A selection of prayers and songs for the Sabbath from

THE SEIF EDITION

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THE SHABBOS PROJECT

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Dedicated by

Harriet and Herbert Seif

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KINDLING LIGHTS

**OVER THE SABBATH LIGHTS**

(One who is both lighting Sabbath candles and reciting Amidah must recite Amidah before lighting the candles.) Light the candles, then cover the eyes and recite the blessing, uncover the eyes and gaze briefly at the candles, (when a festival coincides with the Sabbath, recite the festival blessings instead.)

**BORUCH ATI Adonoy**

Blessed are You, Our God, King of the universe, asher kid'shenu b'mitzvotav, Who has sanctified us with His commandments, v'zivanu Tzedik nayy shel shahou, and has commanded us to kindle the light of the Sabbath.

**OVER THE FESTIVAL LIGHTS**

**BORUCH ATI Adonoy**

Blessed are You, Our God, King of the universe, asher kid'shenu b'mitzvotav, Who has sanctified us with His commandments, v'zivanu Habadik nayy and has commanded us to kindle the light of the Sabbath and of Yom Kippur.

**SHEL HIYUKHAMIMI**

shi'ah yahm v'... shel yom hakipurim. of Yom Kippur.

**SHI'AH HIYUKHAMIMI**

...ki'ah shit... shel yom tov. of the Festival.

Kindling Lights

The Sabbath lights are kindled approximately eighteen minutes before sunset. Those women are found in the house more often than their husbands, and since women are generally in charge of household matters, the practice of kindling the lights has devolved upon them. Nevertheless, a husband is required to kindle the lights and make the proper blessing. Similarly, if a woman is away from light the candles and recite the blessing. There should be some light in every room where it will be needed – and indeed this is a halachic requirement – nevertheless, the blessing is recited upon the candles that are kindled in the room where the Sabbath candles are found. If the room where the Sabbath candles are placed doesn't receive any light, one form of fulfillment of the prophet's
BORUCH ato Adinoy
Blond are You, Hashem,
Elohaynu melech ha-shomayim our God, King of the universe
Shehecheyanu v’shemini v’higanu
Who has kept us alive, sustained us, and brought us
la’am ha-az. in this season.

May it be Your will,
Adinoy Elhanai Vayikeh avo
Hashem, my God and God of my forefathers,
shet’chonayn sei that You show favor to me
[v’es ihi, v’es bonai, my husband, my sons,
[v’es b’noi, v’es ovi, my daughter, my father,
[v’es imi] v’es kol k’revai, my mother] and all my relatives;
[v’aten lenu ul’dos yisha-aqil and that You grant us and all Israel]
cha-yim t’ovim va-aruchim, a good and long life;
v’aisk’ruynu b’nechron tov u’rechecho,
that You remember us with a beneficent memory and blessing;
v’shak’daynu b’kuludim y’shu-u v’rachamim,
that You consider us with a consideration of salvation and compassion;

Substitutions: "If you proclaim the Sabbath’s delight, the holy, one of Shemot’s names; and then you shall be granted delight with illustrious..." (Deut 5:14). The sages honor the delight, the holy, one of Shemot’s names;
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u'vese'chaynu b'reishis g'dolah, 
that You bless us with great blessings,
v'sa'shlim betaynu, 
that You make our households complete,
v'sa'shikaynu sh'chino'sh'ho baynaynu, 
that You cause Your Presence to dwell among us.

V'zakayınu l'gadaiy bonim 

K'mayn bonim

Privilege me to raise children and grandchildren

chachomim um-ravim, 
who are wise and understanding.

chavay Adonoy, yir'ay Elohim, 
who loves Hostikeyt and fear God,

anavay emos, 
people of truth,

zera kodesh, Badneyo d'vaykim, 
holi-offering, attached to Hostikeyt,

um-irim es ho-blim 
who illuminate the world

hateiro umva-assim tovim, 
with Torah and good deeds.

uvehol m'loches avdodas habray 
and with every labor in the service of the Creator.

Ono sh'ma es t'chinosi 
Please, hear my supplication

bo-ayy hazo, 

"At this time, 

bizehu in the merit of 
aor, v'reviku, v'rechayl v'l'aynu 

Sh'kaynu'kindol 

Avodas Elohim, 

v'ho-ayy naynu 

and cause our light to illuminate

shelosh yichbei l'zim vo-ed, 

it that not be extinguished forever and more.

v'ho-ayy panehlo v'mivnasayho-o. Omayn. 

nome. 

v'kem vouk ha'ayyay. Amen. 

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SABBATH EVE MEAL

SHOLOM ALCHEM.
Peace upon you,
O ministering angels,
from the King Who reigns over kings,
the Holy One, Blessed is He.

BO-ACHEM I'alchem,
May your coming be for peace,
O angels of peace,
from the King Who reigns over kings,
the Holy One, Blessed is He.

BORCHUNI I'alchem,
Bless me for peace,
O angels of peace,
from the King Who reigns over kings,
the Holy One, Blessed is He.

Shimon Abravanel:
The Talmud teaches that two ministering angels, one good and one evil, must eat together before the Sabbath. If a good angel and an evil angel eat together, a malignant spirit is bound to arise. This is why the Talmud says, "Bless be the Lord!" Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function. The good angel says, "May your coming be for peace." The evil angel says, "May your coming be for war." Each angel is related to a specific angelic function.
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Shachal Aleichem

Mimoleh malchay ham'loehim,
from the King Who reigns over kings,
hakodish horach ha.

the Holy One, Blessed is He.

TZAYS'CHEM

Shabbelim,

May your departure be to peace,
al-achay ha-shabbelim,

O angels of peace,
al-achay elyshin,

angels of the Kadosh One

Mimoleh malchay ham'loehim,
from the King Who reigns over kings,
hakodish horach ha.

the Holy One, Blessed is He.

Some add the following two verses:

K' manipulate y'tzave lech
Re will charge His angels for you,
lishmoren b'chal d'rochehoh.
to protect you in all your ways.

Adonay yishmor tzag'ot zu ve'elo
May Hashem protect your going and your return.
may-atso v'adal olam.

from this time and forever.

* Alphabetically arranged mishnah that Abraham our Patriarch authored on behalf of Sarah our Matriarch was incorporated by King Solomon as part of the closing chapter of Proverbs. This home attains the virtue of the dweller who and no other sets the tone for Shabbos in the home and in her family.

AYSHES CHA-YIL

mi yimtzoh,

An accomplished woman, * who our final
v'rochok mi'at mishroth.

Far beyond parts is her value.

Botach beh laye halik,

Her husband's heart relies on her

* An accomplished woman,查看 that the resulting phrase into two verses of the Book of Proverbs, which, on the other, is a book in the Prophets, wherein the meaning of her heart. Although the commentators agree

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Shachal Aleichem

Mimoleh malchay ham'loehim,
from the King Who reigns over kings,
hakodish horach ha.

the Holy One, Blessed is He.
v’aholol l’yuchoer. and he shall look no fortune. 
G’molas-hu tov v’lih ro, She repays his good, but never his harm, 
k’ti y’may cha-yeho, all the days of her life.
Dor’sho taemur u-fashim, She sends out wood and loan, 
va-ta-as b’chayefeta kapeho.

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She ha-aq a’chayefah, 
She is like a merchant’s ship, 
mimerekh tovi lachmoh. from after she brings her assistance.

Vatokam b’ud lailo, She arises while it is yet nighttime,*
vatitayn tefur t’vayno, and gives food in her household 
v’chbih l’na-arbaeihoh, and a ration in her maiden.

Zom’mo so-de vatikokshayhu, she invests a field and buys it, 
mip’ri chapeho notu’s korem. from the fruit of her handiwork she plants a vineyard.

Chog’vo’b’lu moneaho, With strength she girds her loins, 
va’amaytz z’reb-bisheho. and insinuates her arm.

To-amoh k’to’v saccroh, She discerns that her enterprise is good —

lo yichhe valoalo nayroh.

so her lamp is not snuffed out by night.

* And the chapter is allegorical, it is no way interpreted as a reference to either the three famous, the Sabbath, the Truth, the Jewish man, or that his wife the Jewish woman was shown as the vehicle through which to describe each lofty spiritual manifestation of in its profound tribute to her.

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SABBATH EVE MEAL

Yodeho shil'cho vukshdor.

Her hands she stretches out to the doors,
v'chapeho tom'chu foloeh.

and her palms support the apostolic
Kapoh por'so lo-oni.

She spreads out her palm to the poor,
v'yodeho shil'cho lo-eveyn.

and stretches her hands to the destitute.
Lis sires l'v'yushah mishahal.

She fears not noise for her household,
ki chol bayosh l'vushah anonim.

for her entire household is clothed with purple wool
Marvadim ma'so loh.

Luscious (bedspreads she made herself),
shayah v'argonom l'vushoh.

linen and purple wool are her clothing.
Nodo hash/orim balsh.

Distinctiv in the council is her husband,
b'hivtoro im zikmey oret.

when he sits with the elders of the land
Sodin ma'so vatamkoh.

She makes a cloak to sell,
varhatger ma'so lak 'a'ani.

and delivers a belt to the peddler.
Oz v'hodor l'vushoh,

Strength and majesty are her raiment,
vutis-chak l'yotna acharin.

she joyfully waives the last day.*
Piho pos'cho v'chosinio.

She opens her mouth with wisdom,
v'olorus chased al l'ibinoh.

and a lesson of kindness is on her tongue.*
Tafiyoh halich'oh heypish,

She anticipates the ways of her household,
SABBATH EVE KIDDUSH

I offer testimony that the purpose of Hashem's creating the world in six days was for men to rest on the Shabbos.

(vai-hi erev vai-hi tikker) (ויהי erev ויהי ז커)
(And there was evening and there was morning)

YOM HA-SHISHI.

The sixth day.

Vaichulu ha-shoma-yim v'ho-orota:
Thou was finished the heavens and the earth,
v'choł ta've-ro'om,
and all their armies.
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**KIDDUSH**

Va'ehal Elihim ba-yam ha-shvi'ah
On the seventh day God completed
m'la'echah asher oso,
His work which He had done.
va-yishabbos ba-yam ha-shvi'ah
and He abstained on the seventh day
mikol m'la'echah asher oso.
from all His work which He had done.
Vayivechech Elihim va-yam ha-shvi'ah
God blessed the seventh day
vu'kunayah lelo,
and hallowed it,
ki v'ahavas m'la'echah
because on it He had abstained from all His work
asher boro Elihim ha-adam,
which God created to make.
Savri morenon v'rabbonon v'rabbisai:
By your leisure, my masters, rabbis and teachers:

**BORUCH ato Adloyah**

**Blessed are You, Lord,**
Elohaynu melech ha-shomayim,
our God, King of the universe,
b'rey p'ti hagrifin.
Who create the fruit of the vine.
**AL HAYAH RABBINEN,** Omayim — **[R]**

* Blessing over the sanctification of the Shabbos day: The line of Nachman of Breslov is demonstrated by His crowning us with the observance of Shabbos.

**BORUCH ato Adloyah**

**Blessed are You, Lord,**
Elohaynu melech ha-shomayim,
our God, King of the universe,
aver kid'shenu b'mitzvotav
Who has sanctified us with His commandments,
v'rotzu venu,
took pleasure in us,
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v'shabbas kodesh  
and His holy Sabbath,
b'havvo urvrotain hunichkona  
with love and with favor He gave us as a heritage,
zikorin l'masa-asay v'ruphis.  
a remembrance of Creation.

Ki hu yim  
That day is the prologue to holy conversations,

Thelo l'amikro ay kedosh. 
For that day is the prologue to holy conversations,

zeycher lieti-as mitzro-yim. 
a memorial of the Exodus from Egypt.

Ki vunu voharte, v'osnu kidahto  
For as did You choose and as did You sanctify from among all the peoples,
mikol ho-amim.  
from all the peoples.

And Your holy Sabbath,  
b'havvo urvrotain hunichlatonu.  
with love and favor, You gave us as a heritage.

Boruch ato Adinony,  
m'kadayah ha-shabos.  
Blessed are You, Hashem, Who sanctifies the Sabbath.

AEN OR OR EOR OY. Omaynu — בון

ON THE SABBATH DAY HAMAGED SUCCOS, IN THE SUKKAH, ADD:  
Boruch ato Adinony.  
Blessed are You, Hashem.

Eliahaynu melech ho-glum, 
our God, King of the universe,

ashor kid'shunu k'mitzvavu
Who has sanctified us with His commandments

V'trivonu layshaye baamuk,  
and has commanded us to dwell in the sukkah.

AEN OR OR EOR OY. Omaynu — בון

AFTER THE PERSON WHO RECEIVED KOSHAGI DRINKS, IT IS CUSTOMARY TO GIVE EACH PERSON PRESENT SOME PIE FROM THE HOLIDAY CUP.
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THE FOLLOWING BLESSING IS RECITED UPON WASHING THE HANDS BEFORE EATING BREAD.

BORUCH uato Adonay
Blased are You, Holym,
Ebbehuynu melekh ha-blohm,
our God, King of the universe;
asheer kid'shoun b'mitzvouven,
Who has sanctified us with His commandments;
v'zivoum al n'itas yado-yym,
and has commanded us regarding washing the hands.
THE FOLLOWING BLESSING IS RECITED BEFORE EATING BREAD.

BORUCH ato Adonay
Blased are You, Holym,
Ebbehuynu melekh ha-blohm,
our God, King of the universe;
ha-mi'ar' kehem min ho-o-re'ta.
Who brings forth bread from the earth.

< GRACE AFTER MEALS >

IT IS CUSTOMARY TO RECITE PRIY OH BEFORE ARUSAH AMIDAH ON THE SABBATH AND HOLIDAYS.

SHIR hama-abo,
A song of parents.

b'huv Adonay
es shivas tzi'yun,
When Moshe will return the captivity of Zion.*

ho-yina k'chol mim,
we will be like dreamers.*

On yimday s'chak pinn
Then our month will be filled with laughter.

Grave After Meats

The commandment to thank God after a meal is of Scriptural origin. And in olden times, when the open seas were the only thoroughfares for our ancestors, the Scriptural requirement applied only when one had eaten a "lab," or meal. For in ancient times, because of the distances covered, the Scriptural commandment itself was carried out. But in modern times, the Scriptural commandment has been transferred to the meal eaten after the Sabbath. The reason is that the meal eaten after the Sabbath is more important than the meal eaten after the week. When the meal eaten after the Sabbath is eaten, the commandment is fulfilled.

* The above blessings are printed above the Amidah for the first time in the Sefardic Minhag. Although Moshe ben Chaya Naher was acquainted with the Minhag of the Sefardim, he made no mention of it in his work. The commandment appears neither here nor there. See the notes on the first blessing of the Grace After Meals, where the note on the Minhag is cited. When the meal eaten after the Sabbath is eaten, the commandment is fulfilled. When the meal eaten after the Sabbath is eaten, the commandment is fulfilled. When the meal eaten after the Sabbath is eaten, the commandment is fulfilled.
ulshanaynu rino,
and our tongue with glad song.

or yom’ru vagyiym,
Then they will declare among the nations.

Hagid Adonoy ka-ainos im aylo.
“Hosanna has done greatly with these.”

Hagid Adonoy ka-ainos imonu
Hosanna has done greatly with us.

ho-yamin s’mayishim.
we were gladened.

Shuvo Adonoy es ah’visaynu
O Hosanna – return our captivity

ka-affikim banegev.
like springs in the desert.

Hazio’im b’dim-o b’rito yikziru.
Those who joyfully sing* will reap in glad song.

Holich ypassah zocheho
nosiy mashhech hazora,
He walks along uprooting.* he who bears the monstres of souls,

bo yov’o b’rito, nosiy alamim.
and will return in exultation, a bearer of his sheaves.

THILAS Adonoy y’daheer gi.
[May my mouth declare the praise of Hosanna

vivoraqeh kol baser
shein kedbash Elohim wo-ed.

and may all flesh bless His Holy Name forever.

Va-ananenu n’voraqeh Yom,
We will bless Hosanna

may-sato v’ad sham, hal’uyoh.
from this time and forever, Praise God!

Hodu LaAdonoy ki tov,
Give thanks to God for He is good.


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GRACE AFTER MEALS

ki l’olom chasdo.

His kindness endures forever.

Mi y’malay g’vurah Adonay.

Who can express the mighty acts of Hashem?

yashami-Kol’sh al chalabol.

Who can declare all His praise?

Hin’ni muchon un’zeman

Behold I am prepared and ready

l’kha-yaym mitzva a’say

to perform the positive commandment

shel birka hamazon,

of Grace After Meals,

shemo-emar: v’eshalto v’avoto,

and you shall bless Hashem, your God,

al ho’oretz hat’favo

for the good land which He gave you...

ZIMUN/INVITATION

If three or more males, aged thirteen or older, participate in a meal, a leader is appointed to formally invite the others to join in saying grace after meals.

Rabbeinu n’vorach.

Gentlemen, let us bless.

Y’hi shaiy Adonay m’v’orech

Blessed be the Name of Hashem*

mayato v’ad olom.

from this time and forever!

LADLE

Y’hi shaiy Adonay m’v’orech

Blessed be the Name of Hashem*

mayato v’ad olom.

from this time and forever!
If the men in the Zohar, the word in parenthesis is added.

Bir-ohu moronon v’rabonon
v’raboshi,
With the permission of my master, rabbi and scribes.
n’vornayeh (Elohaynu)
she-ochalmo mi-abelo.
let us bless (our God,) He of Whose we have eaten.

**DERUSH HA-ADONAI ENDED**

Boruch (Elohaynu)
she-ochalmu mi-abelo
Blessed is (our God,) He of Whose we have eaten.
and through Whose goodness we live.

**DERUSH AT 6 AMENDED**

Boruch (Elohaynu) umorelah sh’mo
Blessed is He (our God) and blessed is His Name
tomid l’olom vu-ed.
continuously forever and ever.

**SABBAT**

Boruch (Elohaynu)
she-ochalmu mishelo
Blessed is (our God,) He of Whose we have eaten.
and through Whose goodness we live.

Boruch hu wovruch sh’mo.
Blessed is He and Blessed is His Name.

THE ZIHON (SABBAT) SHOULD RECITE GOMB AT 6 AM. OR, AT 7AM, THE FIRST BLESSING AVOIDS OTHER THAN TO RESPOND AMEN AT THE CONCLUSION OF EACH BLESSING, IT IS FORBIDDEN TO INTERPRET GOMB. FOR MORE ON THE RESPONSE OTHER THAN THOSE PERMITTED DURING THE SABBAT.

First blessing: for nourishment. I thank Roshen for miraculously providing and sustaining me and all living being with nourishment, as He sustained the Jewish people daily for forty years in the wilderness.

BORUCH ato Adonoy
Blessed are You, Master.

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Elohanu melekh ha-olam, our God, King of the universe,

hazon es ha-olam kelai, b’tovnu, Who nourishes the entire world, in His greatness —

b’chaynu b’choled avrahamim with grace, with kindness, and with mercy.

hu nissay kehim Fehol boor, His grace nourishment to all flesh,

ki Fehol chasdi, for His kindness is eternal.

Utvuho hagodol, And through His great goodness,
tomid lo chosar lona, we have never lacked,

v'al yechsar lona
monon Fehol vo-od,

and may we never lack, nourishment, for all eternity.

ha-avur sh’m ha-godol,

For the sake of His Great Name,

ki hu Ayi zon umfarnaysa lakol,

because He is God* Who nourishes and sustains all,

u-maytiv lakol,

and benefits all,

u-rayehim monon Fehol b’riyosov
ashker horo.

and He prepares food for all of His creatures which He has created.

Berkohoto Adonoy, hazon es ha-hol.

Blessed are You, Hashem, Who nourishes all.

* Deut. 8:18.
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Second Blessing: for the Land of Israel. I thank Thee, O Lord, for giving us the Holy Land and the opportunity it affords us to perpetuate it with justice.

NO-DE Echo, Adonoy Elohaynu,
We thank Thee, Hashem, our God,
al shehinehaite la-avosaynu
because You have given to our forefathers as a heritage,
erezt echmedo tov o urchorov,
a desirable, good and spacious land;
V’al shahitaynu
because You renewed us,
Adonoy Elohaynu
Hashem, our God,
may-eretz mitzra-yim,
from the land of Egypt,
ufdeisonu mibays avodim,
and You redeemed as from the house of bondage;
v’al b’iy’cho
and for Your covenant,
shechosamto bivsosaynu,
which You united in our flock;
v’al toru’cho shalimad-tomu,
for Your Torah which You taught us;
v’al cha-kecho shehkedotomu,
and for Your statutes which You made known to us;
v’al cha-yim chayim vo-chassed
shechonatov,
for life, grace, and lovingkindness which You granted us;
v’al achilas masim
and for the provision of food

God defend us against it in punishment, not for sin, not that it should come to be seen. — And for Your covenant which You sealed to our Forefathers. This curse is appended to the blessing of the Land because the Land was promulgated to Abraham, in the merit of circumcision (see Genesis 17:1-4). Women are not subject to the commandment.

For Your covenant which You sealed to our flock. These curses do not require circumcision, they are considered as equivalent to circumcision in this regard.
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Shoei zoa umfarnaays
issimu tmid,
with which You nourish and sustain us constantly,

b’chol yom uvehol aos
uvehol shoei.

in every day, in every season, and in every hour.

AL

hansim, v’al hapurkon,
For the miracle, and for the abundance,
v’al ha’evura, v’al hat’hu, ha-
and for the mighty deeds, and for the victory,
v’al hamishamole, and for the battles
she-osos la-asovaynu
which You performed for our forefathers
ha-yomin hahayn ba’tman ha-as
in these days, at this time.

BIMAY

matiyyahu ben yehonon
In the days of Matityahu, the son of Yehonan,
kibyaq gudil chasarimo-i-ermon,
the High Priest, the Hasmonean, and his sons

k’b’em-do maclam yowon
hor’sho-ol am’cho yiero-ayl,
when the wicked Greek kingdom rose up against Your people Israel
I’hashkhehno tisocho,
and compelled them to stray from the statutes of Your Will –

nilha-asirum maychakap e’talonocho.

and You amassed their wrong.
mosarto gibhirin b'yad shakshim,
You delivered the strong into the hand of the weak,

v'nahim b'yad m'atim,
the many into the hand of the few,

utma'im b'yad mororim,
the impure into the hand of the pure,

nirso'im b'yad tsaddikim
the wicked into the hand of the righteous.

v'ayanin b'yad ha'kays strosscho.
and the wanton into the hand of the diligent students of Your Torah.

Ulehe osiao

For Yourself! You made
shayma godol v'badosh b'ilumecho,
a great and holy Name in Your world,

ul-am'cho yiroy-ayl
and for Your people Israel

osiao t'shu'a g'fido u-furkon
You performed a great victory and salvation

k'ha-yom ha-ase.
as this very day.

v'ichar kayn bo-u vonescho

lehiv hay-socho,
Thereafter, Your children came to the Holy of Holies of Your House.

u-finu es haysocho,
they cleansed Your Temple,

v'tihar vu milkoshecho,
they purified the site of Your Holinesses;

v'hdimiku najriss
and they kindled lights

v'chatrei ko'd-shecho,
in the Courtyards of Your Sanctuary;

v'kiv'u
sh'min hah y'may chamiko aylu,
and they established those eight days of Chanukah.

-Fanhel ha'ahad.
I'ahmico hagadahl.
to express thanks and praise to Your great Name.
V’AL HAKÔL, Adonay Elihaynu
Peace be to all, Adonay, our God,
anehnu mòdìm loh,
umvor’chim issech,
we thank You and bless You.
ayaherach shimechō h’lî kol chai
May Your Name be blessed by the mouth of all the living.
tomid Tôlam vo-ed.
continuously for all eternity.

Kakouv: V’echalote v’sovrotin,
As it is written: “And you shall act and you shall be satisfied”
u-vayyahdo sh Adonay Eliheho,
and you shall hear Adonay, your God.
al ho-orez t’hativo ashur nosan loh. ד’לﬂו לַקְשָׁרָהֲוֹ (טַחְיָהֲוֹ) אַשְׁרֵי אַשְׁרֵי אַשְׁרֵי
d’l’keshar aksher asher.
for the good land which He gave you.”

Beruch ato Adonay,
al ho-orez v’l’hamnozôn.
Blessed are You, Adonay, for the land and for the nourishment.

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v’al hah-tsya hagodoh v’akodish

and on the great and holy House

shenikru shimeho olor.

upon which Your Name is called.

El-haynu owinu,

Our God, our Father –

taynu, zumaynu, par-noyaynu

and us, sustain us,

v’chaikaynu v’havrichaynu,

support us, release us;

v’havros lorn Adoney El-haynu

may you help us speedily

m’haynu mikol taoraaynu,

from all our troubles,

V’no al tatz’.haynu,

Please, make us not needful –

Adoney El-haynu,

Our God,

l’siday mat’nas beyer voden,

of the gifts of human hands

v’lo siday halvo-osom,

nor of their loans,

ki im I’yod’cho

but only of Your Hand

ham’layo hap’u-cho

that is full, open,

hak’losho v’hoo’chevo,

holy, and generous,

shelo nayvin v’lo nikoyaynu

that we not feel inner shame nor be humiliated

l’olom vo-ed.

forever and ever.

ON THE SABBATH ADD THE FOLLOWING:

R’YAY v’hachalitaaynu

Adoney El-haynu

May it please You, Hesayit, our God – give us rest.
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B'nitzaviysecho, through Your commandments, and the commandment of the seventh day, this great and holy Sabbath, for this day, a day of rest on it and be content on it to live.

godol v'kadish hu l'onecho, great and holy before You.

lahos ha'v'lomo-ah bi b'ahavo to rest on it and be content on it to live.

k'mitzavas r'taonecho, as ordained by Your will.

U-virtsin'cho honi-ah lo'ma, May this be Your will — calm us.

Adoney Elohyamuu, "Hashua, our God, shalo s'hay tauro v'yugtv va-ancho so that there be no distress, grief, or lament.

b'yom n'muchenaynu, on this day of our contentment.

V'har-aynu Adoney Elohyamuu And show us, Hashua, our God,

b'nuchomass tayyim v'enu, the annulation of Zion, Your city,

uv'vinyan y'ruchola-yim, and the rebuilding of Jerusalem,

ir kodshecho, City of Your holiness,

ki ato hu ha-al hai-shu-ots, for You are the Master of salvations

uvra-al hanechomos, and Master of salvations.

זְכַרְוֶךָ, בְּצָרְכֶּם וּבְצָרֶךָּו, וְצָרְכֶּם בְּצָרְכֶּם וּבְצָרֶךָּו.

לְאַהֲבָהּ אֶלֹהֵינוּ אֱלֹהֵינוּ בְּצָרֶךָּו, בְּצָרֶךָּו וּבְצָרֶךָּו.

אֶלֹהֵינוּ אֱלֹהֵינוּ לְצָרָה יִשְׂרֵאֵל, בַּיְמֵי אַרְגְּאָה אֲדֹנֵי אֶלֹהֵינוּ אֱלֹהֵינוּ לְצָרָה יִשְׂרֵאֵל.

כְּאַהֲבָה אֶלֹהֵינוּ אֱלֹהֵינוּ לְצָרָה יִשְׂרֵאֵל, לְצָרָה יִשְׂרֵאֵל.

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ELOHAYNU
Vayishlahu avinu,
Our God and the God of our fathers,
Yaa-ka v'yoo-soo v'yag-koo v'yoo-soo
may there run, come, reach, in said,
V'yayr-soo-za v'yay-soo ha-moo-say v'yay-soo
be favored, be heard, be considered.
V'yisheh v'ishna v'yisheh u-fikshna,
and he remembered — the remembrance and consideration of ancestors;
V'ascher avinu,
the remembrance of our fathers;
V'ascher moshav-ah ben David arvadoch,
the remembrance of Messiah, son of David, Your servant.
V'yisheh y'ashah-yim ir ko'h-shoo,
the remembrance of Jerusalem, Your Holy City.
V'ascher ko'h am cho ha-sos y'ee-reh-ayl
the remembrance of Your entire people the Family of Israel — before You
Lil-yitayn l'Ivros
for deliverance, for goodness,
L'ehayn ulchusht uhrachamin,
for grace, for kindness, and for compassion.
L'ha-yim ulchahom
for life, and for peace

 ipin resh hachdosh ha-oo.
on this day of Rosh Hashanah.

 ipin chag hamatsaeh ha-oo.
on this day of the Festival of Matzah.

 ipin chag hashovvah ha-oo.
on this day of the Festival of Shavuot.

 ipin chag havakos ha-oo.
on this day of the Succot Festival.

 ipin haasheh min chag ha-atzeres ha-oo.
on the eighth day, this Festival of the Assembly.
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UVNAY y’rushalayim ir hakodesh
Rebuild Jerusalem, the Holy City
himhuyro v’y’yanaymu.
may our days
Boruch ato Adinay,
binay (v’r’chamani) y’rushaloiyim.
Blessed are You, Haemay, Who rebuilds Jerusalem (in His mercy).
Omeyn.
Amen.∗

∗Fourth Blessing: for God’s goodness. I thank Hashem for the constant goodness that He provides for me and for the entire Jewish nation, especially in our difficult times.

BORUCH ato Adinay
Blessed are You, Haemay,
Elhahaynu mekeleho ho-idom,
our God, King of the universe.

Zech’raynu Adinay Elhahaynu bi’l’lovo.
Remember us on it, Hashem, our God, for goodness.
U-fokdavnu v’lo livnu,
consider us on it for blessing
V’hoshaynu v’dela-yim,
and help us on it for life.
U-vidvar y’hu v’n’rachchamim.
In the matter of salvation and compassion,
Chu v’chunaynu
v’rachchaym olaynu v’hoshaynu,
pity, be gracious and compassionate with us and help us,
Ki ayheho aymanu,
for our eyes are turned to You,
Ki Ayi (melekh) channu v’y’chum oto.
for You are King.
B’zehu v’baynu
because You are God, the gracious and compassionate (King).

Note: This blessing is unique in that one responds Amen after bar-ukh blessing. The purpose of this unusual formula is to serve as a demarcation between the first three blessings, which are celebrated by the French, and the fourth blessing, which is Rabbinic in origin.

“Who is good and Who does good.” The blessing was composed by the rabbis of Babylon for the Habik in Yerushalmi in gratitude to God for Reproduced with permission from the SEIF ED. TRANSLITERATED SIDDUR, Published by ArtScroll Mesorah Publications
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v'ahalom v'chol tov,
peace, and all good

u-mikol tur lo elo'm al y'cha'raynu.
and of all good things may He never deprive us.

so may it be said:
Osaynu — ‘na

HORACHAMON.
The compassionate One!

hu yashmol olaynu Elo'm vo-ad.
May He reign over us forever.

Horachamon, hu yishorach
The compassionate One! May He be blessed

beshomayim uvo-aretz.

ex heaven and on earth.

Horachamon,

hu yashmol Elo'mo dorim,
May He be praised throughout all generations,

v'yispo-ar bonu lo-ad
and may He be glorified through us forever

ulmayzach n'tsaachim,
to the ultimate ends,

v'yis-hadar bonu lo-ad
and be honored through us forever

ul-ol'may ulamim.

and for all eternity.

Horachamon,
The compassionate One!

hu y'tamnu sana b'chovid.
May He sustain us in honor.

Horachamon,
The compassionate One!

hu yishmor alaynu
May He break the yoke of oppression from our necks.

v'hu yis'sh'raynu

kim'miyyas l'artzyaynu.

and guide us ever in Our Land.
Horachamom, The companionate One!

1. he yishalach lomu b’rocho
m’rubo baha-yis ha-zo,
May he send us abundant blessing to this house.

2. v’al shulechon as she-sehalnu olor.
Lev ul shel zeh ha-zeh shakhen, etc.
Upon this table at which we have eaten.

Horachamom, The companionate One!

3. ha yishalach lomu es
ayil yehudah manovi noehar latov,
May Ha end us B’nai, the Prophet — he is remembered for good —
vivaser lom u’al’ata tivtsiv
to proclaim to us good tidings,
4. y’sha-kan v’nachomim,
salutations, and consolations.

4. at one’s own table [include the applicable words in parentheses]:

Horachamom, The companionate One!

5. hu y’vurus y’shi
v’su ishti/v’asu bali, v’su zari
May He bless me (my wife/husband and my children),
v’su kol asher li,
and all that is mine.

6. guests recite the following (children at their parents’ table include the applicable words in parentheses):

Horachamom, The companionate One!

7. hu y’vurus y’sh’ru (ovi nitori)
ba-al baha-yis ha-zo,
May He bless (my father, my teacher) the master of this house.

8. v’es (imi mitrovok)
ba-alas baha-yis ha-zo,
and (my mother, my teacher) lady of this house.

All Concluding:

Amei b’cha’bi b’cha’bi (Amei)
theirs, their houses, their family,

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GRACE AFTER MEALS

and all that is there.

Ons and all that is there.

in everything, from everything, with everything.

may He bless us all together.

with a perfect blessing.

And let us say: Amen!

for a safeguard of peace.

May we receive a blessing from Hashem.

and just kindness from the God of our salvation.

and find favor and good understanding.

in the eyes of God and man.

The compassionate One! May He cause us to inherit.

the day which will be completely a Sabbath and rest day.

for eternal life.

For a safeguard of peace.

to ensure that the house will be ornamented and

glorified.

the day which will be one of

shabbos ummecho.

yom shabbos shabbos ummecho.

Horachamon, hu yanechilaynu

for Shabbos.

the day which will be completely a Sabbath and rest day.

the day which will be one of

shabbos ummecho.

for eternal life.

The compassionate One! May He cause us to inherit.
Horachamon

hu y'chadayah oleynu
es havodesh ha-ze
Y'tso v'livsho.

The compassionate One!
May He cause us to cherish
for goodness and for blessing.

Horachamon, hu yanechlaynu
yom shekulo lev
the day which is completely good.

Horachamon, hu yokim lori
es sukas dovid hanifoles.
David's fallen booth.

Horachamon, hu y'akaynu
The compassionate One! May He make us worthy
of the days of Mosiach
ui'la'ya'y hah-shlem habo.

HORACHAMON, hu y'zakaynu
The compassionate One! May He make us worthy
of the days of Mosiach
ui'la'ya'y hah-shlem habo.

May'tid y'ahu-so ma'liki,
He Who is a tower of salvation to His king

Magil y'ahu-so ma'liki,
He Who makes great the salvations of His king

v'she chasid limahado
and does kindness for His anointed,
I'dovid ul'zar-o ad hlem.
in David and to his descendants forever.

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Ose shalom bimanimov,
He Who makes peace in His height,
lu ya-a-se shalom olamnu
may He make peace upon us
v'el kol yiiero-agil. V'mera: Onaynu
and upon all Israel. Not repeated. Amen!

YRUS es Adinoy k'dishav,
Four Hoshia, you — His holy ones —
ki ayn machasit lirach-er,
for there is no deprivation for His reserve ones.
K'trim ronhu v're-aynu,
Young vines may be in need and hunger,

v'dite'uyah Adinoy
lo yachasu'ru chal tov.
but those who seek Hoshia will not lack any good

Hodu Ladinoy ki tiv,
Give thanks to God for He is good.
ki l'olom chadsi.
His kindness endures forever.
P'say-ach us yodeeha,
You open Thy hand
u-mashi'a Yehud chai rotain.
and satisfy the desire of every living thing.

Beruch hagever
asher yitvach Badinoy,
Blessed is the man who trusts in Hoshia.
\*v'ho-yo Adinoy mivtacho.
then Hoshia will be his security.

Na-ar ho-yis gam zokanti,
I saw a youth and also have aged.

By courtesy, this also refers to the Twilight, which is called David’s because he sang to
laud it and prepared for its construction. As
is the same term in Shabbos, 78a, printed
Here — He Who makes peace in
His Kingdom. Even the lowest being requires
God to make peace among them — how much
more so the brilliant soul!

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