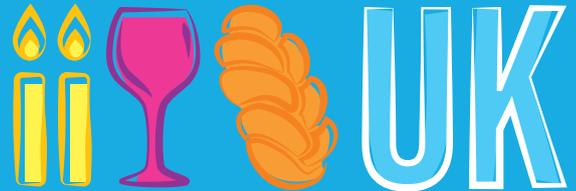


**The Complete Guide  
to Sharing Shabbat**

# **Shabbat Day**



**SHABBAT UK 01-02 MARCH 2019**

# The Complete Guide to Sharing Shabbat



All content has been adapted from the 'ShabbatUK Home Companion 2015' which was adapted from "Tribe Bench and Sing 2014" including the English translation by **Rabbi Lord Jonathan Sacks** (taken from the Authorised Daily Prayer Book) and the commentary by **Living and Learning** at the United Synagogue and **Rabbi Daniel Rowe**. The Companion was produced and published by **JAM Events**.

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This song tells of Shabbat's unique atmosphere, unlike the other days of the week. It is believed to have been written by a man named Yisrael as the first letter of each stanza (apart from the last) spells out this name.

## יום זה מכבד *Yom Zeh M'chubad*

מְכַל יָמִים, כִּי בּו שְׁבַת צוֹר עוֹלָמִים.

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֹאכֶתְךָ, וַיּוֹם הַשְּׁבִיעִי  
לְאַלְהֶיךָ, שְׁבַת לֹא תַעֲשֶׂה בּו מְלֹאכֶה,

כִּי כָל עֲשֵׂה שֵׁשֶׁת יָמִים.

יוֹם זֶה מְכַבֵּד מְכַל יָמִים,

כִּי בּו שְׁבַת צוֹר עוֹלָמִים.

רִישׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ, יוֹם שְׁבַתוֹן יוֹם שְׁבַת  
קֹדֶשׁ, עַל כֵּן כָּל אִישׁ בְּיַיְנו יְקַדֵּשׁ, עַל שְׁתֵּי לֶחֶם  
יִבְצְעוּ תַמִּימִים.

יוֹם זֶה מְכַבֵּד מְכַל יָמִים,

כִּי בּו שְׁבַת צוֹר עוֹלָמִים.

אֲכוֹל מִשְׁמַנִּים שְׁתֵּה מִמִּתְקִים, כִּי אֵל יִתֵּן לְכָל בּו  
דְּבָקִים, בְּגֵד לְבֹשׁ לְחֵם חֻקִּים, בָּשָׂר וְדָגִים וְכָל  
מִטְעָמִים.

יוֹם זֶה מְכַבֵּד מְכַל יָמִים,

כִּי בּו שְׁבַת צוֹר עוֹלָמִים.

לֹא תַחֲסֹר כָּל בּו וְאַכְלֶתָּ, וְשִׁבַּעְתָּ, וּבִרְכַתָּ, אֵת  
יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֶהְיֶתָּ, כִּי בִרְכֶךָ מְכַל הַעַמִּים.

יוֹם זֶה מְכַבֵּד מְכַל יָמִים,

כִּי בּו שְׁבַת צוֹר עוֹלָמִים.

*mikol yamim, ki vo shavat Tzur olamim.*

*Sheishet yamim ta'ase m'lachtecha, v'yom ha'shvi'i Leilohecha,*

*Shabbat lo ta'aseh vo m'lacha,*

*ki chol asah sheshet yamim.*

***Yom Zeh M'chubad mikol yamim,***

***ki vo shavat Tzur olamim.***

*Rishon hu l'mikraei kodesh, yom Shabbaton yom Shabbat*

*kodesh, al kein kol ish b'yeino y'kadesh al sh'tei lechem*

*yivtz'u t'mimim.*

***Yom Zeh M'chubad mikol yamim,***

***ki vo shavat Tzur olamim.***

*Echol mashmanim sh'teih mantakim ki Eil yitein l'chol bo*

*d'veikim, beged llibosh, lechem chukim basar v'dagim v'chol*

*mat-amim.*

***Yom Zeh M'chubad mikol yamim,***

***ki vo shavat Tzur olamim.***

*Lo techsar kol bo v'achalta v'savata, uveirachta et Adonai*

*Elohecha asher ahavta ki veirach'cha mikol ha-amim.*

***Yom Zeh M'chubad mikol yamim,***

***ki vo shavat Tzur olamim.***

# Zemirot

## Shabbat Day Songs

Letting our spirits soar

# Zemirot

## Shabbat Day Songs Letting our spirits soar

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹדוֹ, וְגַם הָאָרֶץ  
מְלַאֵה חֶסֶדוֹ, רְאוּ כִּי כָל אֵלֶּה עֲשָׂתָה יְדוֹ,  
כִּי הוּא הַצּוֹר פָּעֵלוֹ תַּמִּימִם.  
יּוֹם זֶה מְכַבֵּד מִכָּל יָמִים,  
כִּי בּוֹ שִׁבַּת צוֹר עוֹלָמִים.

*Hashamayim m'sap'rim k'vodo, v'gam ha-aretz  
mal'ah chasdo, r'u ki kol eleh as'tah yado,  
ki Hu haTzur pa'olo tamim.*

***Yom Zeh M'chubad mikol yamim,  
ki vo shavat Tzur olamim.***

**This day is honoured above all others,  
For on it He who formed worlds found rest.**

For six days, do your work But the seventh day is God's: On  
the Sabbath you shall do no work, For in six days He made all.

**This day is honoured above all others, For on it He who  
formed worlds found rest.**

Foremost among sacred days Is this day of rest, this holy  
Sabbath. So let each say Kiddush over wine, And break bread  
over two complete loaves.

**This day is honoured above all others, For on it He who  
formed worlds found rest.**

Eat choice food, drink sweet wine, For God will give to those  
who cleave to Him Clothes to wear, due portions of bread,  
Meat and fish, and all tasty foods.

**This day is honoured above all others, For on it He who  
formed worlds found rest.**

On it you shall lack nothing – so eat, Be satisfied and bless The  
Lord, whom you love, For He has blessed you from all peoples.

**This day is honoured above all others, For on it He who  
formed worlds found rest.**

The heavens declare His glory And the earth is full of His  
lovingkindness. See all these things His hand has made For He  
is the Rock, His work is perfect.

**This day is honoured above all others, For on it He who  
formed worlds found rest.**

This song, usually sung on Shabbat mornings and sometimes also at Seudah Shlishit (the 'Third Meal' on Shabbat), is attributed to Rabbi Dunash ibn Labrat who lived in Bavel (Babylon, modern day Iraq), in the tenth century. It fits with lots of tunes so is good fun to sing.

## דְּרוֹר יִקְרָא *D'ror Yikra*

לְבֵן עַם בַּת, וַיִּנְצֹרְכֶם כְּמוֹ בְּבַת,  
נְעִים שְׂמֵכֶם וְלֹא יִשְׁבַּת, שְׁבוּ וְנוחוּ בַיּוֹם שַׁבָּת.

דְּרוֹשׁ נְוִי וְאוֹלָמִי, וְאוֹת יִשְׁעַ עֲשֵׂה עִמִּי, נִטְעַ  
שׁוֹרֵק בְּתוֹךְ כְּרַמִּי, שְׁעֵה שְׁוַעַת בְּנֵי עִמִּי.

דְּרוֹךְ פּוּרָה בְּתוֹךְ בְּצִרָה, וְגַם בְּכֹל אֲשֶׁר גְּבַרָה,  
נְתוּץ צְרִי בְּאֵף וְעִבְרָה, שְׁמַע קוֹלִי בַיּוֹם אֶקְרָא.

אֱלֹהִים תֵּן בְּמִדְבַר הַר, הַדָּס שְׁטָה בְרוֹשׁ תִּדְהַר,  
וְלִמְזֵהִיר וְלִנְזָהֵר, שְׁלוֹמִים תֵּן כְּמֵי נָהָר.

הַדּוֹךְ קָמִי אֵל קִנְיָא, בְּמוֹג לֵבָב וּבְמִגְנָה, וְנִרְחִיב  
פֶּה וּנְמַלְאֲנָה, לְשׁוֹנְנוּ לְךָ רִנָּה.

דַּעַה חֲכָמָה לְנַפְשְׁךָ, וְהִיא כְּתָר לְרֵאשְׁךָ, נִצּוֹר  
מִצְוַת קְדוּשְׁךָ, שְׁמוֹר שַׁבַּת קְדוּשְׁךָ.

He will proclaim freedom for all his children  
And will keep you as the apple of his eye  
Pleasant is Your name and will not be destroyed  
Repose and rest on the Sabbath day  
Seek my sanctuary and my home  
Give me a sign of deliverance  
Plant a vine in my vineyard  
Look to my people, hear their laments  
Tread the wine-press in Basra  
And in Babylon that place of might  
Crush my enemies in anger and fury  
On the day when I cry, hear my voice

*I'vein im bat, v'yintzorchem k'mo vavat,  
n'im shimchem v'lo yushbat, sh'vu v'nuchu b'yom Shabbat.*

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

*D'roch purah b'toch botzrah, v'gam Bavel asher gav'rah,  
n'totz tzarai b'af v'evrah, sh'ma koli b'yom ekra.*

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

*Hadoch kamai, Eil kanah, b'mog leivav uvam'ginah, v'narchiv  
peh unmal'enah, l'shoneinu l'cha rinah.*

*D'eih chochmah l'nafshecha, v'hi cheter l'roshecha, n'tzor  
mitzvat k'doshecha, sh'mor Shabbat kodshecha.*

Plant, Oh God, in the mountain waste  
Fir and acacia, myrtle and elm  
Give to those who teach and to those who obey  
Abundant peace, like the flow of a river  
Repel my enemies, oh zealous God  
Fill their hearts with fear and despair  
Then we shall open our mouths  
And fill our tongues with praise to You  
Know wisdom, that your soul may live  
And it shall be a diadem for your brow  
Keep the commandment of your Holy One  
Observe the Sabbath, your sacred day.

# Zemirot

## Shabbat Day Songs Letting our spirits soar

Because I guard the Sabbath, God guards me.  
It is a sign for eternity between Him and me.  
**It is a sign for eternity between Him and me.**

It is forbidden to seek to do regular things,  
Discussing only of what is necessary,  
not words of business, not even words of politics.  
I study the Torah, and G-d makes me wise.  
**It is a sign for eternity between Him and me.**

On [Shabbat], I always find myself and my soul,  
Behold, for the first generation he gave it's holiness  
From the miraculous giving of bread, the double  
loaves, on Friday  
Thus on every Friday he doubles my portion.  
**It is a sign for eternity between Him and me.**

It is written in God's Torah, a portion to his priests  
For the table, the show bread is on it for him,  
Therefore, to make a fast on [Shabbat] is forbidden  
in accordance with his sages.  
Only on the day of atonement do I fast.  
**It is a sign for eternity between Him and me.**

It is a day of honor, it is a day of pleasure,  
Good bread and good wine, Meat and Fish,  
Mourners who are made to grieve on [Shabbat], cease  
Because it is a day of joy, and I am made joyful.  
**It is a sign for eternity between Him and me.**

He who labors on [Shabbat], destroy him to his end.  
Therefore I wash my heart like the covenant,  
And I pray to God, Night and Morning,  
The Additional and also the Afternoon prayer, he  
answers me.  
**It is a sign for eternity between Him and me.**

The lyrics of Ki Eshmera Shabbat - 'As I keep Shabbat' - were written by poet and author Rabbi Avraham Ibn Ezra (1089-1164) from Toledo, Spain. The song speaks of the importance of keeping Shabbat as it is an alliance between God and those who observe the religious rulings - 'when I keep the Sabbath, God keeps me'.

## כִּי אֶשְׁמְרָה שַׁבָּת *Ki Eshmera Shabbat,*

אֶל יִשְׁמְרֵנִי, אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ.  
אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ.

אֶסוּר מִצֵּא חֶפֶץ לַעֲשׂוֹת דְּרָכִים,  
גַּם מִלְדַּבֵּר בּוֹ דְּבָרֵי צָרִים.  
דְּבָרֵי סְחוּרָה אוֹ דְּבָרֵי מַלְכִים,  
אֲהַגֶּה בְּתוֹרַת אֵל וּתְחַמְּנֵנוּ.  
אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ.

בוֹ אֲמַצֵּא תַמִּיד נוּחַ לְנַפְשִׁי,  
הִנֵּה לְדוֹר רִשׁוֹן נָתַן קְדוּשָׁה.  
מוֹפֵת בְּתַת לֶחֶם מִשְׁנֵה בִשְׁשִׁי,  
כִּכְהָ בְּכָל שָׁשִׁי יִכְפִּיל מְזוּנֵי.  
אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ.

הַיּוֹם מְכַבֵּד הוּא יוֹם תַּעֲנוּגִים,  
לֶחֶם וַיִּין טוֹב בֶּשֶׂר וְדָגִים.  
הַשְּׂמָחִים בּוֹ הֵם שְׂמֻחָה מִשְׂעִיגִים,  
כִּי יוֹם שְׂמֻחוֹת הוּא וּתְשַׂמְּחֵנִי.  
אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ.

מִחַל מְלֹאכָה בּוֹ טוֹפוֹ הַלְּקָרִית  
עַל כֵּן אֶכְבֵּס בּוֹ לְבַי בְּבוֹרִית  
אֲתַפְלֵלָה אֵל אֵל עֲרִבִית וְשַׁחֲרִית  
מוֹסַף וְגַם מִנְחָה הוּא יַעֲנֵנִי  
אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ.

*El Yishmreini, ot he l'olmei ad beino uveini.  
ot he l'olmei ad beino uveini.*

*Asur m'tzo cheifehtz, 'ahsot drakhim,  
gam mildabeir bo, divrei tz'rachim,  
divrei s'chorah af divrei m'lakhim,  
Ehgeh b'torat E-l utchakmeini.  
ot he l'olmei ad beino uveini.*

*Bo ehmtzah tamid, nefesh l'nafshi,  
Hinei l'dor rishon, natan qdoshi,  
mofeit b'teit lechem, mishneh bashishi,  
Kakhah bakhol shishi yakhpil mzoni.  
ot he l'olmei ad beino uveini.*

*Hu yom m'khubad hu, yom ta'anugim,  
lechem v'ya'in tov, basar v'dagim,  
hamitab'lim bo, achor nsogim,  
ki yom simachot, hu utsamcheini.  
ot he l'olmei ad beino uveini.*

*Meicheil m'lakhah bo, sofo lakh'rit,  
'al kein akhabes bo, libi k'vorit,  
v'ehptal'lah ehl El, 'arvit v'shacharit,  
musaf v'gam min'cha, hu ya'aneini.  
ot he l'olmei ad beino uveini.*

# Songs

This paragraph is usually read on Mondays and Thursdays when the Torah Scroll (Sefer Torah) is bound at the end of the Torah reading during the Shacharit (morning) service. It's a plea to God to alleviate the suffering of Jews all over the world and to bring redemption to His people. It is also sung on other occasions as a prayer in its own right.

## אֶחֱינוּ *Acheinu*

כָּל־בֵּית־יִשְׂרָאֵל, הַנְּתוּנִים בְּצָרָה וּבַשְּׂבִיָּה,  
הַעוֹמְדִים בֵּין בָּיִם וּבֵין בַּיְבֻשָׁה,  
הַמְּקוּם יָרַחֵם עֲלֵיהֶם וַיּוֹצִיאֵם מִצָּרָה לְרוּחָה,  
וּמֵאֶפְלָה לְאוֹרָה, וּמִשְׁעַבְד לְגֵאֻלָּה, הַשְׁתָּא  
בְּעִגְלָא וּבְזִמְן קָרִיב. וְנֹאמַר אָמֵן.

*kol beit yisrael, han'tunim b'tzarah uv'shivyah,  
ha-om'dim bein bayam uvein bayabasha.  
Hamakom y'racheim aleihem v'yotzi'eim mitzara lirvacha  
umei-afeilah l'orah umishibud ligulah, hashta  
ba'agala uvizman kariv. V'nomar Amen.*

As for our brothers of the whole house of Israel who are in distress or captivity, on sea or land, may the All-present have compassion on them and lead them from distress to relief, from darkness to light, and from oppression to freedom, now, swiftly and soon – and let us say, Amen.

The prophet Isaiah foresaw the Jewish exile but prophesied that it will end with redemption. In the darkest moments of Jewish history, these words served as an inspiration and a song of hope.

## נַחֲמוּ נַחֲמוּ *Nachamu nachamu*

עַמִּי, יֹאמַר אֱלֹהֵיכֶם.  
דַּבְּרוּ עַל לֵב יְרוּשָׁלַיִם וְקִרְאוּ אֵלֶיהָ.

*ami, yomar Elokeichem.  
dabru al leiv yerushalayim vekiru eyleha.*

“Console, console My people,” says your God. Speak to the heart of Jerusalem and call to her.

The first line of the Shema is the most important religious declaration a Jew makes. It testifies to our belief in God's existence and oneness. We say it every day at Shacharit & Maariv (morning and evening prayers) and when we go to sleep. It's written on the parchment inside every mezuzah and pair of tefillin.

## שמע Shema

יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: *Yisrael Adonai Eloheinu Adonai Echad.*

Listen, Israel, the Lord is our God, the Lord is One.

This song speaks of the strength of the Jewish people when united as one and of how wonderful it is to be a 'nation of friends'.

## הִנֵּה מֵה־טוֹב *Hinei mah-tov*

וּמֵה־נְעִים, שֶׁבֶת אַחִים גַּם־יַחַד *umah-na-im, shevet achim gam yachad.*

How good and pleasant it is when colleagues dwell together in unity!

This moving song was compiled by Rabbi Eliezer Azkiri in the 16th century. It tells of the desire to worship God with all one's heart by building a sanctuary for God to dwell within us.

## בִּלְבָבִי *Bilvavi*

מִשְׁכַּן אֲבֵנָה לְהַדָּר כְּבוֹדוֹ, וּבְמִשְׁכַּן מִזְבֵּחַ אֲשִׁים *mishkan evneh l'hadar k'vodo, Uvmishkan mizbei'ach asim*  
לְקַרְנֵי הוֹדוֹ, וּלְנֵר תָּמִיד אֶקַּח לִי אֵת אֵשׁ הָעֵקֶדָה, *l'kamei hodo. Ulner tamid ekach li et aish ha-akeidah,*  
וּלְקֹרְבָן אֶקְרִיב לוֹ אֵת נִפְשִׁי אֵת נִפְשֵׁי הַיְחִידָה *Ul'korban akriv lo et nafshi, Et nafshi ha-y'chidah.*

In my heart a sanctuary I shall build, To the splendor of His honour, And in the sanctuary an altar I shall place, To the rays of His glory. And for an Eternal Flame I shall take for myself. The fire of the Akeidah And for an offering I shall dedicate to Him My soul, my one and only soul.

# Songs

# Songs

A prayer for Jewish continuity, taken from the traditional 'mother's prayer' after lighting candles

## וְזַכֵּינִי *Ve'zakeini*

לְגַדֵּל בְּנִים וּבָנִים וּבְנֵי בָנִים חֲכָמִים וְנִבּוֹנִים, אוֹהֲבֵי ה',  
יְרֵאֵי אֱלֹקִים, אֲנָשֵׁי אֱמֶת, זְרַע קֹדֶשׁ, בַּה' דְּבָקִים,  
וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים,  
וּבְכָל מְלָאכֶת עֲבוּדַת הַבּוֹרָא.

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

Privilege me to raise children and grandchildren who are wise and understanding, who love Hashem and fear Hashem, people of truth, offspring that are holy, who to Hashem are attached, (who) illuminate the world with Torah and with deeds that are good, and with every labor in the service of the Creator.

A song of faith taken from the hagadah of Pesach. God will ensure the Jewish people survive attempts to destroy us.

## וְהִיא שֶׁעָמְדָה *Vehi She'amda,*

לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלָבָד, עָמַד עָלֵינוּ  
לְכַלּוֹתֵנוּ. אֲלֵא שְׁבָכֵל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ  
לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

*La'avotainu Velanu Shelo Echad Bilvad, Amad Aleinu  
Lechaloteinu Ela Sheb'chol Dor VaDor Omdim Aleinu  
Lechaloteinu V'HaKadosh Baruch Hu Matzilenu Miyadam.*

And this (Hashem's blessings and the Torah) is what kept our fathers and what keeps us surviving. For, not only one arose and tried to destroy us, rather in every generation they try to destroy us, and Hashem saves us from their hands

# Songs

This statement of belief in the coming of Mashiach, the Messiah, is the twelfth of Rambam's Thirteen Principles of Faith. Rambam (Rabbi Moses ben Maimon, also known as Maimonides) was a great Spanish-born Rabbi and legal codifier who lived in the twelfth century and wrote many important works about Jewish law, philosophy and belief. The song 'Yigdal' which is said at the start of the Shacharit service and sung at the end of the service on Friday nights, is a summary of these thirteen principles.

## אֲנִי מֵאֲמִין Ani Ma'amin

בְּאֵמוּנָה שְׁלֵמָה, בְּבִיאת הַמְּשִׁיחַ, וְאֶף־עַל־פִּי  
שְׂיִתְמַמֶּה, עִם כָּל־זֶה אַחְזָקֶה־לוֹ בְּכָל יוֹם שְׂיָבוֹא.  
*b'emunah sheleimah, b'vi-at hamashiach, v'af-al-pi  
sheyitmamei'ah, im kol ze achakeh-lo b'chol yom sheyava.*

I believe with total faith In the coming of the Mashiach. And even though he may delay, I will wait for him every day.

These are the first two lines of a song that some people recite before L'cha Dodi during Kabbalat Shabbat (the 'Welcoming of Shabbat' service) on Friday nights. We think it was written by Rabbi Nechunya ben haKanaah, one of the great Rabbis of the first and second centuries C.E. As we sing to usher in Shabbat, we ask God to help us absorb the holiness of the day.

## אָנָּה בָּכַח Ana b'choach

גְּדֹלַת יְמִינְךָ תַּתִּיר צְרוּרָה: קַבֵּל רִנַּת עַמְּךָ  
שְׂגַבְנוּ טַהֲרֵנוּ נוֹרָא.  
*g'dulat y'mincha tatir tz'urah. kabal rinat am'cha  
sag'veinu tahareinu nora.*

Please, by the power of Your great right hand, set the captive nation free. Accept Your people's prayer. Strengthen us, purify us, You who are revered.

# Songs

'Hamalach Hagoel' was Yaacov's (Jacob's) prayer for his children and grandchildren (in Bereishit / Genesis chapter 48) asking God to protect them. Today we still sing this beautiful verse to newborn babies, to the children when they are called to the bimah for the Torah reading on Simchat Torah and every night before going to sleep.

## הַמַּלְאֵךְ הַגֹּאֵל *Hamalach hagoel*

אֲתִי מִכְּלִירַע יְבָרֵךְ אֶת־הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי,  
וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק,  
וַיִּדְגּוּ לְרֵב בְּקֶרֶב הָאָרֶץ. *oti mikol ra y'vareich et han'arim v'yikarei vahem sh'mi  
V'sheim avotai Avraham v'Yitzchak  
v'yidgu larov b'kerev ha-aretz.*

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

Taken from the psalm for Shabbat (Psalm 92), this verse tells us how much God loves our prayers and praise. It alludes to our thanks every morning that we live to see another day and our gratitude in the evenings for God's faith in us. He helps us every day of our lives.

## טוֹב לְהִדוֹת לַיהוָה *Tov l'hodot laShem,*

וְלִזְמֹר לְשִׁמְךָ עֲלִיּוֹן. לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ, וְאֶמֶן וְנִתְּדָר  
בְּלַיְלוֹת. *ulzamer leshimcha elyon. Lehagid baboker chasdecha  
ve-emunat'cha baleilot.*

It is good to thank the Lord and sing psalms to Your name, Most High – to tell of Your lovingkindness in the morning and Your faithfulness at night

Taken from the daily Amidah, the prayer for Jerusalem speaks of our yearning for its full rebuilding, our return there and the manifestation of God's presence within.

## וְלִירוּשָׁלַיִם V'liYerushalayim

עִירְךָ בְּרַחֲמִים תָּשׁוּב, *ir'cha b'rachamim tashuv,*  
וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ, *v'tishkon betochah ka-asher dibarta.*  
וּבְנֵה אוֹתָהּ בְּקִרְבּוֹ בְּיַמֵּינוּ בְּנִין עוֹלָם. *Uv'neih otah bekarov beyameinu binyan olam.*

To Jerusalem, Your city, may You return in compassion, and may You dwell in it as You promised. May You rebuild it rapidly in our days as an everlasting structure.

These verses come from Psalm 137, lamenting the destruction of Jerusalem. They are recited at the end of a Jewish wedding because even at happy times, we must never forget that without a fully rebuilt Temple in Jerusalem, Jewish life cannot be entirely joyful.

## אִם-אֶשְׁכַּחְךָ Im-eshkacheich

יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי. *Yerushalayim tishkach y'mini.*  
תִּדְבַק לְשׁוֹנֵי לְחֻפֵי אִם-לֹא אֶזְכְּרֶיךָ *Tidbak leshoni l'chiki im-lo ezkereichi*  
אִם-לֹא אֶעֱלֶה אֶת יְרוּשָׁלַם עַל רֹאשׁ שִׂמְחָתִי. *im-lo a'aleh et Yerushalayim al rosh simchati.*

If I forget you, O Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth. If I do not remember you, If I do not set Jerusalem above my highest joy.

# Songs

# Songs

Read when the Torah Scroll (Sefer Torah) is returned to the Holy Ark in Shul, this beautiful song from the book of Proverbs describes how Torah is the 'Tree of Life' and brings us joy. It ends with the longing for return to the days of the Temple when we were closer to God.

## עֵץ־חַיִּים הִיא *Eitz chayyim hi*

לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מֵאֲשֶׁר. דְּרַכֶּיהָ  
דְּרַכֵּי־נְעָם, וְכָל־נִתְיֹבֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנו יְיָהוּה אֱלֹהֵינוּ וְנָשׁוּבָה,  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*lamachazikim bah, v'tom'cheha m'ushar. D'racheichah  
darchei no-am v'chol n'tivotehah shalom.  
Hashivenu Adonai eilecha v'nashuvah,  
chadeish yameinu k'kedem.*

It is a tree of life to those who grasp it, and those who uphold it are happy.  
Its ways are ways of pleasantness, and all its paths are peace.  
Turn us back, O Lord, to You, and we will return. Renew our days as of old.

This famous teaching was said by the great 18th Century Chasidic sage, Rabbi Nachman of Breslov. The haunting power of this song teaches us that, although the world represents challenges, we must try not to fear them, but to proceed with God's help.

## כָּל הָעוֹלָם כְּלוֹ *Kol ha-olam kulo*

גֶּשֶׁר צָר מְאֹד  
וְהַעִיקָר לֹא לִפְחֹד כָּלֵל.  
*gesher tzar m'od  
v'haikar lo l'fached k'lal.*

The whole world is a very narrow bridge, but the important thing is not to fear at all.

# Songs

This beautiful song describes God in terms of His awesome cosmic power and His incredible ability to care for us. We think it was written in the eleventh century by Rabbi Solomon ibn Gabirol, who was a Spanish Jewish poet. This poem has become a declaration of faith and is sung in Shul/Synagogue at the end of services on Shabbat and Yom Tov mornings. It is also said at the start of Sacharit (morning prayers) and, in some communities, at the end of Friday night prayers.

## אֲדוֹן עוֹלָם Adon olam

בְּטֶרֶם כְּלִי יֵצִיר נִבְרָא.	אֲשֶׁר מֶלֶךְ,	<i>asher malach,</i>	<i>b'terem kol y'tzir nivra.</i>
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעַת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,	<i>L'eit na-asah v'cheftzo kol,</i>	<i>azai Melech sh'mo nikra.</i>
לְבַדּוֹ יִמְלוֹךְ נֹרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל,	<i>V'acharei kichlot hakol,</i>	<i>l'vado yimloch nora.</i>
וְהוּא יְהִיֶּה בְּתַפְאָרָה.	וְהוּא הִיֶּה וְהוּא הוֹרָה,	<i>V'Hu hayah, v'Hu hoveh,</i>	<i>v'Hu yihyeh, b'tifarah.</i>
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי,	<i>V'Hu Echad v'ein sheini,</i>	<i>l'hamshil lo l'hachbirah.</i>
וְלוֹ הַעוֹז וְהַמְשַׁרָה.	בְּלִי רְאִישִׁית בְּלִי תַכְלִית,	<i>B'li reishit b'li tachlit,</i>	<i>v'Lo ha-oz v'hamisrah.</i>
וְצוֹר חֲבָלֵי בְּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גְאֻלֵי,	<i>V'Hu Eili v'Chai Go-ali,</i>	<i>v'Tzur chevli b'eit tzarah.</i>
מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי,	<i>V'Hu nisi umanos li,</i>	<i>m'nat kosi b'yom ekra.</i>
בְּעַת אִישׁוֹן וְאֶעֱרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,	<i>B'yado afkid ruchi,</i>	<i>b'eit ishan v'a'irah.</i>
יְהוָה לִי וְלֹא אֵרִיא.	וְעַם־רוּחִי גְוִיָּתִי,	<i>V'im ruchi g'viyati,</i>	<i>Adonai li v'lo ira.</i>

Lord of the universe, who reigned  
When by His will all things were made  
And when all things shall cease to be  
He was, He is,  
He is One, there is none else,  
Without beginning, without end,  
He is my God; my Redeemer lives.  
My banner and my safe retreat,  
Into His hand, my soul I place,  
God is with me, I shall not fear;

before the birth of any thing  
then was His name proclaimed King.  
He alone will reign in awe.  
and He shall be glorious for evermore.  
alone, unique, beyond compare;  
His might and His rule are everywhere.  
He is the Rock on whom I rely –  
my cup, my portion when I cry.  
when I awake and when I sleep.  
body and soul from harm will He keep.

# The Complete Guide to Sharing Shabbat

