש וכירח
וידני פרושות כנשרי שמים ורגלנו קלות כאילות
אין אנחנו מספיקים להודות לך השם ולברך את שמך מלכנו

If our mouths were filled with song,
Like the vast and mighty sea,
And our tongues were ocean waves,
To sing a joyous melody.

Though our lips be skilled in praise,
Like the broad and endless sky,
And our eyes would shine as bright,

As the sun and moon up high,
אין אנחנו מספיקים להודות לך השם ולברך את שמך מלכנו
*Ein anachnu maspikim l'hodos lecha hashem ul'vareich es
shimcha, es shimcha malkeinu*

Were our arms to spread as far,
As the graceful eagle's wings,
With legs to run as swift as deer,
Across the land your praise to sing

We still could not thank you Hashem
For all the goodness that you bring
Nor could we ever bless your name
You, our one and only king

In The Mountains

Night was falling in the Russian town,
Dark and silence settled all around,
Icy moonlight lit the forest ground,
Casting shadows on the snow.

Among the cold drifts, far from anyone,
Secretly a bris millah (circumcision) was done,
Notice of the father & the son,
Would mean sure death in the snow.

In the daytime in the sill of night,
In the open or away from sight,
We must always keep the Torah,
And do mitzvos without fear.

In the Mountains of the Russian plains,
In the streets and in the railway trains,
We are faithful to the Torah,
"U'bishem Hashem Nazkir" (in the name of God its
remembered)

As they left their strength began to wane,
And each step was filled with bitter pain,
But Hashem saw faces filled with love,
"Vayelchu shneyhem yachdav" (And they walked together in
unison)

They were then caught with the millah knife,
And the soldier took the father's life,
The boy cried as he saw "Kiddush Hashem" (sanctification of
God's name) and "malachim" (angels) wept with them.

Have no fear my sons of knives and guns,
"Hashem li ma yaaseh l'adam,"
We must always keep the Torah.
And do mitzvos without fear.

In the Mountains of the Russian plains,
In the streets and in the railway trains,
We are faithful to the Torah,
U'bishem Hashem Nazkir.

Many years past since that dreadful day,
Grass and weeds grew on the martyr's grave,
And the son for whom his life he gave,
Followed in his father's ways.

So one dark night, in the winter cold,
When his only son was eight days old,
He did as he had been shown and told,
A bris millah on that day

In Metzrayim (Egypt), and in Germany,
Through dark ages and much infamy,
We have always kept the torah,
Doing mitzvot without fear.

In the Mountains of the Russian plains,
In the streets and in the railway trains,
We are faithful to the Torah,
"U'bishem Hashem Nazkir."

It's Time To Say Good Shabbos

The sun is going down, it's shining through the trees,
Another week's gone by, become a memory,
So put away your cell phone, there's nothing left to do,
Go on home and find the gift - it's waiting there for you.

Oh, its time to say Good Shabbos,
'cause all your work is done,
Gonna spend the day together with the Holy One,
Say a special blessing on a cup that's filled with wine,
Man and his creator it's a very special sign.

Your candles will be burning, they'll fill your home with light,
Singing songs of Shabbos, well into the night,
So put away your cell phone, there's nothing left to do,
Go on home and find the gift - it's waiting there for you.

Oh, its time to say Good Shabbos,
'cause all your work is done,
Gonna spend the day together with the Holy One,
Say a special blessing on a cup that's filled with wine,
Man and his creator it's a very special sign.

You can spend time with your family,
You'll study and you'll pray,
Why not wait till after Shabbos?
Those emails won't run away,
So put away your cell phone, there's nothing left to do,
Go on home and find the gift, it's waiting there for you.

Oh, its time to say Good Shabbos,
'cause all your work is done,
Gonna spend the day together with the Holy One,
Say a special blessing on a cup that's filled with wine,
Man and his creator it's a very special sign.

Joe Dimaggio's Card

We grew up together, in New York City,
Oh how the time has flown by,
We were inseparable, closer than brothers,
My best friend Sammy and I.

We'd play by the oak tree, in back of my house,
Tossing a ball to and fro,
Each one of us dreaming, pretending to be,
The great Joe DiMaggio.

One day we each bought a package of Topp's,
And opened them under the tree,
Look Sam! I've got Joe DiMaggio's card,
And he was so jealous of me.

I lovingly hid it, deep inside my drawer,
Where it would be safe as can be,
And I vowed I would keep it forever and ever,
It was so precious to me... It was so precious to me.

When we grew older, and left for Yeshiva,
A change could be seen from the start,
Sam loved to study while I loved to daydream,
Slowly we drifted apart,

I watched him grow, in his learning and faith,
With a mixture of envy and pride,
I realized with sadness, no more could it be,
My best friend Sammy and I.

Many years passed, as I watched my own children,
Playing outside in the yard,
I remembered the friendship of long, long ago,
And the great Joe DiMaggio's card.

Collectors would come, they would knock at my door,
Letters arrived in the mail,
We'll pay half a million, your card it is one of a kind,
I'd answer them, it's not for sale.
...I'd answer them it's not for sale.

I'd read in the papers, from time to time,
Of events in the life of my friend,
He became Rosh Yeshiva (dean) , of our old school,
And now was a leader of men.

But there was a fire that ravaged his school,
I knew it just might break his heart,
So I reached in my drawer and said my goodbyes,
To the great Joe DiMaggio's card.

One day my grandson came home from Yeshiva,
Holding a card that was new,
Look Zaide! Reb Shmuel is one of the Gedolim (sages)
And I'm giving his card to you

I lovingly hid it deep inside my drawer,
Where it would be safe as can be,
And I vowed I would keep it forever and ever,
It is so precious to me... It is so very precious to me.

Little Kite

The sky's bright and clear, the wind's blowing strong,
Winter has passed now the sun's shining proud,
What a glorious day to send up a kite,
To dance and to soar high over the clouds.

Through the traffic and noise, I ran to the park,
An island surrounded with castles of stone,
With my kite and a spool of clear plastic line,
We journeyed together a long way from home.

Little kite tell me, for I cannot fly,
Can you see distant oceans and mountains so high?
But most of all tell me, for I cannot see,
Is there a God in heaven, does he know of me?

Lighter than air, my little kite flew,
Riding the wind like an eagle in flight,
So far away now just a speck in the sky,
Reaching the heavens it vanished from sight.

Little kite tell me, for I cannot fly,
Can you see distant oceans and mountains so high?
But most of all tell me, for I cannot see,
Is there a God in heaven, does he know of me?

Well someone passed by, and looked at me strange,
He asked 'whatcha doing on this day so fair?
Flying a kite, well how could that be?
Can't you see little boy there's nothing up there?!'

Little kite tell me why I've been so blind,
Using my eyes oh in place of my mind,
For though I can't see you I do understand,
You're tuggin' and pullin' the string in my hand,

You're tuggin' and pullin' the string in my hand

Mama Rochel

With the rising sun on her wedding day,
She raised her eyes to the heavens,
And she thanked Hashem for the man of truth,
With whom she would build a nation.

But with nightfall came destiny betrayed,
The veil concealing another,
Yet her sister's shame, not her shattered dreams,
Took hold of her heart and her senses.

Mama Rochel (Mother Rachel) cry for us again,
Won't you shed a tear for your dear children?
If you raise your sweet voice now as then the day will come.

Mama Rochel cry for us again
Won't you shed a tear for your dear children?
Bi'zchutaich v'shavu vonim lig'vulom.
(in her merit the children will return from exile)

In a roadside grave she was laid to rest,
In solitude, forever,
But her voice gave hope to the broken hearts,
Of her daughters and sons bound for exile.

When her plaintive cry gained divine consent,
A challenge to her Maker,
Can the mercy of mere flesh and blood,
Run deeper than Yours, our Creator?

Mama Rochel cry for us again
Won't you shed a tear for your dear children?
If you raise your sweet voice now as then the day will come.

Mama Rochel cry for us again,
Won't you shed a tear for your dear children?
Bi'zchutaich v'shavu vonim lig'vulom.

Now your voice is still as you heed the call
Of b'ni kolaich mi'bechi (my son, call out in crying)
It's our Father's will, He who made us all
Dare we ask of you to defy Him?

Yet a frightened child, numb from pain and grief,
Remains forlorn and uncertain,
Clinging to the faith that it can be heard,
As it cries out to its mother,

Mama Rochel cry for us again
Won't you shed a tear for your dear children?
If you raise your sweet voice now as then the day will come.

Mama Rochel cry for us again,
Won't you shed a tear for your dear children?
Bi'zchutaich v'shavu vonim lig'vulom
Bi'zchutaich v'shavu vonim lig'vulom

The Man From Vilna

I met a man last Sunday; he was on his way back home,
From a wedding in Chicago, and was traveling alone,
He said he came from Vilna, a survivor I could tell.
And I helped him with his suitcase-
He could not walk very well.

A steward gave us coffee as we settled on the plane.
I asked him why he bothers - at his age there'd be no blame.
"No simcha is a burden, though I miss my dear late wife".
And then he shared with me a story,
That has changed my view of life.

We danced round and round in circles,
As if the world had done no wrong.
From evening until morning, filling up the shul with song.
Though we had no sifrei torah (torah scrolls)
To clutch close to our hearts.
In their place, we held the future, of a past so torn apart.

I remember liberation, joy and fear both intertwined.
Where to go, and what to do,
And how to leave the pain behind.
My heart said "Go to Vilna", dare I pray yet once again,
For the chance to find a loved one,
Or perhaps a childhood friend?

It took many months to get there,
From the late spring to the fall
And as I, many others, close to four hundred in all.
And slowly there was healing,
Darkened souls now mixed with light
When someone proudly cried out, Simchas Torah is tonight.

We danced round and round in circles
As if the world had done no wrong.
From evening until morning, filling up the shul with song.
Though we had no sifrei torah to clutch close to our hearts.
In their place, we held the future, of a past so torn apart.

We ran as one towards the shul, our spirits in a trance.
We tore apart the barricade, in defiance we would dance.
But the scene before our eyes shook us to the core.
Scraps of siddur, bullet holes, and bloodstains on the floor.

Turning to the eastern wall, we looked on in despair
There'd be no scrolls to dance with, the Holy Ark was bare.
Then we heard two children crying,
A boy and girl who no one knew.
We realized that no children were among us but those two.

We danced round and round in circles
As if the world had done no wrong.
From evening until morning, filling up the shul with song.
Though we had no sifrei torah to gather in our arms.
In their place, we held those children.
The Jewish people would live on.

We danced round and round in circles
As if the world had done no wrong.
From evening until morning, filling up the shul with song.
Though we had no sifrei torah to gather in our arms.
In their place, we held those children.
Am Yisrael Chai, Am Yisrael Chai, Am Yisrael Chai.

Memories

I'm a very tired, old and worn out man,
And my eyes have long been blind,
Most things that people say to me,
Just seem to slip my mind.

Oh but the suffering and painful times,
That were in years long gone,
Are still as clear upon my memory as the numbers on my arm.

What will become of all the memories?
Are they to scatter with the dust in the breeze?
And who will stand before the world, knowing what to say,
When the very last survivor, fades away?

When I hold my grandson close to me,
And his fingers trace the pattern of my tears,
He asks me "Grandpa, tell me why do you cry,
What is it that you fear?"

And I tell him there once was another child,
Who smelled as sweet and felt as warm,
But he was taken from before my eyes,
And only I remain to mourn.

What will become of all the memories?
Are they to scatter with the dust in the breeze?
And who will stand before a world that now wishes to deny,
Will they believe in someone, who never heard the cries?

There is nothing I can say or do to make things change,
Time has a way of passing by so fast,
And like a fleeting shadow, no one will recall,
The faces of the past.

What will become of all the memories?
Are they to scatter with the dust in the breeze?
Yet one thought gives me comfort it's all that I have left,
I know that God in heaven won't forget.

Neshamela (Little Soul)

Come with me little Neshamela,
Let me hold you in my hand,
And we'll fly away you and I together,
To a place down on the land.

Come with me little Neshamala,
Don't shy away, do as you're told,
There's a little child, waiting to be born today,
You are to be his spark, his soul.

But dear malachel (angel) no, I don't want to go,
There is so much pain and evil, on the earth below,
Let me stay here up in heaven, were it's safe and I'll be pure,
Please don't make me go away, can't you see I'm so afraid.

Come with me little Neshamela,
Its time you faced, your destiny,
As we fly beneath the clouds now, I will show you,
There is so much you can be.

Yes dear malachel I can see kedush (holiness) over there
Look someone's learning Torah,
There's another deep in prayer
I will stay here if you answer me, it's all I need to know
You must promise me dear friend, that I too will be like them.

Come with me, little Neshamela
Oh it's a task that I must do
As I tap you on the lip you will forget me
You're on your own, its up to you.

Come with me, little Neshamela
And let me hold you in my hand
And we'll fly away you and I together
To a place above the land.

But dear malachel no, I don't want to go,
I'm not ready to go with you,
Where you'll take me I don't know
Let me stay right where I am,
There's so much more I need to do
Please don't make me go away, can't you see I'm so afraid.

Come with me, little Neshamela,
I've only come to take you home,
And there is no need to fear your destination,
You've earned a place right by the throne

One Peaceful Friday Night

One peaceful Friday night
A table decked in white
The gloom and darkness of golus (exile)
Seemed lost in the candle's light

Entranced by the brilliant glare
A young boy pondered and stared
He dreamed of a world of "Kedusha" (holiness)
Where Shabbos is kept everywhere

With zemiros (singing) and learning,
And bright candles burning
My weekly nechoma (comfort) lifts up my neshoma (soul)
For "Shabbos hayom l'Hashem"
(Shabbos is the day to Hashem)
This day is a precious gem

We raise up our voices, the whole world rejoices
"Hashem elokeinu, sh'ma koleinu"
(Hashem our God, hear our voice)
With zeal and desire each week we strive
To keep this tradition alive

Because we're the "am segulah"
An "am" of torah and "gedulah"
If only we'd all keep the Shabbos
We'd surely bring the "geulah"..... na, na, na

With zemiros and learning, and bright candles burning
My weekly nechoma lifts up my neshoma
For "Shabbos hayom l'Hashem"
This day is a precious gem

As the candles dwindle in size
Teardrops form in my eyes
A feeling of sadness surrounds me
As the small flame flickers and dies

But a ray of hope still remains
In a world filled with sorrow and pain
Each week light will shine through the darkness
And "Shabbos hamalka" (Shabbos queen) will reign

We raise up our voices, the whole world rejoices
"Hashem elokeinu, sh'ma koleinu"
With zeal and desire each week we strive
To keep this tradition alive

One Word

With but one word, as time commenced,
He bade the world "begin"
A universe of endless space, both outward, and within.
With but one thought, He granted life,
The spark to stir the mind.
And to man, above all else, a soul indeed divine.

With but one Torah would he sketch a path on which to stride.
It dawned with cool refreshing springs,
To quench our thirst inside.
With but one people would he choose his Torah to impart.
Exalted by the ancestry that forged that noble bond.

With but one land, did he see fit, his presence to bestow.
A covenant with Israel, in sanctity, alone.
With but one tribe would he implant the gift of royalty.
In years gone by and days to come, to rule in majesty.

With but one glance he sees and knows,
What was and is to be.
The thoughts and dreams of all mankind,
Their fate and destiny.
With but one word he can and will, return us to our land.
And how his love was always there, we then will understand.

Ani maamin, be'emunah sheleima. (I believe with perfect faith)

With but one glance he sees and knows,
What was and is to be.
The thoughts and dreams of all mankind, of fate and destiny.
With but one word he can and will, return us to our land.
And how his love was always there, we then will understand.
And how his love was always there, we then will understand.

Open Your Heart (The Return)

Standing at the holy wall,
The gateway for our prayers,
A father prays for his son's caress,
To end his loneliness.

His warm and loving eyes,
Late night lullabies,
But now he's gone, forever it seems,
To be with him, his hopes, his dreams.

CHORUS:

Open your heart,
Hashem awaits to enter,
To be at your side,
A single stride is all you need,
His helping hand,
Will take you ever higher,
And lead you on the road to your return.

Approaching the holy wall,
The gateway for our prayers,
A son looks back at times he shared,
His home, oh, to be there.
He needs his father's guidance,
Love, to help him grow,
He's just not the same,
He looks to the wall,
Cries in hope his father's name.

CHORUS:

Open your heart
Hashem awaits to enter
To be at your side

A single stride is all you need,
His helping hand
Will take you ever higher
And lead you on the road to your return.

His vision blurred by tears
He stumbles to the ground
He feels so broken, Yet in his eyes
A gleam of hope does shine.
Looking through the tears
His father's face appears
Reaching for his hand
Together they stand
The father and son, united again.

CHORUS:

Open your heart
Hashem awaits to enter
To be at your side
A single stride is all you need,
His helping hand
Will take you ever higher
And lead you on the road to your return.

The Place Where I Belong

I was made way back in 1842,
By a humble man, a real God fearing Jew.
Who did his work with honesty, feeling and with pride,
He was known in Kiev as Yankele the Scribe.

With loving care, his hand so sure and still,
He formed me with some parchment, ink and quill.
Each day he'd slowly add to me just a few more lines,

With words to last until the end of time.

And on the day that I was finally complete,
The whole town came and filled the narrow street.
And they sang and danced and held me high and carried me
away,
To the little wooden Shul where I would stay.

And as the Rabbi held me close against his chest,
He spoke out loud and clear to all the rest.
He said, "No matter if you're very young, or even if you're old,
Live by the words you'll find inside this scroll."

Three days a week they read from me out loud,
It filled my soul with joy, it made me proud.
They followed each and every verse with fire in their eyes,
The words that taught them how to live their lives.

I watched the generations come and go,
I saw the old men die, the children grow.
But never in a century, did I miss my turn once,
For the fathers, they had left me with their sons.

But the hatred from the west came to Kiev,
And they rounded up the Jews who had not fled,
But Moishele the Shammos, he was brave and he was bold,
He hid me in his cellar, dark and cold.

And for years and years I waited all alone,
For the people of my town to take me home,
And they'd sing and dance and hold me high
When they carried me away,
To my little wooden shul where I would stay.

But it was someone else who found my hiding place,
And to America he sent me in a crate.

And the men who took me off the boat,
They said I was a prize.
But they were Jews I did not recognize.

And in a case of glass they put me on display,
Where visitors would look at me and say,
"How very nice, how beautiful, a stunning work of art,"
But they knew not what was inside my heart.

And across the room I saw upon the shelf,
Some old friends of mine who lived back in Kiev.
A silver pair of candlesticks, a menorah made of brass,
We'd all become mere echoes of the past.

So if you hear my voice, why don't you come along,
And take me to the place where I belong,
And maybe even sing and dance when you carry me away,
To some little wooden shul where I could stay.

And as the Rabbi holds me close against his chest,
He'll speak out loud and clear to all the rest.
He'll say, "No matter if you're very young, or even if you're
old,
Live by the words you'll find inside this scroll."
Live by the words you'll find inside my soul.

Rose Among Thorns

Aimlessly drifting down life's lonely road,
Lured by the signs on the way,
Lost in its mazes and long winding turns,
World in confusion we stay,

A friendly hand reaches,
Time flies so fast,
Sad recollections of past.

Remembrance of pain caused,
Desertion of truth,
Those foolish acts of youth,

Surrounded by evil a rose among thorns,
Precious yet scarred and torn,
Seeks for the light, looks up to the sky,
A weakened neshama (soul) reborn.

The thorns are temptation that hinder us all,
Trying to lead us to wrong,
The rose is Yisroel so sacred and pure,
A spirit unbreakably strong,

Yisroel, Yisroel, Yisroel! So strong.

The Search

I search and I wander lost and alone
My friend's but a shadow, and no place my home
The sun shines so strongly, but I cannot see
The road is too steep with no passage for me

I'm merely a child but inside I've grown old
The world cannot touch me, for each touch is cold
The warmth that I search for is nowhere in sight
I see only darkness, I see only night

A voice came to greet me, extending it's heart
A voice pleading softly do not stand apart
A voice giving warmth, I'd not known before
A voice casting light as it opened the door

I followed that voice and soon I could see
A room filled with children all welcoming me
The beauty of Torah was drawing me near
A light in the darkness so pure and so clear

I'm merely a child but inside I've grown old
The world cannot touch me, for each touch is cold
The warmth that I search for is nowhere in sight
I see only darkness, I see only night

A voice came to greet me, extending its heart
A voice pleading softly do not stand apart
A voice giving warmth, I'd not known before
A voice casting light as it opened the door

I followed that voice and soon I could see,
A room filled with children no different from me
The study of Torah, I hope and I pray,
Will shatter the darkness, turn night into day

Together

I am an ancient wall of stone, atop a hill so high
And if you listen with your heart, you just may hear my cry
Where has the Bais HaMikdosh (temple) gone,
I stand here all alone
How long am I to wait for all my children to come home?

A house of marble and of gold once stood here by my side,
From far and wide all came to see its beauty and its light,
But Sin'as Chinam (baseless hatred) brought it down,
And with it so much pain
Now only Ahavas Yisrael (love of all Jews)
Can build it once again

Together, together, we stood by Har Sinai,
My daughters and sons
Forever, forever, we must stand together forever as one

You come and stand beside my stones
To raise your voice in prayer
You ask "When will the Galus (exile) end,
How much more can we bear?"
But Sin'as Chinam still lives on, it lingers in your heart
How can you come back home to me,
While you remain apart?

Together, together, we stood by Har Sinai,
My daughters and sons,
Forever, forever, we must stand together forever as one
Together, together, we stood by Har Sinai, b'nai Avraham
(the sons of Abraham)
Forever, forever, we must stand together forever as one

What I Believe

Father please tell me, help me understand
Who made what surrounds us, the sky and the land
The water we drink, the air that we breathe
Father please tell me, what should I believe
Listen my child, put your trust in me
There is a creator that man cannot see
And we owe our existence to no one but him
Bereishes Barah Elokim (In the beginning Hashem created...)

It's not just a story, a tale that's been told
A fable, a myth, or a legend of old
It's not someone's fantasy, theory, or whim
It's what I believe, Ani Maamin (I believe)

Father please tell me, I'm asking of you
Why am I different, what makes me a Jew
How am I to know, the right life to lead,
Father please tell me, what should I believe

Listen my child, it was long long ago
When we stood by a mountain, one nation one soul
What we received is our very life's blood,
Naaseh V'nishma Umru Ke'echad (We all said in unison "We
will accept and then we will hear)

It's not just a story, a tale that's been told
A fable, a myth, or a legend of old
It's not someone's fantasy, theory, or whim
It's what I believe, Ani Maamin

Father please tell me we, what does God intend
Will this long bitter exile soon come to an end
Or must we continue to suffer and grieve,
Father please tell me, what should I believe

Listen my child, the future will bring
A day when the world knows who's king of all kings
Today or tomorrow, I don't need to know
Achakeh Lo Bechol Yom Sheyovoh
(I await the moshiach's arrival every day)

It's not just a story, a tale that's been told
A fable, a myth, or a legend of old
It's not someone's fantasy, theory, or whim
It's what I believe, Ani Maamin

And it's what I believe
And it's what we believe...Ani Maamin

When

See our world it's torn apart
Boldness has replaced the heart
Each and every day we feel the strain

Lives are filled with emptiness
Living dreams so meaningless
Where's the goal we hoped we would attain?

When? When?
When will the Galus (exile) end?
When? Oh, When?
When will Your throne descend?
How will the good succeed?
Can we all be reprieved?
How we long to see Your glory once again

We ask, When? When?
When will these days appear?
Maybe then, only then
the truth will become so clear
the world will be always bright
with darkness replaced by light
how we hope to change our story tell us when

Where are our peaceful days?
In that place Kedusha reigns
May the deeds of Avos be our plea
Standing for what we believe
Endless years we've had to grieve
May our Zechus from those join history

When? When?
When will the Galus end?
When? Oh, When?
When will Your throne descend?
How will the good succeed?
Can we all be reprieved?
How we long to see Your glory once again

We ask, When? When?
When will these days appear?
Maybe then, only then
the truth will become so clear
the world will be always bright
with darkness replaced by light
how we hope to change our story tell us when.

Who Am I

I have trouble with my words, they don't seem to come out
clear,
But I want you all to know me, so I'll try,
By asking one small question, it won't take up too much time,
Can you tell me, can you answer, who am I?

Oh, I know I'm very different - by the things I cannot do,
Why I'd find it hard to tell you my own name,
So you wonder just who am I, as you try to hide your eyes,
But believe me, you and I are much the same,

Don't you marvel at a sunset, as the rays shine through the
clouds,
And the night begins to take over the sky,
Don't you love the sound of laughter, and a lively happy tune?
Then we are not so different, you and I.

And when you see a mighty eagle, as it spreads its graceful wings,
Don't you wish inside your heart that you could fly?
And when you hear a crash of thunder, don't you tremble out of fear?
Then we are not so different, you and I.

Oh, I know my legs can't hold me, and I cannot shake your hand,
And that looking at me makes you feel so strange,
So you wonder just who am I, as you quickly pass on by,
But believe me, you and I are just the same.

Have you known the pain of sadness and the feeling that it brings?
Yes I'm sure there've been some times you've had to cry.
And that loneliness is worst of all, I'm sure you will agree,
For we are not so different, you and I.

Do you know the joy of friendship, of caring and of love?
Somehow I get the feeling that you do.
Then we are not so different, we are very much the same...
You do know who I am...
I'm just like you

Hebrew Songs

Acheinu

Acheinu kol beis yisrael, han'nusunim b'tzara uvashivyah,
haomdim bein bayam uvein bayabasha. Hamakom Y'racheim
Aleihem v'yotziem mitzra l'irvacha um'afaila l'orah umishiabud
lig'ulah, hashta ba'agala uvizman kariv.

אחינו כל בית ישראל, הנתונים בצרה ובשביה, העומדים בין בים
ובין ביבשה, המקום ירחם עליהם, ויוציאם מצרה לרוחה, ומאפלה
לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב

*Our brothers the whole house of Israel, who are in distress
and captivity, who wander over sea and over land -- may God
have mercy on them, and bring them from distress to comfort,
from darkness to light, from slavery to redemption, now,
swiftly, and soon.*

Am Yisrael chai

Am Yisrael chai!
Od Avinu chai

עם ישראל חי. עוד אבינו חי.

The people of Israel are alive!

Adon Olam

Adon olam, asher malach, beterem kol yetzir nivra.
Le'es na'asah vecheftzo kol, azai melech sh'mo nikra.

V'acharey kichlos hakol, levado yim'loch nora.
V'hu haya, v'hu hoveh, v'hu yih'yeh b'sifara.

V'hu echad, v'eyn sheni l'hamshil lo, l'hachbira.
B'li reishis, b'li sachlis, v'lo ha'oz v'hamisrah.

V'hu Eli, v'chai go'ali, v'tzur chevli b'es tzarah.
V'hu nisi umanos li, m'nas kosi b'yom ekra.

B'yado afkid ruchib'es ishan v'a'irah.
V'im ruchi g'viyasi, Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ / בְּטֶרֶם כָּל יַצִּיר נִבְרָא
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל / אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא
וְאַחֲרֵי כָכָלּוֹת הַכָּל / לְבַדּוֹ יִמְלֹךְ נוֹרָא
וְהוּא הֵיךָ וְהוּא הוֹנֶה / וְהוּא יְהִיָּה בְּתַפְאֲרָה
וְהוּא אֶחָד וְאֵין שֵׁנִי / לְהַמְשִׁיל לוֹ לְהַחֲבִירָה
בְּלִי רֵאשִׁית בְּלִי תַכְלִית / וְלוֹ הָעַז וְהַמְשָׁרָה
וְהוּא אֵלִי וְחִי גּוֹאֲלִי / וְצוּר חֲבֻלִי בְיוֹם צָרָה
וְהוּא נָסִי וּמִנְסִי / מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא
בְּיָדוֹ אֶפְקִיד רוּחִי / בְּעַת אִישׁוֹן וְאַעֲרִיָּה
וְעַם רוּחִי גִוִּיתִי / אֲדַנִּי לִי וְלֹא אִירָא

The Lord of the Universe who reigned
before anything was created.
When all was made by his will
He was acknowledged as King.

And when all shall end
He still all alone shall reign.

He was, He is,
and He shall be in glory.

And He is one, and there's no other,
to compare or join Him.
Without beginning, without end
and to Him belongs dominion and power.

And He is my God, my living God.
to Him I flee in time of grief,
and He is my miracle and my refuge,
who answers the day I shall call.

To Him I commit my spirit,
in the time of sleep and awakening,
even if my spirit leaves,
God is with me, I shall not fear.

Ani Ma'amin

Ani ma'amin b'emunah sh'leimah b'vias hamashiach, v'af al pi
sh'yismameah, im kol zeh achakeh lo b'chol yom sheyavo.

אֲנִי מֵאֲמִין בְּאֵמוּנָה שְׁלֵמָה בְּבִיאת הַמָּשִׁיחַ, וְאַף עַל פִּי שִׁיתְמַהֲמָה, עִם
כָּל זֶה אַחֲקֶה לוֹ בְּכָל יוֹם שֶׁיָּבוֹא.

*I believe with complete faith in the coming of the Messiah,
and, though it may take long, I will wait daily for his coming.*

Baruch Hagever

Baruch hagever asher yivtach bashem, v'hayah Hashem
mivtacho

ברוך הגבר אשר יבטח בה', והיה ה' מבטחו

*Blessed is the man who trusts in the Lord, and who makes the
Lord the object of his trust.*

Baruch El Elyon

Baruch eil elyon asher nasan menucha,
l'nafsheinu fidyon misheis va'anacha.
V'hu yidrosh l'tsiyon ir hanidacha.
ad ana tugyon nefesh ne'enacha?
Hashomeir Shabbos, habein im habas,
la'eil yeiratsu k'mincha al machavas.

Rocheiv ba'aravos, melech olamim,
es amo lishbos izein ban'imim.
B'ma'achalei areivos, b'minei mat'amim,
b'malbushei chavod zevah mishpaha.
Hashomeir Shabbos, habein im habas,
la'eil yeiratsu k'mincha al machavas.

V'ashrei kol chocheh l'sashlumei cheifel,
mei'eis kol socheh shochein ba'arafel.
Nachala lo yizkeh bahar uvashafel,
nachala umenucha, kashemesh lo zar'cha.

Hashomeir Shabbos, habein im habas,
la'eil yeiratsu k'mincha al machavas.

Kol shomeir Shabbos kadas meichal'lo,
 hein hachsheir chibas kodesh goralo.
 V'im yeitsei chovas hayom ashrei lo,
 l'eil adon m'chol'lo mincha hi sh'lucha.
 Hashomeir Shabbos, habein im habas,
 la'eil yeiratsu k'mincha al machavas.

Chemdas hayamim k'ra'o eili tsur,
 v'ashrei lismimim im yihye natsur.
 Keser hilumim al rosham yatsur,
 tsur ha'olamim rucho bam nacha.
 Hashomeir Shabbos, habein im habas,
 la'eil yeiratsu k'mincha al machavas.

Zachor es yom haShabbos l'kad'sho,
 karno ki gav'ha neizer al rosho.
 Al kein yitein ha'adam l'nafsho
 oneg v'gam simcha, bahem lo l'mosh'cha.
 Hashomeir Shabbos, habein im habas,
 la'eil yeiratsu k'mincha al machavas.

Kodesh hi lachem Shabbos hamalka,
 el toch bateichem l'haniach b'racha.
 B'chol mosh'voseichem lo sa'asu melacha,
 b'neichem uv'noseichem, eved v'gam shifcha.
 Hashomeir Shabbos, habein im habas,
 la'eil yeiratsu k'mincha al machavas.

ברוך אל עליון / אשר נתן מנוחה לנפשו פדיון / משאת ואנחה
 והוא ידרש לציון / עיר הנדחה עד-אנה תוגיון / נפש נאנחה

רוכב בערבות / מלך עולמים את-עמו לשבת / און בנעימים
 במאכלות ערבות / במיני מטעמים במלבושי כבוד / זבח משפחה

ואשרי כל-חוה / לתשומי כפל מאת כל סוה / שוכן בערפל
 נחלה לו יזכה / בהר ובשפל נחלה ומנוחה / בשמש לו זרחה

כָּל-שׁוּמֵר שַׁבָּת / בְּדַת מַחֲלָלוֹ הוּן הַכָּשֶׁר חֲבַת / קִדָּשׁ גּוֹרְלוֹ
וְאִם יֵצֵא חוּבַת / הַיּוֹם אֲשֶׁרִי לוֹ לֹאֵל אָדוֹן מַחֲלָלוֹ / מִנְחָה הִיא שְׁלוּחָה

חֲמִדַת הַיָּמִים / קִרְאוּ אֵלֵי צוֹר וְאֲשֶׁרִי לְתַמִּימִים / אִם-יִהְיֶה נָצוֹר
כְּתֹר הַלּוּמִים / עַל-רֹאשׁוֹ יִצוֹר צוֹר הָעוֹלָמִים / רוּחוֹ בָּם נָחָה

זָכוֹר אֶת-יּוֹם הַשַּׁבָּת לְקִדְשׁוֹ קִרְנוּ כִּי גְבָהָה / נִזֵּר עַל-רֹאשׁוֹ
עַל-כֵּן יִתֵּן / הָאָדָם לְנַפְשׁוֹ עֲנֵג וְגַם-שְׂמִחָה / בָּהֶם לוֹ לְמִשְׁחָה

קִדָּשׁ הִיא לָכֶם / שַׁבָּת הַמַּלְכָּה אֶל-תּוֹךְ בְּתִיכֶם / לְהַנִּיחַ בְּרָכָה
בְּכָל-מוֹשְׁבֹתֵיכֶם / לֹא תַעֲשׂוּ מְלָאכָה בְּנִיכֶם וּבְנוֹתֵיכֶם / עֶבֶד וְגַם-שִׁפְחָה

D'ror Yikra

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

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

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

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

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

D'eh chochmah l'nafshecha, v'hi cheter l'roshecha, n'tzor
mitzvot k'doshecha, sh'mor Shabbos kodshecha.

דְּרוֹר יִקְרָא לְבֵן עִם בֵּת, וַיִּנְצָרְכֶם כְּמוֹ בֵּבֶת
נָעִים שְׁמַכֶּם וְלֹא יִשְׁבֶּת, שָׁבוּ וְנוּחוּ בַיּוֹם שֶׁבֶת

דְּרוֹשׁ נְוִי וְאוֹלָמִי, וְאוֹת יֵשַׁע עֲשֵׂה עִמִּי
נִטַּע שׁוֹרֵק בְּתוֹךְ כְּרָמִי, שְׁעָה שׁוֹעֵת בְּנֵי עִמִּי

דְּרוֹךְ פּוֹרָה בְּתוֹךְ בְּצָרָה, וְגַם בְּכָל אֲשֶׁר גְּבָרָה
נִתּוּץ צָרִי בָּאֵף וְעִבְרָה, שְׁמַע קוֹלִי בַיּוֹם אֶקְרָא

אֱלֹהִים תֵּן בְּמִדְבָּר הַר, הַדָּס שְׁטָה בְרוֹשׁ תִּדְהָר
וְלִמְזָהִיר וְלִנְזָהֵר, שְׁלוֹמִים תֵּן כְּמִי נָהָר

הַדּוֹךְ קָמִי אֶל קִנָּא, בְּמוֹג לִבִּב וּבִמְגָנָה
וְנִרְחִיב פֶּה וְנִמְלֵאנָה, לְשׁוֹנְנוּ לָךְ רִנָּה

דְּעָה חֲכָמָה לְנִפְשְׁךָ, וְהִיא כְּתֵר לְרֹאשְׁךָ
נִצּוֹר מִצּוֹת קְדוּשְׁךָ, שְׁמוֹר שִׁבְתִּי קְדוּשְׁךָ

Esa Einai

Esa einai el heharim, meayin yavo ezri - ezri me'im Hashem
oseh shamayim va'aretz.

אֲשָׁא עֵינַי, אֶל-הַהָרִים-- מֵאֵין, יָבֹא עֲזָרִי. עֲזָרִי, מֵעַם יְהוָה-- עֲשֵׂה, שָׁמַיִם
וָאָרֶץ

*I lift my eyes up to the mountains, from where will my help
come? My help comes from God, creator of heaven and earth.*

Hamalach Hagoel

Hamalach hagoel oti mikol ra yevarech et han'arim vikareh
bahem sh'mi
V'shem avotai Avraham v'Yizchak v'yidgu larov b'kerv
ha'arets.

הַמַּלְאָךְ הַגֹּאֵל אֶתִּי מִכָּל-רָע, יְבָרֵךְ אֶת-הַנְּעָרִים,
וַיְקָרָא בָהֶם שְׁמִי, וְשֵׁם אֲבוֹתַי אַבְרָהָם וְיִצְחָק, וַיִּדְּגוּ לָרֹב בְּקֶרֶב הָאָרֶץ

*May the angel who has delivered me from all harm bless these
children. May they carry on my name and the names of my
fathers, Abraham and Isaac, and may they grow into a
multitude on earth.*

Ivdu es Hashem Besimcha

Ivdu es hashem besimcha bo'u lefanav birnana.

עבדו את ה' בשמחה באו לפניו ברננה

Serve God with happiness, come before him with joy.

Kol BeRamah

Kol beramah, beramah nishma
Rachel, Rachel mevakah, mevakah al baneha

Rachel, Rachel
Rachel mevakah (x3)
Al baneha

קול בְּרָמָה נִשְׁמָע
רַחֵל מִבְּכָה עַל בְּנֵיהָ

*A voice is heard in Ramah, lamentati on, and bitter weeping,
Rachel weeping for her children*

Kol Ha'Olam Kulo

Kol Ha'Olam Kulo gesher tzar maod v'haikar lo l'fached klal

כָּל הָעוֹלָם כְּלוֹ גֶּשֶׁר צָר מְאֹד וְהַיְקָר לֹא לִפְחַד כָּלֵל

*The whole world is a very narrow bridge, and the main thing to
recall is to have no fear at all*

Od yavo' shalom aleinu

*Od yavo' shalom aleinu Od yavo' shalom aleinu Od yavo'
shalom aleinu Ve al kulam (x2)
Salaam, Aleinu ve al kol ha olam,
Salaam Salaam (x2)*

עוד יבוא שלום עלינו
ועל כולם

סלאאם

*Peace will soon be upon us Peace will soon be upon us
Peace will soon be upon us and on everyone.
Salaam ('peace' in Arabic)
Upon us and upon the whole world Salaam, Salaam*

Tov L'Hodos

*Tov l'hodos la'hashem, (x2)
ulzamer (x2) l'shimcha elyon, Tov l'hodos la'hashem
l'hagid baboker chasdecha (x2)
v'emunatscha baleyllos.(x2)
Tov, tov l'hodos la'hashem*

טוב, להדות לה' ולזמר לשמך עליון.
להגיד בבקר חסדך; ואמונתך, בלילות

Ve'zakeini le'gadeil

*Ve'zakeini le'gadeil banim u'vnei vanim chachamim u'nivonim,
o'havei Hashem, yir'ei Elokim, anshei emes, zerah kodesh,
ba'Hashem de'veikim, u'mi'irim es ha'olam baTorah
u've'ma'asim tovim, u've'chol mi'leches avodas ha'Borei.*

וְזַכְנִי לְגַדֵּל בָּנִים וּבְנֵי בָנִים, חֲכָמִים וְנְבוֹנִים, אֱוֹהְבֵי הַשֵּׁם, יִרְאֵי אֱלֹקִים,
אֲנָשֵׁי אֱמֶת, זֶרַע קֹדֶשׁ, בְּשֵׁם דְּבָקִים, וּמְאִירִים אֶת הָעוֹלָם בַּתּוֹרָה
וּבְמַעֲשִׂים טוֹבִים, וּבְכָל מְלָאכַת עֲבוֹדַת הַבּוֹרֵא.

*May I merit to raise children and grandchildren, wise/
sagacious and intelligent/understanding, who love Hashem,
fear God, and speak the truth. May they be holy offspring,
who cleave to God, and light up the world with Torah and
good deeds, and with service to the Creator.*

Yedid nefesh

*Yedid nefesh, Av harachaman,
meshoch Avdach el Retzonach.
Yarutz avdach kemo ayal,
yishtachave el mul hadarecha.
Ye'erav lo yedidutach, minofet tsuf vechol ta'am.*

*Hadoor naeh ziv haolam, nafshi cholat ahavatach.
Anah El nah refah nah lah, b'harot lah noam zivecha,
Az titchazek v'titrapeh, v'hay'tah lah simchat olam.*

*Vatik yehemoo na rachamecha v'chus na al ben ohavach.
Ki zeh kamah nichsof nichsafti, lir'ot betiferet oozach.
Aileh chamda leebbee, v'chooshah nah v'al titalam.*

*Higaleh nah uf'ros chavivi alai, et sukkat shelomach
Tair eretz mikevodach, nagilah v'nismechah bach.
Maher ahoov, ki va moed, v'choneni kimei olam.*

יָדִיד נֶפֶשׁ, אֲב הֶרְחַמְנוּ מִשָּׁךְ עֲבָדְךָ אֶל רְצוֹנְךָ
יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ
יַעֲרֹב לוֹ יָדִידוֹתֶיךָ מִנֶּפֶת צוּף וְכָל טַעַם

הַדּוֹר, נֶאֱדָה, זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ
אֲנֵא אֶל נָא, רָפָא נָא לָהּ בְּהִרְאוֹת לָהּ נַעַם זִיוְךָ
אֲז תִתְחַזַּק וְתִתְרַפָּא וְהִיְתָה לְךָ שְׂמֵחַת עוֹלָם

וְתִיק, יְהִמּוּ נָא רַחֲמֶיךָ וְחוּסָה נָא עַל בֶּן אוֹהֶבְךָ
כִּי זֶה כְּמָה נִכְסָף נִכְסַפְתִּי לִרְאוֹת מֵהֵרָה בְּתַפְאֶרֶת עֲזֶיךָ
אֵלֶּה חֲמֵדָה לְבִי וְחוּסָה נָא וְאַל תִּתְעַלֵּם

הַגִּלָּה נָא וּפְרֹשׁ, חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ
תִּאִיר אֶרֶץ מִכְבוֹדְךָ נְגִילָה וְנִשְׁמָחָה בְּךָ
מֵהֵר אֶהוּב, כִּי בָּא מוֹעֵד וְחַנּוּנִי כִימֵי עוֹלָם

*Lover of my soul, merciful God,
bring your servant close to Your will.
Your servant will run like a gazelle, to prostrate before Your
glory. For Your companion ship is purer than any fine taste or
flavor. Perfect, pleasing, radiance of the world, my soul
desires Your love. Please, God, heal her now, as You show her
the pleasantness of Your light. Now, strengthen and heal her,
and she will be for You an eternal servant. Ancient one, many
your mercies be made manifest, And have compassion on the
child of Your lover.*

For it is so long that I have faithfully waited, to see the glory of Your strength. Please, my God, the desire of my Heart, hurry and do not hide!

Please, my beloved, reveal yourself and spread over me the shelter of Your peace.

Fill the world with the light of your glory, so that we may rejoice and be happy in You.

Be quick, my lover, for the time has come, and have mercy on me for all time.

Tot Shabbat

We Welcome you to Tot Shabbat

Weeeeeeeeeee welcome you, we welcome you, we welcome
you
to Tot Shabbat (x2)

We welcome our time in this beautiful place,
We welcome the smiles on each beautiful face
We thank God for the blessings we've got
Our friends and families welcome you to Tot Shabbat

Weeeeeeeeeee welcome you, we welcome you, we welcome
you
to Tot Shabbat (x2)

We welcome Shabbat and the joy that it brings,
We welcome the blessings and the songs that we sing
We welcome our children our families and friends
We gather together as this week eeeeeends

Weeeeeeeeeee welcome you, we welcome you, we welcome
you
to Tot Shabbat (x4)

There's a Dinosaur

There's a Dinosaur knocking at my door
knock, knock 1,2,3

Oh, there's a Dinosaur knocking at my door
he wants to have Shabbat with me

He wants to light the candles,
He wants to drink the wine
He wants to eat the challah
He does it all the time...

There's a Dinosaur knocking at my door
knock, knock 1,2,3

Oh, there's a Dinosaur knocking at my door

He wants to have Shabbat with me
He wants to have Shabbat (x3)
with me

Challah in the Oven

Chorus: Challah in the oven gonna watch it RISE! (x3)
Right before my very eyes!

Gonna knead the dough and make it LIGHT (x3)
Twist and braid so its nice and tight

Chorus

Gonna take it out while it nice and HOT (x3)
Wanna eat it up right on the spot

Chorus

I've got That Shabbos Feeling

I've got that Shabbos feeling in my hands, in my hands, in
my hands
I've got that Shabbos feeling in in my hands, all Shabbos long

I've got that Shabbos feeling in my feet, in my feet, in my feet
I've got that Shabbos feeling in my feet, all Shabbos long

I've got that Shabbos feeling in my head and shoulders, in
my head and shoulders, in my head and shoulders
I've got that Shabbos feeling in my head and shoulders, all
Shabbos long

I've got that Shabbos feeling in my elbows, in my elbows, in
my elbows
I've got that Shabbos feeling in my elbows, all Shabbos long

I've got that Shabbos feeling in my knees, in my knees, in my
knees
I've got that Shabbos feeling in my knees, all Shabbos long

I've got that Shabbos feeling all over,
all over, all over
I've got that Shabbos feeling all over,
all Shabbos long

Bim Bam

Bim bam bim bim bim bam
Bim bim bim bim bim bam
Bim bam bim bim bim bam
Bim bim bim bim bim bam

Shabbat shalom! Hey!
Shabbat shalom! Hey!
Shabbat Shabbat Shabbat Shabbat shalom!

Shabbat shalom! Hey!
Shabbat shalom! Hey!

Shabbat Shabbat Shabbat Shabbat shalom!

Walking Down the Street

I was walking down the street, I was far away from home,
I saw a little doggie he said: "Shabbat Shalom"
Woof, Woof, Woof! Shabbat Shalom!
Woof, Woof, Woof! Shabbat Shalom!

I was walking down the street, I was far away from home,
I saw a little kitty cat he said: "Shabbat Shalom"
Meow! Shabbat Shalom!
Meow! Shabbat Shalom!

I was walking down the street, I was far away from home,
I saw a little owl he said: "Shabbat Shalom"
Hoo, hoo! Shabbat Shalom!
Hoo, hoo! Shabbat Shalom!

I was walking down the street, I was far away from home,
I saw a little monkey he said: "Shabbat Shalom"
Ooo-ooo, Aah-aah, Eee-eee! Shabbat Shalom!
Ooo-ooo, Aah-aah, Eee-eee! Shabbat Shalom!

I was walking down the street, I was far away from home,
I saw a little lion he said: "Shabbat Shalom"
Roar! Shabbat Shalom!
Roar! Shabbat Shalom!

I was walking down the street, I was far away from home,
I saw a little cow he said: "Shabbat Shalom"

Moo! Shabbat Shalom!

Moo! Shabbat Shalom!

I was walking down the street, I was far away from home,
I saw a little snake he said: "Shabbat Shalom"

Ssss! Shabbat Shalom!

Ssss! Shabbat Shalom!

I was walking in the park, I was far away from home,
I met up with some children who said, "Shabbat Shalom"

(YAY) Shabbat Shalom!

(WAHOO!!!) Shabbat Shalom!

The Middos Song

Like a bird without its wings,
Or a bell that doesn't ring
Like a plane without a pilot,
Or a heart that does not beat

Like a song without a tune,
Or a night without the Moon
A Jew without good Middos -
Is simply incomplete

Middos are the way we act, and how we think and feel.
The Torah shows us just what we should do
So if you want to do what's right and really be a mensch,
You've got to have good Middos through and through

Like butter without bread,
Or a hat without a head

Like an egg that doesn't have a yolk,
Or candy that's not sweet

Like soup without a bowl,
Or a bagel with no hole
A Jew without good Middos -
Is simply incomplete

Middos are the way we act, and how we think and feel.
The Torah shows us just what we should do
So if you want to do what's right and really be a mensch,
You've got to have good Middos through and through

Like a candle with a flame,
Or a picture in its frame
Like sailing on the sea beneath
The sky without a cloud

Like a bottle filled with wine,
Or a clock that's right on time
A Jew that has good Middos,
Can stand up tall and proud

Middos are the way we act, and how we think and feel.
The Torah shows us just what we should do
So if you want to do what's right and really be a mensch,
You've got to have good Middos through and through

You've got to have good Middos through and through...

The Torah Says Be Humble

Hey there, Mister Show Off, you think you're really great
Now listen, Mister Show Off, you're making a mistake

Hey there, Mister Gayva, you think you're really hot
Now listen, Mister Gayva, I'm sorry but you're not

Hey there, Mister Mountain, standing there so tall
Don't brag because you think you're big, you're not that big at all

'Cause there's a tiny mountain that said it wasn't high
That's why we got the Torah on little Har Sinai

The Torah says be humble in everything you do
If you're strong or smart or beautiful, it's not because of you
All the good things that we have come from above
An anav knows Hashem has given him these gifts with love

Hey there, Mister Show Off, you think you're really great
Now listen, Mister Show Off, you're making a mistake
You're making a mistake, you're making a mistake, you're making a mistake...

The Loshon Hora Song

Before you say something bad
About somebody else
Even if the things you'll say are true
Close your lips
Shut them tight
And think just how you'd feel
If someone said those same things about you

That's why Hashem gave us two lips
To keep our mouths shut tight
And two lobes to close our ears
From hearing things not right

Like Loshon Hora
Loshon Hora

When someone starts to say bad things
About somebody else
Even though you'd really like to know
Close your ears, shut them tight
And don't be scared to say
I'm sorry but it's time for me to go

Nekomo Song

You were outside in the schoolyard yesterday
And your tummy was so hungry that you couldn't even play
So you asked your buddy Moishy, would you share some of
your snack?
He said "No" and you decided that you'd really pay him back

You were working on a map that was due in school next day
When your sister spilled her soda all across the USA
She said, Sorry, please forgive me, is there something I can
do?
That's not good enough, you cried out, I'll be getting back at
you

Lo, lo, lo, lo, lo tikom
Don't pay back a bad deed with a bad deed of your own
Though you think it's fair to even out the score
The Torah says nekomo's wrong; it always leads to more

Little Baruch sat down on your pizza
And you said to yourself, A lesson I will teach ya
So you sprinkled salt and pepper on his ice cream cone
That wasn't right 'cause what you did was lo tikom

Havdallah

A cup is slightly overfilled with kosher grape juice or wine. A havdallah candle with at least 2 wicks is lit and spices are prepared.

The person leading havdallah lifts the cup and says:

Hineih E-il yeshuasi, evtach ve-lo efchad, ki azi ve-zimras Yah Ado-noy, va-yehi li lishu'ah. Ushav'tem mayim be-sasson mi-ma'ainei ha-yeshuah. La'Ado-noy ha-yeshuah, al amecha bircha-secha selah. Ado-noy tzeva'os imanu, misgav lanu Elohei Ya'akov selah. Ado-noy tzeva'os, ashrei adam botei'ach bach, Ado-noy hoshiah, ha-melech ya'aneinu ve-yom kareinu. La-yehudim hay'esa ora ve-simcha, ve-sason vikar. Kein ti'heyeh lanu. Kos yeshuos esa, uvesheim Ado-noy ekra

Savri maranan ve-rabanan ve-rabotai

Baruch ata Ado-noy, Elo-heinu melech ha-olam, Borei peri ha-gafen

The spices are lifted and the leader says:

Baruch ata Ado-noy, Elo-heinu melech ha-olam, Borei mini vesamim.

Everyone smells the spices and then the leader continues:

Baruch ata Ado-noy, Elo-heinu melech ha-olam,
Borei me'orei ha-aish

Everyone lifts their fingers to see the reflection from the candle in their fingernails. The leader continues:

Baruch ata Ado-noy, Elo-heinu melech ha-olam,
ha-mavdil bein kodesh le-chol, bein ohr le-choshech,
bein Yisrael la-amin, bein yom ha-shevi'i le-sheishes
yemei ha-ma'aseh. Baruch ata Ado-noy,
ha-mavdil bein kodesh le-chol.

הִנֵּה א-ל יְשׁוּעָתִי אֲבֹטָח וְלֹא אֶפְחָד. כִּי עֲזִי וְזִמְרַת קֹה
ה' וְיִהְיֶה לִּי לִישׁוּעָה. וְשִׁאֲבַתֶּם מִיָּם בְּשִׁשׁוֹן מִמַּעֲיָנִי הַיְשׁוּעָה. לַה' הַיְשׁוּעָה
עַל עַמְּךָ בְּרַכְתָּךְ סֵלָה. ה' צָבָא-וֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹקֵי יַעֲקֹב סֵלָה. ה'
צָבָא-וֹת אֲשֶׁרִי אָדָם בָּטַח בְּךָ. ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרָאנוּ

לַיהוּדִים הִיְתָה אוֹרָה וְשִׁמְחָה וְשִׁשׁוֹן וִיקָר
כֵּן תִּהְיֶה לָנוּ: כּוֹס יְשׁוּעוֹת אֲשָׁא. וּבִשְׁם ה' אֶקְרָא

סַבְּרֵי מָרְנוּ וּרְבָנוּ וּרְבוֹתֵי

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מִיָּנִי בְּשָׁמַיִם

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מֵאוּרֵי הָאֵשׁ

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל. בֵּין אוֹר לְחֹשֶׁךְ.
בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשַּׁבָּת
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה
בָּרוּךְ אַתָּה ה'. הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל

Behold God is my salvation, I will trust and not be afraid. Indeed, God is my strength and my song and He has become my salvation. You shall draw water with joy from the wells of salvation. Salvation belongs to God; may Your blessings be upon Your people, Selah. The Lord of Hosts is with us, the God of Jacob is a refuge for us, Selah. Lord of Hosts, happy is the man who trusts in You. God, save us; may the King answer us on the day we call. "The Jews had radiance and happiness, joy and honor." So may it be for us. I will raise the cup of salvations and invoke the name of God Honored and distinguished ones: Blessed are You, God, King of the Universe, Creator of the fruit of the vine. Blessed are You, God, King of the Universe, Creator of various kinds of spices. Blessed are You, God, King of the Universe, Creator of the lights of fire. Blessed are You, God, King of the Universe, who makes a distinction between sacred and mundane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Blessed are you, God, Who makes a distinction between sacred and mundane.