

A selection of prayers and songs  
for the Sabbath from

THE SEIF EDITION

סדר זכרון חברים

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SIDUR

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**THE SHABBOS PROJECT**

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*Dedicated by*  
Harriet and Herbert Seif

❧ **KINDLING LIGHTS** ❧

OVER THE SABBATH LIGHTS:

[ONE WHO IS BOTH LIGHTING SABBATH CANDLES AND RECITING *MINCHAH* MUST RECITE *MINCHAH* 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 (BELOW).]

**BORUCH** ato Adōny ברוך אתה יהוה

*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אלהינו מלך העולם,

*our God, King of the universe,*

asher kid'shonu b'mitzvōsov, אשר קדשנו במצותיו,

*Who has sanctified us with His commandments,*

v'tzivonu l'hadlik nayr shel shabos. וצונו להדליק נר של שבת.

*and has commanded us to kindle the light of the Sabbath.*

OVER THE FESTIVAL LIGHTS:

**BORUCH** ato Adōny ברוך אתה יהוה

*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אלהינו מלך העולם,

*our God, King of the universe,*

asher kid'shonu b'mitzvōsov, אשר קדשנו במצותיו,

*Who has sanctified us with His commandments,*

v'tzivonu l'hadlik nayr וצונו להדליק נר

*and has commanded us to kindle the light*

ON THE SABBATH ADD:

shel shabos v' . . .

*of the Sabbath and*

של שבת ו . . .

ON YOM KIPPUR THIS BLESSING CONCLUDES:

shel yōm hakipurim. של יום הכפורים.

*of Yom Kippur.*

ON OTHER FESTIVALS THIS BLESSING CONCLUDES:

shel yōm tōv. של יום טוב.

*of the Festival.*

❧ **Kindling lights**

The Sabbath lights are kindled approximately eighteen minutes before sunset.

Since women are found in the home often than their husbands, and since women are generally in charge of household matters, the *mitzvah* of kindling the lights has devolved upon the mistress of the house. Nevertheless, a man living alone, or residing with other men, is required to kindle the lights and recite the

proper blessing. Similarly, if a woman is too ill to light, her husband should 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 meal will be eaten. A brightly lit festive table represents one form of fulfillment of the prophet's

ON ALL FESTIVALS EXCEPT THE LAST TWO DAYS OF PESACH  
THE FOLLOWING BLESSING IS ALSO RECITED:

**BORUCH** ato Adōnoy

**בְּרוּךְ** אַתָּה יְהוָה

*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*our God, King of the universe,*

shehecheyonu v'kiy'manu v'higionu

שֶׁהֶחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ

*Who has kept us alive, sustained us, and brought us*

laz'man ha-ze.

לְזַמַּן הַזֶּה.

*to this season.*

IT IS CUSTOMARY TO RECITE THE FOLLOWING PRAYER AFTER THE KINDLING.

[THE WORDS IN BRACKETS ARE INCLUDED AS THEY APPLY.]

Y'hi ratzōn l'fonecho,

יְהִי רָצוֹן לְפָנֶיךָ,

*May it be Your will,*

Adōnoy Elōhai Vaylōhay avōsai,

יְהוָה אֱלֹהֵי וְאֵלֵהֵי אֲבוֹתַי,

*HASHEM, my God and God of my forefathers,*

shet'chōnayn ōsi

שֶׁתְּחַוֶּנֶנִּי

*that You show favor to me*

[v'es ishi, v'es bonai,

וְאֵת אִשִּׁי, וְאֵת בְּנָי,

*[my husband, my sons,*

v'es b'nōsai, v'es ovi,

וְאֵת בָּנוֹתַי, וְאֵת אָבִי,

*my daughters, my father,*

v'es imi] v'es kol k'rōvai,

וְאֵת אִמִּי] וְאֵת כָּל קְרוּבָי,

*my mother] and all my relatives;*

v'siten lonu ulchol yisro-ayl

וְתַתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל

*and that You grant us and all Israel*

cha-yim tōvim va-aruchim,

חַיִּים טוֹבִים וְאָרוּכִים,

*a good and long life;*

v'sizk'raynu b'zichron

וְתִזְכְּרֵנוּ בְּזִכְרוֹן

tōvo uvrocho,

טוֹבָה וּבְרָכָה,

*that You remember us with a beneficent memory and blessing;*

v'sifk'daynu bifkudas

וְתִפְקְדֵנוּ בְּפִקּוּדַת

y'shu-o v'rachamim,

יְשׁוּעָה וְרַחֲמִים,

*that You consider us with a consideration of salvation and compassion;*

instructions: "If you proclaim the Sabbath 'a delight', the holy one of HASHEM 'honored' ... then you shall be granted delight with HASHEM

..." (Isaiah 58:13-14). The candles honor the Sabbath by imparting dignity and importance to the festive meal.



❦ **SABBATH EVE MEAL** ❦

EACH OF THE FOLLOWING FOUR STANZAS IS RECITED THREE TIMES.

<b>SHOLŌM ALAYCHEM,</b>	<b>שְׁלוֹם עֲלֵיכֶם,</b>
<i>Peace upon you,*</i>	
mal-achay ha-shorays,	מְלֹאְכֵי הַשָּׁרַת
<i>O ministering angels,</i>	
mal-achay elyōn,	מְלֹאְכֵי עֲלִיּוֹן,
<i>angels of the Exalted One –</i>	
mimelech malchay ham'lochim,	מִמְלֶךְ מְלֹכֵי הַמְּלָכִים
<i>from the King Who reigns over kings,</i>	
Hakodōsh boruch hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>the Holy One, Blessed is He.</i>	

<b>BŌ-ACHEM l'sholōm,</b>	<b>בּוֹאֲכֶם לְשָׁלוֹם,</b>
<i>May your coming be for peace,*</i>	
mal-achay ha-sholōm,	מְלֹאְכֵי הַשָּׁלוֹם,
<i>O angels of peace,</i>	
mal-achay elyōn,	מְלֹאְכֵי עֲלִיּוֹן,
<i>angels of the Exalted One –</i>	
mimelech malchay ham'lochim,	מִמְלֶךְ מְלֹכֵי הַמְּלָכִים
<i>from the King Who reigns over kings,</i>	
hakodōsh boruch hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>the Holy One, Blessed is He.</i>	

<b>BOR'CHUNI l'sholōm,</b>	<b>בְּרַכּוּנִי לְשָׁלוֹם,</b>
<i>Bless me for peace,*</i>	
mal-achay ha-sholōm,	מְלֹאְכֵי הַשָּׁלוֹם,
<i>O angels of peace,</i>	
mal-achay elyōn,	מְלֹאְכֵי עֲלִיּוֹן,
<i>angels of the Exalted One –</i>	

**Shalom Aleichem**

The Talmud teaches that two ministering angels – one good and one evil – escort a person home from the synagogue on the eve of the Sabbath. If a Jew arrives home and finds a kindled lamp, a set table, and a made bed, the good angel says, “May it be [God’s] will that it also be so next Sabbath.” The evil angel is compelled to answer, “Amen.” But if not – then the evil angel says, “May it be [God’s] will that it also be so next Sabbath.” The good angel is compelled to answer, “Amen” (*Shabbos* 119b).

The *Shalom Aleichem* song is based on the above passage. If every Jew is accompanied

home by two ministering angels, then it is only proper to greet them, bless them, and seek their blessing.

בּוֹאֲכֶם לְשָׁלוֹם – *May your coming be for peace.* If a Jewish home is worthy of the Sabbath’s holiness, even the *angels* gain the blessings of peace that emanate from the meritorious deed.

בְּרַכּוּנִי לְשָׁלוֹם – *Bless me for peace.* This is not a request for an angelic blessing in the usual sense, but should be understood as follows:

If the escorting angels are pleased with the Sabbath preparations awaiting them, they extend the blessing that it may be equally so in succeeding weeks. This is in recognition of

mimelech malchay ham'lochim, מִמְלֶךְ מַלְכֵי הַמְּלָכִים  
*from the King Who reigns over kings,*

hakodōsh boruch hu. הַקְּדוֹשׁ בְּרוּךְ הוּא.  
*the Holy One, Blessed is He.*

**TZAYS'CHEM** l'sholōm, צֵאתְכֶם לְשָׁלוֹם,  
*May your departure be to peace,*

mal-achay ha-sholōm, מְלֹאֲכֵי הַשָּׁלוֹם,  
*O angels of peace,*

mal-achay elyōn, מְלֹאֲכֵי עֲלִיּוֹן,  
*angels of the Exalted One –*

mimelech malchay ham'lochim, מִמְלֶךְ מַלְכֵי הַמְּלָכִים  
*from the King Who reigns over kings,*

hakodōsh boruch hu. הַקְּדוֹשׁ בְּרוּךְ הוּא.  
*the Holy One, Blessed is He.*

SOME ADD THE FOLLOWING TWO VERSES:

Ki malochov y'tzave loch כִּי מְלֹאֲכָיו יִצְוֶה לָךְ  
*He will charge His angels for you,*

lishmorcho b'chol d'rochecho. לְשִׁמְרְךָ בְּכֹל דְּרָכֶיךָ.  
*to protect you in all your ways.*

Adōnoy yishmor tzays'cho uvō-e-cho יְהוּדָה יִשְׁמֹר צֵאתְךָ וּבוֹאֶךָ  
*May HASHEM protect your going and your returning*

may-ato v'ad olom. מֵעַתָּה וְעַד עוֹלָם.  
*from this time and forever.*

■ Alphabetically arranged eulogy 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 hymn extols the virtues of the Jewish wife and mother who sets the tone for Shabbos in the home and in her family.

**AYSHES CHA-YIL** mi yimtzo, אִשָּׁת חַיִּיל מִי יִמְצָא,  
*An accomplished woman,\* who can find?*

v'rochōk mip'ninim michroh. וְרָחֹק מִפְּנִינִים מִכְרָהּ.  
*Far beyond pearls is her value.*

Botach boh layv baloh, בָּטַח בָּהּ לֵב בְּעֵלָהּ,  
*Her husband's heart relies on her*

man's achievement and is an auspicious wish for the future. In seeking this blessing from the angels we do no more than express the hope that our efforts have met with their approval.

אִשָּׁת חַיִּיל – An accomplished woman, consists of the concluding twenty-two verses of the Book of Proverbs, which, on the surface, is a hymn to the perfect wife who is the mainstay of her home. Although the commentators agree

אשת חיל

v'sholol lô yechsor.

*and he shall lack no fortune.*

וְשָׁלַל לֹא יַחְסֹר.

G'molas-hu tōv v'lō ro,

*She repays his good, but never his harm,*

גְּמָלָתָהּ טוֹב וְלֹא רָע,

kōl y'may cha-yeho.

*all the days of her life.*

כָּל יְמֵי חַיֶּיהָ.

Dor'sho tzemer u-fishtim,

*She seeks out wool and linen,*

דְּרָשָׁה צֶמֶר וּפְשִׁתִּים,

vata-as b'chayfetz kapeho.

*and her hands work willingly.*

וְתַעֲשֶׂה בְּחַפְצָה בְּפִיהָ.

Hoy'so ko-oniyōs sōchayr,

*She is like a merchant's ships,*

הֵיְתָה בְּאֲנִיּוֹת סוֹחָר,

mimerchok tovi lachmoh.

*from afar she brings her sustenance.*

מִמֶּרְחֹק תָּבִיא לַחֲמָה.

Vatokom b'ōd lailo,

*She arises while it is yet nighttime,\**

וְתִקָּם בְּעוֹד לַיְלָה,

vatitayn teref l'vaysoh,

*and gives food to her household*

וְתַתֵּן טָרֵף לְבֵיתָהּ,

v'chōk l'na-arōseho.

*and a ration to her maidens.*

וְחֹק לְנִעֲרֹתֶיהָ.

Zom'mo so-de vatikochayhu,

*She envisions a field and buys it,*

זִמְמָה שָׂדֵה וַתִּקְחָהּ,

mip'ri chapeho not'o korem.

*from the fruit of her handiwork she plants a vineyard.*

מִפְּרֵי כַּפִּיהָ נִטְעָה כֶּרֶם.

Chog'ro b'ōz mosneho,

*With strength she girds her loins,*

חֲגָרָהּ בְּעוֹז מְתַנְּיָהּ,

vat'amaytz z'rō-ōseho.

*and invigorates her arms.*

וְתֵאֱמַץ זְרוּעֹתֶיהָ.

To-amo ki tōv sachroh,

*She discerns that her enterprise is good –*

טָעַמָּה כִּי טוֹב סַחְרָהּ,

lō yichbe valailo nayroh.

*so her lamp is not snuffed out by night.*

לֹא יִכָּבֵה בְּלֵילָה נֵרָהּ.

that the chapter is allegorical, it is variously interpreted as a reference to either the Divine Presence, the Sabbath, the Torah, wisdom, or the soul – the very fact that the Jewish woman was chosen as the vehicle through which to describe such lofty spiritual manifestations is in itself a profound tribute to her.

וְתִקָּם בְּעוֹד לַיְלָה – *She arises while it is yet nighttime.* With enthusiasm and a sense of responsibility, she arises before dawn to be sure that she can prepare adequately for the needs of her household. She recognizes that only by caring for the physical well-being of her family can she be sure that they will grow spiritually.

Yodeho shil'cho vakishōr, יְדִיָּה שְׁלָחָה בְּכִישׁוֹר,  
*Her hands she stretches out to the distaff,*  
 v'chapeho tom'chu folech. וְכַפְיָהּ תִּמְכוּ פִּלָּךְ.  
*and her palms support the spindle.*  
 Kapoh por'so le-oni, כַּפָּה פָּרְשָׁה לְעֵנִי,  
*She spreads out her palm to the poor,*  
 v'yodeho shil'cho lo-evyōn. וַיְדִיָּה שְׁלָחָה לְאַבְיוֹן.  
*and extends her hands to the destitute.*  
 Lō siro l'vaysoh mi-sholeg, לֹא תִירָא לְבֵיתָהּ מִשְׁלָג,  
*She fears not snow for her household,*  
 ki chol baysoh lovush shonim. כִּי כָּל בֵּיתָהּ לְבֹשׂ שָׁנִים.  
*for her entire household is clothed with scarlet wool.*  
 Marvadim os'so loh, מַרְבָּדִים עָשְׂתָהּ לָהּ,  
*Luxurious [bed]spreads she made herself,*  
 shaysh v'argomon l'vushoh. שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ.  
*linen and purple wool are her clothing.*  
 Nōdo bash'orim baloh, נֹדַע בְּשַׁעְרִים בַּעֲלָהּ,  
*Distinctive in the councils is her husband,*  
 b'shivtō im ziknay oretz. בְּשִׁבְתּוֹ עִם זְקֵנֵי אֶרֶץ.  
*when he sits with the elders of the land.*  
 Sodin os'so vatimkōr, סָדִין עָשְׂתָהּ וְתַמְכֹּר,  
*She makes a cloak to sell,*  
 vachagōr nos'no lak'na-ani. וְחָגוֹר נְתַנָּה לְכֹנַעֲנִי.  
*and delivers a belt to the peddler.*  
 Ōz v'hodor l'vushoh, עֹז וְהֹדָר לְבוּשָׁהּ,  
*Strength and majesty are her raiment,*  
 vatis-chak l'yōm acharōn. וְתִשְׁחַק לְיוֹם אַחֲרוֹן.  
*she joyfully awaits the last day.\**  
 Piho pos'cho v'chochmo, פִּיהָ פִּתְחָה בְּחִכְמָהּ,  
*She opens her mouth with wisdom,*  
 v'sōras chesed al l'shōnoh. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.  
*and a lesson of kindness is on her tongue.\**  
 Tzōfiyo halichōs baysoh, צוֹפְיָהּ הִלְיְכוֹת בֵּיתָהּ,  
*She anticipates the ways of her household,*

וְתִשְׁחַק לְיוֹם אַחֲרוֹן — *She joyfully awaits the last day.* She awaits the inevitable last day of life with confidence that she will have earned respect and honor.

וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ — *And a lesson of kindness is on her tongue.* She teaches others to engage in deeds of lovingkindness..



v'lechem atzlus lô sôchayl.                      וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.  
*and partakes not of the bread of laziness.*

Komu voneho vai-ash'ruho,                      קָמוּ בְנֵיהָ וַיִּאֲשְׁרוּהָ,  
*Her children arise and praise her,\**

baloh vai-hal'loh.                                      בְּעֵלָה וַיְהַלְלָהָ.  
*her husband, and he lauds her.*

Rabôs bonôs osu cho-yil,                      רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל,  
*"Many daughters have amassed achievement,*

v'at olis al kulono.                                      וְאַתָּה עָלִית עַל כָּלָנָה.  
*but you surpassed them all."*

Sheker hachayn v'hevel hayöfi,                      שֶׁקֶר הַחַן וְהַבֵּל הַיָּפִי,  
*False is grace and vain is beauty,\**

isho yir-as Adönoy hi sis-halol.                      אִשָּׁה יִרְאַת יְהוָה הִיא תִתְהַלֵּל.  
*a God-fearing woman – she should be praised.*

T'nu loh mip'ri yodeho,                              תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ,  
*Give her the fruits of her hand*

vihal'luho vash'orim ma-aseho.                      וַיְהַלְלוּהָ בִשְׁעָרִים מֵעֲשִׂיהָ.  
*and let her be praised in the gates by her very own deeds.*

THE FOLLOWING KIDDUSH IS RECITED ON THE SABBATH AND ON THE SABBATH OF CHOL HAMOED.  
 ON A FESTIVAL (EVEN IF IT FALLS ON THE SABBATH) THE KIDDUSH FOR FESTIVALS (P. 671) IS RECITED.

❦ **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 vöker)                              (וַיְהִי עֶרֶב וַיְהִי בֹקֶר)  
*(And there was evening and there was morning)*

**YÖM HA-SHISHI.**                                      **יוֹם הַשִּׁשִּׁי.**

*The sixth day.*

Vaichulu ha-shoma-yim v'ho-oretz                      וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ  
*Thus were finished the heavens and the earth,*

v'chol tz'vo-om.                                      וְכֹל צָבָאָם.  
*and all their array.*

קָמוּ בְנֵיהָ וַיִּאֲשְׁרוּהָ – Her children arise and praise her, in appreciation for, and recognition of, the qualities described above.

שֶׁקֶר הַחַן וְהַבֵּל הַיָּפִי – False is grace and vain is beauty. Grace and beauty are not attributes that are worthy of serious praise for they have no great value. Moreover, they are often only transitory and do not reflect the character and

worth of a person. Only a person's fear of God is deserving of praise.

❦ **Kiddush**

The mitzvah to recite – or listen to – Kiddush over a cup of wine is incumbent upon men and women alike.

The first paragraph of Kiddush is in the nature of testimony to the fact that God com-

Vaichal Elōhim ba-yōm hash'vi-i וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
*On the seventh day God completed*

m'lachtō asher oso, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
*His work which He had done,*

va-yishbōs ba-yōm hash'vi-i וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
*and He abstained on the seventh day*

mikol m'lachtō asher oso. מִכֹּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
*from all His work which He had done.*

Vaivorech Elōhim es yōm hash'vi-i וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי  
*God blessed the seventh day*

vaikadaysh ōsō, וַיְקַדֵּשׁ אֹתוֹ,  
*and hallowed it,*

ki vō shovas miko'l m'lachtō כִּי בּו שָׁבַת מִכֹּל מְלַאכְתּוֹ  
*because on it He had abstained from all His work*

asher boro Elōhim la-asōs. אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.  
*which God created to make.*

Savri moronon v'rabonon v'rabōsai: סַבְרֵי מְרַנֵּן וְרַבְּנָן וְרַבּוֹתֵי:  
*By your leave, my masters, rabbis and teachers:*

**BORUCH** ato Adōnoy בְּרוּךְ אַתָּה יְהוָה  
*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*our God, King of the universe,*

bōray p'ri hagofen. בּוֹרֵא פְרֵי הַגֶּפֶן.  
*Who creates the fruit of the vine.*

ALL PRESENT RESPOND: Omayn — אָמֵן

■ Blessing over the sanctification of the Shabbos day: The love of Hashem for Israel is demonstrated by His crowning us with the observance of Shabbos.

**BORUCH** ato Adōnoy בְּרוּךְ אַתָּה יְהוָה  
*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*our God, King of the universe,*

asher kid'shonu b'mitzvōsov אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
*Who has sanctified us with His commandments,*

v'rotzo vonu, וְרָצָה בָּנוּ,  
*took pleasure in us,*

pleted the labor of Creation in six days and Sabbath we bear weekly testimony to God's  
 rested on the seventh. Thus, by observing the Creation of the universe.

קידוש

v'shabas kodshō

יְשִׁבַת קֹדֶשׁוֹ

*and His holy Sabbath,*

b'ahavo uvrotzōn hinchilonu

בְּאַהֲבָה וּבְרַצוֹן הִנְחִילָנוּ,

*with love and with favor He gave us as a heritage,*

zikorōn l'ma-asay v'rayshis.

זְכוֹרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.

*a remembrance of Creation.*

Ki hu yōm

כִּי הוּא יוֹם

t'chilo l'mikro-ay kōdesh,

תַּחֲלָה לְמִקְרָאֵי קֹדֶשׁ,

*For that day is the prologue to holy convocations,*

zaycher litzi-as mitzro-yim.

זְכָר לִיצִיאַת מִצְרַיִם.

*a memorial of the Exodus from Egypt.\**

Ki vonu vocharto, v'ōsonu kidashto

כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְשָׁתָּ,

mikol ho-amim

מִכָּל הָעַמִּים.

*For us did You choose and us did You sanctify from among all the peoples.*

V'shabas kodsh'cho

יְשִׁבַת קֹדֶשְׁךָ

*And Your holy Sabbath,*

b'ahavo uvrotzōn hinchaltonu.

בְּאַהֲבָה וּבְרַצוֹן הִנְחַלְתָּנוּ.

*with love and favor, You gave us as a heritage.*

Boruch ato Adōnoy,

בְּרוּךְ אַתָּה יְהוָה,

m'kadaysh ha-shabos.

מְקַדֵּשׁ הַשַּׁבָּת.

*Blessed are You, HASHEM, Who sanctifies the Sabbath.*

ALL PRESENT RESPOND: Omayn – אָמֵן

ON THE SABBATH OF CHOL HAMOED SUCCOS, IN THE SUCCAH, ADD:

**BORUCH** ato Adōnoy

בְּרוּךְ אַתָּה יְהוָה

*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*our God, King of the universe,*

asher kid'shonu b'mitzvosov

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

*Who has sanctified us with His commandments*

v'tzivonu layshayv basuko.

וְצִוָּנוּ לַיִשֵּׁב בַּסּוּכָה.

*and has commanded us to dwell in the succah.*

ALL PRESENT RESPOND: Omayn – אָמֵן

AFTER THE PERSON WHO RECITED KIDDUSH DRINKS, IT IS CUSTOMARY TO GIVE EACH PERSON PRESENT SOME WINE FROM THE KIDDUSH CUP.

זְכָר לִיצִיאַת מִצְרַיִם – *A memorial of the Exodus from Egypt.* The Sabbath and the Exodus are intertwined. The Sabbath is symbolic of God's Creation; the Exodus was His demonstration to humanity that He controls nature and manipulates it as His will sees fit. In turn, the

events of the Exodus bear witness to God's Creation – and, hence, His mastery – of the universe. The Sabbath, on the other hand, is the backdrop of the Exodus, because the concept it represents explains how the events of the Exodus were possible.

THE FOLLOWING BLESSING IS RECITED UPON WASHING THE HANDS BEFORE EATING BREAD.

**BORUCH** ato Adōnoy בְּרוּךְ אַתָּה יְהוָה

*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*our God, King of the universe,*

asher kid'shonu b'mitzvōsov, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

*Who has sanctified us with His commandments*

v'tzivonu al n'tilas yodo-yim. וַצִּוָנוּ עַל נְטִילַת יָדַיִם.

*and has commanded us regarding washing the hands.*

THE FOLLOWING BLESSING IS RECITED BEFORE EATING BREAD.

**BORUCH** atoh Adōnoy בְּרוּךְ אַתָּה יְהוָה

*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*our God, King of the universe,*

ha-mō-tzi lechem min ho-o-retz. הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Who brings forth bread from the earth.*

### ❦ GRACE AFTER MEALS ❦

IT IS CUSTOMARY TO RECITE PSALM 126 BEFORE BIRCAS HAMAZON ON THE SABBATH AND FESTIVALS.

**SHIR** hama-alōs, שִׁיר הַמַּעֲלוֹת,

*A song of ascents.*

b'shuv Adōnoy בְּשׁוּב יְהוָה

es shivas tziyōn, אֶת שִׁיבַת צִיּוֹן,

*When HASHEM will return the captivity of Zion,\**

ho-yinu k'chōl'mim. הֵינּוּ כְּחֹלְמִים.

*we will be like dreamers.\**

Oz yimolay s'chōk pinu אִז יִמְלֵא שְׂחֹק פִּינוּ

*Then our mouth will be filled with laughter*

#### Grace After Meals

The commandment to thank God after a meal is of Scriptural origin: "And you shall eat and you shall be satisfied and you shall bless HASHEM, your God, for the goodly Land that He gave you" (*Deuteronomy* 8:10). As the verse indicates, the Scriptural requirement applies only when one has eaten his fill – *you shall eat and you shall be satisfied*. From earliest times, however, the Jewish people has undertaken to express its gratitude to God even after a modest meal, provided one had eaten at least as much bread as a *kezayis*, the volume of an olive.

The first to compose a text for Grace After Meals was Moses, whose text is still recited as

the first blessing of the Grace. Although Moses' blessing was composed in gratitude for the manna in the wilderness, it makes no mention of the manna. The message appears rather clear: When we thank God for giving us food, we are recognizing that there is no intrinsic difference between the manna and the livelihood one wrests from the earth through sweat and hard toil; both are gifts from Heaven.

בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן – *When HASHEM will return the captivity of Zion.* The Psalmist wrote prophetically about the return from the exile.

הֵינּוּ כְּחֹלְמִים – *We will be like dreamers.* When the long-awaited return to Zion finally comes to pass, the recollection of the past oppression of

ulshōnaynu rino, וְלִשְׁוֹנְנוּ רִנָּה,  
and our tongue with glad song.

oz yōm'ru vagōyim, אָז יֵאמְרוּ בְּגוֹיִם,  
Then they will declare among the nations,

higdil Adōnoy la-asōs im ayle. הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם אֵלֶּה.  
"HASHEM has done greatly with these."

Higdil Adōnoy la-asōs imonu, הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ,  
HASHEM has done greatly with us,

ho-yinu s'maychim. הֵיִינוּ שְׂמֵחִים.  
we were gladdened.

Shuvo Adōnoy es sh'visaynu, שׁוּבוּהָ יְהוָה אֶת שְׁבִיתָנוּ,  
O HASHEM – return our captivity

ka-afikim banegev. כַּאֲפִיקִים בְּנֶגֶב.  
like springs in the desert.

Hazōr'im b'dim-o b'rino yiktzōru. הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.  
Those who tearfully sow\* will reap in glad song.

Holōch yaylaych uvochō, הַלֹּךְ יֵלֵךְ וּבְכָה  
nōsay meshech hazora, נֹשֵׂא מִשְׁקֵה הַזֹּרֵעַ,  
He walks along weeping,\* he who bears the measure of seeds,

bō yovō v'rino, nōsay alumōsov. בָּא יָבֵא בְּרִנָּה, נֹשֵׂא אֶלְמֹתָיו.  
but will return in exultation, a bearer of his sheaves.

**T'HILAS** Adonoy y'daber pi, תְּהִלַּת יְהוָה יְדַבֵּר פִּי,  
[May my mouth declare the praise of HASHEM

vivoraych kol bosor, וַיְבָרֵךְ כָּל בָּשָׂר  
shem kodshō l'ōlom vo-ed. שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.  
and may all flesh bless His Holy Name forever.

Va-anachnu n'voraych Yoh, וַאֲנַחְנוּ נְבָרֵךְ יְהוָה,  
We will bless HASHEM

may-ato v'ad ōlam, hal'luyoh. מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.  
from this time and forever, Praise God!

Hōdu Ladonoy ki tov, הוֹדוּ לַיהוָה כִּי טוֹב,  
Give thanks to God for He is good,

the exile will swiftly fade away and seem like a bad dream.

הַזֹּרְעִים בְּדִמְעָה – Those who tearfully sow. The Psalmist compares those whose primary concern is with the study of Torah and with the performance of the commandments to farmers. The seeds of Israel's spiritual mission may become drenched in tears of unbearable suffer-

ing, but the crop, the eventual harvest of homage to righteousness and truth, will be reaped in joy.

הַלֹּךְ יֵלֵךְ וּבְכָה נֹשֵׂא מִשְׁקֵה הַזֹּרֵעַ – He walks along weeping, he who bears the measure of seeds. The poor weeps in fear that his precious seeds may go to waste. God sees his plight and has mercy on him, enabling him to reap a

ki l'ōlom chasdo. כִּי לְעוֹלָם חָסְדוֹ.

*His kindness endures forever.*

Mi y'malayl g'vurōs Adonoy, מִי יִמְלֵל גְּבוּרוֹת יְהוָה,

*Who can express the mighty acts of HASHEM?*

yashmi-a kol t'hilosō. יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

*Who can declare all His praise?*

Hin'ni muchon umzumon הִנְנִי מוּכָן וּמְזֻמָּן

*Behold I am prepared and ready*

l'ka-yaym mitzvas asay לְקַיֵּם מִצְוַת עֲשֵׂה

*to perform the positive commandment*

shel birkas hamozōn, שֶׁל בִּרְכַת הַמְּזֻזָּן,

*of Grace After Meals,*

shene-emar: v'ochalto v'sovoto, שְׁנַיִם עָמַר: וְאָכַלְתָּ וְשָׂבַעְתָּ,

*for it is said: "And you shall eat and you shall be satisfied"*

u-vayrachto es Adōnoy Elōhecho, וּבִרְכַתְּ אֶת יְהוָה אֱלֹהֶיךָ,

*and you shall bless HASHEM, your God,*

al ho-oretz hatōvo עַל הָאָרֶץ הַטֹּבָה

asher nosan loch. אֲשֶׁר נָתַן לְךָ.

*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 HIM IN RECITING OF GRACE AFTER MEALS.

LEADER:

Rabōsai n'voraych. רַבּוֹתַי נְבָרְךָ.

*Gentlemen, let us bless.*

OTHERS:

Y'hi shaym Adōnoy m'vōroch יְהִי שֵׁם יְהוָה מְבָרְךָ

*Blessed be the Name of HASHEM\**

may-ato v'ad ōlom. מֵעַתָּה וְעַד עוֹלָם.

*from this time and forever!*

LEADER:

Y'hi shaym Adōnoy m'vōroch יְהִי שֵׁם יְהוָה מְבָרְךָ

*Blessed be the Name of HASHEM*

may-ato v'ad ōlom. מֵעַתָּה וְעַד עוֹלָם.

*from this time and forever!*

bountiful crop. So, too, exiled Israel carries the burden of spiritual seeds in a hostile world, fearful lest its efforts be wasted. Yet, God will reward its sacrifice with the bounty of the World to Come.

– *Blessed be the Name of Hashem.* The leader, too, repeats the blessings because it would be sacrilegious for him to ask others to bless God while he, being part of the group, refrains from joining them.



Elôhaynu melech ho-ôlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*our God, King of the universe,*  
 hazon es ho-ôlom kulô, b'tuvô, הֲזֵן אֶת הָעוֹלָם כֻּלּוֹ, בְּטוֹבוֹ,  
*Who nourishes the entire world, in His goodness –*  
 b'chayn b'chesed uvrachamim, בְּחַן בְּחֶסֶד וּבְרַחֲמִים,  
*with grace, with kindness, and with mercy.*  
 hu nôsayn lechem l'chol bosor, הוּא נֹטֵן לֶחֶם לְכֹל בֶּשֶׂר,  
*He gives nourishment to all flesh,*  
 ki l'ôlom chasdô. כִּי לְעוֹלָם חֶסֶדּוֹ.  
*for His kindness is eternal.*  
 Uvtuvô hagodôl, וּבְטוֹבוֹ הַגָּדוֹל,  
*And through His great goodness,*  
 tomid lô chosar lonu, תָּמִיד לֹא חָסַר לָנוּ,  
*we have never lacked,*  
 v'al yechar lonu וְאֵל יַחְסַר לָנוּ  
 mozôn l'ôlom vo-ed. מִזֶּזֶן לְעוֹלָם וָעֶד.  
*and may we never lack, nourishment, for all eternity.*  
 ba-avur sh'mô hagodôl, בַּעֲבוּר שְׁמוֹ הַגָּדוֹל,  
*For the sake of His Great Name,*  
 ki hu Ayl zon umfarnays lakôl, כִּי הוּא אֵל זֶן וּמְפַרְנֵס לְכֹל,  
*because He is God\* Who nourishes and sustains all,*  
 u-maytiv lakôl, וּמַטִּיב לְכֹל,  
*and benefits all,*  
 u-maychin mozôn l'chôl b'riyôsov וּמַכִּין מִזֶּזֶן לְכֹל בְּרִיּוֹתָיו  
 asher boro. אֲשֶׁר בָּרָא.  
*and He prepares food for all of His creatures which He has created.*  
 Boruch ato Adônoy, בְּרוּךְ אַתָּה יְהוָה,  
 hazon es hakôl. הֲזֵן אֶת הַכֹּל.  
*Blessed are You, HASHEM, Who nourishes all.*

ALL PRESENT RESPOND: Omayn – אָמֵן

serve them lavishly. When they were sated and refreshed and ready to continue on their way, they would thank him. He would insist that their thanks should go not to him, but to God, the One from Whose bounty they had eaten (Sotah 10b).

⚡ **First Blessing: for the Nourishment**

*Bircas HaMazon* comprises four blessings, of which the first three are Scripturally ordained and the fourth was instituted by the Sages. The

first blessing was, as noted above, composed by Moses in gratitude for the manna with which God sustained Israel daily in the Wilderness (*Berachos* 48b).

אֵל בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל – *For the sake of His Great Name, because He is God.* We declare that the motive of our request for eternally abundant food is not selfish, but for the sake of His Great Name so that we may be better able to serve Him.



■ Second Blessing: for the Land of Israel. I thank Hashem for giving us the Holy Land and the opportunity it affords me to permeate it with *mitzvos*.

**NŌ-DE** l'cho, Adōnoy Elōhaynu, נודה לך, יהוה אֱלֹהֵינוּ,  
*We thank You, HASHEM, our God,*  
 al shehinchalto la-avōsaynu על שהינחלת לאבותינו  
*because You have given to our forefathers as a heritage\**  
 erez chemdo tōvo urchovo, אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה,  
*a desirable, good and spacious Land;*  
 V'al shehōtzaysonu ועל שהוצאתנו  
*because You removed us,*  
 Adōnoy Elōhaynu יהוה אֱלֹהֵינוּ  
*HASHEM, our God,*  
 may-eret mitzra-yim, מֵאֶרֶץ מִצְרַיִם,  
*from the land of Egypt*  
 ufdisonu mibays avodim, וּפְדִיתָנוּ מִבַּיַת עֲבָדִים,  
*and You redeemed us from the house of bondage;*  
 v'al b'ris'cho ועל בריתך  
*and for Your covenant*  
 shechosamto bivsoraynu, שְׁחַתַּמְתָּ בְּבִשְׂרָנוּ,  
*which You sealed in our flesh;\**  
 v'al tōros'cho shelimad-tonu, ועל תורתך שֶׁלִּמַּדְתָּנוּ,  
*for Your Torah which You taught us*  
 v'al chu-kecho shehōdatonu, ועל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ,  
*and for Your statutes which You made known to us;*  
 v'al cha-yim chayn vo-chesed ועל חיים חן וְחֶסֶד  
 shechōnantonu, שֶׁחֻנַּנְתָּנוּ,  
*for life, grace, and lovingkindness which You granted us;*  
 v'al achilas mozōn ועל אכילת מזון  
*and for the provision of food*

#### ⚡ Second Blessing: for the Land

The second blessing was formulated by Joshua (*Berachos* 48a). He saw how much Moses wanted to enter the Land of Israel and how anxious the Patriarchs were to be buried there. Therefore when Joshua was privileged to enter it, he composed this blessing in its honor.

יעל שהינחלת לאבותינו – *Because You have given to our forefathers as a heritage.* The Land of Israel is referred to as “a heritage,” implying that it remains eternally the inheritance of Israel. Thus, the long exile means only that

God denied us access to it in punishment for our sins, not that it ceased to be ours.

ועל בריתך שחתמת בבשרנו – *And for Your covenant which You sealed in our flesh.* The reference is to circumcision, mention of which is required in the blessing of the Land because the Land was promised to Abraham in the merit of circumcision (see *Genesis* 17:7-8).

Women are not subject to the commandment of circumcision. Nevertheless, women do say, “For Your covenant which You sealed in our flesh.” Since women do not require circumcision, they are considered as equivalent to circumcised men in this regard.

sho-ato zon umfarnays  
ōsonu tomid,

*with which You nourish and sustain us constantly,*

b'chol yōm uvchol ays  
uvchol sho-o.

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

שְׂאֲתָהּ זֶן וּמְפָרִינֵס  
אוֹתָנוּ תָמִיד,

בְּכֹל יוֹם וּבְכֹל עֵת  
וּבְכֹל שָׁעָה.

ON CHANUKAH CONTINUE BELOW. ON ALL OTHER DAYS TURN TO P. 181.

**AL** hanisim, v'al hapurkon,

*For the miracles, and for the salvation,*

v'al hag'vurōs, v'al hat'shu-ōs,

*and for the mighty deeds, and for the victories,*

v'al hamilchomōs,

*and for the battles*

she-osiso la-avōsaynu

*which You performed for our forefathers*

ba-yomim hohaym baz'man ha-ze.

*in those days, at this time.*

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן,

וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,

וְעַל הַמִּלְחָמוֹת,

שְׁעִשִּׂיתָ לְאַבוֹתֵינוּ

בְּיָמִים הָהֵם בְּזְמַן הַזֶּה.

**BIMAY** matisyohu ben yōchonon

*In the days of Mattisyahu, the son of Yochanan,*

kōhayn godōl chashmōno-i u-vonov,

*the High Priest, the Hasmonean, and his sons –*

k'she-om'do malchus yovon

hor'sho-o al am'cho yisro-ayl,

*when the wicked Greek kingdom rose up against Your people Israel*

l'hashkichom tōrosecho,

*to make them forget Your Torah*

ulha-avirom maychukay r'tzōnecho.

*and compel them to stray from the statutes of Your Will –*

V'ato b'rachamecho horabim,

*But You, in Your abundant mercy,*

omadto lohem b'ays tzorosom,

*stood up for them in the time of their distress.*

Ravto es rivom, danto es dinom,

*You took up their grievance, You judged their claim,*

nokamto es nikmosom.

*and You avenged their wrong.*

בְּיָמֵי מַתִּיתָיו בֶּן יוֹחָנָן

כֹּהֵן גָּדוֹל חַשְׁמוֹנְאֵי וּבְנָיו,

כְּשֶׁעָמְדָה מַלְכוּת יוֹן

הָרָשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל,

לְהַשְׁכִּיחַם תּוֹרָתְךָ,

וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים,

עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,

רַבַּת אֶת רִיבָם, דִּנְתָּ אֶת דֵּינָם,

נִקְמַתְךָ אֶת נִקְמָתָם.

ON CHANUKAH CONTINUE:

mosarto gibōrim b'yad chaloshim, מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים,

*You delivered the strong into the hand of the weak,*

v'rabim b'yad m'atim, וְרַבִּים בְּיַד מְעַטִּים,

*the many into the hand of the few,*

utmay-im b'yad t'hōrim, וּטְמָאִים בְּיַד טְהוּרִים,

*the impure into the hand of the pure,*

ursho-im b'yad tzadikim, וּרְשָׁעִים בְּיַד צְדִיקִים,

*the wicked into the hand of the righteous,*

v'zaydim b'yad ōs'kay sōrosecho. וְזוּדִים בְּיַד עוֹסְקֵי תוֹרַתְךָ.

*and the wanton into the hand of the diligent students of Your Torah.*

Ulcho osiso וְלָךְ עָשִׂיתָ

*For Yourself You made*

shaym godōl v'kodōsh b'ōlomecho, שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,

*a great and holy Name in Your world,*

ul-am'cho yisro-ayl וְלַעַמְּךָ יִשְׂרָאֵל

*and for Your people Israel*

osiso t'shu-o g'dōlo u-furkon עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן

*You performed a great victory and salvation*

k'ha-yōm ha-ze. כְּהַיּוֹם הַזֶּה.

*as this very day.*

V'achar kayn bo-u vonecho וְאַחַר כֵּן בָּאוּ בְנֵיךָ

lidvir bay-secho, לְדָבִיר בֵּיתְךָ,

*Thereafter, Your children came to the Holy of Holies of Your House,*

u-finu es haycholecho, וּפְנּוּ אֶת הַיְכָלְךָ,

*they cleansed Your Temple,*

v'tiharu es mikdoshecho, וּטְהָרוּ אֶת מִקְדָּשְׁךָ,

*they purified the site of Your Holiness;*

v'hidliku nayrōs וְהִדְלִיקוּ נֵרוֹת

*and they kindled lights*

b'chatzrōs kod-shecho, בְּחִצְרוֹת קֹדֶשְׁךָ,

*in the Courtyards of Your Sanctuary;*

v'kov'u וְקָבְעוּ

sh'mōnas y'may chanuko ayly, שְׁמוֹנַת יְמֵי חֲנֻכַּה אֵלֶיךָ,

*and they established these eight days of Chanukah*

l'hōdōs ulhalayl לְהוֹדוֹת וּלְהַלֵּל

l'shimcho hagodōl. לְשִׁמְךָ הַגָּדוֹל.

*to express thanks and praise to Your great Name.*

V'AL HAKŌL, Adōnoy Elōhaynu, וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ  
*For all, HASHEM, our God,*

anachnu mōdim loch, אֲנַחְנוּ מוֹדִים לָךְ,  
 umvor'chim ōsoch, וּמְבָרְכִים אוֹתְךָ,  
*we thank You and bless You.*

yisborach shimcho b'fi kol chai יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי  
*May Your Name be blessed by the mouth of all the living,*

tomid l'olom vo-ed. תָּמִיד לְעוֹלָם וָעֶד.  
*continuously for all eternity.*

Kakosuv: V'ochalto v'sovoto, כְּכַתוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ,  
*As it is written: "And you shall eat and you shall be satisfied*

u-vayracho es Adōnoy Elōhecho, וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ,  
*and you shall bless HASHEM, your God,*

al ho-oretz hatōvo asher nosan loch. עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.  
*for the good land which He gave you."*

Boruch ato Adōnoy, בָּרוּךְ אַתָּה יְהוָה,  
 al ho-oretz v'al hamozōn. עַל הָאָרֶץ וְעַל הַמְּזוֹן.

*Blessed are You, HASHEM, for the land and for the nourishment.*

ALL PRESENT RESPOND: Omayn – אָמֵן

■ Third Blessing: for Jerusalem. I ask Hashem to rebuild Jerusalem and the Third Temple which will again enable us to be cognizant of the fact that He provides us with all our needs.

RACHAYM Adōnoy Elōhaynu רַחֵם יְהוָה אֱלֹהֵינוּ  
*Have mercy, HASHEM, our God,*

al yisro-ayl amecho, עַל יִשְׂרָאֵל עַמֶּךָ,  
*on Israel Your people;*

v'al y'rushola-yim i-recho, וְעַל יְרוּשָׁלַיִם עִירְךָ,  
*on Jerusalem, Your city;*

v'al tziyōn mishkan k'vōdecho, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
*on Zion, the resting place of Your Glory;*

v'al malchus bays dovid וְעַל מְלְכוּת בֵּית דָּוִד  
 m'shichecho, מְשִׁיחֶךָ,  
*on the monarchy of the house of David, Your anointed;\**

### Third Blessing: for Jerusalem

The third blessing is the final one required by the Torah. It was composed in stages by David and Solomon. David, who occupied Jerusalem, made reference to "Israel, Your people, and Jerusalem, Your city." Solomon, following his construction of the Temple, added, "the

great and holy House" (*Berachos* 48b).

Their blessing was a prayer that God preserve the tranquility of the Land. Following the destruction and exile, the blessing was changed to embody a prayer for the return of the Land, the Temple, and the Davidic dynasty.

וְעַל מְלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ – (*And*) on the monar-

v'al haba-yis hagodōl v'hakodōsh וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ  
*and on the great and holy House*

shenikro shimcho olov. שֵׁנִיקְרָא שִׁמְךָ עָלָיו.  
*upon which Your Name is called.*

Elōhaynu ovinu, אֱלֹהֵינוּ אָבִינוּ  
*Our God, our Father –*

r'aynu, zunaynu, parn'saynu רַעֲנוּ זִוְגְנוּ פִּרְנָסְנוּ  
*tend us, nourish us, sustain us,*

v'chalk'laynu v'harvichaynu, וְכַלְכְּלָנוּ וְהַרְוִיחֵנוּ,  
*support us, relieve us;*

v'harvach lonu Adōnoy Elōhaynu וְהַרְוִיחַ לָנוּ יְהוָה אֱלֹהֵינוּ  
 m'hayro mikol tzorōsaynu. מְהֵרָה מִכָּל צָרוֹתֵינוּ.  
*HASHEM, our God, grant us speedy relief from all our troubles.*

V'no al tatzrichaynu, וְנָא אַל תִּצְרִיכֵנוּ,  
*Please, make us not needful –*

Adōnoy Elōhaynu, יְהוָה אֱלֹהֵינוּ,  
*HASHEM, our God –*

lō liday mat'nas bosor vodom, לֹא לַיְדֵי מַתָּנַת בֶּשֶׂר וְדָם,  
*of the gifts of human hands*

v'lō liday halvo-osom, וְלֹא לַיְדֵי הַלְוָאֹתָם,  
*nor of their loans,*

ki im l'yod'cho כִּי אִם לַיָּדָךְ  
*but only of Your Hand*

ham'lay-o hap'su-cho הַמְּלֵאָה הַפְּתוּחָה  
*that is full, open,*

hak'dōsho v'hor'chovo, הַקְּדוֹשָׁה וְהַרְחִבָּה,  
*holy, and generous,*

shelō nayvōsh v'lō nikolaym שְׁלֹא נִבּוֹשׁ וְלֹא נִכְלָם  
*that we not feel inner shame nor be humiliated*

l'ōlom vo-ed. לְעוֹלָם וָעֶד.  
*forever and ever.*

ON THE SABBATH ADD THE FOLLOWING.

**R'TZAY** v'hachalitzaynu

Adōnoy Elōhaynu

*May it please You, HASHEM, our God – give us rest*

**רְצֵה** וְהַחֲלִיצֵנוּ

יְהוָה אֱלֹהֵינוּ

chy of the house of David, Your anointed. It is required that the monarchy of David's dynasty be mentioned in this blessing; whoever has not mentioned it has not fulfilled his obligation

(Berachos 49a), because it was David who sanctified Jerusalem, and because the consolation for the exile will not be complete until David's kingdom is restored.

b'mitzvōsecho, בְּמִצְוֹתֶיךָ,  
*through Your commandments*  
 uvmitzvas yōm hash'vi-i וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי  
*and through the commandment of the seventh day,*  
 ha-shabos hagōdōl הַשַּׁבָּת הַגְּדוֹל  
 v'hakodōsh ha-ze, וְהַקְּדוֹשׁ הַזֶּה,  
*this great and holy Sabbath.*  
 ki yōm ze כִּי יוֹם זֶה  
*For this day*  
 godōl v'kodōsh hu l'fonecho, גְּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ,  
*is great and holy before You*  
 lishbos bō v'lonu-ach bō b'ahavo לְשַׁבֵּת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה  
*to rest on it and be content on it in love,*  
 k'mitzvas r'tzōnecho. כְּמִצְוֹת רְצוֹנֶךָ.  
*as ordained by Your will.*  
 U-virtzōn'cho honi-ach lonu, וּבְרְצוֹנֶךָ הַנִּיחַ לָנוּ,  
*May this be Your will – calm us,*  
 Adōnoy Elōhaynu, יְהוָה אֱלֹהֵינוּ,  
*HASHEM, our God,*  
 shelō s'hay tzoro v'yogōn שֶׁלֹא תְהֵא צָרָה וְיִגוֹן  
 va-anocho וְאֲנָחָה  
*so that there be no distress, grief, or lament*  
 b'yōm m'nuchosaynu. בְּיוֹם מְנוּחָתָנוּ.  
*on this day of our contentment.*  
 V'har-aynu Adōnoy Elōhaynu וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ  
*And show us, HASHEM, our God,*  
 b'nechomas tziyōn i-recho, בְּנִחְמַת צִיּוֹן עִירֶךָ,  
*the consolation of Zion, Your city,*  
 uv'vinyan y'rushola-yim וּבְבִנְיַן יְרוּשָׁלַיִם  
*and the rebuilding of Jerusalem,*  
 ir kodshecho, עִיר קְדוֹשָׁה,  
*City of Your holiness,*  
 ki ato hu ba-al hai-shu-ōs כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת  
*for You are the Master of salvations*  
 uva-al hanechomōs. וּבֹעֵל הַנִּחְמוֹת.  
*and Master of consolations.*

ON ROSH CHODESH, FESTIVALS AND CHOL HAMOED RECITE THE FOLLOWING:

**ELÔHAYNU** Vaylôhay avôsaynu, **אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ**,  
*Our God and the God of our forefathers,*

ya-a-le v'yovô v'yagi-a v'yayro-e **יַעֲלֶה, וְיָבֵא, וְיִגִיעַ, וְיִרְאֶה,**  
*may there rise, come, reach, be noted,*

v'yayro-tze v'yi-shoma v'yipokayd **וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד,**  
*be favored, be heard, be considered,*

v'yizochayr zichrônaynu u-fikdônaynu, **וְיִזְכֵּר וְזָכְרוּנָנוּ וּפְקֻדוֹנָנוּ,**  
*and be remembered – the remembrance and consideration of ourselves;*

v'zichrôn avôsaynu, **וְזָכְרוֹן אֲבוֹתֵינוּ,**  
*the remembrance of our forefathers;*

v'zichrôn moshi-ach ben dovid avdecho, **וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,**  
*the remembrance of Messiah, son of David, Your servant;*

v'zichrôn y'rushola-yim ir kod'shecho, **וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,**  
*the remembrance of Jerusalem, Your Holy City;*

v'zichrôn kol am'cho bays yisro-ayl **וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל**  
 l'fonecho, **לְפָנֶיךָ,**  
*and the remembrance of Your entire people the Family of Israel – before You*

lif-layto l'tôvo **לְפַלְיָתָה לְטוֹבָה**  
*for deliverance, for goodness,*

l'chayn ulchesed ulrachamim, **לְחַן וּלְחֶסֶד וּלְרַחֲמִים,**  
*for grace, for kindness, and for compassion,*

l'cha-yim ulsholôm **לְחַיִּים וּלְשָׁלוֹם**  
*for life, and for peace*

ON ROSH CHODESH

b'yôm rôsh hachôdesh ha-ze. **בְּיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה.**  
*on this day of Rosh Chodesh.*

ON PESACH

b'yôm chag hamatzôs ha-ze. **בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.**  
*on this day of the Festival of Matzos.*

ON SHAVUOS

b'yôm chag hashovu-ôs ha-ze. **בְּיוֹם חַג הַשְּׂבָעוֹת הַזֶּה.**  
*on this day of the Festival of Shavuos.*

ON SUCCOS

b'yôm chag hasukôs ha-ze. **בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.**  
*on this day of the Succos Festival.*

ON SHEMINI ATZERES AND SIMCHAS TORAH

b'yôm hash'mini **בְּיוֹם הַשְּׁמִינִי**  
 chag ho-atzeress ha-ze. **חַג הָעֲצֵרֶת הַזֶּה.**

*on the eighth day, this Festival of the Assembly.*

zoch'raynu Adōnoy Elōhaynu bō l'tōvo, זְכוּרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,  
*Remember us on it, HASHEM, our God, for goodness,*  
 u-fokdaynu vō livrocho, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,  
*consider us on it for blessing*  
 v'hōshi-aynu vō l'cha-yim. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.  
*and help us on it for life.*  
 U-vidvar y'shu-o v'rachamim, וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,  
*In the matter of salvation and compassion,*  
 chus v'chonaynu חוּס וְחֻנְנוּ  
 v'rachaym olaynu v'hōshi-aynu, וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
*pity, be gracious and compassionate with us and help us,*  
 ki aylecho aynaynu, כִּי אֵילֶיךָ עֵינֵינוּ,  
*for our eyes are turned to You,*  
 ki Ayl (melech) chanun v'rachum oto. כִּי אֵל (מֶלֶךְ) חֲנוּן וְרַחוּם אַתָּה.  
*because You are God, the gracious and compassionate (King).*

**UVNAY** y'rushola-yim ir hakōdesh זִכְרוֹנֵנוּ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ ❖  
*Rebuild Jerusalem,\* the Holy City,*

bimhayro v'yomaynu. בְּמַהֲרָה בְּיָמֵינוּ.  
*soon in our days.*

Boruch ato Adōnoy, בָּרוּךְ אַתָּה יְהוָה,  
 bōnay (v'rachamov) y'rusholo-yim. בּוֹנֵה (בְּרַחֲמָיו) יְרוּשָׁלַיִם.  
*Blessed are You, HASHEM, Who rebuilds Jerusalem (in His mercy).*

Omayn. אָמֵן.

*Amen.\**

ALL PRESENT RESPOND: Omayn — אָמֵן

■ 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 Adōnoy בָּרוּךְ אַתָּה יְהוָה  
*Blessed are You, HASHEM,*

Elōhaynu melech ho-ōlom, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
*our God, King of the universe,*

יְרוּשָׁלַיִם — *Rebuild Jerusalem.* This is the conclusion of the third blessing, and thus returns to the theme with which the blessings began — a plea for God's mercy on Jerusalem (*Pesachim* 104a).

אָמֵן — *Amen.* This blessing is unique in that one responds *Amen* after his own blessing. The purpose of this unusual formula is to serve as a

demarcation between the first three blessings, which are ordained by the Torah, and the next blessing, which is Rabbinic in origin.

❖ **Fourth Blessing: for God's Goodness**

The essence of this blessing is the phrase "Who is good and Who does good." The blessing was composed by the court of Rabban Gamliel the Elder in Yavneh in gratitude to God for



ho-Ayl ovinu malkaynu	הָאֵל אָבִינוּ מְלַכְנוּ
<i>the Almighty, our Father, our King,</i>	
adiraynu bōr'aynu	אֲדִירָנוּ בּוֹרְאָנוּ
<i>our Sovereign, our Creator,</i>	
gō-alaynu yōtz'raynu,	גּוֹאֲלָנוּ יוֹצְרָנוּ,
<i>our Redeemer, our Maker,</i>	
k'dōshaynu k'dōsh ya-akōv,	קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב,
<i>our Holy One, Holy One of Jacob,</i>	
rō-aynu rō-ay yisro-ayl.	רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
<i>our Shepherd, the Shepherd of Israel,</i>	
Hamelech hatōv	הַמֶּלֶךְ הַטוֹב
<i>the King Who is good</i>	
v'hamaytiv lakōl,	וְהַמַּיְטִיב לְכֹל,
<i>and Who does good for all.</i>	
sheb'chol yōm vo-yōm	שֶׁבְּכֹל יוֹם וַיּוֹם
<i>For every single day*</i>	
hu haytiv, hu maytiv,	הוּא הַיְטִיב, הוּא מַיְטִיב,
<i>He did good, He does good,</i>	
hu yaytiv lonu.	הוּא יַיְטִיב לָנוּ.
<i>and He will do good to us.</i>	
Hu g'molonu, hu gōm'laynu,	הוּא גִמְלוֹנוּ, הוּא גּוֹמְלָנוּ,
<i>He was bountiful with us, He is bountiful with us,</i>	
hu yigm'laynu lo-ad,	הוּא יִגְמְלָנוּ לְעַד,
<i>and He will forever be bountiful with us –</i>	
l'chayn ulchesed	לְחַן וּלְחֶסֶד
<i>with grace and with kindness,</i>	
ulrachamim ulrevach,	וּלְרַחֲמִים וּלְרִוַח,
<i>with mercy and with relief,</i>	
hatzolo v'hatzlocho,	הַצְלָה וְהַצְלָחָה,
<i>salvation, success,</i>	
b'rocho vi-shu-o,	בְּרַכָּה וַיְשׁוּעָה
<i>blessing, help,</i>	
nechomo, parnoso v'chalkolo,	נַחֲמָה פְּרִנְסָה וּבְכַלְפָּה
<i>consolation, sustenance, support,</i>	
v'rachamim v'cha-yim	❖ וְרַחֲמִים וְחַיִּים
<i>mercy, life,</i>	

preserving the bodies of the victims of the Roman massacre at Betar, and for eventually allowing them to be brought to burial (*Berachos* 48b).

שֶׁבְּכֹל יוֹם וַיּוֹם – *For every single day.* It is not nearly sufficient to thank God for His graciousness to past generations of Jews. We must be conscious of the fact that His goodness and

v'sholōm v'chol tōv, וְשָׁלוֹם וְכֹל טוֹב,  
*peace, and all good;*

u-mikol tuv l'ōlom al y'chas'raynu. וּמִכָּל טוֹב לְעוֹלָם אֵל יִחַסְרָנוּ.  
*and of all good things may He never deprive us.*

ALL PRESENT RESPOND: Omayn – אָמֵן

**HORACHAMON,** הֲרַחֲמֵנוּ,

*The compassionate One!\**

hu yimlōch olaynu l'ōlom vo-ed. הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
*May He reign over us forever.*

Horachamon, hu yisborach הֲרַחֲמֵנוּ, הוּא יִתְבָּרַךְ  
*The compassionate One! May He be blessed*

bashoma-yim uvo-oretz. בְּשָׁמַיִם וּבְאָרֶץ.  
*in heaven and on earth.*

Horachamon, הֲרַחֲמֵנוּ,  
*The compassionate One!*

hu yishtabach l'dōr dōrim, הוּא יִשְׁתַּבַּח לְדוֹר דוֹרִים,  
*May He be praised throughout all generations,*

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

ulnatzach n'tzochim, וּלְנֹצֵחַ נְצָחִים,  
*to the ultimate ends,*

v'yis-hadar bonu lo-ad וַיִּתְהַדַּר בְּנוּ לְעֶד  
*and be honored through us forever*

ul-ōl'may ōlomim. וּלְעוֹלָמֵי עוֹלָמִים.  
*and for all eternity.*

Horachamon, הֲרַחֲמֵנוּ  
*The compassionate One!*

hu y'farn'saynu b'chovōd. הוּא יִפְרֹסֵנוּ בְּכָבוֹד.  
*May He sustain us in honor.*

Horachamon, הֲרַחֲמֵנוּ,  
*The compassionate One!*

hu yishbōr ulaynu הוּא יִשְׁבֹּר עָלֵנוּ  
 may-al tzavoraynu, מֵעַל צְנָאֲרֵנוּ,  
*May He break the yoke of oppression from our necks*

v'hu yōli-chaynu וְהוּא יוֹלִיכֵנוּ  
 kōm'miyus l'artzaynu. קוֹמְמִיּוֹת לְאֶרֶצֵנוּ.  
*and guide us erect to our Land.*

bounty are daily, constant occurrences.

הֲרַחֲמֵנוּ – *The compassionate One!* The four blessings of *Bircas HaMazon* end with לעולם

אל יחסרנו, “may He never deprive us.” The remainder of *Bircas HaMazon* is a collection of brief prayers for God’s compassion.

Horachamon, הַרְחֵמוּן,  
*The compassionate One!*

hu yishlach lonu b'rocho הוא ישלח לנו בְּרָכָה  
 m'rubo baba-yis ha-ze, מְרֻבָּה בְּבֵית הַזֶּה,  
*May He send us abundant blessing to this house*  
 v'al shulchon ze she-ochalnu olov. וְעַל שֻׁלְחָן זֶה שֶׁאֲכַלְנוּ עָלָיו.  
*and upon this table at which we have eaten.*

Horachamon, הַרְחֵמוּן,  
*The compassionate One!*

hu yishlach lonu es הוא ישלח לנו אֵת  
 ayliyohu hanovi zochur latöv, אֵלָיְהוּ הַנְּבִיא זָכוֹר לְטוֹב,  
*May He send us Elijah, the Prophet – he is remembered for good –*  
 vivaser lonu b'sörös tövös וַיְבַשֵּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת  
*to proclaim to us good tidings,*  
 y'shu-ös v'nechomös. יְשׁוּעוֹת וְנַחֲמוֹת.  
*salvations, and consolations.*

AT ONE'S OWN TABLE (INCLUDE THE APPLICABLE WORDS IN PARENTHESES):

Horachamon, הַרְחֵמוּן,  
*The compassionate One!*

hu y'voraych ösi הוא יְבָרַךְ אוֹתִי  
 (v'es ishti/v'es bali. v'es zari) (וְאֵת אִשְׁתִּי/וְאֵת בְּעָלִי. וְאֵת זַרְעִי)  
*May He bless me (my wife/husband and my children)*  
 v'es kol asher li. וְאֵת כָּל אֲשֶׁר לִי.  
*and all that is mine.*

GUESTS RECITE THE FOLLOWING (CHILDREN AT THEIR PARENTS' TABLE  
 INCLUDE THE APPLICABLE WORDS IN PARENTHESES):

Horachamon, הַרְחֵמוּן,  
*The compassionate One!*

hu y'voraych es (ovi möri) הוא יְבָרַךְ אֶת (אָבִי מוֹרִי)  
 ba-al haba-yis ha-ze, בְּעַל הַבַּיִת הַזֶּה,  
*May He bless (my father, my teacher) the master of this house,*  
 v'es (imi mörosi) וְאֵת (אִמִּי מוֹרְתִי)  
 ba-alas haba-yis ha-ze, בְּעַלַּת הַבַּיִת הַזֶּה,  
*and (my mother, my teacher) lady of this house,*

ALL CONTINUE:

ösom v'es baysom v'es zar-om אוֹתָם וְאֵת בֵּיתָם וְאֵת זַרְעָם  
*them, their house, their family,*

v'es kol asher lohem, וְאֵת כָּל אֲשֶׁר לָהֶם,  
and all that is theirs.

ōsonu v'es kol asher lonu, אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ,  
Ours and all that is ours –

k'mō shenisbor'chu avōsaynu כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ  
avrohom yitzchok v'ya-akōv אַבְרָהָם יִצְחָק וְיַעֲקֹב  
just as our forefathers Abraham, Isaac, and Jacob were blessed

bakōl mikōl kōl. בְּכָל מִכֹּל כֹּל,  
in everything, from everything, with everything.

kayn y'voraych ōsonu kulonu yachad כֵּן יְבָרֶךְ אוֹתָנוּ כְּלָנוּ יַחַד  
So may He bless us all together

bivrocho sh'laymo. בְּבִרְכָה שְׁלֵמָה.  
with a perfect blessing.

V'nōmar: Omayn. וְנֹאמַר: אָמֵן.  
And let us say: Amen!

**BAMORŌM***On high,*

y'lam'du alayhem v'olaynu z'chus, יְלַמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת,  
may merit be pleaded upon them and upon us,

shet'hay l'mishmeres sholōm, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם.  
for a safeguard of peace.\*

V'niso v'rocho may-ays Adōnoy, וְנִשָּׂא בְרָכָה מֵאֵת יְהוָה,  
May we receive a blessing from HASHEM

utzdoko may-Elōhay yish-aynu, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעֵנוּ,  
and just kindness from the God of our salvation,

v'nimtzo chayn v'saychel tōv וְנִמְצָא חַן וְשֶׁכֶל טוֹב  
and find favor and good understanding

b'aynay Elōhim v'odom. בְּעֵינֵי אֱלֹהִים וְאָדָם.  
in the eyes of God and man.

ON THE SABBATH ADD:

Horachamon, hu yanchilaynu הֶרְחַמֵּנוּ, הוּא יִנְחִילָנוּ  
The compassionate One! May He cause us to inherit

yōm shekulō shabos umnucho יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה  
the day which will be completely a Sabbath\* and rest day

l'cha-yay ho-ōlomim. לְחַיֵּי הָעוֹלָמִים.  
for eternal life.

לְמִשְׁמֶרֶת שְׁלוֹם – For a safeguard of peace, i.e., to assure that the home will be contented and peaceful.

יוֹם שְׁכָלוֹ שַׁבָּת – The day which will be completely a Sabbath, an allusion to the World to Come after the Final Redemption.

ON ROSH CHODESH ADD:

Horachamon,

הַרְחֵמֵנוּ

*The compassionate One!*

hu y'chadaysh olaynu  
es hachōdesh ha-zē

הוא יְחַדֵּשׁ עִלְיֵנוּ  
אֶת הַחֹדֶשׁ הַזֶּה

*May He inaugurate this month upon us*

l'tōvo v'livrocho.

לְטוֹבָה וְלִבְרָכָה.

*for goodness and for blessing.*

ON FESTIVALS ADD:

Horachamon, hu yanchilaynu

הַרְחֵמֵנוּ הוּא יַנְחִילֵנוּ

*The compassionate One! May He cause us to inherit*

yōm shekulō tōv.

יוֹם שְׁכָלוֹ טוֹב.

*the day which is completely good.*

ON SUCCOS ADD:

Horachamon, hu yokim lonu

הַרְחֵמֵנוּ הוּא יִקְיֵם לָנוּ

*The compassionate One! May He erect for us*

es sukas dovid hanōfoles.

אֶת סִכַּת דָּוִד הַנִּפְלֵת.

*David's fallen booth.\**

**HORACHAMON**, hu y'zakaynu

הַרְחֵמֵנוּ הוּא יְזַכֵּנוּ

*The compassionate One! May He make us worthy*

limōs hamoshi-ach

לְיָמֵי הַמָּשִׁיחַ

*of the days of Messiah*

ulcha-yay ho-ōlom habo.

וְלַחַיֵי הָעוֹלָם הַבָּא.

*and the life of the World to Come.*

ON THE SABBATH, FESTIVALS CHOL HAMOED, AND ROSH CHODESH:

Migdōl y'shu-ōs malkō,

מִגְדוֹל יְשׁוּעוֹת מְלָכוֹ

*He Who is a tower of salvations to His king*

ON WEEKDAYS:

Magdil y'shu-ōs malkō,

מִגְדֵּל יְשׁוּעוֹת מְלָכוֹ

*He Who makes great the salvations of His king*

v'ōse chesed limshichō

וְעָשָׂה חֶסֶד לְמָשִׁיחוֹ

*and does kindness for His anointed,*

l'dovid ulzar-ō ad ōlom.

לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.

*to David and to his descendants forever.*

סִכַּת דָּוִד הַנִּפְלֵת – *David's fallen booth.* This phrase was used by God when He promised to restore the kingship of the Davidic dy-

nasty which is figuratively called *succah*. The word *succah* means "protection," and refers to the king's protection of his people.

Õ-se sholôm birmôrov, עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,  
*He Who makes peace in His heights,\**

hu ya-a-se sholôm olaynu הוא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
*may He make peace upon us*

v'al kol yisro-ayl. V'imru: Omayn. וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ, אָמֵן.  
*and upon all Israel. Now respond: Amen!*

**Y'RU** es Adōnoy k'dōshov, יִרְאוּ אֶת יְהוָה קְדוֹשָׁיו,  
*Fear HASHEM, you – His holy ones –*

ki ayn machsōr liray-ov. כִּי אֵין מַחְסוֹר לִירְאָיו.  
*for there is no deprivation for His reverent ones.\**

K'firm roshu v'ro-ayvu, כְּפִירִים רָשׁוּ וְרָעְבוּ,  
*Young lions may be in need and hunger,*

v'dōr'shay Adōnoy וְדֹרְשֵׁי יְהוָה  
 lō yachs'ru chol tōv. לֹא יַחְסְרוּ כָּל טוֹב.  
*but those who seek HASHEM will not lack any good.*

Hōdu Ladōnoy ki tōv, הוֹדוּ לַיהוָה כִּי טוֹב,  
*Give thanks to God for He is good;*

ki l'olom chasdō. כִּי לְעוֹלָם חֶסֶדּוֹ.  
*His kindness endures forever.*

Pōsay-ach es yodecho, פּוֹתַח אֶת יָדְךָ,  
*You open Your hand*

u-masbi-a l'chol chai rotzōn. וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן.  
*and satisfy the desire of every living thing.*

Boruch hagever בְּרוּךְ הַגֵּבֵר  
 asher yivtach Badōnoy, אֲשֶׁר יִבְטַח בַּיהוָה,  
*Blessed is the man who trusts in HASHEM,*

v'ho-yo Adōnoy mivtachō. וְהָיָה יְהוָה מִבְּטָחוֹ.  
*then HASHEM will be his security.\**

Na-ar ho-yisi gam zokanti, נָעַר הָיִיתִי גַם זִקְנָתִי,  
*I was a youth and also have aged,*

By extension, this also refers to the Temple, which is called David's because he longed to build it and prepared for its construction. As the abode of God's Presence, it, too, protects Israel.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו – *He Who makes peace in His heights.* Even the heavenly beings require God to make peace among them – how much more so fractious man!

יִרְאוּ – *Fear . . . for there*

*is no deprivation for His reverent ones.* Those who fear God are content, even if they are lacking in material possessions. But the wicked are never satisfied; whatever they have only whets their appetite for more.

אֲשֶׁר יִבְטַח בַּיהוָה – *Who trusts in HASHEM, then HASHEM will be his security.* God will be a fortress of trust to a person in direct proportion to the amount of trust one places in God.

