SABBATH in the HOME

Table Songs and Ceremonies for the Sabbath

By
ISRAEL GOLDFARB, B.S., D.H.L.
Rabbi of Congregation Baitsh Israel Anshei Emes, Brooklyn. N. Y.
Instructor in Hazanuth, Jewish Theological Seminary of America (1920-1942)

“And thou shalt call the Sabbath a delight”
Isaiah LVIII:13

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PREFACE

Through the ages, the Jewish home exercised the greatest religious, moral and spiritual influence over Jewish life. For many generations the Jewish home was the stronghold and fortress of Israel's Faith. It was at once a school, a Temple, an altar and a laboratory in which the Jewish child received its first and lasting impressions of our rich heritage.

In the Jewish home, the institution of the Sabbath occupied a commanding, central position. The Sabbath, which brought peace to the troubled heart and rest to the weary laborer, was welcomed in the Jewish home as a day in which one found not only physical relaxation but also mental rejuvenation and spiritual joy. The home ceremonies of the Sabbath, such as the lighting of the Sabbath candles, the blessing of the children, the recital of the Kiddush, the leisurely and relaxed tempo of the festive meal, the chanting of the Z'miroth and, finally, the recital of Grace after the meal—these and other observances brought into the Jewish home an atmosphere of sacred joy, poetic beauty, spiritual uplift and enrichment of the soul which left their indelible imprints on every member of the family.

"It is indeed,"— says Joseph Jacobs,— "to the Sabbath primarily, and the other home ceremonials which embody the Hebraic conception of the Holiness of the Home, that we can trace the remarkable persistence of the Jewish race through the ages."

It is most regrettable that the strains and tensions of modern living have robbed the Jewish home of much of these inspiring influences.

The pressure of the outside world and the increased demands upon our leisure hours by the new entertaining devices which have forced their way into our homes, have gradually replaced the Sabbath atmosphere with that which is secular, strange and at times vulgar.

It is with an ardent desire to restore the Sabbath to its former position in the Jewish home that this collection of traditional Z'miroth and home ceremonies for the Sabbath was conceived. It is the fond hope of the author that this little handbook will be favorably received as an aid to those who wish to recapture the Sabbath joy and the spiritual satisfaction which enriched the lives of our fathers in past generations.

May this little volume succeed in keeping aglow the sacred embers of our faith and in re-awakening the echoes of our joyous song in every Jewish heart and home.

—The Author
### TABLE OF CONTENTS (continued)

| Prayer on Lighting the Sabbath Candles | 7 |
| Shabbat Shalom (סוכך שבת) | 8 |
| Blessing the Children | 9 |
| Shalom Aleichem | 10-11 |
| Eishes Chayil | 12-13 |
| Kiddush | 14-15-16 |
| Blessing on Washing of Hands | 17 |
| Hamotzi | 17 |
| Kol M'kaddees I | 18-19 |
| Kol M'kaddees II | 20 |
| M'nuch V'simchah I | 21 |
| M'nuch V'simchah II | 22-23 |
| M'nuch V'simchah III | 24 |
| Yom Zeh L'yisroel I | 25 |
| Yom Zeh L'yisroel II | 26-27 |
| Mah Y'didus | 28-29 |
| Yoh Ribbon Olam | 30-31 |
| Teur Mishello Ochlohu I | 32-33 |
| Teur Mishello Ochlohu II | 34 |
| Teur Mishello Ochlohu III | 35 |
| Hin'ni Muchon Um'zummon | 36-37 |
| Shir Hamma-alo I | 38 |
| Shir Hamma-alo II | 39 |
| Grace After Meals | 40-53 |
| Mah She-ochal-nu | 53 |
| Yiboneh Hamikdosh | 54 |

### FOR THE MELAVEH MALKAH MEAL

| Ashkenaz Prayer | 94-95 |
| Y'hi Ha-chodesh Hazeh | 96 |
| Eliyahu Hanovi | 97 |
| Eli Chosh | 98-99 |
| Elohim Yisdelehu | 100-101 |
| Omar Adony L'yaakov | 102-103 |

### FOR THE THIRD MEAL

| Ashkenaz Prayer | 77 |
| Binai Hechaloh | 78-79 |
| Mizmor L'dovid I | 80-81 |
| Mizmor L'dovid II | 82 |
| Boruch Eloheinu | 83 |
| Atch Echod | 84 |
| God of Abraham | 86-87 |

### FOR SATURDAY NIGHT

| The Havdalah Service | 88-89:90 |
| Gut Woch I | 91 |
| Hamavdil | 92-93 |

### FOR SABBATH MORNING

| Kiddush for Sabbath Morning | 55 |
| Meloq She-her-shalom Shello | 56-57 |
THE SABBATH LIGHTS

"The lights kindled in the home in honor of the Sabbath are symbolic of the joy and blessing, serenity and peace that always distinguished the Jewish Day of Rest. It has at all times been deemed a solemn duty of the Jewish woman thus to inaugurate the Sabbath, a duty that she was on no account to neglect. The due observance of this precept, we are told, ensures 'Shalom Bayis', domestic peace; and it does so, in giving the light of Sabbathical sanctity to the home. The Sabbath planted a heaven in every Jewish home, filling it with a long-expected and blissfully-greeted peace; making each home a sanctuary, the father a priest and the mother who lights the Sabbath candles an angel of light."

"Jewish custom bids the Jewish mother, after her preparations for the Sabbath have been completed on Friday evening, kindle the Sabbath Lights. That is symbolic of the Jewish woman's influence on her own home, and through it, upon larger circles. She is the inspirer of a pure, chaste, family life whose hallowing influences are incalculable; she is the centre of all spiritual endeavors, the confidante and fosterer of every undertaking. To her the Talmudic sentence applies: 'It is woman alone through whom God's blessings are vouchsafed to a house.'"

(1) Joseph H. Hertz  (2) Henrietta Soltz

KINDLING THE SABBATH LIGHT

P. M. RASKIN

From memory's spring flows a vision to-night,
My mother is kindling and blessing the light;
The light of Queen Sabbath, the heavenly flame,
That one day in seven quells hunger and shame.
My mother is praying and screening her face,
Too bashful to gaze at the Sabbath light's grace.
She murmurs devoutly, 'Almighty be blessed,
For sending Thy angel of joy and of rest.
And may as the candles of Sabbath divine,
The eyes of my son in Thy Law ever shine.' . . .
Of childhood, fair childhood, the years are long fled;
Youth's candles are quenched, and my mother is dead.
And yet ev'ry Friday, when twilight arrives,
The face of my mother within me re-estes;
A prayer on her lips, 'O Almighty be blessed,
For sending us Sabbath, the angel of rest.'
And some hidden feeling I cannot control
A Sabbath light kindles deep, deep in my soul.
BLESSING THE CHILDREN

On the Eve of Sabbaths and of Holydays it is customary for Parents,
either at the conclusion of the Service in Synagogue, or upon reaching
their Home, to pronounce the Benediction upon their Children.

Before pronouncing the benediction, raise your hands over the children's
bowed heads, then proceed as follows—

To Sons say:—

רְכָּךְ יֵנֵא הַשִּׁמְשֹׁן הַטִּי הַטִּי אֵלֶּהָ:
רְכָּךְ יֵנֵא הַשִּׁמְשֹׁן הַטִּי הַטִּי אֵלֶּה:
רְכָּךְ יֵנֵא הַשִּׁמְשֹׁן הַטִּי הַטִּי אֵלֶּה:

May God make thee as Ephraim and Manasseh.
May the Lord bless thee and keep thee:
May the Lord cause His countenance to shine upon thee, and be
gracious unto thee:
May the Lord lift up His countenance towards thee and give
thee peace

To Daughters say:—

שְׁמַעְתָּ לְדָוִד הַשָּׁמֶשׁ לְדָוִד הַשָּׁמֶשׁ לְדָוִד:
וְאֵין לְדָוִד הַשָּׁמֶשׁ לְדָוִד הַשָּׁמֶשׁ לְדָוִד:
שְׁמַעְתָּ לְדָוִד הַשָּׁמֶשׁ לְדָוִד הַשָּׁמֶשׁ לְדָוִד:

May God make thee as Sarah, Rebekah, Rachel, and Leah.
May the Lord bless thee and keep thee:
May the Lord cause His countenance to shine upon thee, and be
gracious unto thee:
May the Lord lift up His countenance towards thee and give
thee peace

SHABBAT SHALOM

1. The Sab - bath light is burn - ing bright; Our
pret - ti - est cloth is clean and white, With wine and
bread for Fri - day night Shab - bat Sha - lon! Shabbat Shalom!

At set of sun our work is done;
The happy Sabbath has begun;
Now bless us Father ev'ry one

Shabbat Shalom! Shabbat Shalom!

2. O Sabbath guest, dear Sabbath guest,
Come, share the blessing with the rest,
For all our house to-night is blest,

Shabbat Shalom! Shabbat Shalom!

The Initials I.G. in this book indicate the name of the composer — Israel Goldfarb.
THE ANGELS OF PEACE

There is a beautiful legend told in the Talmud. When a Jew returns from the Synagogue to his home on Friday night, two angels follow him—a good angel and an evil one.

Upon entering the house, if the home presents a Sabbath atmosphere of order, peace and serenity, with the Sabbath lights burning and the table appropriately set for the Sabbath meal, the good angel joyfully exclaims: “May this home ever remain the abode of peace and happiness,” and the evil angel perforce responds: “Amen!”

Should however the home be found in darkness and disorder, dismal and devoid of the Sabbath spirit, the evil angel triumphantly exclaims: “May this home ever be deprived of joy and peace,” while the good angel reluctantly responds: “Amen!”

Babylonian Talmud
Tractate Sabbath
P. 119

Note: The above hymn is a song of welcome to the Angels of Peace.
In the above chapter of Proverbs King Solomon extols the virtues of the ideal woman whose "price is far above rubies. She looketh well to the ways of her household and eateth not the bread of idleness. She stretcheth forth her hand to the poor and needy. She openeth her mouth with wisdom and with loving kindness and by her good deeds earns for herself the praises of her husband and the admiration of her children."
The master of the house raises the cup of wine in his right hand and chants the Kiddush. The wine is then passed around to everyone at the table.

The Kiddush is the formal ceremony by which the Sabbath is consecrated as a day of holiness and rest.

And it was evening and it was morning—the sixth day.

And the heaven and the earth were finished, and all their host. And on the seventh day God had finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and He hallowed it, because He rested thereon from all His work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createth the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast taken pleasure in us, and in love and favor hast given us Thy holy Sabbath as an inheritance, a memorial of the creation— that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For Thou hast chosen us and sanctified us above all nations, and in love and favor hast given us Thy holy Sabbath as an inheritance. Blessed art Thou, O Lord, who hallowest the Sabbath.
BLESSING ON WASHING THE HANDS

On washing the hands, previous to partaking of a Meal, say:—

ברוך אתה ה' אלוהים מלך העולם א休み
להתבונן בע sesión של רבים

Blessed are thou, O Lord, our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

HAMOTSI

The following Blessing is said over the Bread:—

ברוך אתה ה' אלוהים מלך העולם א休み
ה탕 של רבים

Blessed are thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

HAMOTSI

Andante, recit.

ברוך אתה ה' אלוהים מלך העולם א休み
להתבונן בע sesión של רבים

A leader

ברוך אתה ה' אלוהים מלך העולם א休み
להתבונן בע sesión של רבים

LEADER

ברוך אתה ה' אלוהים מלך העולם א休み
להתבונן בע sesión של רבים

A leader
How great is Heaven's reward, in store
For those who honor the seventh day;
Who, God's holy name love and adore,
And His Sabbath-law keep and obey.
M'NUCHOH V'SIMCHOH—A song of joy and Sabbath cheer by an unknown mediaeval poet. His name, Moses, is indicated by the initial letters of the first three stanzas in the poem.

The theme of this song is the atmosphere of rest, joy and spiritual light that pervades the true Jewish home on the holy Sabbath. "They that keep the Sabbath, confirm the Biblical assertion that in six days God made the heavens and the earth and on the seventh He rested."

They that welcome and observe the Sabbath in accordance with time-honored tradition have a foretaste of the spiritual delights that await the righteous on "that day which is wholly a Sabbath and rest in life everlasting."
YOM ZEH L'YISROEL
No. 2

MODERATO, vivace

Yom Yom zeh l'yis-ro-el o-roh v' sim-choh
shab-bas shab-bas shab-bas m'mu-choh choh

Tel-vi-si pic-khu-dim b'ma-mad si-nai
shab-bas u-mo-a-dim lih-mor b'choh shah-nai

La-a-roch l'fo-nai mas-es va-a-ru-choh
shab-bas shab-bas shab-bas m'mu-choh

Chemi'sas hal'lo-vees, l'am-mo sh'lu-roh
Li-nu'sho shi-nu-voes n'shu-moh y'lu-roh,
L'ne fehsh m'lu-roh yo-sir a-no-choh,
Shab-bas, shab-bas m'mu-choh. Yom Zeh, etc.

Kid-dash-to be-nachto o-so mim koi yom-mim
B'she-arey koi lo m'lu-she o'lo-mim,
Bo me-tsu'a gu-mu Hash-ket u-vit-choh
Shab-bas, shab-bas m'mu-choh. Yom Zeh, etc.

Lis sar m'lu-choh tel vi so su no ro
Ex-kesh hod m'mu-choh ira sha-bos esh mo roh
Ak'ri shah la-ru ro min-choh mer ko-choh
Shab-bas, shab-bas m'mu-choh. Yom Zeh, etc.

Chad-dash mim do-shu-ru roch roh no che-er-vees
Tu-ve'cho mo-shi-e-nu t'moh la ne et-sves
Ba shab-bas ye-shu-choh, b'ze mer u sh'vo-choh
Shab-bas, shab-bas m'mu-choh. Yom Zeh, etc.

YOM ZEH—A Sabbath song by the distinguished Cabbalist, Rabbi Isaac Luria Ben Solomon Ashkenazi (1535-1573).

This day's for Israel; with light and joy 'tis blest,
A day of blissful peace, a day of Sabbath rest.
From Sinai we received God's divine bounties:
"Keep the Sabbath holy"—was His stern request.
On the Sabbath day all earthly cares we banish,
On the Sabbath day all grief and sorrow vanish.
This day's for Israel; with light and joy 'tis blest,
A day of holy peace, a day of Sabbath rest.
Mah Yedidus

Moderato, religioso, ad lib.

Refrain

L'his-aneg b'as-ru-gim,
Bar-barim u'dov v'dogim.

Nach-las yo-a-kov yi-rosh, b'li m'tso-rim na-cha-loh,
V'chab-du-bu osir ro-ros u-le-su li-gu-loh,
Yom shab-bos im tish-mon-rim li x'gul-loh,
She-shes yomim ta-vo-du u-vash-re'i no-gil-loh.

(Refrain)

Me-ein adon ha-bo, yom shabos m'nu-choh,
Kol ha-mis-an'gim be-h, yi'ch'u fros sim-choh,
M'che-lei no-sshach yu-tso-lu lir'vo-choh,
P'du-sei-nu sats-mi-ach, v'nes y'gen vo-a-no-choh.

(Refrain)

How lovely is thy Rest!—A song of good cheer by Menahem Ben Makhir of Ratisbon who lived at the end of the 11th century.

He saw the horrors of the Crusades that swept over Europe in that dark period and lived through the cruel massacres of the Jews. Yet he was able to enter into the spirit of Sabbath cheer as this song indicates.

With joyous song we welcome the lovely bride, Queen Sabbath, as she gracefully enters our home, radiant with ethereal light. In her honor we prepare a veritable feast with delicacies of all sorts and with rare wines.

"With viands fairest,
With morsels rarest,
Fat capons, guails and fish,
Each upon a lordly dish."

The Sabbath delight affords the faithful Jew an earthly preview of the heavenly paradise reserved for those who obey God's Law and keep the Sabbath day.
O MASTER OF THE UNIVERSE!—A song of adoration, glorifying
God as the Creator of the universe and the King of Kings.

Heaven and earth, holy angels and mortal man, beasts of the forests
and the birds of the heaven,—all living things and forces of nature join
in one great chorus, recounting God’s wonders, morning and night.

The song concludes with a fervent supplication expressing the outcry
of suffering Israel in the dark ages:—

‘O God of glory, who bringest down the haughty and raisest up the
lowly, save Thy people from the mouth of the lion and restore the ancient
glory to Thy holy Temple in the city of Jerusalem.’

This song was written in Aramaic by the celebrated linguist and Cabal-
ist of the 16th Century, Rabbi Israel Ben Moses Najara. (1555-1628)
A song of thanksgiving written by an unknown author. It probably dates back to the early Tanaitic period. Some credit the authorship of this song to the famous mystic Rabbi Simon Bar Yochai.

In this song the host of the house calls upon all who partook of the meal at his table to join him in thanksgiving to God for the repast they have enjoyed and from whose store they have eaten.

Let's bless the Rock of our salvation,
Whose food we ate. Let's praise the Lord,
For His bounty to our land and nation,
Let's sing His praise in one accord.

Let's acclaim our Father, Shepherd, King.
There's none holy like God our Lord.
His glory and goodness let's proclaim and sing,
Who sustains and feeds us according to His word.
Tsur Mishello Ochalnu  No. 3

35

I. G.

ALLEGRO

Ts'ur Mi-shel-lo o - cha-l'nu bo-ra - chu e - mu - nai so - va - nu v'ho - sar - nu kid' - var a - do - noy

var a - do - noy. Ha - zon es o - lo - mo ro-e - nu o - vi - nu

o - cha - nu es lach'so v'yei - no sho - si - nu al

k'en no - deh lish'no..... un' - ha - la - lo b' - fi - nu o - mar - nu v' - o - ni - nu ein ko-dosh ko - do - noy.

D.C. AL FINE

2.

B'shir v'kol to - doh, n'vo-rech e-lo - he - nu
Al e-rets chem'doh, she-hin' - chil ha - vo - se - nu
Mo - zon v'tse - doh, his' - bi - a l'naf'she - nu,
Chas' - do go - var o - le - nu, ve - me - mes ado - noy. (Refrain)

3.

Ra - chem h'chas-de - cho, al am'm'cho ts' - re - nu.
Al ts' - yon mish' - kan k'va - de - cho, z'vul bes tif - ar - te - nu
Ben Da - vid av'de - cho yo - ve v'yig'o - le - nu
Ru - ach ap - pe - nu, m'shi - ach ado - noy. (Refrain)

4.

Y'i - bo - neh ham - mi - k' - doh, ir ts'i - yon t'mal - le
V'shom no - shir, shir cho - doh, uvir' - no - noh na - a - leh.
Ho - rach'mon han - mi - k' - doh yis' - bo - rab' v'yis' - al - leh
Al kos ya' - yin mo - le k'vir - kas ado - noy. (Refrain)
Behold I am ready and prepared to fulfil the command of my Creator, as it is written in the Torah: "And ye shall sanctify the Sabbath day."
SHIR HAMMA'ALOS

This Psalm voices a keen remembrance of Zion amidst the enjoyments of earthly delights.

In the face of adversity that had overtaken Israel during his wanderings in the Galuth, the Jew found hope and consolation in the concluding passage:

“They that sow in tears shall reap in joy.”
GRACE AFTER MEALS

The following introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:

He who says Grace commences thus:

בָּרוּךְ ה' אֶלֶּה

The group responds:

וְהָיָתָם לְדַיְתֵנוּ וְאָשִּׁישָּׁנוּ אֶחָד עִלְּמָה

He who leads in Grace proceeds:

כֹּל הַכָּרָשָׁה בְּרֵאשְׁתוֹ הָבוֹם לָמוּה

The group responds:

כֹּל הַכָּרָשָׁה (בְּרֵאשְׁתוֹ) נַפְשֵׁנוּ זִמְצָם עִמָּנוּ

He who leads in Grace replies:

כֹּל הַכָּרָשָׁה (בְּרֵאשְׁתוֹ) נַפְשֵׁנוּ זִמְצָם עִמָּנוּ

GRACE AFTER MEALS fulfills the Biblical injunction “And thou shalt eat and be satisfied and thou shalt bless the Lord thy God for the good land which He hath given thee.”

Through the recital of Grace, the family table is turned into a family altar and the material satisfaction of our physical needs becomes a sanctified spiritual experience; thus impressing on our minds our utter dependence upon God who is the author of our lives and the bountiful giver of all good things needed for our sustenance.

*The word בָּרוּךְ is added only when ten or more adult males partake of the meal.
GRACE AFTER MEALS

If less than three Males above the age of thirteen be present, begin here:

On Chanukah and Purim the following is added:—
On Chanukah.

On Purim.
"V'kO Al Tatsrichenu"

GROUP: "BONEH S'BACHAMOV"

Moderato

On Sabbath say:

Ratzem mish'vishna ni'ela'inu k'mikdash Yisrael. Emei shosheh Meshicha.

Y'chad v'nechachnu v'kol ha'alumot yichkach hu atzamohu.

GROUP: "V'kO Al Tatsrichenu"

Modem

On New Moons and Festivals add:

Le'honeinu b'kol ha'alumot, kel sham va'adot ro'im lifanti ha'kesha

V'shemesh lonseh b'kol ha'alumot, ha'manot ha'nesheveti.

B'kol ha'alumot, ha'manot ha'nesheveti.
LEADER
K'dosh ya'cov Ro-e-nu ro-sh yis-ro-el ha-me-lech ha-
tov v'ha-me-tiv. la-kol sheb'chol yom-voh-yom

GROUP: "HU ENTIV"
Hu me-tiv... hu me-tiv hu ye-tiv lo-ni

LEADER IMPROVISES "HU S'MOLCHU TO "SAKOL MIKOL KOL".
GROUP: "KEV YEVECH"
Ken ye-vo-rech o-so-nu kulu-lo-nu ya-

GROUP: "SAMO'OM Y'LANCU"
Moderato
Sam-o-rom y'-la-mu a-lei-hem v'-o-

le'i-nu z'-chus she-ti-hei l'mish-ze-res sho-lom v'
The following should be varied according to circumstances:

A child at his parent's table says:

A master of the house says:

A mistress of the house says:

On Sabbath:

כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ. כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ.

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On Sabbath:

כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ. כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ.

A child at his parent's table says:

A master of the house says:

A mistress of the house says:

On Sabbath:

כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ. כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ.

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A child at his parent's table says:

A master of the house says:

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On Sabbath:

כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ. כּוֹדָּא לְפָנֹֽיָּהּ תַּלְמוֹדָּהוּ.
Mah She’a’chalnu

May that which we eat our life and health sustain;
And that which we drank assuage our pain.
May that which we left abundantly be blest
According to God’s word His holy behest.

A Sephardic Hymn usually sung before or after grace...
The Kiddush for Saturday morning is considerably shorter than that recited on Friday night. Yet, this Kiddush, too, is a solemn reminder of the uniqueness of the Sabbath as a divinely blessed and consecrated day of rest and cessation from all physical labor.
BLESSED BE THE LORD

This beautiful poem was composed by the famous Rabbi of Mayence, Simeon Ben Isaac Ben Abun, who lived in the latter part of the 10th and the early part of the 11th centuries. He was widely known as a great scholar, liturgic poet, and energetic Jewish leader.

In this poem the author praises the Lord who was a source of strength, comfort and salvation to Israel in all generations, who stood by our people whenever and wherever danger threatened their destruction.

Due to the length of this poem we reproduce here the last verse only, which is a fervent appeal to the "King of Peace" that He may bless Israel with peace and that we may be worthy to see our children and grandchildren diligently occupied with the study of Torah, the performance of good deeds and the pursuit of the ways of peace.
BORUCH EIL ELYON— is an acrostic poem by Rabbi Boruch Ben Samuel, distinguished scholar, inspired poet and eminent leader who flourished in Mayence, Germany, and died in 1221.

In the serene and peaceful Sabbath atmosphere, surrounded by his dear ones, the Jew voices his gratitude to "God on high" who has given repose to his soul.

In poetic accents and rhythmic melody he renders thanks to the "Eternal King whose chariot spans the heavenly spheres," for His divine gift to Israel—the holy Sabbath, which assuages our anguish and heals our woes.

With spiritual joy the Jew bails the Sabbath Queen who brings to his home the blessings of rest and peace. Affectionately he admonishes the members of the family in the oft repeated refrain:

"Keep the day divine
Sons and daughters mine,
For He will then accept you,
As gifts before his shrine."
ולָה מְכַבָּד

1. שבת יומֶה תַעֲשֶׂה צְלָלָהָה. וּימֶה תַעֲבָרָה לַאֲלוֹתָה. שבת
לא תַעֲשֶׂה בַּמֶּלֶּחים. כָּל שָׁבָת שָׁבָת יִמְשָׂא.

2. ראשה זו יָמָן יִקְרָא בַּקְרָא. גֶּשֶטֶנוּ יִמֶּשֶׂת קֶרֶא.
על כל קְלּוֹא אַנָּשִׁי יִדָּש. נָל שָׁמִי קְלֹם בֵּישָׁא הָמִימָה.

3. אוֹמְלָה מְפֶפֶפִּים שָׁמָה מְפֶפֶפִּים. כָּל יָמֶה קְלָלֶם בֶּרֶכֶם.
בְּגֵן לְלָבָשׁוֹת קְלָלֶם. בֵּישָׁה גָּדוֹל מְפֶפֶפִּים.

4. לֵא מַחֲשָׁר כָּל בֵּי מִלְכָּת בְּשָׁפָתָה. בְּכָרֶךָ אֲלָהָה.
אֶשֶּׁר אֲבָקֵט. כָּל בֵּרֶכֶם מְפֶפֶפִּים.

5. נְשָׁמָהּ מְסֶפֶרָה בַּבְּרָדָה. זוֹמֵם נְקַרְפּוֹ קְלָדָה. רָאָה
כָּל יָמָּה עֲשָׂרָה יָד. כָּל הָוָּא נְשַׁוֶּלֶת.

YOM ZEH M’CHUBBOD—A song in honor of the Sabbath by an unknown author whose name, “Israel Haggot” is learned from the acrostic signature of the poem.

The Sabbath is the day singled out by the Creator of the Universe as the first and most important of all the sacred days of the year. It is therefore fitting that it be especially honored by rest, a change of attire, special food and drink and by acknowledging God’s sovereignty in accordance with the spiritual teachings; “and thou shalt eat and be satisfied and thou shalt bless the Lord thy God whom thou lovest.”
HINNEH MAH TOV

Moderato

Hin-nah mah tov u-mah no-tm she-vees a-chim gan yo-chad

FIN

Hin-nah mah tov u-mah no-tm she-vees a-chim gan yo-chad

FIN

Hin-nah mah tov u-mah no-tm she-vees a-chim

D.C. AL FINE

She-shes yo-mim ta-asah m’lach-te-cho

She-shes yo-mim ta-asah m’lach-te-cho

v’yeim... bash-vi’i le-lo-he-cho shah-bos lo sa-asah vo... m’lo-choh ki chol o-sch...

YOM ZEH M’CHUBOD No. 2

Chassidic

REFRAIN

Moderato, joyously

Tom seh m’chu-bood mi-kol yo-mim ki vo sho-

v’es teur. o-lo-sim... teur. o-lo-sim

She-shes yo-mim ta-asah m’lach-te-cho

She-shes yo-mim ta-asah m’lach-te-cho

vo... m’lo-choh ki chol o-sch...

REFRAIN

“Behold how good and how pleasant it is for brethren to dwell together in unity!”

—PSALM cxxxiii-1
OH UNFORGETTABLE DAY OF REST!—An acrostic poem by an unknown poet whose name, Judah, is all that we know of him.

In this song the author hails the Sabbath whose sweet fragrance and whose blissful comfort linger with the observant Jew as an unforgettable delight all through the week.

"Fragrant thy memories, O sweet Sabbath Day,
Fragrant as incense, never to fade away;
The wandering dove doth find her nest,
In thee, the toilers cease their weary quest."

The Sabbath is a sign of the covenant between God and Israel. It is an eternal, never-to-be-forgotten sign engraved on the two tablets of stone containing the ten commandments. It is a day given to all generations to keep and to observe.
Ki Eshmroh Shabbos

Moderato, dolce

Ki eshm-roh... shab-bos... el-yish-m-rei-ni

Os-hi... l'-ol-mei ad be-no u-vei-ni.

O-sur m'-tsa-che-fets me-asos d'-ro-chim gam... mil'-da-ber bo div-rei ts'-ro-chim div-rei m'-lo-chim e-he-geh b'-sor-as Hil.....

u-ven-s'-cha-k-m-e-ni D.C. AL FINE.

2.
Bo em-tso somi' no-fesh l'naf-shi
Hin-sheh l'der ri-chem no-san k'do-shi,
Me-le b'esi le-chem, mish-ahk ha-shi-shi,
Ko-choh l'cher shei-shi, yach-pil m'za-shi.

3.
Ro-sham b'das he-el chok el s'ge-nov,
Bo la-san-cho le-chem ponim b'to-nov,
Al ken l'chis-nos bo, al pi n'vo-sor o-sor,
L'vad mi-yom kip-pur a-vo-ni.

4.
Hu yom m'clu-bod, hu yom ta-su-gim,
Le-chem v'ya-yin tov bo-sor v'do-gim.
Ha-mish-ah-lim bo, o-chor n'go-gim,
Ki yom s'mo-choh hu, us'-sam-choh-nei.

5.
Me-choh m'lo-choh bo, so-lo l'ha-choh,
Al ken a-choh bo, b'li k'vori,
V'es-pal-loh el as-vi v'shah-choh,
Mas-nif v'gam mis-choh hu ya-ane-ni.

Refrain

Refrain

Refrain

Refrain

IF WE THE SABBATH KEEP!—The author of this poem is the famous Spanish-Jewish Bible commentator, poet, philosopher and traveler, Abraham Ibn Ezra, who was born in Toledo in 1092 and died in Rome in 1167. He enriched our liturgy with a number of notable and inspiring hymns.

"If we the Sabbath keep with faithful hearts,
The Lord will Israel keep with love divine."

The Sabbath calls for the complete cessation from all physical labor and worldly occupation. On this sacred day all sorrow and grief, all earthly cares and material interests must surrender to the higher and nobler pursuits of spiritual happiness.

"O day renowned, O day of my soul's delight,
For thee I quaff red wine, for thee my bread is white.
O shed thy rays of hope o'er sorrow's night,
Cheer my sad heart, thou day of joy and light."
Shimru Shabsosai

1. L'omel kir'ul d'or, v'no-sa-ti es birc-cho-si,
   I-hok el a-cho-si lit'ror l'gal los al yom sim-cho-si,
   Big-dei sheh im sheh, v'his-sonu mi-zek-nai.
   Sha-bos, sha-bos ha-yom, la- do-noy.
   (Refrain)

2. Ma-ha-ru es ha-mo-neh la-a-sos es d'var Esther,
   V'chish-vu im ha-ko-neh Isha-lem ochol v'ho-ser,
   Bir'chu vi emu-nai, u-sh'ru ya-yin mi-shma-nai.
   Sha-bos, sha-bos ha-yom la-do-noy.
   (Refrain)

3. Hi-neh yom g'ul-loh, yom sha-bos im tish-me-ru,
   V'hi-yis-em li s'gu-loh, li-ru v'ach-tar ta-vo-ru,
   V'oz tich'yu l'fo-nai, u-sm'a-ru ts'fo-nai
   Sha-bos, sha-bos ha-yom la-do-noy.
   (Refrain)

4. Chazeq kir-yo-si el elo-him el-yon,
   V-ho-shew es n'vo-si b'sim-choh u-vhir-go-yon
   Y'shor'u shom r'ho-nai l'vi-yai v'cho-han-nai
   Or tis-anag a-do-noy, sha-bos ha-yom la-do-noy.
   (Refrain)

KEEP MY SABBATH!—The author of this hymn is unknown. All that we know of him is his name—Solomon. Since there are several poets by that name who enriched our mediaveal liturgical literature, it is difficult to identify the one to whom this poem may indisputably be credited.

In this poem the author stresses feasting and rejoicing on the day of rest as an essential feature of the Sabbath observance. No austerity should be practiced on the Sabbath day. Borrow, if need be, and provide your home with the necessary provisions for the day's enjoyment. Trust in God's promise that you will be amply repaid from his hidden treasures for honoring the day that He has sanctified.

As was the custom in the dark days of Jewish persecution, the author ends the song with a prayer for Israel's restoration and redemption:—

"My bulwarks shattered,
Lord of glory rebuild again;
My exiles scattered,
Lead in joy to their old domain."

"Priests and Levites there restored, shall sing
Songs which exiled hearts at last shall bring,
A joyous welcome to their King."
D'OR YIKRO— is the Sabbath's proclamation of freedom to the Jew. It calls upon all—young and old, male and female—to shake off the yoke of their daily drudgery and earthly cares for the duration of the sacred day.

"Let the wisdom of your faith sit as a crown on your head and let the holiness of the Sabbath consecrate your soul."

This poem also gives utterance to Israel's age-old prayer for the reclamation of Zion and the restoration of the Holy Temple in Jerusalem.

"Oh God, cause the desert hill to blossom like a garden once more;"

"Make the myrtle, fir and pine to bloom there again as of yore."

The author of this inspiring poem was Donash Ibn Labrat of Fes who flourished in the 10th century (920-986).
In this song the Sabbath speaks to us, urging us to take delight in the leisure of the sacred day to eat, drink, be happy and praise the Lord for His divine blessings.

"Cease thy weary journey, stay and rest beside the road;
Toil is past, thy burden cast, for I will bear thy load.
Sweetmeats I bring thee, eat thy fill and say;
Day of rest, God hath blest Israel's Sabbath day."

The author of this song is unknown. His name, Samuel, is all we know of him.
ASKNUSDOSO

I.G. Chasidic

Slow, with devotion

The third meal of the Sabbath is a farewell meal held in honor of the Sabbath Queen’s departure. Just as she was hailed on her arrival on Friday night with songs of welcome and praises, so is her leave-taking now marked by ceremonial prayers and songs.

The third meal of the Sabbath has also been named by Jewish Mystics: “The Feast of Faith”, מַעֲשֵׂהַ בְּשִׂמְחָה by means of which the soul of the Jew seeks to establish holy communion with the Divine.

This meal is usually held in the late afternoon, soon after the Minchah service and close to sundown, when the shades of the declining day lend an atmosphere of deep spirituality and mystic beauty to the Sabbath’s departure.

The sacred day, with all its solemnity and serenity, its joy and peace is about to take its leave. while the prosaic, working weekdays with all their problems and perplexities, their toil and stern realities are about to take its place. Will the approaching new week mark the fulfillment of our hopes and prayers or will it bring us disappointments and setbacks?

At this “Feast of Faith,” the Jew once again reiterates in prayer and song his abiding faith in God’s goodness and providence. Armored with renewed physical rejuvenation and spiritual strength gained from his Sabbath observance, he faces the approach of the new week with added courage and with confidence in his ability to resume the difficult tasks that lie before him.

ASKINU SUDOSO—Prepare a “Feast of Faith” dedicated to the Holy King, whose divine spirit deigns to abide with us in this blessed hour of grace and spiritual joy.
B'NAI HECHOLO—A beautiful poem written in Aramaic by the renowned poet, scholar and Cabalist, the saintly Rabbi Isaac Lurio, who was born in Jerusalem in 1535 and died in 1572. He belonged to the famous school of Mystics that flourished at that time in Safed.

In this inspired poem the author addresses himself to the "Children of the Palace"—those students of the Torah that have gained an insight into the inner sanctum of sacred lore and who long to further penetrate its hidden mysteries in order to obtain a clearer understanding of the ineffable.

No time seems more propitious for spiritual contemplation and communion with one's inner soul than the declining hours of the Sabbath 'when Heaven's grace hovers over the faithful and when no discord of ill will is permitted to mar God's love and blessing for His children.
MIZMOR L’DOVID

Miz’-mor l’-do-vid a-do-noy ro-
i lo ech- sor bin’-os... de-she
yar-bi-tese-ni al mei m’-nu-cho y’-
gam ki e-lech b’-
na-ha-le-ni naf-shi y’-sho-ev yam’-
egel ta-al-mo ves lo i-
ro ro... ki
che-ni v’-mag’-lei tse-dek l’-ma-an sh’-
om toh im-mo-di ki a-

Shiv-t’-cho u-mish-an-t’-cho hem-moh y’-nach’-
um-ni ta-aro ch l’-fo-nai shul-chon neged taor’

Accel.
Cresc.

roy... dias-han-to vash-she-men ro-shi
ko- si r’-vo yoh ach tov vo-che-sed yir-

Dimin.
fu-ni kol y’-mei... che-yi...  

A tempo

shav-ti b’-reis a-
do-noy l’-o-rech yo-
mim.

MIZMOR L’DOVID

PSALM XXIII.

A Psalm of David. The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He guideth me in the paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.
PRAISED BE OUR GOD

WHO created us for His glory,
WHO separated us from those that go astray,
WHO gave us the Law of truth, and
WHO planted in our midst everlasting life.
THE HABDALAH SERVICE

On Saturday evening, when the sun goes down and the shades of night deepen, when the holy Sabbath is making its exit and the new week is about to enter, the Jewish woman recites a special prayer, invoking God’s blessing upon her home and family.

Between the twilight and the dusk, in the semi-darkness of her room the Jewish mother implores the “God of Abraham” as did her grandmothers in ages past, to bless the approaching week, that it may bring in its wake renewed peace, happiness and good health to all her dear ones and to all Israel.

After this touching invocation the lights are turned on and the master of the house proceeds with the Habdalah ceremony which consists of a prayer recited over a cup of wine, with all the family joining in the responses.

The Habdalah ceremony marks the official separation of the Sabbath from the rest of the week. It is the line of demarcation between the “Holy” and the “Secular.”

At this ceremony the traditional, braided Habdalah candle is lighted as the symbol of the light created by God on the first day of the week, and the ceremonial spice is passed around, the sweet scent of which is symbolic of the lingering fragrance of the Sabbath spirit which is to sustain us in our struggles in the coming week.

THOU ART ONE

In this prayer the Unity of God is linked with the Unity of Israel, unique among the nations, to whom alone the Sabbath was handed down as a day of rest and holiness.

“Let Thy children perceive and know that their rest is from Thee and by their rest may they hallow Thy name.”
GOD OF ABRAHAM!

God of Abraham, of Isaac and of Jacob,
Guard Thy holy people Israel, in Thy good grace.
God of Abraham, of Isaac and of Jacob,
Restore Thy ancient glory to our land and HOLY PLACE.

The holy Sabbath Day is fading away;
May the new week come to us with blessings on its wings,
Fervently we pray, grant us each day
Good health and life and peace and joy,—success in all our things.

Elijah the prophet, is in our home tonight.
May sorrow and sadness take from us their flight,
May happiness and peace enter our domain,
And forever—with us remain. AMEN.

Hamaudil ben ko-desh ben ko-desh l'chol
Cha-to-sei-nu, Hu yim-chol,
Zar'ei-nu v'cha-pe-nu yar-beh ka-chol,
V'cha-ko-cho-vim ba-loy-loh. Gut Voch!

Note: The music of “Gott Fun Avrohom” fits the English version as well.
THE HABDALAH SERVICE

A cup of wine
is taken in the right hand, and the following is said:

The hands are spread towards the light, and the following is said:

The cup is again taken in the right hand, and the following is said:

The spole-box is taken, and the following is said:

The hands are spread towards the light, and the following is said:

The cup is again taken in the right hand, and the following is said:

The spole-box is taken, and the following is said:

The hands are spread towards the light, and the following is said:

The cup is again taken in the right hand, and the following is said:
GUT VOCH

LARGO

Ham-may-dil bean ko-desh bean kodesh l'chol
cha-to-sei-nu Hu yim-chol zar-ei-nu v'chas-pei-nu
yar-beh ka-chol v'cha-ko-cho-vim ba-loy'lo-h.

CHORUS andante

Gut voch... Gut voch... Gut voch a gu-te voch
shovu-a tov sho-vu-a tov sho-vu-a tov sho-vu-a tov.

Gut voch Gut voch Gut voch a gu-te voch.
shovu-a tov sho-vu-a tov sho-vu-a tov sho-vu-a tov.

HAVDOLOH

LEADER

so-son... vi-kor... ken tin-yeh lo-nu
kos y'ishu-os... es-so uv'shem A-do-noy ek-ro
Bo-ruch a-toh A-do-noy e-lo-hei-nu me-lechho-o-lo-m
bo-rei p'ri ha-go-fen Bo-ruch a-toh A-do-noy e-lo-hei-nu me-lechho-o-lo-m ham-may-

dil bean ko-desh l'chol bean or lcho-shecb ben yis-ro-
el lo-am-mim... bein yom hash'vi-i l'
shesh y' mei ha-ma-ah se b-oruch a-toh A-do-

NOY ham-may-dil... bean ko-desh l'chol o-men
HAMAVDIL—A song of supplication by Isaac Ibn Chayyaj (1030-1089), dedicated to the leave-taking of the Sabbath.

In this hymn the Jew thanks God for having drawn a “distinction between the holy and the profane, between the Sabbath and the weekdays, between the light and darkness, and between Israel and the heathen peoples.” He implores God to forgive his sins, to bless his worldly substance and to multiply his offering, as He had promised to the patriarchs, “and I will multiply your seed as the stars of the heavens and as the sand which is on the seashore.”

“May He who parteth sacred and profane,
Blot out our sins from before His sight.
As the sands our seeds increase again,
And as the myriad stars of night.”
ASKINU S'UDOSO

Andante

Folk Melody

Among the Chassidim, as well as in many Ashkenasic communities, it is customary to chant special hymns at a Melaveh Malkah meal on Saturday night, in honor of the departing Queen Sabbath.

In these Zemirot, the Prophet Elijah figures prominently as the ambassador of peace, the harbinger of good tidings and the announcer of the coming of the Messiah. Prominent among these hymns is the prayer that God may speedily send Elijah the Prophet, the Tsabbite, the Gileadite as the forerunner of the Redemption of Israel.

PREPARE A FEAST—This introductory hymn to the Melaveh Malkah meal, breathes Israel's perennial faith in the coming of the Messiah who, according to tradition, will be an offspring of King David.

"David, King of Israel, lives forever! May his coming bring unto us and unto all Israel salvation and good luck."

The Sabbath night meal is also known as the "Feast of King David."
Y'hi Ha-chodesh Hazeh

Chasidic
N.B. Goldfarb

Y'hi ha-chodesh hazeh — zeh...
Bi mos-tau-el yom — gi-loh
ki-n'yu-ge a-vi... cho-zeh vi-yi-sho-ma
shim-cho no-ro a-lil-loh sh'h-lach tish-bi
b'va-yis zeh kol... so-son vi-kol sim-choh
l'am... s'gul-loh re-vach so-son va-ha-no-choh
cho-zok y'mal-leh mish-al-o-se-nu......
kol tso-ho-loh vi-rin-noh..... s'

am-mitsa ya-aseh bak-ko-sho-se-nu vi-
fo-se-nu t'ran-ne-noh A-
uh-yish-lach b'ma-asei yo-dei

Oh, Elijah the Prophet! May he speedily come to us,

together with the Messiah, son of David.
EILI CHISH GO-ALI!—My God! Hasten the coming of the Redeemer!—An impassioned plea to God to hasten the coming of the Prophet Elijah, the bearer of the glad tidings of Redemption and the end of the Galuth.

“How beautiful, inspiring and cheering a sight,
Are Elijah the Prophet’s footsteps, so light,
 Skipping from mountain to mountain height,
Proclaiming an era, so peaceful, so bright.”
MAY GOD SUSTAIN US!—This poem was written by an unknown author, whose name, Abraham, is indicated in the acrostic. It is a supplication, invoking God's aid and blessings on each one of the weekdays that are to follow. Each verse of the poem ends with the refrain “May God sustain us!”
Fear not my servant Jacob!”—An alphabetical poem, consisting of selected passages culled from the Bible, in which God gives His assurance of Divine protection to Jacob and his offspring. The poem sounds a message of courage and faith, of wellbeing and security. Each line ends with the repeated refrain:

“Fear not my servant Jacob!”