

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



CANDLE LIGHTING,
HYMNS FOR SHABBOS,
GRACE AFTER MEALS,
BETROTHAL
& MARRIAGE CEREMONY BLESSINGS
KIDDUSH FOR YOM TOV & SONGS

HEBREW / ENGLISH
WITH TRANSLITERATION

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Transliteration Note

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

Pronunciation Key

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

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

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

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

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

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

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

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

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

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

On Erev Shabbat:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Shabbos Kōdesh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת קֹדֶשׁ:

On Erev Yom Tov:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Yōm Tōv.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם טוֹב:

Shehe-cheyonu

שְׂהַחֲיִינוּ

On Erev Shabbat and Yom Tov:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Shabbos v'shel Yōm Tōv. *Shehe-cheyonu*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב: שְׂהַחֲיִינוּ

On Erev Rosh HaShanah:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Yōm Hazikorōn. *Shehe-cheyonu*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם הַזְּכָרוֹן: שְׂהַחֲיִינוּ

On Erev Rosh HaShanah which falls on Shabbat:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Shabbos v'shel Yōm Hazikorōn. *Shehe-cheyonu*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם הַזְּכָרוֹן: שְׂהַחֲיִינוּ

Shehe-cheyonu

שְׂהַחֲיִינוּ

On Erev Yom Kippur:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Yōm HaKipurim. *Shehe-cheyonu*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם הַכִּפּוּרִים: שְׂהַחֲיִינוּ

Shehe-cheyonu

שְׂהַחֲיִינוּ

On Erev Shabbat:

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

On Erev Yom Tov:

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

On Erev Shabbat and Yom Tov:

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

On Erev Rosh HaShanah:

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

On Erev Rosh HaShanah which falls on Shabbat:

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

On Erev Yom Kippur:

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

On Erev Yom Kippur which falls on Shabbat:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
asher kidshonu b'mitzvōsov v'tzivonu l'hadlik
ner shel Shabbos v'shel Yōm HaKipurim. *Shehe-cheyonu*

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו להדליק
נר של שבת ושל יום הכפורים: שהיינו



Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
shehecheyonu, v'kiy'monu, v'higionu lizman hazeh.

ברוך אתה יי אלהינו מלך העולם,
שהחיינו וקימנו והגיענו לזמן הזה:

Y'hi rotzōn milfonecho, Adonōy Elōhainu
vailōhai avōsainu, sheyiboneh bais hamikdosh
bim'hairoh v'yomainu, v'sain chelkainu b'sōrosecho,
v'shom na'avod'cho b'yiroh kimai ōlom
u'ch'shonim kadmōniyōs.

יהי רצון מלפניך, יי אלהינו
ואלהי אבותינו, שיבנה בית המקדש
במהרה בימינו, ותן חלקנו בתורתך,
ושם נעבדך ביראה בימי עולם
ובשנים קדמוניות.

Y'hi rotzōn milfonecho, Adōnoy Elōhī vailōhai
avōsī, shet'chōnain ōsī (v'es ishti v'es bonī,
v'es b'nōsī, v'es ovi, v'es imi), v'es kol
k'rōvī, v'sitain lonu ul'chol Yisroel chayim tōvim
va'aruchim, v'sizk'rainu b'zichrōn tōvoh u'vrocho,
v'sifk'dainu bifikudas y'shu'oh v'rachamim, v'sashkain
sh'chinoscho bainainu, v'zakainu l'gadail bonim u'vnai
vonim chachomim u'n'vōnim ōhavai Adōnoy, yir'ai
Elōhim, anshai emes, zera kōdesh, ba-Adōnoy d'vaikim,
u'm'irim es ho'ōlom baTorah u'v'maasim
tōvim u'v'chol m'leches avōdas habōrai. Ono,
sh'ma es t'chinosi bizchus Soroh v'Rivkoh Rochail
v'Layoh imōsainu, v'ho-air nairainu shelō yichbeh
l'ōlom vo-ed, v'ho-air ponecho v'ni'vo-shaioh. Amen.

יהי רצון מלפניך, יי אלהי ואלהי
אבותי, שתחונן אותי (ואת אישתי ואת בני,
ואת בנותי, ואת אבי, ואת אמי), ואת כל
קרובי, ותתן לנו ולכל ישראל חיים טובים
וארוכים, ותפרנו בזכרון טובה וברכה,
ותפקדנו בפקדת ישועה ורחמים, ותשבן
שכינתך בינינו, וזכנו לגדל בנים ובעני בנים
חכמים ונבונים אהבי יי, וראי אלהים,
אנשי אמת, זרע קדש, ביהודה דבקים,
ומאירים את העולם בתורה ובמעשים
טובים ובכל מלאכת עבודת הבורא, אנא,
שמע את תחנוני בזכות שרה ורבקה רחל
ולאה אמותינו, והאר נרנו שלא יכבה
לעולם ועד, והאר פניך וגישיעה, אמן.

On Erev Yom Kippur which falls on Shabbat:

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

Shehe-cheyonu

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

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

Prayer for Women after candle lighting:

יהי May it be Your will, Lord my G-d and Lord of my forefathers, that You show favor to me [my husband, my sons, my daughters, my father, my mother] and all my relatives; and that you grant us and all Jews a good and long life; that you remember us with a good remembrance and blessing; that you consider us with consideration of salvation and compassion; that you cause Your presence to dwell among us. Grant me the privilege of raising children and grandchildren who are wise and understanding, who love G-d and fear the Lord, people of truth, holy offspring, attached to G-d, who illuminate the world with Torah and good deeds and with labor in the service of the Creator. Please, hear my request, in the merit of Sarah, Rivkah, Rachel, Leah, our mothers, and cause our light to shine and that it not be extinguished forever, and let your countenance shine so that we be saved. Amen.

Sholom Alaichem

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

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

Sholōm alaichem

mal-achai hashorais mal-achai elyōn,
mimelech malchai hamlochim
hakodōsh boruch hu. Chant three times.

שְׁלוֹם עֲלֵיכֶם
מְלָאכֵי הַשָּׁרַת מְלָאכֵי עֲלִיּוֹן
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא: ג' צ

Bō-achem l'sholōm

mal-achai hasholōm mal-achai elyōn,
mimelech malchai hamlochim
hakodōsh boruch hu. Chant three times.

בּוֹאֲכֶם לְשָׁלוֹם
מְלָאכֵי הַשָּׁלוֹם מְלָאכֵי עֲלִיּוֹן
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא: ג' צ

Borchuni l'sholōm

mal-achai hasholōm mal-achai elyōn,
mimelech malchai hamlochim
hakodōsh boruch hu. Chant three times.

בְּרַכּוּנִי לְשָׁלוֹם
מְלָאכֵי הַשָּׁלוֹם מְלָאכֵי עֲלִיּוֹן
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא: ג' צ

Tzais'chem l'sholōm

mal-achai hasholōm mal-achai elyōn,
mimelech malchai hamlochim
hakodōsh boruch hu. Chant three times.

צֵאתְכֶם לְשָׁלוֹם
מְלָאכֵי הַשָּׁלוֹם מְלָאכֵי עֲלִיּוֹן
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא: ג' צ

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

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

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

בְּרַכּוּנִי Bless me with peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He. Chant three times.

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

Ki mal-ochov y'tzaveh loch,
lishmorcho b'chol d'rochecho.
Adōnoy yishmor tzais'cho uvō-echo,
mai-atoh v'ad olom.

כִּי מְלֹאכְיוֹ יִצְוֶה לְךָ,
לְשִׁמְרֶךָ כָּכֵל דְּרֹחֶעֶחֶךָ:
יְיָ יִשְׁמַר צְאִיֶּיךָ וּבֹאֶיךָ,
מֵעַתָּה וְעַד עוֹלָם:

Aishes Chayil

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

Aishes cha-yil mi yimtzo,
v'rochōk mipnanim michroh.
Botach boh laiv ba-loh,
v'sholol lō yechsor.
G'molas-hu tōv v'lō ro,
kōl y'mai cha-yeho.
Dorshoh tzemer ufishtim,
vata-as b'chaifetz kapeho.
Hoysoh ko-oniyōs sōchair,
mimerchok tovi lachmoh.
Vatokom b'ōd liloh,
vatitain teref l'vaisoh v'chōk l'na-arōseho.
Zom'moh sodeh vatikochaihu,
mipri chapeho not-oh korem.

אִשֶּׁת חַיִּיל מִי יִמְצָא,
וְרוֹחַק מִפְּנֵינִים מִיְּרֹחַ:
בֹּטַח בּוֹה לַאִיב בַּלֹּה,
וְשׁוֹלֵל לֹא יַחְסֹר:
גְּמוֹלָס־הוּ טוֹב וְלֹא רָע,
כֹּל יְמֵי חַיֵּיהָ:
דֹּרְשׁוֹה צִמֶּר וּפִשְׁתִּים,
וַתַּעַשׂ כְּחֶפְזָן כַּפְיָהּ:
הוֹיִסוֹה כְּאֹנִיּוֹת סוֹחֵר,
מִמֶּרְחָק תָּבִיא לַחֲמֹה:
וַתִּקֶּם בְּעוֹד לַיְלָה,
וַתִּתֵּן טָרֶף לְבֵיתָהּ, וְחָק לְנַעֲרֹתֶיהָ:
וּמִמָּה שָׁדָה וַתִּקְחָהּוּ,
מִפְּרֵי כַפְיָהּ גְּמָעָה כְּרֶם:

כִּי For He will instruct His angels in your behalf, to guard you in all your ways.

יְיָ The Lord will guard your going and your coming, from now and for all time.

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

Chogroh v'ōz mosneho,
 vat'amaitz z'rō-ōseho.
 To-amoh ki tōv sachroh,
 lō yichbeh baliloh nairoh.
 Yodehoh shilchoh vakishōr,
 v'chapeho tomchu folech.
 Kapoh porsoh le-oni,
 v'yodeho shilchoh lo-evyōn.
 Lō siro l'vaisoh misholeg,
 ki chol baysoh lovush shonim.
 Marvadim os'soh loh,
 shaish v'argomon l'vushoh.
 Nōdo bash'orim ba-loh,
 b'shivtō im ziknai oretz.
 Sodin os'soh vatimkōr,
 vachagōr nosnoh lakna-ani.
 Ōz v'hodor l'vushoh,
 vatis-chak l'yōm acharōn.
 Pihoh pos-choh v'chochmoh,
 v'sōras chesed al l'shōnoh.
 Tzōfiyoh halichōs baisoh,
 v'lechem atzlus lō sōchail.
 Komu voneho viy'ashruho,
 ba-loh vay'hal'loh.
 Rabōs bonōs osu choyil,
 v'at olis al kulonoh.
 Sheker hachain v'hevel hayōfi,
 ishoh yir-as Adōnoy hi sishalol.
 T'nu loh mipri yodeho,
 vihal'luho bash-orim ma-aseho.

חַגְרוּהָ בְעוֹז מִתְּנִיָּה,
 וְתֵאמַרְצִי זְרוּעֹתֶיהָ:
 מִיְעֲמֹהָ כִּי טוֹב סַחְרֶיהָ,
 לֹא יִכְבֶּה בַלִּילָהּ נַירוֹהָ:
 יְדֵיהָ שִׁלְחָהּ בְּכִישׁוֹר,
 וְכַפֵּיהָ תִמְכּוּ פֹלֶךְ:
 כַּפּוֹה פּוֹרְסוֹהָ לְעוֹנִי,
 וְיֹדֵהּ שִׁלְחָהּ לֹא־עֵבְיֹן:
 לֹא סִירוֹ לְוַיְסוֹהָ מִשְׁחֵלֵג,
 כִּי כוֹל בַּיְסוֹהָ לֹבֹשׁ שׁוֹנִים:
 מַרְבָּדִים אוֹס'סוֹהָ לֹה,
 שְׂאִישׁ וְאַרְגֹּמוֹן לְבוּשׁוֹהָ:
 נֹדוֹעַ בַּשְּׂעָרִים בְּעֵלָהּ,
 בְּשִׁבְתָּהּ עִם זִקְנֵי אֶרֶץ:
 סוֹדִין אוֹס'סוֹהָ וְתִמְכֹּר,
 וְחַגְרוֹ נְתַנָּה לְכּוֹנְעֵנוּ:
 עוֹז וְהִדְרָה לְבוּשׁוֹהָ,
 וְתִשְׁחַק לְיוֹם אַחֲרוֹן:
 פִּיהָ פִּתְחָהּ בְּחֹכְמָהּ,
 וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ:
 צוֹפִיָּה הִלְיִכּוֹת בֵּיתָהּ,
 וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:
 קָמוּ בְנֵיהָ וַיֹּאשְׁרוּהָ,
 בְּעֵלָהּ וַיְהַלְלֶיהָ:
 רַבּוֹת בְּנוֹת עָשׂוּ חֵיל,
 וְאֵת עֲלִית עַל פְּלָנָהּ:
 שֶׁקֶר הַחַן וְהַכֹּל הִיפִי,
 אִשָּׁה יִרְאַת יְיָ הִיא תִתְהַלֵּל:
 תְּנוּ לָהּ מִפְּרֵי יְדֵיהָ,
 וַיְהַלְלוּהָ בְּשִׂעָרִים מַעֲשֵׂיהָ:

that her enterprise is profitable; her lamp does not go out at night. She puts her hands on the spindle, and her palms grasp the distaff. She holds out her hand to the poor, and extends her hands to the destitute. She does not fear for her household in the frost, for her entire household is clothed [warmly] in scarlet. She makes her own tapestries; her garments are of fine linen and purple. Her husband is well-known at the gates, as he sits with the elders of the land. She makes linens and sells them; she provides the merchants with girdles. Strength and dignity are her garb; she looks smilingly toward the future. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She watches the conduct of her household, and does not eat the bread of idleness. Her children rise and acclaim her, her husband — and he praises her: Many daughters have done worthily, but you surpass them all. Charm is deceptive and beauty is naught; a God-fearing woman is the one to be praised. Give her praise for her accomplishments, and let her deeds laud her at the gates.

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

מִזְמוֹר לְדָוִד, יי רַעִי לֹא אֶחְסֹר:
בְּנֵאוֹת דָּשָׁא יִרְבִּיצַנִי, עַל מֵי מְנוּחֹת
יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבָב, וַיַּחַנֵּנִי בְּמַעְגְלֵי
צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי אֵלַי בְּגַיָּא
צַלְמוֹת, לֹא אֵינִי רָע כִּי אִתָּה עִמָּדִי,
שְׂכַבְתָּד וּמִשְׁעַנְתָּד הַמָּה יִנְחַמְנִי:
תַּעֲרֹךְ לְפָנַי שְׁלֹחַן נֶגֶד צָרְרִי,
דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, בּוֹסִי רְוִיָּה:
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי,
וְשָׁבְתִי בְּבַיִת יי לְאֶרֶךְ יָמַיִם:

Do hi s'udoso dachakal tapuchin kadishin.

דָּא הִיא סְעוּדַתָּא דְחַקְל תְּפוּחִין קַדִּישִׁין:

Askinu s'udoso dimhaim'nuso, sh'laimoso
chedvoso d'malko kadisho. Askinu s'udoso
d'malko. Do hi s'udoso dachakal
tapuchin kadishin, uz'air anpin v'atiko
kadisho asyon l'sa-ado bahadoh.

אַתְקִינּוּ סְעוּדַתָּא דְמַהֲיִמְנוּתָא שְׁלַמְתָּא
חֲדוּשָׁא דְמַלְכָּא קַדִּישָׁא. אַתְקִינּוּ סְעוּדַתָּא
דְמַלְכָּא. דָּא הִיא סְעוּדַתָּא דְחַקְל
תְּפוּחִין קַדִּישִׁין, וּזְעֵר אַנְפִּין וְעִמְתִּיקָא
קַדִּישָׁא אַתִּין לְסַעֲדָא בְּהַדָּה:

Kiddush

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

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

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

מִזְמוֹר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff — they will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.

דָּא This is the meal of the holy *Chakal Tapuchin*.

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

Yōm Hashishi. Vay'chulu hashoma-yim
 v'ho-oretz v'chol tz'vo-om.
 Vay'chal Elōhim bayōm hashvi-i m'lach'tō
 asher osoh, va-yishbōs ba-yōm hashvi-i
 mikol m'lach'tō asher osoh
 Vay'vorech Elōhim es yōm hashvi-i
 vay'kadaish ōsō, ki vō shovas mikol m'lach'tō
 asher boro Elōhim la-asōs.
 Savri moronon.

יום השביעי: ויכלו השמים
 והארץ וכל צבאם:
 ויכל אלהים ביום השביעי מלאכתו
 אשר עשה, וישבת ביום השביעי
 מכל מלאכתו אשר עשה:
 ויברך אלהים את יום השביעי
 ויקדש אתו, כי בו שבת מכל מלאכתו
 אשר ברא אלהים לעשות:
 סברי מרגן:

On wine:

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

ברוך אתה יי אלהינו מלך העולם,
 בורא פרי הגפן:

When winte is not available use bread:

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

ברוך אתה יי אלהינו מלך העולם,
 המוציא לחם מן הארץ:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
 asher kidshonu b'mitzvōsov v'rotzoh bonu,
 v'shabbas kodshō b'ahavoh uv'rotzōn hinchilonu,
 zikorōn l'ma-asai v'raishis. T'chiloh l'mikro-ai
 kōdesh, zaicher litzi-as mitzroyim. Ki vonu
 vocharto v'ōsonu kidashto mikol ho-amim,
 v'shabbas kodsh'cho b'ahavoh uv'rotzōn
 hinchaltonu. Boruch atoh Adōnoy,
 m'kadaish hashabbos.

ברוך אתה יי אלהינו מלך העולם,
 אשר קדשנו במצותיו ורצה בנו,
 ושבת קדשו באהבה וברצון הנחילנו,
 וזרון למעשה בראשית. תחלה למקראי
 קדש, וזכר ליציאת מצרים. כי בנו
 בחרת ואותנו קדשת מכל העמים,
 ושבת קדשך באהבה וברצון
 הנחלתנו: ברוך אתה יי,
 מקדש השבת:

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

סברי Attention, Gentlemen!

On wine:

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

When wine is not available use bread:

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

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

v'hir'kav'ticho al bomosai oretz, v'ha-achalticho nachalas ya'akōv ovicho ki pi Adōnoy dibair.

Do hi s'udoso d'atiko kadisho.

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

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

Savri moronon,

On wine:

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

והרכבתיך על כַּמְתִי אֶרֶץ, וְהֵאֲבִילְתִּיךָ נְחֻלַת יַעֲקֹב אָבִיךָ, כִּי פִי יִי דְבַר:

דָּא הִיא סְעוּדַתָּא דְעִמְקָא קְדִישָׁא:

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעִשִׂיתָ כָּל מְלֶאכֶתְךָ. וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיְי אֱלֹהֶיךָ. לֹא תַעֲשֶׂה כָּל מְלֶאכֶתְךָ. אַתָּה וּבְנֶךָ וּבִתְךָ עִבְדְּךָ וְאִמְתְּךָ וּבְהִמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם. וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי:

עַל כֵּן בֵּרַךְ יְי אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

סְבִרֵי מִרְנָן:

בְּרוּךְ אַתָּה יְי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

When wine is not available use bread:

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

בְּרוּךְ אַתָּה יְי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

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

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

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

speaking profane things, then you shall delight in the Lord, and I will make you ride on the high places of the earth, and I will nourish you with the heritage of Jacob your father; thus the mouth of the Lord has spoken.

דָּא This is the meal of the holy Ancient One.

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

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

סְבִרֵי Attention, Gentlemen!

On wine:

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

When wine is not available use bread:

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

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

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

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

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

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

Y'galai lon ta'amai, d'visraisar nahamai,
d'inoon os bishmai, k'filoh u'klishoh.

Tz'rōroh dil'ailoh, d'vai chayai chōloh,
v'yisrabai chailoh, v'sisak ad raishoh.

Chadoo chatzdai chakloh, b'dibur u'v'koloh,
umalilu miloh, msikoh k'duvshoh.

Kodom ribon olmin, b'milin s'simin,
t'galun pishgomin, v'saimrun chidushoh.

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

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

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

אֶסְדֵּר לְסַעֲדָתָא, בְּצַפְרָא דְשַׁבְּתָא,
וְאֶזְמִין בְּהַשְׁתָּא עִתִּיקָא קַדִּישָׁא:

נְהוּרִיָּה יִשְׂרָיָהּ, בְּקִדּוּשָׁא רַבָּא,
וּבְחַמְרָא טַבָּא, דְּבֵיהּ תַּחְדֵּי נַפְשָׁא:

יִשְׁדֵּר לֹן שׁוּפְרֵיהּ, וְנַחֲוֵי בִיקְרִיָּה.
וְנַחֲוֵי לֹן סַתְרֵיהּ, דְּאִתְאָמַר בְּלַחֲשָׁא:

יַגְלָה לֹן טַעֲמֵי, דְּבַתְרִיסַר נְהִמֵי,
דְּאֶנּוּן אֶת בְּשִׁמְיָהּ. כְּפִילָא וּקְלִישָׁא:

צְרוּרָא דְלַעֲלָא, דְּבֵיהּ חַיִּי כְלָא,
וְיִתְרַבֵּי חֵילָא. וְתַסַּק עַד רֵישָׁא:

חַדוּ חֲצָדֵי חֲקֵלָא, בְּדַבְּרוּר וּבְקֵלָא,
וּמְלִילוּ מְלָה, מִתִּיקָא כְּדוּבְשָׁא:

קְדָם רַבּוֹן עֲלָמִין, בְּמַלְיֹן סַתִּימִין,
תַּגְלוּן פְּתַנְמִין, וְתִימְרוּן חַדוּשָׁא:

לְעַמְר פְּתוּרָא, בְּרִזָּא יְקִירָא,
עִמִּיקָא וּמְמִירָא, וְלֹא מְלִתָּא אִוְשָׁא:

וְאֶלֶן מְלִיָּא, יְהוּן לְרַקִּיעֵיָּא, וְתַמָּן
מֵאֵן שְׂרִיָּא, הֵלָא הֵהוּא שְׂמִשָׁא:

רַבּוּ יִתִּיר יַסְגִּי, לְעֵלָא מִן דְּרַגְיָה,
וְיַסַּב בַּת זַוְגֵיהּ, דְּהַתּוּת פְּרִישָׁא:

אֶסְדֵּר I shall offer praise at the Shabbat morning meal, and shall herewith invite the holy Ancient One.
May the supernal light shine thereon through the great Kiddush and good wine that gladdens the soul.
May He send to us its respndence and we shall behold its glory; may He reveal to us His hidden things
which are said in secret.

May He disclose to us the reason for the twelve breads which symbolize a letter of His Name — both in
the combined and the single form.

May we be united with the Supreme One in whom is the life of all things; may our strength be increased,
and may [our prayer] ascend and become [a diadem] upon His head.

Field laborers [Torah scholars], rejoice with speech and voice, and speak the words [of Torah] which are
sweet as honey.

Before the Master of the worlds you will reveal words in the secrets [of the Torah] and deliver new
insights [in it];

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

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

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

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

Askinu s'udoso dimhaimnuso, sh'laimoso chedvoso d'malko kadisho. Askinu s'udoso d'malko. Do hi s'udoso diz'air anpin, v'atiko kadisho vachakal tapuchin kadishin asyon l'sa-ado bahadai.

B'nai haicholo dichsifin, l'mechezai ziv diz'air anpin. Y'hōn hocho, b'hai tako, d'vai malko b'gilufin. Tz'vu lachado, b'hī va-ado, b'gō irin v'chol gadfin. Chadu hashto, b'hī sha-to, d'vai ra-avo v'lais za-afin. K'rivu li, chazu chaili, d'lais dinin diskifin. L'var natlin, v'lo olin, hanai kalbin dachatzifin. V'ho azmin, atik yōmin, l'mitzcho adai y'hōn chalfin. R'u dilay, d'galay lay, l'vatolo b'chol k'lifin. Y'shavai lōn, b'nōkvaihōn, vitamrun b'gō chaifin. Arai hashto, b'minchoso, b'chedvoso diz'air anpin.

מִזְמוֹר לְדָוִד, יְיָ רַעִי לֹא אֶחְסָר: בְּנֵי אֲנָפִין
דְּשֵׂא יְרֵבִיצְנִי, עַל מִי מְנוּחֹת יִנְהַלְנִי:
 נַפְשִׁי יִשְׁוֵאֵיב, יֵאֲחֹזֵנִי בְּמַעְגְלֵי צְדָק
 לְמַעַן שְׂמוּ: גַם כִּי אֵילַי חַיֵּי צְלָמוֹת לֹא
 אֵירָא רַע, כִּי אֶתָּה עֲמִדִי, שְׂכַמְדָּה וּמִשְׁעֵנְתָּה
 הַמָּה וְיִנְחַמְנִי: תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן
 נֶגֶד צַרְרֵי דְשָׂנְתָּ בְּשִׂמְךָ רֵאשִׁי, כּוּסֵי
 רְוִיָה: אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי כָּל יְמֵי
 חַיִּי, וְשָׁבְתִי בְּבַיִת יְיָ לְאַרְךָ יָמִים:

אֲתַקִּינוּ סְעוּדָתָא דְמַהֲיִמְנוּתָא שְׁלֵמָתָא
חֲדוּתָא דְמַלְכָּא קַדִּישָׁא: אֲתַקִּינוּ סְעוּדָתָא
דְּמַלְכָּא. דָּא הִיא סְעוּדָתָא דְזַעֵר אֲנָפִין.
וְעַתִּיקָא קַדִּישָׁא וְחַקַּל תַּפּוּחִין קַדִּישִׁין
אֲתִין לְסַעְדָּא בְּהַרְדִּיָּה:

בְּנֵי הִיכְלָא דְכְּסִיפִין. לְמַחְזֵי זֵי דְזַעֵר
אֲנָפִין: יְהוֹן חֲקָא בְּהַאי תַּבָּא. דְּכִיָּה מַלְכָּא
בְּגִלְפִין: צְבוּ לְחֲרָא בְּהַאי וְעָדָא. בְּגוּ עִירִין
וְכָל גְּדַפִּין: חֲדוּ הַשְׂתָּא בְּהַאי שְׁעָתָא.
דְּכִיָּה רַעוּא וְלִית זַעֲפִין: קְרִיבוּ לִי חֲזוּ
חִילֵי. דְּלִית דִּינִין דְּחַקִּיפִין: לְכַר נְטִלִין וְלֹא
עֲאֻלִין. הֵנִי כְּלָבִין דְּחַצִּיפִין: וְהָא אֲזִמִּין
עַתִּיק יוֹמִין. לְמַצְחָא עָדִי יְהוֹן חַלְפִין:
רַעו דִּלְיָה דְגַלִּי לִיָּה. לְבַטְלָא בְּכָל קַלִּיפִין:
יִשְׁוֵי לֹזֵן בְּגוֹקְבִיחוֹן וְיִטְמָרוּן
בְּגוּ כִּיפִין: אַרִי הַשְׂתָּא בְּמִנְחָתָא.
בְּחֲדוּתָא דְזַעֵר אֲנָפִין:

מִזְמוֹר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff — they will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.

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

בְּנֵי You princes of the palace, who yearn to behold the splendor of Z'eir Anpin: Be present at this meal at which the King leaves His imprint. Exult, rejoice in this gathering together with the angels and all supernal beings; Rejoice now, at this most propitious time, when there is no sadness. Draw near to Me, behold My strength, for there are no harsh judgments. They are cast out, they may not enter, these [forces of evil which are likened to] insolent dogs. I herewith invite the "Ancient of Days" at this auspicious time, and [the powers of impurity] will be utterly removed. It is His revealed will to annul all the powers of impurity; He will hurl them into their abysses and they will hide in the clefts of the rocks. For this time of Minchah is a time of joy for Z'eir Anpin.

v'shaim avosī, Avrohom v'Yitzchok,
v'yid-gu lorōv b'kerev ho'oretz.
Adōnoy Elōhaichem hirboh eschem,
v'hinchem hayom k'choch-vai hashoma-yim lorōv.
Adōnoy Elohai avosaichem yosaif alaichem kochem elef
p'omim, viy'voraich eschem
ka'asher dibair lochem.

Boruch ato bo'ir, u'voruch ato basodeh.
Boruch tan'acho umishartecho. Boruch pri
vitn'cho ufri admoosecho ufri v'hemtecho,
shgar alofecho v'asht'rōs tzōnecho.
Boruch ato b'vō-echo, u'voruch ato b'tzaisecho.
Y'tzav Adōnoy it-cho es hab-rocho ba'asomecho
uv'chol mishlach yodecho, u'vairach'cho bo'oretz
asher Adōnoy Elohecho nosain loch.
Yiftach Adōnoy l'cho es oṭzorō hatōv,
es hashomayim losais m'tar artz'cho b'itō,
ul'voraich ais kol ma'asai yodecho,
v'hilviso gōyim rabim, v'ato lō silveh.
Ki Adōnoy Elōhecho bairach'cho ka'asher diber loch,
v'ha'avat'to gōyim rabim, v'ato lō sa'avōt,
umoshalto b'gōyim rabim, uv'cho lō yimshōlu.
Ashrecho Yisro-ail, mi chomocho, am nosha ba-Adōnoy,
mogain ezrecho, va'asher cherev ga'avosecho,
v'yikochashu oyvecho loch,
v'ato al bomōsaimō sidroch.

Yisro-ail nōsha ba-Adōnoy t'shuas olōmim,
lō saivōshu v'lō sikolmu ad olmei ad.
Va'achaltem ochōl v'sōvōa, v'hilaltem

fathers Abraham and Isaac be called upon them, and may they increase abundantly like fish in the midst of the earth. The Lord your God has multiplied you, and you are today as numerous as the stars in the sky. May the Lord, God of your fathers, make you a thousand times more numerous than you are, and bless you as He promised you.

ברוך Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be your basket and your kneading-bowl. Blessed shall be the fruit of your womb and the fruit of your land, the fruit of your livestock, the increase of your cattle and the offspring of your sheep. Blessed shall you be in your coming, and blessed shall you be in your going. The Lord will command the blessing to be with you in your storehouses and in all things to which you put your hand, and He will bless you in the land which the Lord your God gives to you. The Lord will open for you His good treasure, the heavens, to give rain for your land at its proper time, and to bless all the works of your hands; you will lend to many nations but you will not borrow. For the Lord your God has blessed you as He has promised you; you will make loans to many nations but you will not require loans; you will dominate many nations, but they will not rule over you. Fortunate are you, Israel! Who is like you, a people delivered by the Lord, your helping shield and the sword of your glory; your enemies will deny their identity before you, and you shall tread upon their high places.

ישראל Israel will be delivered by the Lord with an everlasting deliverance; you will not be disgraced nor humiliated forever and ever. You will eat and be satiated and praise the Name of the Lord your God who has dealt with you

וְשֵׁם אֲבוֹתַי: אַבְרָהָם וְיִצְחָק,
וְיָדְגוּ לְרֵב בְּקֶרֶב הָאָרֶץ;
יְי אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם,
וְהִנֵּהכֶם הַיּוֹם כְּכּוֹכְבֵי הַשָּׁמַיִם לְרֵב;
יְי אֱלֹהֵי אֲבוֹתֵיכֶם, יִסַּף עֲלֵיכֶם כְּכֶסֶם,
אֶלֶף פְּעֻמִּים, וַיִּבְרַךְ אֶתְכֶם,
בְּאִשֶׁר דִּבֶּר לְכֶם:

בְּרוּךְ אַתָּה בְּעִיר, וּבְרוּךְ אַתָּה בַּשָּׂדֶה:
בְּרוּךְ מִנְאֵד וּמִשְׂאֵתֶיךָ: בְּרוּךְ פְּרִי
כַמֶּנֶד וּפְרִי אֲדָמְתֶיךָ וּפְרִי בַהֲמֶתֶיךָ,
שֶׁגַר אֲלֹפֵיךָ וְעִשְׂתָּרוֹת צֹאנֶיךָ:
בְּרוּךְ אַתָּה בְּבֹאֶיךָ, וּבְרוּךְ אַתָּה בְּצֵאתְךָ:
יְצוּ יְי אֶתְךָ אֶת הַבְּרִכָּה בְּאֶסְמֶיךָ
וּבְכֹל מִשְׁלַח יָדְךָ, וּבְרִכְךָ בְּאָרֶץ,
אֲשֶׁר יְי אֱלֹהֶיךָ נָתַן לְךָ:
יִפְתַּח יְי לְךָ אֶת אוֹצְרוֹ הַטּוֹב,
אֶת הַשָּׁמַיִם לַחַת כֶּסֶם אֲרִצְךָ בְּעֵתוֹ,
וּלְבְרַךְ אֶת כָּל מַעֲשֵׂה יָדְךָ,
וְהַלְוִית גּוֹיִם רַבִּים, וְאַתָּה לֹא תִלְוֶה:
כִּי יְי אֱלֹהֶיךָ בְּרִכְךָ, בְּאִשֶׁר דִּבֶּר לְךָ,
וְהַעֲבַדְתָּ גּוֹיִם רַבִּים, וְאַתָּה לֹא תַעֲבֹד,
וּמִשְׁלַת בְּגוֹיִם רַבִּים, וּבְךָ לֹא יִמְשְׁלוּ,
אֲשֶׁר יִשְׂרָאֵל מִי כְמוֹךָ, עַם, נוֹשֵׁעַ בֵּין
מִגֵּן עֲוֹנֶיךָ, וְאֲשֶׁר חִרַב גְּאוֹתֶיךָ,
וַיִּקְחֵשׁוּ אִיְבֹדֶיךָ לְךָ,
וְאַתָּה עַל כְּמוֹתֵינוּ תִדְרֹךְ:

יִשְׂרָאֵל נוֹשֵׁעַ בֵּין הַשּׁוֹעֵת עוֹלָמִים,
לֹא תִבְשׁוּ וְלֹא תִקְלְמוּ עַד עוֹלָמֵי עַד:
וְאֲכַלְתֶּם אֶכּוֹל וְשָׂבוּעַ, וְהִלַּלְתֶּם

es shaim Adōnoy Elohaichem asher osoh imochem l'haflī, v'lō yaivōshu ami l'ōlom. Vee-datem ki v'kerev Yisro-ail oni, va'ani Adōnoy Elohaichem v'ain ōd, v'lō yaivoshu ami l'ōlom. Ki v'simcho saitzai-u, uv'sholōm tuvoolon, hehorim v'hagvo'ōs yiftz'chu lifnaichem rino, v'chol atzai hasodeh yimcha-u chof. Hinai Ail y'shuosi, evtach v'lō efchod, ki ozi v'zimros Yoh Adōnoy, vai'hi li leeshu-oh. Ush'avtem mayim b'sosōn mimi'nai ha-y'shuoh. Va'amartem bayom hahu, hodu la-Adōnoy kir'u vishmō, hōdi-u vo'amim alilōsov, hazkiru ki nisgvm shmō. Zamru Adōnoy ki gai-oos osoh, mooda-as zōs b'chol ho'oretz. Tzahali vorōni, yōsheves Tziōn, ki godōl b'kirbaich k'dōsh Yisro-ail. V'omar bayōm hahu, hinai Elohainu zeh, kivinu lō v'yōshi-ainu, zeh Adōnoy kivinu lō, nogilo v'nism'cho bishu-osō.

Bōrai niv sfosoyim sholōm sholōm lorochōk v'lakorōv omar Adōnoy ur'fosiv. V'ruach lovsho es amosai rōsh hasholishim, l'cho Dovid v'imcho ven Yishai, sholōm sholōm l'cho v'sholōm l'ozrecho, ki azor'cho Elohecho, vay'kablaim Dovid vayitnaim b'roshai hagdud. Va'amartem kō lechoi, v'ato sholōm u'vaischo sholōm, v'chōl asher l'cho sholōm. Adōnoy ōz l'amō yitain, Adōnoy y'voraich es amō va'sholōm.

את שם יי אלהיכם אשר עשה עמכם להפליא, ולא יבשו עמי לעולם: וידעתם כי בקרב ישראל אני, ואני יי אלהיכם ואין עוד, ולא יבשו עמי לעולם: כי בשמחה תצאו ובשלוש תובלון, ההרים והגבעות יפצחו לפניכם רנה, וכל עצי השדה ימחאו קף: הנה, אל ישועתי, אכטח ולא אפחד, כי עזי וזמרת יה יי, ויהי לי לישועה: ושאתם מים בששון ממעוני הישועה: ואמרתם ביום ההוא: הודו ליי קראו בשמו, הודיעו בעמים עלילותיו, הוכירו, כי נשגב שמו: זמרו יי, כי גאות עשה, מודעת זאת בכל הארץ: צהלי רני, ישבת ציון, כי גדול בקרבך קדוש ישראל: ואמר ביום ההוא: הנה אלהינו זה, קוינו לו וישוענו, זה יי קוינו לו, נגילה ונשמחה בישועתו:

בוֹרְא ייב שפֿתים שְׁלוֹם, שְׁלוֹם לְרוּחַק וְלִקְרוֹב אָמַר יי וּרְפָאתוֹ: וְרוּחַ לְבָשָׂה אֶת עַמִּישׁי רֹאשׁ הַשְּׁלִישִׁים, לֵךְ דָּוִד וְעַמְּךָ בֶן יִשׂי, שְׁלוֹם, שְׁלוֹם לֵךְ וְשְׁלוֹם לְעוֹזְרֶךָ, כִּי עֲזָרְךָ אֱלֹהֶיךָ, וְיִקְבְּלֶם דָּוִד וַיְתַנֵּם בְּרֹאשֵׁי הַגְּדוּד: וְאָמַרְתֶּם: כֹּה לַחֵי, וְאָתָּה שְׁלוֹם, וּבֵיתְךָ שְׁלוֹם, וְכָל אֲשֶׁר לֵךְ שְׁלוֹם. יי עַז לְעַמּוֹ יְתַן, יי וְיִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם:

wondrously; and My people will never be put to shame. And you will know that I am within [the people of] Israel, that I am the Lord your God, and there is none else; and My people will never be put to shame. For you will go out with joy, and be led forth in peace; the mountains and the hills will burst into song before you, and all the trees of the field will clap hands. Indeed, God is my deliverance; I am confident and shall not fear, for God the Lord is my strength and song, and He has been a help to me. You shall draw water with joy from the wellsprings of deliverance. And you will say on that day, "Offer thanks to the Lord, proclaim His Name, make His deeds known among the nations; cause it to be remembered that His Name is exalted. Sing to the Lord for He has done great things; this is known throughout the earth. Raise your voice joyously and sing, you dweller in Zion, for the Holy One of Israel is great in your midst." On that day [Israel] will say, "Indeed, this is our God in whom we have hoped that He should deliver us; this is the Lord in whom we have hoped; let us be glad and rejoice in His deliverance."

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

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

Al naharōs bovel, shom yoshavnu gam bochinu
b'zochrainu es tziyōn. Al arovim b'sōcho tolinu
kinōrōsainu. Ki shom sh'ailunu shōvainu divrai
shir v'sōlōlainu simcho, shiru lonu mishir tziyōn.
Aich noshir es shir Adōnoy al admas naichor.

Im eshkochaich Yerusholoyim, tishkach y'mini.

Tidbak l'shōni l'chiki, im lō ezk'raichi, im lō
a'aleh es Yerusholayim al rosh simchosi.

Z'chōr Adōnoy livnai edom ais yom Yerusholoyim,
ho'ōmrim oru oru ad hay'sōd boh.

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

Ashrai sheyōchaiz v'nipaitz es ololayich el hasola.

Lam'natzaiach binginos mizmor shir. Elōhim
y'chonainu vivorchainu, yo'air ponov itonu seloh.
Loda'as bo'oretz darkecho, b'chol gōyim y'shuosecho.

Yoducho amim Elohim, yōducho amim kulom.

Yism'chu viran'nu l'umim, ki sishpōte amim mishōr
ul'umim bo-oretz tanchaim selo.

Yōducho amim Elōhim yoducho amim kulom.

Eretz nosnoh y'vuloh, y'vorchainu Elōhim Elōhainu.

Y'vorchainu Elōhim v'yir'u ōsō kol afsai oretz.

Avorcho es Adōnoy b'chol ais, tomid t'hilosō
b'fi. Sōfe dovor hakōl nishmoh, es hoElōhim
y'roh, v'es mitzvōsov shmōr, ki zeh kol ho-odom.

T'hilas Adōnoy y'daber pi, veevor'aich kol bosor
shaim kodshō l'ōlom vo'ed. Va'anachnu
n'voraich Yoh, mai'ato v'ad olom hal'luyoh.

עַל־נְהָרוֹת בְּבַל שָׁם יִשְׁבְּנוּ גַם־בְּכִינוּ
בְּזָרְנוּ אֶת־צִיּוֹן: עַל־עֲרִבִים בְּתוֹכָהּ תָּלִינוּ
בְּנוֹרֹתֶינָהּ: כִּי שָׁם שְׁאַלְנוּנוּ שׁוֹבֵינוּ דְּבָרֶי
שִׁיר וְתוֹלְלֵנוּ שְׂמֵחָה שִׁירֵינוּ לָנוּ מִשִׁיר צִיּוֹן:
אֵיךְ נִשְׁרֵר אֶת־שִׁיר יְהוָה עַל אֲדַמַּת נְכָר:
אִם אֲשַׁכְּחֶךָ יְרוּשָׁלַיִם תִּשְׁכַּח יְמִינִי:
תִּדְבַק לְשׁוֹנֵי לִחְכֵי אִם־לֹא אֲזַכְּרֶיךָ אִם־לֹא
אֲעֲלֶה אֶת־יְרוּשָׁלַיִם עַל רֹאשׁ שְׂמֵחָתִי:
זָכַר יְהוָה לְבִנְיָ אֲדוֹם אֶת יוֹם יְרוּשָׁלַיִם
הָאֲמֻרִים עָרוּ עָרוּ עַד הַיּוֹסוּד בָּהּ:
בְּתִכְבֵּל הַשְׂדוּדָה אֲשֶׁרִי שִׁישְׁלֶם־לְךָ
אֶת־גְּמוּלְךָ שְׂמַמְלֵת לָנוּ:
אֲשֶׁרִי שִׁיחֲזוּ וְנִפְצָ אֶת־עוֹלְלְךָ אֶל־הַסֵּלַע:

לְמִנְצִיחַ בְּנִינּוֹת מְזֻמּוֹר שִׁיר: אֱלֹהִים
יִחַנְנוּ וַיִּזְכְּרֵנוּ יָאֵר פְּנֵינוּ אֲתֵנּוּ סֵלָה:
לְדַעַת בְּאַרְצָךָ דְּרָכֶךָ בְּכָל־גּוֹיִם יִשׁוּעָתֶךָ:
יִדְוֶךָ עַמִּים אֱלֹהִים יִדְוֶךָ עַמִּים כָּלָם:
יִשְׁמַחוּ וַיִּרְנְנוּ לְאֵמִים כִּי־תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל
וְלְאֵמִים בְּאַרְצָךָ תִּנְחַם סֵלָה:
יִדְוֶךָ עַמִּים אֱלֹהִים יִדְוֶךָ עַמִּים כָּלָם:
אַרְצָךָ נִתְּנָה וּבְלָהּ יִזְכְּרֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
יִזְכְּרֵנוּ אֱלֹהִים וַיִּירָאוּ אֹתוֹ כָּל־אֲפָסֵי־אַרְצָךָ:

אֲבָרְכֶכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְלֵת
בְּפִי: סוּף דְּבַר הַבַּל גִּשְׁמַע אֶת־הָאֱלֹהִים
יָרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זָה כָּל־הָאָדָם:
תִּהְלֵת יְהוָה וְדַבְּרֶיךָ וַיִּכְרֶךָ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד: וְאַנְחֵנוּ
נִבְרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

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

עַל By the rivers of Babylon, there we sat and wept as we remembered Zion. There, upon the willows we hung our harps. For there our captors demanded of us songs, and those who scorned us — rejoicing, [saying,] “Sing to us of the songs of Zion.” How can we sing the song of the Lord on alien soil? If I forget you, Jerusalem, let my right hand forget its dexterity. Let my tongue cleave to my palate if I will not remember you, if I will not bring to mind Jerusalem during my greatest joy! Remember, O Lord, against the Edomites the day of the destruction of Jerusalem, when they said, “Raze it, raze it to its very foundation!” O Babylon, is are destined to be laid waste, happy is he who will repay you in retribution for what you have inflicted upon us. Happy is he who will seize and crush your infants against the rock!

לְמִנְצִיחַ For the Choirmaster; a song with instrumental music; a Psalm. May God be gracious to us and bless us, may He make His countenance shine upon us forever; that Your way be known on earth, Your salvation among all nations. The nations will extol You, O God; all the nations will extol You. The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the nations on earth forever. The peoples will extol You, O God; all the peoples will extol You, for the earth will have yielded its produce and God, our God, will bless us. God will bless us; and all, from the furthest corners of the earth, shall fear Him.

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

Before washing the fingers, the following is said:

Zeh chailek odom rosho mai-Elōhim,
v'nachalas imrō mai-ail.

זֶה חֶלֶק אָדָם רֶשֶׁע מֵאֵלֹהִים
וְנַחֲלַת אִמְרו מֵאֵל:

After washing the fingers, the following is said:

Va-y'dabair ailī, zeh hashulchon asher lifnai Adōnoy.

וַיְדַבֵּר אֵלַי זֶה הַשְּׁלֶחֶן אֲשֶׁר לִפְנֵי יְהוָה:

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

Hav lon v'nivrich
(Rabōsai mir vel'n bentsh'n)

הַב לָן וְנִבְרַח
(אָו בְּרִיא רַבּוֹתֵי מִיר וְנַעֲלִין בְּעִנְיָנוּ).

The others respond:

Y'hi shaim Adōnoy m'vōroch mai-atoh v'ad ḥlom.

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

The Leader [repeats the preceding response and] continues:

Birshus moronon v'rabonon v'rabōsī
N'voraich she-ochalnu mishelō.

בְּרִשׁוֹת מְרֹנָן וְרַבָּנָן וְרַבּוֹתֵי.
נְבָרַךְ שְׂאֵבְלָנוּ מִשְׁלוֹ.

The others respond:

Boruch she-ochalnu mishelō uv'tuvō choyinu.

בְּרוּךְ שְׂאֵבְלָנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיִּינוּ.

[The leader repeats this response.]

Those present who did not partake of the meal respond:

Boruch um'vōroch shmō tomid l'ḥlom vo'ed.

בְּרוּךְ וּמְבֹרָךְ שְׁמוֹ תָּמִיד לְעוֹלָם וָעֶד.

When blessing with a quorum of ten, the leader substitutes:

N'voraich Elōhainu she-ochalnu mishelō.

נְבָרַךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלוֹ.

The others respond:

Boruch Elōhainu she-ochalnu mishelō uv'tuvō choyinu.

בְּרוּךְ אֱלֹהֵינוּ שְׂאֵבְלָנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיִּינוּ.

Those present who did not partake of the meal respond:

Boruch Elōhainu u'm'vōroch shmō tomid l'ḥlom voed.

בְּרוּךְ אֱלֹהֵינוּ וּמְבֹרָךְ שְׁמוֹ תָּמִיד לְעוֹלָם וָעֶד.

At a wedding feast, the leader substitutes:

N'voraich Elōhainu she-hasimcho bim'ōnō she-ochalnu
mishelō.

נְבָרַךְ אֱלֹהֵינוּ שֶׁהִשְׁמַחָה בְּמַעֲוֵנוּ שְׂאֵבְלָנוּ
מִשְׁלוֹ.

The others respond:

Boruch Elōhainu she-hasimcho bim'ōnō she-ochalnu
mishelō uv'tuvō choyinu.

בְּרוּךְ אֱלֹהֵינוּ שֶׁהִשְׁמַחָה בְּמַעֲוֵנוּ שְׂאֵבְלָנוּ
מִשְׁלוֹ וּבְטוֹבוֹ חַיִּינוּ.

Before washing the fingers, the following is said:

זֶה חֶלֶק הַחַיִּיב מִיְהוָה, וְהַיְרֵאָה שֶׁנִּשְׁמַר לְפָנָיו בְּיַד יְהוָה.

After washing the fingers, the following is said:

וַיְדַבֵּר אֵלַי וַיֹּאמֶר: זֶה הַטֹּבֵל שֶׁלִּפְנֵי יְהוָה.

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

רַבּוֹתֵי גְבוּרֵי, נְבָרַךְ יְהוָה.

The others respond:

יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם וָעֶד.

The Leader [repeats the preceding response and] continues:

בְּרִשְׁוֹתֵינוּ בְּרִשְׁוֹתֵיכֶם, יְהוָה אֱלֹהֵינוּ, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵינוּ, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵינוּ.

The others respond:

בְּרוּךְ הוּא אֱלֹהֵינוּ וְאֱלֹהֵיכֶם, וְעַל יְדֵי חַסְדּוֹ וְעַל יְדֵי חַסְדּוֹ.

[The Leader repeats this response.]

Those present who did not partake of the meal respond:

בְּרוּךְ וּמְבֹרָךְ הוּא אֱלֹהֵינוּ וְאֱלֹהֵיכֶם, וְעַל יְדֵי חַסְדּוֹ וְעַל יְדֵי חַסְדּוֹ.

When blessing with a quorum of ten, the leader substitutes:

בְּרִשְׁוֹתֵינוּ בְּרִשְׁוֹתֵיכֶם, יְהוָה אֱלֹהֵינוּ, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵינוּ, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵינוּ.

The others respond:

בְּרוּךְ הוּא אֱלֹהֵינוּ וְאֱלֹהֵיכֶם, וְעַל יְדֵי חַסְדּוֹ וְעַל יְדֵי חַסְדּוֹ.

Those present who did not partake of the meal respond:

בְּרוּךְ וּמְבֹרָךְ הוּא אֱלֹהֵינוּ וְאֱלֹהֵיכֶם, וְעַל יְדֵי חַסְדּוֹ וְעַל יְדֵי חַסְדּוֹ.

At a wedding feast, the leader substitutes:

בְּרִשְׁוֹתֵינוּ בְּרִשְׁוֹתֵיכֶם, יְהוָה אֱלֹהֵינוּ, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵינוּ, יְהוָה אֱלֹהֵיכֶם, יְהוָה אֱלֹהֵינוּ.

The others respond:

בְּרוּךְ הוּא אֱלֹהֵינוּ וְאֱלֹהֵיכֶם, וְעַל יְדֵי חַסְדּוֹ וְעַל יְדֵי חַסְדּוֹ.

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

Nōdeh l'cho Adōnoy Elōhainu al shehinchalto
 la-avōsainu erez chemdoh tōvoh ur'chovoh,
 v'al shehōtzaisonu Adōnoy Elōhainu
 mai-erez mitzra-yim ufdisonu mibais avodim,
 v'al b'ris'cho shechosamto bivsorainu,
 v'al tōros-cho shelimadtonu, v'al chukecho
 shehōda-tonu, v'al cha-yim chain vochesed
 shechōnantonu, v'al achilas mozōn sho-atoh
 zon um'farnais osonu tomid
 b'chol yōm uv'chol ais uv'chol sho-oh.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם. הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ. בְּטוֹבוֹ
 בְּחַן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹסֵין
 לָחֶם לְכָל־בָּשָׂר. כִּי לְעוֹלָם חֶסֶד:
 וּבְטוֹבוֹ הַגְּדוֹל עִמָּנוּ תָּמִיד לֹא חָסַר לָנוּ
 וְאֵל יַחֲסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד.
 בְּעֵבֹר שְׁמוֹ הַגְּדוֹל. כִּי הוּא אֵל זֶן
 וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּזֶן
 לְכָל־ בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: כְּאָמֹר.
 פּוֹתַח אֶת יָדְךָ וּמְשַׁבֵּעַ לְכָל־חַי רִצּוֹן:
 בְּרוּךְ אַתָּה יי. הַזֶּן אֶת הַכֹּל:

נוֹדֶה לְךָ יי אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ
 לְאַבּוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה.
 וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ
 מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עֲבָדִים.
 וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ.
 וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ. וְעַל חֻקֶּיךָ
 שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן וְחֶסֶד
 שֶׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת מִזֶּזֶן וְשִׂאתָהּ
 זֶן וּמְפָרֵס אוֹתָנוּ תָּמִיד.
 בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה:

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

V'Al hanisim v'al hapurkon v'al hagvurōs ועל הנסים. ועל הפרקן. ועל הגבורות.
 v'al hat-shu-ōs v'al haniflo'ōs she-osis ועל התשועות. ועל הנפלאות. שעשית
 la-avōsainu ba-yomim hohaim bizman hazeh. לאבותינו בימים ההם בזמן הזה:

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who, in His goodness, provides sustenance for the entire world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack [food], and may we never lack food, for the sake of His great Name. For He, benevolent God, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You Lord, who provides food for all.

נוֹדֶה We offer thanks to You, Lord our God, for having given as a heritage to our ancestors a precious, good and spacious land; for having brought us out, Lord our God, from the land of Egypt and redeemed us from the house of bondage; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly nourish and sustain us every day, at all times, and at every hour.

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

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

On Chanukah:

Bimai matisyohu ben yōchonon kōhain godōl
chashmōno-ee uvonov. K'she-omdoh malchus
yovon horsho-oh al amcho yisro-ail l'hashkichom
tōrosecho ulha-avirom maichukai r'tzōnecho.
V'atoh b'rachamecho horabim omadto lohem
b'ais tzorosom, ravto es rivom, danto es dinom,
nokamto es nikmosom, mosarto gibōrim b'yad
chaloshim v'rabim b'yad m'atim ut'mai-im b'yad
t'hōrim ursho-im b'yad tzadikim v'zaidim b'yad
ōskai sōrosecho. Ul'cho osiso shaim godōl
v'kodōsh b'ōlomecho, ul-amcho yisro-ail osiso
t'shu-oh g'dōloh ufurkon k'ha-yōm hazeh.
V'achar kach bo-u vonecho lidvir baisecho
ufinu es haicholecho v'tiharu es mikdoshecho
v'hidliku nairōs b'chatzrōs kodshecho
v'kov'u sh'mōnas y'mai chanukoh ailu
l'hōdōs ul'halail l'shimcho hagodōl.

בִּימַי מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל
חֲשֵׁמוֹנָאִי וּבְנוֹ. כְּשֶׁעֲמְדָה מַלְכוּת
יוֹן הִרְשָׁעָה עַל עַמְךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
וּתְרַתֵּךְ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ:
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בַּעַת צָרָתָם. רַבַּת אֶת רִיבָם. הִנֵּת אֶת דִּינָם.
נִקְמַתְּ אֶת נַקְמָתָם. מִסַּרְתָּ גְבוּרִים בְּיַד
חֲלָשִׁים. וְרַבִּים בְּיַד מַעֲטִים. וּמַמְאִים בְּיַד
מְהוּרָים. וְרָשָׁעִים בְּיַד צַדִּיקִים. וְיָדִים בְּיַד
עוֹסְקֵי תוֹרָתְךָ. וְיָדָה עֲשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה:
וְאַחַר כֵּךְ בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ.
וּפְנֵי אֶת הַיְכָלְךָ. וּמְהָרֵי אֶת מִקְדָּשְׁךָ.
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ.
וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו.
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

On Purim:

Bimai mord'chī v'estair b'shushan habiroh
k'she-omad alaihem homon horosho. Bikaish
l'hashmid laharōg ul-abaid es kol ha-y'hudim
mina-ar v'ad zokayn taf v'noshim b'yōm echod,
bishlōshoh osor l'chōdesh sh'naim osor,
hu chōdesh ador ushlolom lovōz.
V'atoh b'rachamecho horabim haifarto es atzōsō
v'kilkalto es machshavtō vahashaivōsō lō
g'mulō b'rōshō v'solu ōsō v'es bonov al ho-aitz.

בִּימַי מִרְדְּכָי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה.
כְּשֶׁעָמְדָה עֲלֵיהֶם הַכּוֹן הִרְשָׁעָה. בְּקֶשׁ
לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְהוּדִים
מִנְעַר וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד.
בְּשָׁלֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר.
הוּא חֹדֶשׁ אָדָר. וּשְׁלָלָם לְכוּז:
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים. הִפְרַתְּ אֶת עֲצָתוֹ.
וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ. וְהִשְׁבֹּתָ לוֹ
גְּמוּלוֹ בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו עַל הָעֵץ:

On Chanukah:

בימי In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget your Torah and violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

On Purim:

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

V'al hakōl Adōnoy Elōhainu anachnu mōdim loch umvorchim ōsoch, yisboraich shimcho b'fi kol chī tomid l'ōlom vo-ed. Kakosuv, v'ochalto v'sovo-to uvairachto es Adōnoy Elōhecho al ho-oretz hatōvoh asher nosan loch. Boruch atoh Adōnoy, al ho-oretz v'al hamozōn.

Rachaim Adōnoy Elōhainu al yisro-ail amecho v'al y'rushola-yim irecho v'al tziyōn mishkan k'vōdecho v'al malchus bais dovid m'shichecho v'al haba-yis hagodōl v'hakodōsh shenikro shimcho olov. Elōhainu ovinu r'ainu (On Shabbat and Yom Tov: Rō'ainu) zōnainu parn'sainu v'chalk'lainu v'harvichainu v'harvach lonu Adōnoy Elōhainu m'hairoh mikol tzorōsainu. V'no al tatzrichainu Adōnoy Elōhainu lō lidai matnas bosor vodom v'lō lidai halv-osom, ki im l'yodcho hamlai-oh hapsuchoh hakdōsho v'horchovoh, shelō naivōsh v'lō nikolaim l'ōlom vo-ed.

ועל הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך שמך בפי כל חי תמיד לעולם ועד: כפתוב ואכלת ושבעת וברכת את יי אלהיך על הארץ הטובה אשר נתן לך: ברך אתה יי על הארץ ועל המזון: רחם יי אלהינו על ישראל עמך. ועל ירושלים עירך. ועל ציון משכן כבודך. ועל מלכות בית דוד משיחך. ועל הבית הגדול והקדוש שנקרא שמך עליו: אלהינו אבינו רענו (בשבת ויום טוב רענו) זוננו פרנסנו וכלכלנו והרוחנו. והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצרכנו יי אלהינו לא לדי מתנת בשר ודם ולא לדי הלוואתם. כי אם לידך המלאה הפתוחה הקדושה והרחבה שלא נבוש ולא נכלם לעולם ועד:

On Shabbat add:

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

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

ועל For all this, Lord our God, we give thanks to You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the Lord your God for the good land which He has given you. Blessed are You Lord, for the land and for the sustenance.

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

On Shabbat add:

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

On Rosh Chodesh, Festivals and Chol HaMoed, add:

Elōhainu vailōhai avōsainu, ya-aleh v'yovō	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא.
v'yagi-a v'yairo-eh v'yairotzeh v'yishoma v'yipokaid	וְיָגִיעַ וְיֵאָרֵחַ וְיִצְרֶה. וְיִשְׁמַע וְיִפְקֹד
v'yizochair zichrōnainu ufikdōnainu, v'zichrōn	וְיִזְכְּרֵנוּ. וְזִכְרוֹנֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן
avōsainu, v'zichrōn Moshiach ben dovid avdecho,	אֲבוֹתֵינוּ. וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ.
v'zichrōn y'rushola-yim ir kodshecho,	וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ.
v'zichrōn kol amcho bais yisro-ail l'fonecho,	וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל. לְפָנֶיךָ.
liflaitoh l'tōvoh l'chain ul'chesed ul'rachamim	לְפַלְיָתָה לְטוֹבָה. לְחַן וּלְחֶסֶד וּלְרַחֲמִים.
ul'cha-yim tōvim ul'sholōm b'yōm	וּלְחַיִּים טוֹבִים וּלְשָׁלוֹם כְּיוֹם

On Rosh Chodesh:	On Pesach:	בראש חודש	בראש חודש
rōsh hachōdesh hazeh.	chag hamatzōs hazeh.	חַג הַמַּצּוֹת הַזֶּה	ראש הַחֹדֶשׁ הַזֶּה
On Shavout:	On Sukkot:	בשבועות	בשבועות
chag hashovu-ōs hazeh.	chag hasukōs hazeh.	חַג הַשְּׂבֻעוֹת הַזֶּה	חַג הַשְּׂבֻעוֹת הַזֶּה
On Shemini Atzeret:	On Rosh HaShanah:	בשמע"צ	בשמע"צ
shmini atzeres ha-chag hazeh.	hazikorōn hazeh.	שְׁמִינִי עֲצֵרַת חַג הַזֶּה	שְׁמִינִי עֲצֵרַת חַג הַזֶּה

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

b'yōm tov mikroh kōdesh hazeh.

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

בְּשֵׁלֶשׁ רִגְלִים (חֹזֵף מְחֻזַּל הַמוֹעֵד)
וּבְרֵאשׁ הַשָּׁנָה
כְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה
זְכְּרוּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ
בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ כּוֹ לְחַיִּים טוֹבִים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוּ
וְרַחֵם עֲלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Uvmai y'rushola-yim ir hakōdesh
bimhairoh v'yomainu. Boruch atoh Adōnoy,
bōnai v'rachamov y'rusholoyim, omain.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ.
בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם אָמֵן:

On Rosh Chodesh, Festivals and Chol HaMoed add:

יְיָ Our God and God of our fathers, may there ascend, come and reach, be seen, accepted, and heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this Day of

On Rosh Chodesh:	On Pesach:	On Shavout:
Rosh Chodesh.	the Festival of Matzot.	the Festival of Shavuot.
On Sukkot:	On Shemini Atzeret:	On Rosh HaShana:
the Festival of Sukkot.	Shemini Atzeret, the Festival.	Remembrance.

On Pesach, Shavuot and Sukkot — except on Chol HaMoed — and on Rosh HaShanah add:
On this holy Festival day.

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

וּבְנֵה And rebuild Jerusalem the holy city speedily in our days. Blessed are You Lord, who in His mercy rebuilds Jerusalem. Amen.

If one forgot to say רצה (May it please You . . .) on Shabbat — even at the Seudah Shelishit, if it is before sunset — and he became aware of it before the berachah of הטוב והמטיב (. . . who is good and does good . . .) that follows, he should say:

ברוך Blessed are You, Lord our God, King of the universe, who has given Sabbaths for rest to His people Israel, with love, as a sign and a covenant. Blessed are You Lord, who hallows the Shabbat.

If one forgot to say יעלה חבא (Our God . . . may there ascend) on a Festival, he should say:

ברוך Blessed are You, Lord our God, King of the universe, who has given festivals to His people Israel for joy and gladness, this day of the Festival of (Name the Festival). Blessed are You, who hallows Israel and the seasons.

On Rosh HaShanah:

ברוך Blessed are You, Lord our God, King of the universe, who has given festivals to His people Israel for a remembrance, this Day of Remembrance. Blessed are You Lord, who hallows Israel and the Day of Remembrance.

On Chol HaMoed:

ברוך Blessed are You, Lord our God, King of the universe, who has given festive days to His people Israel for joy and gladness, this day of the Festival of (Name the Festival) — without a concluding blessing.

On Rosh Chodesh:

ברוך Blessed are You, Lord our God, King of the universe, who has given the days of Rosh Chodesh to His people Israel for remembrance — without a concluding blessing.

If a Festival (or Rosh HaShanah or Rosh Chodesh) falls on Shabbat, and one omitted both of the appropriate prayers, he should combine them and say:

ברוך Blessed are You, Lord our God, King of the universe, who has given Sabbaths for rest to His people Israel, with love, as a sign and a covenant, and festivals (on Chol HaMoed substitute: and festive days) for joy and gladness, this day of the Festival of (Name the Festival). (On Rosh HaShanah substitute: and festivals for remembrance, this Day of Remembrance. On Rosh Chodesh substitute: and days of Rosh Chodesh for remembrance.) and conclude: Blessed are You Lord, who hallows the Shabbat and Israel and the [festive] seasons. On Rosh HaShanah substitute: and the Day of Remembrance. On Roch Chodesh substitute: and days of Rosh Chodesh.

The above applies only if one realized his omission before he began the berachah of הטוב והמטיב, that follows. If he reminded himself after he had already begun the berachah, even if he only said the first word, Baruch, he must repeat the entire Blessing After a Meal from the beginning. This applies to Shabbat and the festival of Pesach, Shavuot, and Sukkot and the evening meal of Rosh HaShanah; however, on Chol HaMoed, Rosh Chodesh, the Seudah Shelishit of Shabbat or the daytime meal of Rosh HaShanah, if he did not remind himself until he had already begun הטוב והמטיב, he should not repeat it.

שכח ולא אמר רצה בשבת, אפילו בסעודה שלישית, אם הוא קודם שקיימת החמה, ונזכר קודם ברכת הטוב והמטיב, אומר:

ברוך אתה יי אלהינו מלך העולם, שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית. ברוך אתה יי מקדש השבת:

ואם טעה ולא אמר יעלה חבא ביום טוב אומר:

ברוך אתה יי אלהינו מלך העולם, אשר נתן ימים טובים לעמו ישראל לששון ולשמחה את־יום חג (פלוני) הַהוּא. ברוך אתה יי מקדש ישראל והזמנים:

בראש השנה אומר:

ברוך אתה יי אלהינו מלך העולם, אשר נתן ימים טובים לעמו ישראל לזכרון את־יום הזכרון הַהוּא. ברוך אתה יי מקדש ישראל ויום הזכרון:

בזולו של מועד אומר:

ברוך אתה יי אלהינו מלך העולם, אשר נתן מועדים לעמו ישראל לששון ולשמחה את־יום חג (פלוני) הַהוּא: (ואינו חותם)

וכן בראש חודש אומר:

ברוך אתה יי אלהינו מלך העולם, שנתן ראשי חֲדָשִׁים לעמו ישראל לזכרון: (ואינו חותם)

ואם חל יום טוב (או יום ר"ח) בשבת ולא הזכיר לא של שבת ולא של יום טוב (או יום ר"ח) בולגן חזר אומר:

ברוך אתה יי אלהינו מלך העולם, שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית, (ביום טוב: וימים טובים (בזוה"ט: ומועדים) לששון ולשמחה את־יום חג (פלוני) הַהוּא (בר"ה: וימים טובים לזכרון את־יום הזכרון הַהוּא: בר"ח: וראשי חֲדָשִׁים לזכרון)

חותם:

ברוך אתה יי מקדש השבת וישראל,

(ביום טוב: והזמנים: בר"ה ויום הזכרון:

בר"ח וראשי חֲדָשִׁים:

וכל זה כשנזכר קודם שהתחיל ברכת הטוב והמטיב אבל אם נזכר אחר שהתחיל ברכת הטוב והמטיב אפילו לא אמר אלא תיבת ברוך בלבד צריך לחזור לראש. בראש בשבת ויום טוב שלש רגלים אבל בחש"מ ור"ח אם לא נזכר עד שהתחיל הטוב והמטיב אינו חוזר וכן בסעודה שלישית של שבת ויום טוב וכן בר"ה ביום אבל בלי ר"ה חוזר.

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
 ho-ail ovinu malkainu adirainu bōr-ainu
 gō-alainu yōtzrainu k'dōshainu k'dōsh ya-akōv,
 rō-ainu rō-aih yisro-ail, hamelech hatōv
 v'hamaitiv lakōl sheb'chol yōm voyōm,
 hu haitiv lonu hu maitiv lonu
 hu yaitiv lonu, hu g'molonu hu gōmlainu
 hu yigm'lainu lo-ad, l'chain ul'chesed ul'rachamim
 ul'revach hatzolah v'hatzlochoh b'rochoh
 vishu-oh nechomoh parnosoh v'chalkoloh,
 v'rachamim v'cha-yim v'sholōm v'chol tōv,
 umikol tuv l'ōlom al y'chasrainu.

Horachamon hu yimlōch olainu l'ōlom vo-ed.

Horachamon hu yisboraich bashoma-yim
 uvo-oretz.

Horachamon hu yishtabach l'dōr dōrim,
 v'yispo-air bonu lo'ad ul'naitzach n'tzochim,
 v'yis-hadar bonu lo-ad ul-ōlmai olomim.

Horachamon hu y'farn'sainu b'chovōd.

Horachamon hu yishbōr ol golus mai-al
 tzavorainu, v'hu yōlichainu kōm'mi-us l'artzainu.

Horachamon hu yishlach b'rochoh m'ruboh
 b'vayis zeh, v'al shulchon zeh she-ochalnu olov.

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

כמה מחסידי'ים נוהגים רומי: הַרְחֵמֵן הוּא יְבָרֵךְ אֶת אֲדוֹנֵינוּ מוֹרְנוּ וְרַבֵּינוּ:

(* ניא: עול הגוים

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הָאֵל אֲבִינוּ, מַלְכֵנוּ, אֲדוֹרְנוּ, בּוֹרְאֵנוּ,
 גּוֹאֲלֵנוּ, יוֹצֵרְנוּ, קְדוֹשְנוּ קְדוֹשׁ יַעֲקֹב.
 רוֹעֵנּוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב
 וְהַמְּטִיב לְכָל יוֹם וְיוֹם,
 הוּא הַמְּטִיב לָנוּ, הוּא מְטִיב לָנוּ,
 הוּא יְמַלְּנוּ לָנוּ, הוּא גּוֹמְלָנוּ,
 הוּא יְגַמְלֵנוּ לְעַד, לְחַן וְלְחֶסֶד וְלְרַחֲמִים,
 וְלָרוּחַ הַצְּלָה וְהַצְּלָחָה, בְּרַכָּה
 וְיִשׁוּעָה נְחֻמָּה פְּרִיָּסָה וְכַלְכָּלָה,
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְכָל טוֹב,
 וּמְכַל טוֹב לְעוֹלָם אֵל יְהַפְרֵנוּ:

הַרְחֵמֵן הוּא יְמַלְּךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמֵן הוּא יְתַפְּרֵךְ בְּשָׂמַיִם
 וּבְאָרֶץ:

הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים.
 וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנִצְחָה נְצָחִים.
 וְיִתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמֵן הוּא יְפָרְסֵנוּ בְּכַבוֹד:

הַרְחֵמֵן הוּא יִשְׁבֹּר עוֹל גְּלוּת* מֵעַל
 צְוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:

הַרְחֵמֵן הוּא יִשְׁלַח בְּרַכָּה מְרַבָּה
 בְּבֵית זֶה וְעַל שֻׁלְחָן זֶה וְשֹׂאכְלָנוּ עָלָיו:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ
 הַנְּבִיא זְכוּר לְטוֹב וּיְבַשֵּׁר לָנוּ
 בְּשׂוֹרֹת טוֹבוֹת יִשׁוּעוֹת וְנְחֻמוֹת:

ברוך Blessed are You, Lord our God, King of the universe, benevolent God, our Father, our King, our Strength, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and deliverance, consolation, livelihood and sustenance, compassion, life, peace and all goodness; and may He never cause us to lack any good.

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

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

הַרְחֵמֵן May the Merciful One be praised for all generations, and pride Himself in us forever and all eternity, and glorify Himself in us forever and ever.

הַרְחֵמֵן May the Merciful One provide our livelihood with honor.

הַרְחֵמֵן May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land.

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

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

Horachamon hu y'voraich es ovi mōri ba-al
haba-yis hazeh, v'es imi mōrosi ba-alas haba-yis
hazeh, ōsom v'es baisom v'es zar-om v'es
kol asher lohem, ōsonu v'es kol asher lonu,
k'mō shebai-rach es avōsainu Avrohom Yitzchok
v'Ya-akōv bakōl mikōl kōl, kain y'voraich ōsonu
kulonu yachad bivrochoh sh'laimoh,
v'nōmar omain.

Mimorōm y'lamdu olov v'olainu z'chus
shet'hai l'mishmeres sholōm. V'niso v'rochoh
mai-ais Adōnuoy ut'zdokoh mai-Elōhai yish-ainu.
V'nimtzo chain v'saichel tōv
b'ainai Elōhim v'odom.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת אָבִי מוֹרֵי בְעַל
הַבַּיִת הַזֶּה וְאֶת אִמִּי מוֹרְתִי בְעֵלְת הַבַּיִת
הַזֶּה. אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרָעָם וְאֶת
כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ.
כְּמוֹ שֶׁבָרַךְ אֶת אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק
וְיַעֲקֹב. בְּכָל מָכַל כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ
(בְּגוֹ בְרִית) בְּלָנוּ יַחַד בְּבִרְכָה שְׁלָמָה.
וְנֹאמַר אָמֵן:

מִמְרוֹם יִלְמְדוּ עָלֵינוּ וְעָלֵינוּ זְכוּת
שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא בְרָכָה
מֵאֵת יי'. וְצִדְקָה מֵאֵלֹהֵי יִשְׂרָאֵל.
וְנִמְצָא חַן וְשֶׂכֶל טוֹב
בְּעֵינֵי אֱלֹהִים וְאָדָם:

For "Additions to the Blessing after a Meal Following a Circumcision," see p. 36.

On Shabbat:

Horachamon hu yanchilainu l'yōm shekulō
shabbos um'nuchoh l'cha-yai ho-ōlomim.

הַרְחֵמֵנוּ הוּא יְנַחֵלְנוּ לְיוֹם שְׁבֻלֹ
שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

On Rosh Chodesh:

Horachamon hu y'chadaish olainu
es hachōdesh hazeh l'tōvoh v'livrochoh.

הַרְחֵמֵנוּ הוּא יַחְדָּשׁ עָלֵינוּ
אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה:

On Festivals:

Horachamon hu yanchilainu l'yōm shekulō tōv.

הַרְחֵמֵנוּ הוּא יְנַחֵלְנוּ לְיוֹם שְׁבֻלֹ טוֹב:

On Sukkot:

Horachamon hu yokim lonu es sukas dovid
hanōfeles.

הַרְחֵמֵנוּ הוּא יָקִים לָנוּ אֶת סֵכֶת דָּוִד
הַנּוֹפֵלֶת:

On Rosh HaShanah:

Horachamon hu y'chadaish olainu
es hashonoh hazōs l'tōvoh v'livrochoh.

הַרְחֵמֵנוּ הוּא יַחְדָּשׁ עָלֵינוּ
אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלְבִרְכָה:

הַרְחֵמֵנוּ May the Merciful One bless my father, my teacher, the master of this house and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, "in all things," "by all things," with "all things," so may He bless all of us together (the children of the Covenant) with a perfect blessing, and let us say, Amen.

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

For "Additions to the Blessing after a Meal Following a Circumcision," see p. 36.

On Shabbat:

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

On Rosh Chodesh:

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

On Festivals:

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

On Sukkot:

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

On Rosh HaShanah:

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

Horachamon hu y'zakainu limōs haMoshiach
ulcha-yai ho-ōlom haboh. Magdil (On Shabbat,
Festivals, Rosh Chodesh and Chol HaMoed substitute: Migdōl)
y'shu-ōs malkō v'ōseh chesed limshichō
l'Dovid ul'zar-ō ad ōlom.
Ōseh sholōm bimrōmov, hu ya-aseh sholōm
olainu v'al kol yisro-ail, v'imru omain.

Yiru es Adōnoy k'dōshov ki ain machsōr
lirai-ov. K'firim roshu v'ro-aivu v'dōrshai
Adōnoy lō yachs'ru chol tōv.
Hodu la'Adōnoy ki tōv ki l'ōlom chasdō.
Pōsaiach es yodecho umasbi-a l'chol chī rotzōn.
Boruch hagever asher yivtach ba'Adōnoy
v'hoyoh Adōnoy mitvachō.

תְּרַחֵם הוּא וְזַכֵּנוּ לַיְמֹת הַמְּשִׁיחַ
וְלַחַי הָעוֹלָם הַבָּא: מַגְדִּיל (בַּשַּׁבָּת
וּיְצִי וְרִיחַ וְזוֹחֵחַ אֹמֵר מִגְדֹּל)
יְשׁוּעוֹת מִלְכּוֹ וְעֲשֵׂה חֶסֶד לְמִשְׁחֵחוֹ
לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם: עֲשֵׂה שְׁלוֹם
בְּמִרְמֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:
יִרְאוּ אֵת יְיָ קְדוֹשָׁיו כִּי אֵין מַחְסוֹר
לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבּוּ וְדוֹרְשָׁי
יִתְּנָה לָא יַחְסְרוּ כָּל טוֹב:
הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד:
פּוֹתַח אֵת יְיָ וּמַשְׂבִּיעַ לְכָל חַי רִצּוֹן:
בְּרוּךְ הַגֵּבֵר אֲשֶׁר יִבְטַח בְּיְיָ
וְהָיָה יְיָ מִבְּטָחוֹ:

If the Blessing After a Meal was recited over a cup of wine, the following berachah is said:

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

CONCLUDING BLESSING AFTER CERTAIN FOODS

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

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

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

עַל הַמַּחִיָּה וְעַל הַכֹּלְכֹלָה - וְעַל הַגֶּפֶן
וְעַל פְּרֵי הַגֶּפֶן - וְעַל הָעֵץ וְעַל פְּרֵי
הָעֵץ - וְעַל תְּנוּבַת הַשֵּׂדֶה וְעַל אֶרֶץ
חַמְדָּה וְכוּ'.
וְחֹתֶם וְנוֹדֶה לָךְ עַל הָאֶרֶץ וְעַל הַמַּחִיָּה
- וְעַל פְּרֵי הַגֶּפֶן - וְעַל הַפִּירֹת - בְּרוּךְ
אַתָּה יְיָ עַל הָאֶרֶץ וְעַל הַמַּחִיָּה - וְעַל
פְּרֵי הַגֶּפֶן - וְהַפִּירֹת:

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

יִרְאָ Fear the Lord, you His holy ones, for those who fear Him suffer no want. Young lions are in need and go hungry, but those who seek the Lord shall not lack any good. Give thanks to the Lord for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and the Lord will be his security.

If the Blessing After a Meal was recited over a cup of wine, the following berachah is said:

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

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom, בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

After food prepared from
the five kinds of grain:

al hamichyoh v'al
hakalkoloh,

After
wine:

al hagefen v'al
p'ri hagefen,

After grapes, figs, pomegranates, olives or dates:

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

v'al t'nuvas hasodeh, v'al erez chemdoh tōvoh
ur'chovoh sherotziso v'hinchalto la-avōsainu
le-echōl mipiryoh v'lisbō-a mituvoh. Rachem noh,
Adōnoy Elōhainu, al yisro-ail amecho, v'al
y'rushola-yim irecho, v'al tziyōn mishkan
k'vōdecho, v'al mizb'checho v'al haicholecho.
Uv'nai y'rushola-yim ir hakōdesh bimhairoh
v'yomainu, v'ha-alainu l'sōchoh v'samchainu voh
un'vorech'cho bikdushoh uv'tohoroh,

On Shabbat:

ur'tzai v'hachalitzainu b'yōm hashabbos hazeh,

On Rosh Chodesh, Yom Tov and Chol HaMoed:

v'zochrainu l'tōvoh b'yōm

On Rosh Chodesh:

rōsh hachōdesh hazeh,

On Rosh HaShanah:

hazikorōn hazeh,

On Pesach:

chag hamatzōs hazeh,

On Shavuot:

chag hashovu-ōs hazeh,

On Sukkot:

chag hasukōs hazeh,

On Shemini Atzeret:

shmini atzeres ha-chag hazeh,

על היין

על הגפן ועל

פרי הגפן

על חמשה מיני דגן

על המתיחה ועל

הבבלקה

על פירות חסבעת המינים

על העץ ועל פרי העץ

ועל תנובת השדה ועל-ארץ המדה טובה

ורחבה שרצית והנחלת לאבותינו

לאכול מפריה ולשבוש משוכה. רחם נא

יי אלהינו על ישראל עמך ועל

ירושלים עירך ועל-ציון משכן

כבודך ועל-מזבחה ועל-היכלך.

ובנה ירושלים עיר הקדש במהרה

במינו והעלנו לתוכה. ושמחנו בה

ובברכה בקדשה ובטהרה.

בשבת

ורצה והחליצנו ביום השבת הזה

ברצו ויום ובחול המועד

ווקרנו לטובה ביום

בראש חודש

ראש החודש הזה.

בראש השנה

הזכרון הזה.

בפסח

חג המצות הזה

בשבוט

חג השבועות הזה

בסוכות

חג הסוכות הזה

בשמעצ

שמייני עצרת החג הזה.

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

After food prepared from
the five kinds of grain:

the sustenance and
the nourishment,

After
wine:

the vine and the
fruit of the vine,

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

the tree and the
fruit of the tree,

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

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

On Rosh Chodesh, Yom Tov and Chol HaMoed:

Remember us for good on this day of

On Rosh Chodesh:

Rosh Chodesh

On Shavuot:

the Festival of Shavuot.

On Rosh HaShanah:

Remembrance.

On Sukkot:

the Festival of Sukkot.

On Pesach:

the Festival of Matzot.

On Shemini Atzeret:

Shemini Atzeret, the Festival.

ki atoh Adōnoy tōv umaitiv lakōl, v'nōdeh l'cho

After food prepared from
the five kinds of grain:

al ho-oretz, v'al
hamichyoh. Boruch
atoh Adōnoy, al
ho-oretz v'al
hamichyoh.

After
wine:

al ho-oretz, v'al
p'ri hagofen. Boruch
atoh Adōnoy, al
ho-oretz v'al
p'ri hagofen.

After grapes, figs, pomegranates, olives or dates:

al ho-oretz, v'al hapairōs. Boruch atoh Adōnoy,
al ho-oretz v'al hapairōs.

כי אתה יי טוב ומטיב לכל וְנוֹדֶה לְךָ

על היין

עַל הָאָרֶץ וְעַל
פְּרֵי הַגֶּפֶן. בְּרוּךְ
אַתָּה יי עַל-
הָאָרֶץ וְעַל
פְּרֵי הַגֶּפֶן:

על חמשה מיני דגן

עַל הָאָרֶץ וְעַל
הַמִּחְיָה. בְּרוּךְ
אַתָּה יי עַל-
הָאָרֶץ וְעַל-
הַמִּחְיָה:

על פירות משבעת המינים

עַל הָאָרֶץ וְעַל הַפְּרוֹת. בְּרוּךְ אַתָּה יי
עַל-הָאָרֶץ וְעַל-הַפְּרוֹת:

Concluding blessing after other foods and drinks

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom,
bōrai n'foshōs rabōs v'chesrōnon
al kōl mah sheboroso, l'hacha-yōs bohem
nefesh kol choy, boruch chai ho-ōlomim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא נִפְשוֹת רַבּוֹת וְחַסְרוֹנָן.
עַל כֹּל מַה שֶּׁבְּרָאתָ לְהַחַיּוֹת בְּהֵם
נֶפֶשׁ כָּל-חַי. בְּרוּךְ חַי הָעוֹלָמִים:



MARRIAGE CEREMONY BLESSINGS

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

Boruch ato Adonoy Elohainu melech ho-ōlom,
asher kidshonu b'mitzvōsov, v'tzivonu al
ho'aroyōs, v'osar lonu es ho'arusōs, v'hitir lonu
es han'suōs lonu al y'dai chupo v'kidushin.
Boruch ato Adonoy, m'kadaish amō Yisro-ail
al y'dai chupo v'kidushin.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
הַעֲרִיּוֹת. וְאָסַר לָנוּ אֶת-הָאָרוּסוֹת. וְהִתֵּר לָנוּ
אֶת-הַנְּשׂוּאוֹת לָנוּ עַל-יְדֵי חֻפָּה וְקִדּוּשֵׁין:
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל
עַל-יְדֵי חֻפָּה וְקִדּוּשֵׁין:

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

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

Harai at m'kudeshes li b'taba'as zō,
k'das Mōshe v'Yisro-ail.

הֲרִי אֶת מְקַדְּשֵׁת לִי בְּטַבְעֶת זוֹ
כְּדַת מֹשֶׁה וְיִשְׂרָאֵל:

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

After food prepared from
the five kinds of grain:

the sustenance. Blessed are You Lord,
for the land and for the sustenance.

After
wine:

the fruit of the vine, Blessed are You Lord
for the land and for the fruit of the vine.

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

the fruits. Blessed are You Lord,
for the land and for the fruits.

Concluding blessing after other foods and drinks

בְּרוּךְ Blessed are You, Lord our God, King of the universe, Creator of numerous living beings and their needs, for
all the things You have created with which to sustain the soul of every living being. Blessed is He who is the
Life of the worlds.



MARRIAGE CEREMONY BLESSINGS

בְּרוּךְ Blessed are You Lord, who sanctifies His people Israel through chupah and kiddushin.

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

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

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

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַכֹּל בְּרָא לְכַבֹּדוֹ:

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר הָאָדָם:

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת־הָאָדָם בְּצַלְמוֹ בְּצִלְמֵ דְמוּת
תְּבַנְיֹתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיָן עֲדֵי עַד.
בְּרוּךְ אַתָּה יי יוֹצֵר הָאָדָם:

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

שׂוֹשׁ תְּשׁוּשׁ וְתִגַּל הַעֲקָרָה בְּקִבוּץ בְּנֵיהָ
לְתוֹכָהּ בְּשִׂמְחָהּ. בְּרוּךְ אַתָּה יי
מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ:

Samach t'samach ray-im ho-ahuvim, k'samaichacho y'tzir'cho b'gan aiden mikedem. Boruch atoh Adōnoy, m'samaiach choson v'chaloh.

שִׂמַּח תְּשַׂמַּח רַעִים הָאֲהוּבִים.
כְּשִׂמְחָהּ יִצְרֶה בְּגַן עֵדֶן מִקֵּדֶם.
בְּרוּךְ אַתָּה יי מְשַׂמֵּחַ חֲתָן וְכַלָּה:

Boruch atoh Adōnoy, Elōhainu melech ho-ōlom, asher boro sosōn v'simchoh, choson v'chaloh, giloh rinoh ditzoh v'chedvoh, ahavoh v'achavoh sholōm v'rai-oos. M'hairoh Adōnoy Elōhainu yishoma b'orai y'hudoh uv'chutzoš y'rusholo-yim kōl sosōn v'kōl simchoh, kōl choson v'kōl kaloh, kōl mitzhalōs chasonim maichuposom un'orim mimishtai n'ginosom. Boruch atoh Adōnoy, m'samaiach choson im hakaloh.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּרָא שְׂשׂוֹן וְשִׂמְחָה חֲתָן וְכַלָּה.
גִּילָה רִנָּה דִּיצָה וְחֲדוּה. אֲהָבָה וְאַחֻוּה.
שְׁלוֹם וְרַעוּת. מִהֲרָה יי אֱלֹהֵינוּ
יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם.
קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה. קוֹל חֲתָן וְקוֹל כַּלָּה.
קוֹל מִצְהָלוֹת חַתָּנִים מִהַפְתָּם.
וְנִעְרִים מִמִּשְׁתֵּה נְנִינָתָם: בְּרוּךְ אַתָּה יי
מְשַׂמֵּחַ חֲתָן עִם הַכַּלָּה:

Make the blessing over the cup of wine:

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:

The groom and bride drink.

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

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

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

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

שִׂמַּח Grant abundant joy to these loving friends, as You bestowed gladness upon Your created being in the Garden of Eden of old. Blessed are You Lord, who gladdens the groom and bride.

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who created joy and happiness, bride and groom, gladness, jubilation, cheer and delight, love, friendship, harmony and fellowship. Lord our God, let there speedily be heard in the cities of Judah and in the streets of Jerusalem the sound of joy and the sound of happiness, the sound of a bride and the sound of a groom, the sound of exultation of grooms from under their chupah, and youths from their joyous banquets. Blessed are You Lord, who gladdens the groom with the bride.

Make the blessing over the cup of wine:

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

The groom and bride drink.

HORACHAMON FOR CIRCUMCISION

The following is recited after the paragraph beginning ממרום ילמדו (From heaven . . .) p. 31.

Horachamon hu y'voraich avi hayeled v'imō, וְהַרְחֵמֵנוּ הוּא יְבָרֵךְ אָבִי הַיֶּלֶד וְאִמּוֹ.
 v'yizku l'gadlō ul'chakmō, וְיִזְכּוּ לְגַדְלוֹ לְחַנְכוֹ וּלְחַכְמוֹ.
 miyōm hashmini vohol-oh yairotzeh domō, מִיּוֹם הַשְּׂמִינִי וְהַלְאָה וְרִצָּה דָמוֹ.
 vihi Adōnoy Elōhov imō. וְיִהִי יְיָ אֱלֹהָיו עִמּוֹ:

Horachamon hu y'voraich ba-al b'ris hamiloh, וְהַרְחֵמֵנוּ הוּא יְבָרֵךְ בְּעַל בְּרִית הַמִּילָה.
 asher sos la'asōs tzedek b'giloh, אֲשֶׁר שׁוֹס לְאֲסוֹס טְזֶדֶק בְּגִילָה.
 vishalaim po-olō umaskurtō k'fuloh, וְיִשְׁלַם פְּעֻלוֹ וּמִשְׁבָּרְתוֹ כְּפִילָה.
 v'yitnaihu l'ma-loh l'mo-loh. וְיִתְנֶהוּ לְמַעַלָּה לְמַעַלָּה:

Horachamon hu y'voraich rach hanimōl וְהַרְחֵמֵנוּ הוּא יְבָרֵךְ רַח הַנִּמּוֹל
 lishmōnoh, v'yih'yu yodov v'libō lo'ail לְשִׁמּוֹנָה, וְיִהְיוּ יָדָיו וְלִבּוֹ לְאֵל
 emunoh, v'yizkeh lir-ōs p'nai hashchinoh, אֱמוּנָה, וְיִזְכֶּה לִרְאוֹת פְּנֵי הַשְּׂכִינָה.
 sholōsh p'omim bashonoh. שְׁלֹשׁ פְּעָמִים בְּשָׁנָה:

Horachamon hu y'voraich hamol b'sar וְהַרְחֵמֵנוּ הוּא יְבָרֵךְ הַמּוֹל בְּשָׂר
 ho-orloh, ufora umotzatz d'mai hamiloh, הָעֶרְלָה. וּפְרַע וּמְצִיץ דָּמֵי הַמִּילָה.
 ish hayorai v'rach halaivov avōdosō p'suloh, אִישׁ הַיָּרֵא וְרַח הַלֵּכֵב עֲבוֹדָתוֹ פְּסוּלָה.
 im sh'losh aileh lō ya-aseh loh. אִם שְׁלֹשׁ אֵלֶּה לֹא יַעֲשֶׂה לָּהּ:

Horachamon hu yishlach lonu m'shichō וְהַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ
 hōlaich tomim, biz'chus chasan lamulōs domim, הוֹלֵךְ תַּמִּים. בְּזִכּוֹת חַתָּן לְמוֹלוֹת דָּמִים.
 l'vasair b'sōrōs tōvōs v'nichumim, לְבָשֶׁר בְּשׂוֹרוֹת טוֹבוֹת וְנִחּוּמִים.
 l'am echod m'fuzor umfōrod bain ho-amim. לְעַם אֶחָד מְפֹזֵר וּמְפֹרֵד בֵּין הָעַמִּים:

Horachamon hu yishlach lonu kōhain tzedek וְהַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ כֹּהֵן צַדִּיק
 asher lukach l'ailōm, ad huchan kis-ō אֲשֶׁר לָקַח לְעִילּוֹם. עַד הוֹכֵן כֶּסֶּא
 kashemesh v'yohalōm, va-yolet ponov כְּשֶׁמֶשׁ וַיְהַלּוֹם. וַיִּלְט פָּנָיו
 b'adartō va-yiglōm, b'risi hoysoh itō בְּאֲדָרְתוֹ וַיְגַלּוֹם. בְּרִיתִי הִיְתָה אִתּוֹ
 hacha-yim v'hasholōm. הַחַיִּים וְהַשְּׁלוֹם:

On weekdays continue הרחמן (May the Merciful One . . .), p. 32;
 on Shabbat, Festivals, or Rosh Chodesh, continue with the appropriate הרחמן, p. 31.

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

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

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

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

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

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

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

On weekdays continue הרחמן (May the Merciful One . . .), p. 32;
 on Shabbat, Festivals, or Rosh Chodesh continue with the appropriate הרחמן, p. 31.

When the Festival occurs on Shabbat [recite in an undertone Hymns For Friday Evening and the beginning of Kiddush for Friday Evening until יום הששי (The sixth day...), p. 5,] then continue here:

Askinu s'udoso d'malko ilo-o, do hi
s'udoso d'kudsho brich hu ushchintai.

אֲתִקְיִנוּ סְעוּדְתָא דְמַלְכָא עֲלָאָה, דָּא הִיא
סְעוּדְתָא דְקֻדְשָׁא בְרִיךְ הוּא וְשִׁכְיִנְתִּיהּ.

Yōm hashishi. Va-y'chulu hashomayim
v'ho-oretz v'chol tz'vo-om. Va-y'chal Elōhim
bayōm hashvi-i m'lach'tō asher osoh,
va-yishbōs ba-yōm hashvi-i mikol m'lach'tō
asher osoh. Va-y'vorech Elōhim es yōm
hashvi-i va-y'kadaish ōsō, ki vō shovas
mikol m'lach'tō asher boro Elōhim la-asōs.

יוֹם הַשְּׁשִׁי: וְיִכְלוּ הַשְּׁמַיִם
וְהָאָרֶץ וְכָל-צְבָאָם: וְיִכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלֹאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבַת
מְכַל-מְלֹאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

When a Festival occurs on a weekday, begin here:

Savri moronon:

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

Boruch atoh Adōnoy, Elōhainu melech
ho'ōlom, asher bochar bonu mikol om,
v'rōm'monu mikol loshōn, v'kid'shonu
b'mitzvōsov. Vatitain lonu Adōnoy Elōhainu
b'ahavoh [on Shabbat: shabbosōs lim'nucho
u]mōadim l'simcho, chagim uz'manim l'sosōn,
es yōm [on Shabbat: hashabbos hazeh v'es yōm]

[on Shavuot:]

chag hashovu-ōs hazeh,
v'es yōm tōv
mikroh kōdesh hazeh,
z'man matan Tōrosainu,

לשבועות:

חַג הַשְּׁבִיעוֹת הַזֶּה,
וְאֵת יוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה,
זְמַן מַתַּן תּוֹרַתְנוּ,

[on Pesach:]

chag hamatzōs hazeh,
v'es yōm tōv
mikroh kōdesh hazeh,
z'man chairusainu

סְבָרֵי מְרֻנָּן:

בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם
יְרוּמָמְנוּ מִכָּל לְשׁוֹן וְקִדְשָׁנוּ
בְּמִצְוֹתָיו, וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה (לְשׁוֹן) שְׁבִיעוֹת לְמַנוּחָה
(וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזְמַנִּים לְשִׂשׁוֹן
אֶת יוֹם (לְשׁוֹן) הַשְּׁבִיעִת הַזֶּה וְאֵת יוֹם

לפסח:

חַג הַמַּצּוֹת הַזֶּה,
וְאֵת יוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה,
זְמַן חַירוּסֵינוּ,

When the Festival occurs on Shabbat [recite in an undertone Hymns For Friday Evening and the beginning of Kiddush for Friday Evening until יום הששי (The sixth day...), p. 5,] then continue here:

יְיָ אֱתִקְיִנוּ Prepare the meal of the supernal King. This is the meal of the Holy One, blessed be He, and His *Shechinah*.
יום הששי The sixth day. And the heavens and the earth and all their hosts were completed. And God finished by the
Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had
done. And God blessed the Seventh Day and made it holy, for on it He rested from all His work which God
created to function.

When a Festival occurs on a weekday, begin here:

יְיָ סְבָרֵי Attention, Gentlemen!

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

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

On Pesach:

the Festival of Matzot, and this festival of holy assembly, the season of our freedom,

On Shavuot:

the Festival of Shavuot, and this festival of holy assembly, the season of the giving of our Torah,

[on Shemini Atzeret
and Simchat Torah:]

לשמני עצרת
ולשמחת תורה

shmini atzeres hachag hazeh, ושמני עצרת החג הזה,
v'es yōm tōv mikroh kōdesh ואת יום טוב מקרא קדש
hazeh, z'man simchosainu, והוא זמן שמחתנו,

[On Shabbat: b'ahavoh] mikroh kōdesh, zai-cher litzias
mitzroyim. Ki vonu vochartoh v'ōsonu kidashtoh
mikol ho'amim, [On Shabbat: v'shabbos u'mōadai
kodshecho [on Shabbat: b'ahavoh uv'rotzōn] b'simcho
uv'sosōn hinchaltonu Boruch atoh Adōny,
m'kadaish [on Shabbat: hashabbos v']yisro-ail v'hazmanim.

Boruch atoh Adōny, Elōhainu melech ho-ōlom
shehecheyonu v'kiy'monu v'higionu lizman hazeh.

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

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

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

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

Boruch atoh Adōny, Elōhainu melech ho-ōlom,
hamavdil bain kōdesh l'chōl, bain ōr l'chōshech,
bain Yisro-ail lo'amim, bain yōm hashvi-i
l'shaishes y'mai hama'aseh. Bain k'dushas Shabbos
lik'dushas Yōm Tōv hivdaltoh, v'es yōm hashvi-i
mishaishes y'mai hama'aseh kidashtoh.
Hivdalto v'kidashto es amcho Yisro-ail bik'dushosecho.
Boruch atoh Adōny, hamavdil bain kōdesh l'kōdesh.

[on Sukkot:] לטכות:

chag hasukōs hazeh, חג הסוכות הזה,
v'es yōm tōv ואת יום טוב
mikroh kōdesh hazeh, מקרא קדש הזה,
z'man simchosainu, זמן שמחתנו,

(ולטוח באהבה) מקרא קדש זכר ליציאת
מצרים. כי בנו בחרת ואותנו קדשת
מכל העמים, (בטוב ושבבת) ומועד
קדשך (בטוב באהבה וברצון) בשמחה
ובקשון הנחלתנו: ברוך אתה יי,
מקדש (בטוב השבת) ישראל והמנים:
ברוך אתה יי, אלהינו מלך העולם,
שהיהינו וקימנו והגיענו לזמן הזה:

ברוך אתה יי, אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לישב בסכה:

ברוך אתה יי, אלהינו מלך העולם,
בורא מאורי האש:

ברוך אתה יי, אלהינו מלך העולם,
המבדיל בין קדש לחול, בין אור לחשך,
בין ישראל לעמים, בין יום השביעי
לששת ימי המעשה. בין קדשת שבת
לקדשת יום טוב הברכה, ואת יום השביעי
מששת ימי המעשה קדשת,
הברכה וקדשת את עמך ישראל בקדשתך.
ברוך אתה יי, המבדיל בין קדש לקדש:

On Sukkot:

the Festival of Sukkot, and this festival of holy assembly, the season of our rejoicing,

On Shemini Atzeret and Simchat Torah:

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

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

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

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

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

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

ברוך Blessed are You, Lord our God, King of the universe, who makes a distinction between sacred and
profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six
work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction,
and have sanctified the Seventh Day above the six work days. You have set apart and made holy Your people
Israel with Your holiness. Blessed are You, Lord, who makes a distinction between holy and holy.

[When the Festival occurs on Shabbat, recite in an undertone the first paragraphs of Kiddush For the Shabbat Day, p. 13, until סברי מרנן (Attention Gentlemen!), then continue אלה מועדי (These are the Festivals...) or תקעו (Blow...). When Rosh HaShanah falls on a weekday, omit אתקינו (Prepare...) and begin לתקעו.]

Askinu s'udoso d'malko, shlaimoso
chedvoso d'malko kadisho, doh hi s'udoso
d'kudsho brich hu ush'chintai.

אתקינו סְעוּדָתָא דְמַלְכָא, שְׁלִימָתָא
חֲדוּשָׁא דְמַלְכָא קַדִּישָׁא, דָּא הִיא סְעוּדָתָא
דְּקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ.

On the three Festivals:

Aileh mō-adai Adōnoy, mikro-ai kōdesh,
asher tikr'u ōsom b'mōadom.

אֵלֶּה מוֹעֲדֵי יְיָ מִקְרָאֵי קֹדֶשׁ,
אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם:

On Rosh HaShanah:

Tik'u vachodesh shōfor,
bakeseh l'yōm chagainu,
ki chōk l'yisroail hu,
mishpot lailōhai Ya-acōv.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר,
בַּכֶּסֶה לְיוֹם חַגֵּינוּ,
כִּי חֹק לְיִשְׂרָאֵל הוּא,
מִשְׁפֹּט לְאֱלֹהֵי יַעֲקֹב:

Savri moronon:

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

סַבְרֵי מְרֹנָן:
בְּרִיךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:

On Sukkot:

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

בְּרִיךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְיִשֵׁב בַּסֻּכָּה:

[When the Festival occurs on Shabbat recite in an undertone the first paragraphs of Kiddush For the Shabbat Day, p. 13 until סברי מרנן (Attention Gentlemen!) then continue אלה מועדי (These are the Festivals...) or תקעו (Blow...). When Rosh HaShanah falls on a weekday, omit אתקינו (Prepare...) and begin לתקעו.]

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

On the three Festivals:

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

On Rosh HaShanah:

תקעו Blow the *shofar* on the New Moon, on the designated day of our Holy Day. For it is a decree for Israel, a [day of] judgment for the God of Jacob.

סברי מרנן Attention, Gentlemen!

On wine:

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

On Sukkot:

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

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VAYIVCHAR B'DOVID AVDŌ**14.**

Vayivchar b'Dovid avdō, vayikochaihu mimichl'ōs
tzōn, mai'achar olōs hevi'ō, lir'ōs b'ya'acōv amō
uv'yisro-ail nachalosō.

ויבחר בדוד עבדו
ויבחר בדוד עבדו ויקחהו ממכללות
צאן. מאחר עלות הביאו לרעות בניעקב עמו
ובישראל נתלתו.

And He chose David, His servant, and took him from the sheepfolds. From behind the suckling ewes He brought him, to be shepherd over Jacob, His people, and Israel His inheritance.

VA'ANACHNU AM'CHOH**15.**

Va'anachnu amcho v'tzōn mar'isecho, nōdeh l'cho
l'ōlom, l'dōr vodōr n'sapair tehilosecho.

ואנחנו עמך
ואנחנו עמך וצאן מרעייתך נודה לך
לעולם לדור ודור נספר תהלתך.

And we, Your people, the seep of Your pasture, will give thanks to You forever, from generation to generation we will recount Your praise.

RŌAI YISRO-AIL**16.**

Rōai Yisroail ha'azinoh, nohaig katzōn yōsair
yōshaiv hakruvim hōfioh, Hashem Elōkim
Tzvo'ōs hashivainu, ho-air ponecho v'nivoshai-oh.

רעה ישראל
רעה ישראל האזינה נהג בצאן יוסף
ישב הכרבים הופיעה. ה' אלקים
צבאות השיבנו, האר פניך ונשעה.

Shepherd of Israel, give ear You Who leads Joseph like a flock, You Who are enthroned upon the K'ruvim shine forth [with Your might.] Lord, God of Hosts, lead us back cause Your presence to shine and [thus] will we be delivered.

HARNINU LAILŌKIM**17.**

Harninu lailōkim uzainu, hori-u lailōkai Ya'acōv.
S'u zimroh usnu sōf, kinōr no-im im novel.
Vaya'a'chilaihu maichailev chitoh, u'mitzur
d'vash asbi-ekoh.

הרנינו לאלקים
הרנינו לאלקים עזינו הרינו לאלקי יעקב.
שאי זמרה ותנו תף כנור נעים עם נבל.
ויאכיליהו מחלב חטה ומצור
דבש אשביעהך.

Sing joyously to God, our strength, shout for joy to the God of Jacob. Take up the hymn, sound the drum, the pleasant harp and the lute. But He would feed him (Israel) from the cream of the wheat, and from the rock, I would sate you with honey.

ANI OMARTI**18.**

Ani omarti Elōkim atem, u'vnai elyōn kulchem.
Kumoh Elōkim shoftoh ho'oretz, ki atoh sinchal
b'chol hagōyim.

אני אמרתי
אני אמרתי אלקים אתם ובני עליון בלכם.
קומה אלקים שפטה הארץ כי אתה תנחל
בכל הגוים.

I had said "You are godlike beings, all of you sons of the Most High." Arise, God, judge the earth, for You will inherit all the nations.

V'YAI'D'U KI ATOH**19.**

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

וידעו כי אתה
וידעו כי אתה שמך ה' לבדך
עליון על כל הארץ.

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

YAILCHU MAICHAYIL EL CHOYIL**20.**

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

ילכו מחיל אל חיל
ילכו מחיל אל חיל וראה אל אלקים
בציון. מנגנו ראה אלקים
והבט פני משיחך.

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

ROTZISO HASHEM**21.**

Rotziso Hashem artzecho, shavtoch sh'vus Ya'acōv.
Halō atoh tushuv t'chayainu, v'amchoh yism'chu voch.

רצית ה'
רצית ה' ארצך שבת שבות יעקב.
הלא אתה תשוב תחיינו ועמך ישמחו בך.

Har'ainu Hashem chasdecho, v'yesh'acho titain lonu.

Ach korōv leera-ov yish'ō, lishkōn kovōd b'artzainu.

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

ŌDCHO HASHEM ELŌKĪ

22.

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

הָרַאנוּ ה' חַסְדְּךָ וַיִּשְׁעֶךָ תַּתֵּן לָנוּ.
אֵךְ קָרוֹב לִירְאָיו יִשְׁעוּ לְשִׁבְןָ כְּבוֹד בְּאַרְצָנוּ.

אוֹדֵךְ ה' אֱלֹקֵי
אוֹדֵךְ ה' אֱלֹקֵי כָּל לִבִּי וְאֶכְבְּדֶךָ
שִׂמְךָ לְעוֹלָם. שִׂמַּח נַפְשׁ עַבְדְּךָ
כִּי אֵלֶיךָ ה' נַפְשִׁי אֲשָׂא. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ
יִבְאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ ה' וַיִּכְבְּדוּ
לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת אַתָּה
אֱלֹקִים לְבָרְךָ.

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

ŌHAIV HASHEM

23.

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

אֱהַב ה'
אֱהַב ה' שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת
יַעֲקֹב. וְלִצִּיּוֹן יֹאמַר אִישׁ וְאִישׁ יֵלֵד בָּהּ
וְהוּא יִבְנוֹנָה עֲלֵיוֹן.

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

SHIR MIZMŌR LIVNAI KŌ'RACH

24.

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

שִׁיר מִזְמוֹר לְבְנֵי קֹרַח
שִׁיר מִזְמוֹר לְבְנֵי קֹרַח לְמִנְצַח עַל
מַחְלַת לַעֲנוֹת מִשְׁכֵּי־לַהֲיִמֹן הָאֲדוֹרָחִי.
תְּבוֹא לְפָנֶיךָ תְּפִלְתִּי הַבֹּקֶר אֲזַנֶּךָ לְרִנָּתִי.
וְאָנֹכִי אֵלֶיךָ ה' שׁוֹנְתִי וּבִבְקֶר תְּפִלְתִּי
תִּקְרָךְ.

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

KORATI V'RIS

25.

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

כִּרְתִּי בְרִית
כִּרְתִּי בְרִית לְבַחֲרִי נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי.
מִצְאֹתַי דָּוִד עַבְדִּי בְּשֶׁמֶן קֹדֶשׁ מִשְׁחִיתִיו.

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

SHUVO HASHEM AD MOSĪ

26.

Shuvo Hashem ad mosī, v'hinochaim al avodecho.
Sab'ainu vabōker chasdecho un'ran'noh v'nism'cho
b'chol yomainu. Yairo-eh el avodecho fo'olecho,
vahadorcho al b'naihem. Veehee nōam Hashem
Elōkainu olainu, uma'asai yodainu kōn'noh olainu,
uma'asai yodainu kōn'naihu.

שׁוּבָה ה' עַד מָתִי
שׁוּבָה ה' עַד מָתִי וְהִנַּחַם עַל עַבְדֶּיךָ.
שִׁבְעֵנוּ בְּכֶכֶר חַסְדְּךָ וּנְרַנְנָה וְנִשְׂמַחָה
בְּכָל יְמֵינוּ. יְרָאָה אֵל עַבְדְּךָ פְּעֻלֶיךָ
וְהִרְרָךְ עַל בְּנֵיהֶם. וַיְהִי נַעַם ה'
אֱלֹקֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כִּבְנָה עֲלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כִּבְנָהוּ.

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

BORUCH HAMOKŌM

Boruch haMokōm boruch hu,
boruch shenosan tōrah l'amō Yisro-ail, boruch hu.

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!

55.

ברוך המקום
ברוך המקום ברוך הוא,
ברוך שנתן תורה לעמו ישראל, ברוך הוא.

DOVID MELECH

Dovid melech Yisro-ail chī v'ka-yom.

David, King of Israel, is living and enduring.

56.

דוד מלך
דוד מלך ישראל חי וקיים.

HABAIN YAKIR LI

Habain yakir li efra-yim, im yeled sha-asu-im,
ki midai dabri bō zochōr ezk'renu ōd.

It is because Ephraim is my beloved son, or that he is such a lovely child, that — whenever I mention him — I yearn for him more and more?

57.

הבן יקיר
הבן יקיר לי אפרים אם ילד שעשועים,
כי מדי דברי בו זכר אפרנו עוד.

HŌSHI-OH ES AMECHO

Hōshi-oh es amecho uvoraich es nachalosecho,
ur-aim v'nas-aim ad ho-ōlom.

Grant salvation to Your people and bless Your heritage; tend them and exalt them forever.

58.

הושיעה את עמך
הושיעה את עמך, וברך את נחלתך,
רעם ונשאם עד העולם.

HAL'LU ES HASHEM

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

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

59.

הללו את ה'
הללו את ה' כל גוים, שבחוהו כל
האמים. כי גבר עלינו חסדו ואמת
ה' לעולם תלליה.

HAMALOCH HAGŌ-AIL

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

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

60.

המלאך הגאל
המלאך הגאל אתי מכל רע, וברך את
הנערים, ויקרא בהם שמי ושם אבותי
אברהם ויצחק, וידגו לרב בקרב הארץ.

HINAI KAIL Y'SHU-OSI

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

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

61.

הנה איל ישועתי
הנה אל ישועתי אבטח ולא אפחד, כי עזי
וזמרת יה ה', ויהי לי לישועה. וישאבתם
מים בקישורן ממימי הישועה, לה'
הישועה על עמך ברכתך סלה.

HINAI YOMIM BO-IM

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

Behold, days are coming when I will send a famine in the land; not a famine of bread, not a thirst for water, but of learning the words of the Lord.

62.

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

HINAI MAH TÖV**63.**

הנה מה טוב

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

הנה מה טוב ומה נעים שְׁבַת אַחִים גַּם יוֹחַד.

*Behold, how good and how pleasant it is when brethren also dwell together in unity.***V'HO-AIR AINAINU****64.**

והאר עינינו

V'ho-air ainainu b'sōrosecho, v'dabaik libainu
b'mitzvōsecho, v'yachaid l'vovainu l'ahavoh
ul'yir-oh es sh'mecho, shelō naivōsh v'lō
nikolaim v'lō nikoshail l'ōlom vo-ed.והאר עינינו בתורתך, ודבק לבנו
במצותיך, ויחד לבנו לאהבה
וליראה את שמך, שלא נבוש ולא
נקלם ולא נבשל לעולם ועד.*Enlighten our eyes in Your Torah, cause our hearts to cleave to Your commandments, and unite our hearts to love and fear Your Name, and may we never be put to shame, disgrace or stumbling.***VA-Y'HI BISHURUN MELECH****65.**

ויהי בישורון מלך

Va-y'hi bishurun melech b'his-asaif roshai om,
yachad shivtai Yisro-ail.ויהי בישורון מלך בהתאסף ראשי עם,
יחד שבתי ישראל.*He became King of Yeshurun when the leaders of the people assembled, when the tribes of Israel were united.***V'YA-AZŌR V'YOGAIN****66.**

ויעזור ויגן

V'ya-azōr v'yogain v'yōshi-a l'chol hachōsim bō.

ויעזור ויגן ויושיע לכל החוסים בו.

*And may He help, shield and deliver all who trust in Him.***V'CHOL MA-AMINIM****67.**

וכל מאמינים

V'chol ma-aminim shehu chī v'ka-yom,
hatōv umaitiv loro-im v'lātōvim.וכל מאמינים שהוא חי וקיים,
הטוב ומטיב לרעים ולטובים.*And all believe that He lives and is eternal. He is good and does good to the wicked and to the good.***V'LIRUSHOLA-YIM IRCHO****68.**

ולירושלים עירך

V'lirushola-yim ircho b'rachamim toshuv,
v'sishkōn b'sōchoh ka-asher dibarto, uv'nai ōsoh
b'korōv b'yomainu binyan ōlom, v'chisai dovid
avd'cho m'hairoh l'sōchoh tochin.ולירושלים עירך ברחמים תשוב,
ותשבון בתוכה כאשר דברת, ובנה אותה
בקרוב בימינו בגין עולם, וכפא דוד
עבדך מתרה לתוכה תבין.*Return in mercy to Jerusalem Your city and dwell therein as You have promised; and rebuild it, soon in our days, as an everlasting edifice; speedily establish therein the throne of David Your servant.***V'OLU MŌSHI-IM****69.**

ועלו מושיעים

V'olu mōshi-im b'har tziyōn lishpōt es har aisoiv,
v'hoysoh lashem hamluchoh. V'hoyoh Hashem
l'melech al kol ho-oretz, bayōm hahu yihyeh
Hashem echod ushmō echod.ועלו מושיעים בהר ציון לשפט את הר עשו,
והיתה לה' המלוכה. והיה ה'
למלך על כל הארץ, ביום ההוא יהיה
ה' אחד ושמו אחד.*Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the Lord's. The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.***UFORAZTO****70.**

ופרצת

Uforatztoh yomoh vokaidmoh v'tzofōnoh vongeboh.

ופרצת ימה וקדמה וצפנה ונגבה.

V'KORAI V'ZURAINU**71.**

וקרב פזורינו

V'koraiv p'zurainu mibayn hagōyim, un'futzōsainu
kanais miyark'sai oretz. Vahavi-ainu l'tziyōnוקרב פזורינו מבין הגוים ונפוצותינו
בנם מירבתי ארץ. והביאנו לציון

ir'cho b'rinoḥ, v'lirushola-yim bais mikdoshcho
b'simchas ṽlom.

Draw together our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary.

עִירָךְ בְּרִנָּה, וְלִירוּשָׁלַיִם בַּיִת מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם.

UR-AI VONIM**72.**

Ur-ai vonim l'vonecho, sholōm al Yisro-ail.

May you see [the] children of your children, peace upon Israel.

וְרָאָה בָנִים
וְרָאָה בָנִים לְבְנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.

USH'AVTEM MA-YIM**73.**

Ush'avtem ma-yim b'sosōn mimi'nai ha-y'shu-oh.

You shall draw water with joy from the wellsprings of deliverance.

וּשְׂאֲבַתֶּם מַיִם
וּשְׂאֲבַתֶּם מַיִם בְּשִׂשׂוֹן, מִמְעֵינֵי הַיְשׁוּעָה.

V'SOMACHTO**74.**

V'somachto b'chagecho, v'hoyiso ach somaich.

You shall rejoice on your holidays, and you will be exclusively happy.

וּשְׂמַחַת בַּחֲגֵךְ
וּשְׂמַחַת בְּחֲגֵךְ וְהָיִיתָ אֶךְ שְׂמֵחַ.

ZIVCHU**75.**

Ziv-chu ziv-chai tzedek, u'vit-chu el Hashem,
rabim ṽmrim mi yar'ainu tōv.

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

זָבְחוּ זְבָחֵי צְדָקָה
זָבְחוּ וְזָבְחֵי צְדָקָה וּבְטַחְחוּ אֵל ה'!
רַבִּים אוֹמְרִים מִי יִרְאֶנּוּ טוֹב.

CHONAINU HASHEM CHONAINU**76.**

Chonainu Hashem chonainu, ki rav sova-nu zav.

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

חַנּוּן ה' חַנּוּן
חַנּוּן ה' חַנּוּן, כִּי רַב שָׁבַעְנוּ בּוֹ.

Tōv L'hōdōs**77.**

Tōv l'hōdōs lashem ul'zamair l'shimcho elyōn.
L'hagid babōker chasdecho ve-emunos-cho balailōs.

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

טוֹב לְהוֹדוֹת
טוֹב לְהוֹדוֹת לָהּ וְלִזְמֹר לְשִׁמְךָ עֲלִיּוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ, וְאֱמוּנָתְךָ בַּלַּיְלָה.

Y'VORECH'CHO**78.**

Y'vorech'cho Hashem mitziyōn ur-ai b'tuv
y'rusholoyim. Y'vorech'cho Hashem mitziyōn
kol y'mai cha-yecho.

Ur-ai vonim l'vonecho, sholōm al yisro-ail.

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

יְבָרֵךְ
יְבָרֵךְ ה' מִצִּיּוֹן וְרָאָה כְּטוֹב
יְרוּשָׁלַיִם. יְבָרֵךְ ה' מִצִּיּוֹן
כָּל יְמֵי חַיֶּיךָ.
וְרָאָה בָנִים לְבְנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.

Y'MIN HASHEM**79.**

Y'min Hashem rōmāimoh, y'min Hashem ṽsoh choyil.

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

יְמִין ה'
יְמִין ה' רוֹמְמָה יְמִין ה' עֲשֵׂה תִיל.

YOSIS OLA-YICH**80.**

Yosis ola-yich Elōkoyich, kimsōs choson al kaloh.

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

יֵשׁוּשׁ עֲלֶיךָ
יֵשׁוּשׁ עֲלֶיךָ אֵלֶיךָ כְּמִשׁוּשׁ חַתָּן עַל כְּלָהּ.

YISM'CHU HASHOMA-YIM

Yism'chu hashoma-yim v'sogail ho-oretz,
yir-am ha-yom umlō-ō.

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

81.

ישמחו השמים
ישמחו השמים ותגל הארץ,
ירעם הים ומלאו.

YISRO-AIL B'TACH

Yisro-ail b'tach bashem, ezrom umoginon hu.

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

82.

ישראל בטח
ישראל בטח בה, עזרם ומגנם הוא.

KōH OMAR HASHEM

Kōh omar Hashem: motzo chain bamidbor,
am s'ridai chorev, holōch l'hargi-ō Yisro-ail.

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

83.

כה אמר ה'
כה אמר ה': מצא חן במדבר
עם שרידי חרב, הלך להרגיעו ישראל.

KI KAIL Pō-AIL

Ki kail pō-ail y'shu-ōs otoh, uvonu vocharto
mikol am v'loshōn, v'kairavtonu l'shimcho
hagodōl seloh be-emes l'hōdōs l'cho ul'yachedcho
b'ahavoh ul'ahavoh es sh'mecho.

For You are God who performs acts of deliverance, and You have chosen us from among all nations and tongues, and have, in love, brought us near, O our King, to Your great Name, what we may praise You, and proclaim Your Oneness and love Your Name.

84.

כי אל פועל
כי אל פועל ישועות אתה, ובנו בחרת
מכל עם ולשון, וקרבתנו לשמך
הגדול סלה באמת להודות לך וליחדך
באהבה ולאהבה את שמך.

KI V'SIMCHOH

Ki v'simchoh saitzai-u uvsholōm tuvulun,
hehorim v'hagvo-ōs yiftz'chu lifnaichem rinoh
v'chol atzai hasodeh yimcha-u chof.

For you will go out with joy, and be led forth in peace; the mountains and the hills will burst into song before you, and all the trees of the field will clap hands.

58.

כי בשמחה
כי בשמחה תצאו ובשלום תוכלון,
ההרים והבקעות יפצחו לפניכם רנה,
וכל עצי השדה ימחאו כף.

KI HAIM CHA-YAINU

Ki haim cha-yainu v'ōrech yomainu uvohem
nehgeh yōmom voloyloh.

For they are our life and the length of our days, and we will meditate on them day and night.

86.

כי הם חיינו
כי הם חיינו וארץ ימינו, ובהם
נהגה יומם ולילה.

KI Lō YITōSH

Ki lō yitōsh Hashem amō, v'nachalosō lō ya-azōv.
Hashem hōshi-oh, hamelech ya-anainu v'yōm kor-ainu.

Indeed, the Lord will not abandon His people, nor will He forsake His heritage. Deliver us, O Lord; may the King answer us on the day we call.

87.

כי לא יטש
כי לא יטש ה' עמו, ונתלתו לא יעזב.
ה' הושיעה, המלך יעננו ביום קראנו.

KI L'CHO

Ki l'cho tōv l'hōdōs ul'shimcho no-eh l'zamair,
ki mai-ōlom v'ad'ōlom atoh kail.

For it is good to praise You, and fitting to sing to Your Name, for from the highest world to the lowest You are God.

88.

כי לך
כי לך טוב להודות ולשמך נאה לזמר,
כי מעולם ועד עולם אתה אל.

KI MITZIYōN

Ki mitziyōn taitzai sōroh, ud'var Hashem miy'rusholoyim.

For from Zion shall go forth the Torah; and the word of the Lord from Jerusalem.

89.

כי מציון
כי מציון תצא תורה, ודבר ה' מירושלים.

17. Oh Moshiach

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

Chorus:

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

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

Chorus

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

Chorus

18. Oh Why

Oh, why we Jews all cry
Are things so tugh, we've had enough
We've worked and slaved all through these years
Oh, when will Hashem wipe away our tears
Oh, when will we walk hand in hand
With Moshiach to the Promised Land
Oh, when will we walk hand in hand
With Moshiach to the Promised Land
We're thrown around from here to there
It isn't fair, but our Bitachon is strong
All the Jews are spread apart
It breaks our heart, but it won't be for long

For soon, we will walk hand in hand...
Soon we'll hear a sound that's near
Telling us that the time is now
For the sound will be Eliyahu Hanavi
And Moshiach will come to fulfill G-d's vow
And then we will walk hand in hand...

19. We've existed so long

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

Through the ages it was brought
By the children, who were taught
To follow it, and constantly declare

I'm a Jew, and I'm proud
And I'll sing it out loud
'Cause forever, that's what I'll be

I'm a Jew, and I'm proud
And it's without a doubt
That Hashem is always watching over me.

20. To Love a fellow Jew

To love a fellow Jew,
Just the same as you,
Is the basis of our Holy Torah,
He may be far from me,
Across the widest sea,
Still I always love him just the same.

For 70, 80 years,
A Neshoma wears and tears,
Just do do a favor for another,
Love him will your heart,
The heavens spread apart,
For every Jew is really our brother.

נמצא בכתבי קודש של הרב הקדוש רבי לוי יצחק מבארדיטשאב זצוק"ל, וז"ל:
סגולה גדולה להצלחה שיאמרו אנשים ונשים וטף בקשה זו בכל מוצאי שבת קודש קודם הבדלה שלש פעמים, ובטוח
אני שיצליחו בודאי א"ה:

נאט פון אברהם און פון יצחק און פון יעקב:

בְּעֵתֵינוּ דַּיִן לַיּוֹב פֶּאֶלֶק וְיִשְׂרָאֵל פֶּן אֲלֵעָם בְּיַעַן אֵין דַּיִנְעָם לַיּוֹב אָו דַּעַר לַיְבֵעַר שְׁבַת קוֹדֶשׁ
גַּיִט אָנְעֵק. אָו דַּי וָוֹאָף אֵין דַּעַר חוֹדֶשׁ אֵין דַּעַר יָאָר וְאָל אֵונָו צוּא קוֹמַעַן צוּ אָמוּנָה שְׁלִימָה צוּ
אָמוּנַת חֲכָמִים צוּ אֶהְבַּת חֲבָרִים. צוּ דְבִיקַת הַבּוֹרָא ב"ה. מֵאָמִין צוּ וַיִּין בְּשֵׁלֶשׁ עֶשְׂרֵה עֶקְרִים
שְׁלֵף וּבְנֵאֱלֹה קְרוּבָה בְּמַהְרָה בְּיַמִּינוּ. וּבַתְּחִית הַמֵּתִים. וּבְנִבְוֹאת מוֹשֶׁה רַבֵּנוּ עָלֵינוּ תְּשֻׁלוּם:
רַבּוֹנוּ שְׁל עוֹלָם דוּ בְיִזַּת דָּאָף תַּנּוּתָן לַעֲשֶׂה בַּח. גַּיב דַּיִנְעַ לַיְבֵעַ יוֹדִישַׁע קִנְדַּעַרְלֵךְ אֵוִיף בַּח
דַּיף צוּ לַוִּיבַעַן. אֵין נָאָר דַּיף צוּ דַּינְעַן אֵון קַיִן אַנְדַּעַרִין חֲלִילָה נִישְׁמַ. אֵון אָו דַּי וָוֹאָף אֵון דַּעַר
חוֹדֶשׁ אֵון דַּעַר יָאָר וְאָל אֵונָו קוֹמַעַן צוּ גַעוֹנְדַּר אֵון צוּ מוֹל אֵון צוּ בְּרַבָּה וְהַצְלָחָה. אֵון צוּ חֲסַד
אֵון צוּ כְּנֵי תַּי אַרְבֵּי וּמוֹזְנֵי רֵוִיחֵי וְסִנְעֵתָא דְשִׁמְיָא לָנוּ וּלְכָל יִשְׂרָאֵל וְנֵאמַר אָמֵן.